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APPLICATION FOR THE SAKE OF TRANSFORMATION:
A STUDY OF THOMAS MANTON'S CATEGORICAL
APPROACH TO SERMON APPLICATION

A Dissertation
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
James Davis Funchess

December 2023

APPROVAL SHEET

APPLICATION FOR THE SAKE OF TRANSFORMATION:
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James Davis Funchess

Read and Approved by:

Hershael W. York (Chair)

Michael E. Pohlman

J. Stephen Yuille

Date _____

For Katelyn, my wife,
You are the greatest earthly manifestation of God's grace in my life.
And for my children, Judah, Olivia, and Savannah,
Daddy loves you so much.

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LIST OF ABBREVIATIONS

- CWTM* *The Works of Thomas Manton*. 22 vols. Edited by Thomas Smith. 1870. Reprint, Edinburgh: Banner of Truth Trust, 2020
- DLGTT* *Dictionary of Latin and Greek Theological Terms: Drawn Principally from Protestant Scholastic Theology*. 2nd ed. Grand Rapids: Baker Academic, 2017
- NPNF*¹ *Nicene and Post-Nicene Fathers*, Series 1. 14 vols. Edited by Philip Schaff. Buffalo, NY: Christian Literature, 1886–1889
- TWC* *The Westminster Confession*
- WWP* *The Works of William Perkins*. 10 vols. Edited by Joel R. Beeke and Derek W. H. Thomas. Grand Rapids: Reformation Heritage Books, 2020

PREFACE

English Puritanism generates a great deal of academic intrigue, and for good reason. In the midst of one of the most tumultuous centuries in England's storied history, a revival of unprecedented magnitude took root, forever altering the spiritual trajectory of the nation. While the English Reformation brought about significant cultural and religious change, the most consequential change came through the ministries of local church pastors. Although numerous studies have analyzed English Puritanism, few have considered one of London's most prolific pastors: Thomas Manton. Leaving behind over eight hundred extant sermon manuscripts filling twenty-two volumes, Thomas Manton stands as the greatest example of Puritan preaching available today. His sermons act as a window into another world—one where the unstoppable reformation of English Christianity progressed daily. I count it an honor to study the sermons of this lesser-known English Puritan pastor.

I am deeply grateful for the guidance and oversight of Dr. J. Stephen Yuille, whose insight on Manton and English Puritanism has proved invaluable, Dr. Michael E. Pohlman, whose historical expertise has only been outmatched by his thoughtful encouragement in the process, and Dr. Hershael W. York, whose support, leadership, mentorship, and direction has served as a constant motivation to complete this project. In addition to my excellent committee, I am humbled and grateful for Dr. Joel R. Beeke and his willingness to serve as my external reader.

I am likewise grateful for The Oaks Church, where I have served as a pastor for the last six years. I give my sincere gratitude to the elders and members who were so encouraging in this process, and specifically to my dear friends Drew Ward, Tyler Swick, and Paul Ryerson, who read some of the chapters as I wrote them. I am profoundly

grateful for my dear friend, David Closson, who served me often as a sounding board and a proofreader as I wrote this work. His suggestions and wisdom were so very valuable to me, but not nearly as valuable as his friendship.

Most importantly, I am thankful for my family. My parents, Joel and Marie have been a constant source of encouragement along the way, and have even provided invaluable proofreading. Michael and Betsy, my brother and sister have also been an encouragement and helped me in more ways than they know. I am blessed by my wonderful mother-in-law, Deborah Searcy, who has proofread more papers than I can count. Her encouragement and kindness to me is a blessing. My wonderful children, Judah, Olivia, and Savannah have grown up knowing their dad to be both a pastor and a student. They bring me a tremendous amount of joy. So often, their small words of kindness spurred me on in this endeavor. And to my wonderful wife, Katelyn, I am forever grateful. Words cannot describe the countless ways in which you have helped me and encouraged me in this pursuit over the last four years. This project would have never been completed without you. You are my greatest earthly treasure, and I love you so very much. My prayer is that this work would stoke interest in Thomas Manton for other students of Puritanism; but more than anything else, my hope is that this dissertation would serve the church of the Lord Jesus and bring honor to His name. Soli Deo Gloria.

James Davis Funchess

Cincinnati, Ohio

December 2023

CHAPTER 1

INTRODUCTION

Few preachers in church history have had greater success targeting the human heart with sermon application than preachers of the English Puritan era. Theologian J. I. Packer writes of the English Puritans, “Over and above applicatory generalisations, the preachers trained their homiletical searchlights on specific states of spiritual need, and spoke to these in a precise and detailed way.”¹ While the Puritans made important contributions to both the theological and political discourse of their day, perhaps their most notable contribution to the English Reformation was their return to biblical preaching. Of all English Puritans, Thomas Manton represents the clearest example of Puritan preaching. Manton left the largest collection of sermons and therefore supplies the greatest representation of the period.² Thus, any study of Puritan preaching must consider Thomas Manton in view of the sheer volume of his extant works.

Puritan preaching finds its roots in the homiletic theory of William Perkins, as laid out in his 1592 work, *The Arte of Propheying*.³ Later, from 1643 to 1653, the Westminster divines convened and authored the *Westminster Directory for Public Worship*.⁴ This manual for worship outlined the prescriptive practice of worship in

¹ J. I. Packer, *A Quest for Godliness: The Puritan Vision of the Christian Life* (Wheaton, IL: Crossway, 1990), 286-87.

² Hughes Oliphant Old remarks that other prominent Puritans at the time, such as Richard Baxter and Edmund Calamy, regrettably left very few sermons behind. He summarizes his thought, saying, “Manton, therefore probably gives us the best sustained impression of Puritan preaching which is available.” Hughes Oliphant Old, *The Reading and Preaching of the Scriptures in the Worship of the Christian Church*, vol. 4, *The Age of the Reformation* (Grand Rapids: Eerdmans, 2002), 301.

³ William Perkins, *The Arte of Propheying*, in *WWP*, 281-356. *The Arte of Propheying* was originally published in Latin in 1592 and later translated and published in English in 1606.

⁴ The Westminster Assembly, *The Directory for Public Worship*, in *TWC*, 561-62.

England, written by Puritan pastors and ratified by Parliament.⁵ In the pages of the *Directory*, one finds the form of Puritan preaching laid out systematically, including specific direction for the three main components of a Puritan sermon: exposition, doctrine, and application. In this project, I will provide an analysis of the sermon application of Thomas Manton while making connections to Perkins and the Westminster divines in order to better understand Manton's motivations in sermon application.

Thesis

This work offers an analysis of Thomas Manton's sermon application. A careful study of Manton's approach to application reveals that he was primarily influenced by two sources: William Perkins's homiletical work, *The Arte of Prophecy*, and the *Westminster Directory for Public Worship*. These sources influenced Manton to the extent that he employed categories of application within his own sermons. Yet, Manton did not merely follow the prescriptions found in these homiletical works. Rather, he expanded on the categories found in Perkins and those found in *The Directory for Public Worship*. After a careful examination of Manton's sermon manuscripts, I show both the similarities and differences between Manton's application categories and those categories found in Perkins's *The Arte of Prophecy* and the *Westminster Directory for Public Worship*. I seek to prove that Thomas Manton followed the application framework employed by both Perkins and the *Directory* but also demonstrate that Manton expanded on the categories provided in *The Arte of Prophecy* and in the *Directory* by creating new categories of application through which he sought to reach the hearts of his hearers more effectively. The analytical study of this project ultimately leads to the question of

⁵ For any student of English history, the 1600s present a particularly fascinating era for consideration. While the Westminster documents were indeed ratified by Parliament in 1648, the subsequent years in England proved to be increasingly tumultuous both in the religious and political realms. It was in the midst of political and religious upheaval that so many Puritans ministered, as in the case for Thomas Manton, who found himself quite involved in national politics all the while giving primary attention and focus to his preaching and the shepherding of his parish.

purpose and method. I make the case that Manton's teleological aim in sermon application was transformation, and the vehicle for transformation for Manton was faith. Furthermore, Manton's understanding of the soul affected his approach to application so that he directed his sermon application to the rational faculties of the soul: the mind, the will, and the affections.

My thesis in this project, therefore, is that Thomas Manton employed a categorical approach to sermon application which was thoroughly influenced by William Perkins and the *Westminster Directory for Public Worship*, that he expanded on the categories found in Perkins and the *Directory*, and that his application had as its purpose the transformation of the individual through faith in Jesus in the rational faculties of the soul: the mind, the will, and the affections.

Methodology

Although the analysis of one Puritan pastor's sermon application is a narrow subject for this dissertation, the available works of this one pastor are voluminous—Manton's collected works span twenty-two volumes and over eight hundred sermons. Thus, in order to prove my thesis, a careful study of Manton and his primary source material is essential. The study includes his biographical history, his Puritan context, his English background, and finally his own writings. More specifically, I conduct an extensive examination of every sermon application provided in Manton's collected works. I assemble, store, and analyze the relevant data for each sermon application in a spreadsheet to aid in identifying potential patterns within Manton's application framework.⁶

The central lens for analyzing Manton's categorical approach is William Perkins's *The Arte of Propheying* as well as *The Directory for Public Worship* written

⁶ A simplified, yet extensive version of this spreadsheet is provided in appendix 3.

by the Westminster divines. Both the *Directory* and *The Arte of Propheying* constitute a primary focus for analyzing Manton's categorical approach; however, attention must be given to other relevant primary and secondary material with hopes of gaining a greater understanding of Manton's overall purpose in his sermon application.⁷ The methodology of this paper follows a logical course: studying Manton's life, discerning Manton's influences, analyzing Manton's sermon application, determining Manton's purpose in application, and finally recognizing Manton's method in application.

Summary of Research

Compared to the collection of his extant sermons, the volume of work on Thomas Manton is relatively sparse. Manton's works were first collected in a twenty-two-volume edition, first published by James Nisbet & Co. in 1871. More recently, Banner of Truth published Manton's works in May of 2020.⁸ These editions mostly include sermons with a few treatises and two major commentaries (James and Jude). With over eight hundred sermons available in his works, Manton's writings represent the largest individual collection of sermons from the Puritan era. Commenting on the vast number of sermons from Manton, Hughes Oliphant Old remarks, "Manton, therefore probably gives us the best sustained impression of Puritan preaching which is available."⁹ Despite the considerable amount of primary source material available, comparatively few academic works exist on Thomas Manton and his sermon material. This disparity is perhaps due to the fact that Manton authored only a few doctrinal works and has been subsequently overshadowed by other English contemporaries such as John Owen and

⁷ For instance, Chad Van Dixhoorn has written extensively on the Westminster Assembly, including editing the meeting minutes of the Westminster Assembly. Resources such as this will prove invaluable in demonstrating the overall thesis of this work.

⁸ Thomas Manton, *The Works of Thomas Manton*, ed. Thomas Smith, 22 vols. (1870; repr, Edinburgh: Banner of Truth Trust, 2020).

⁹ Old, "Thomas Manton," in *The Reading and Preaching of the Scriptures*, 4:301.

Thomas Goodwin, who focused much of their efforts in writing theological treatises.

Manton is the subject of two recent dissertations. In 2008, Derek Cooper penned his dissertation, “The Ecumenical Exegete: Thomas Manton’s Commentary of James in Relation to its Protestant Predecessors, Contemporaries and Successors,” through the Lutheran Theological Seminary in Philadelphia. Cooper mixed biography with an analysis of Manton’s commentary on James and a few select sermons.¹⁰ Later, Cooper published his dissertation in paperback form titled, *Thomas Manton: A Guided Tour of the Life and Thought of a Puritan Pastor*.¹¹ Adam Richardson produced the second dissertation on Manton in 2014 through the University of Leicester. Prominent church historian John Coffey supervised Richardson’s dissertation, “Thomas Manton and the Presbyterians in Interregnum and Restoration England.”¹² Apart from these two dissertations, J. Stephen Yuille’s work, *Great Spoil: Thomas Manton’s Spirituality of the Word*, is the only other book-length treatment of Manton and his sermons.¹³ In this work, Yuille examines Thomas Manton’s sermons on Psalm 119 in order to present Manton’s spirituality of the Word. Shorter biographies can be found in recent publications as well as older accounts closer to Manton’s own time. In Manton’s *Works*, William Harris¹⁴ and J. C. Ryle¹⁵ each wrote a short biography of Manton from which many modern authors draw. Hughes Oliphant Old dedicates roughly twenty pages to Manton’s life and works in

¹⁰ Derek Cooper, “The Ecumenical Exegete: Thomas Manton’s Commentary on James in Relation to its Protestant Predecessors, Contemporaries and Successors” (PhD diss., Lutheran Theological Seminary, 2008).

¹¹ Derek Cooper, *Thomas Manton: A Guided Tour of the Life and Thought of a Puritan Pastor* (Phillipsburg, NJ: P&R, 2011).

¹² Adam Richardson, “Thomas Manton and the Presbyterians in Interregnum and Restoration England” (PhD diss., University of Leicester, 2014).

¹³ J. Stephen Yuille, *Great Spoil: Thomas Manton’s Spirituality of the Word* (Grand Rapids: Reformation Heritage Books, 2019).

¹⁴ William Harris, “Some Memoirs of the Life and Character of the Reverend and Learned Thomas Manton, D.D.,” in *CWTM*, 1:vii-xxxii.

¹⁵ J. C. Ryle, “An Estimate of Manton,” in *CWTM*, 2:ix-xix.

his series on the history of preaching.¹⁶ In his collection on the Puritans, Joel Beeke provides a short collection of biographical data as well as a synopsis of Manton's writings.¹⁷ Beyond these resources, most Puritan scholars and historians have paid little attention to this significant Puritan pastor from whom we have thousands of pages of sermons.

Significance

To my knowledge, no comprehensive study of Thomas Manton's form of preaching or sermon application exists. As noted above in the summary of research, books such as J. Stephen Yuille's *Great Spoil* consider a portion of his sermons in order to develop a more thematic understanding of his doctrinal commitments.¹⁸ However, I am not aware of any systematic analysis of Manton's sermon application. Thus, this dissertation begins a conversation about Thomas Manton's approach to sermon application. From a more practical perspective, this dissertation provides an objective framework for sermon application for pastors and preachers by considering Manton's work. A careful study of Manton's approach to application may provide today's church leaders with a blueprint for crafting more effective sermon application.

Argument

Chapter 1 introduces the subject, thesis, methodology, and argument for the work. Included is a brief overview of past and present approaches to sermon application in order to build up a proper understanding of the relevant homiletical perspectives on application in the sermon. Furthermore, this chapter provides a summary of research,

¹⁶ Old, "Thomas Manton," 4:299-313.

¹⁷ Joel R. Beeke and Randall J. Pederson, *Meet the Puritans: With a Guide to Modern Reprints* (Grand Rapids: Reformation Heritage Books, 2006), 406-13.

¹⁸ Yuille, *Great Spoil: Thomas Manton's Spirituality of the Word*.

along with the overall goals and the possible significance of this work. The remainder of this chapter outlines the argument of the entire dissertation chapter by chapter.

Chapter 2 considers the account of Manton's life. To understand Manton in his historical and theological context, a biographical sketch is provided. Although Manton's available sermons outnumber all of his Puritan contemporaries, extensive biographical accounts of his life are sparse. Thus, consideration is given to Manton's upbringing, his early influences, and his ministry. Familiarity with Manton's context will shed light on his sermons as well as his specific approach to sermon application.

After laying a historical foundation, chapter 3 shifts attention to the two influences of Manton's categorical sermon application: William Perkins (1558-1602) and the *Westminster Directory for Public Worship*. In many ways, Perkins serves as a precursor to the English Puritanism of the 1600s. The Puritan preaching form, particularly its emphasis on sermon application, is rooted in Perkins's work *The Arte of Prophesying*. In *The Arte of Prophesying*, Perkins provides a categorical approach to sermon application that would become paradigmatic for the Westminster divines in the 1640s and 1650s. Perkins is unique because he provides categories of hearers and categories of application. Although I consider both categories, I focus on the specific categories of application that Perkins develops. The influence of Perkins's application categories is found in the writings of Thomas Manton. In addition, I likewise display the influence of *The Westminster Directory for Public Worship* on Manton's approach. I present a short survey of the Assembly and the events leading up to it, followed by a detailed analysis of the *Directory's* approach to the sermon and, more specifically, to sermon application. The *Directory* provides specific application categories by which preachers may develop faithful sermon application. The categories listed in the *Directory* are rooted in Perkins's thought and were later adopted verbatim by Manton throughout his sermon applications. A comprehensive grasp of Manton's preaching would be incomplete without first recognizing the specific influence of both Perkins and the

Westminster Assembly on Manton's form of sermon application. In this chapter, a historical study of Perkins's work and *The Westminster Directory for Public Worship* shows that Manton's own sermon application was heavily influenced by these two sources.

Chapter 4 provides a survey of Manton's sermons. This chapter processes the sermonic research of over eight hundred surviving sermons from Manton and shows that he followed the framework of Perkins and *The Westminster Directory for Public Worship*. I begin by focusing on the sermon application in Manton's sermons that coincide with the categories found in *The Arte of Prophesying* and *The Directory for Public Worship*. Perkins provides two main categories—mental and practical—each containing subcategories of doctrine (also known as teaching or instruction) and redargution (this archaic English word means “refutation” and is closely related to the *Directory's* category of confutation of false doctrine). In *The Directory for Public Worship*, the Assembly provided six categories: instruction or information, confutation of false doctrine, exhortation, admonition (also known as dehortation, the opposite of exhortation), comfort, and trial. Specific examples of each category used by Manton are provided, along with numeric data showing how often Manton employed categories found in these foundational sources. After showing how Manton closely followed Perkins and the *Directory*, the rest of the chapter considers the categories of application in Manton's manuscripts that do not coincide with Perkins and the *Directory*. Thus, this chapter provides an extensive accounting of Manton's categories of application, displaying the influence of Perkins and the *Directory*, and reveals the categories unique to Manton.

Chapter 5 considers the teleological aim of Manton's categorical sermon application. I argue that despite Manton's polemical and political engagement in English society, his central focus in his sermon application was the transformation and Christlikeness of those to whom he ministered. Furthermore, I contend that the catalyst

for transformation in Manton's sermon application was faith in Christ. For Manton, the doctrine of faith remained a central theological focus throughout his lifetime. Drawing from his *Treatise of the Life of Faith*, this chapter investigates Manton's teleological aim in sermon application. For Manton, preaching aims for transformation which is dependent and predicated on faith. In other words, faith is the catalyst by which transformation is enacted in the life of the believer as well as the non-believer when called by God to faith.

Chapter 6 demonstrates how Manton's understanding of human psychology affected the manner in which he applied the sermon to his hearers. I argue that Thomas Manton followed the prevailing psychological perspective of his day: faculty-humor psychology. As argued in chapter 5, Manton's aim in sermon application was transformation through faith in Christ. This chapter takes the argument further by claiming that for Manton, transformation took place in the rational faculties of the soul i.e., the mind, the will, and the affections. As such, Manton targeted the rational faculties of the soul in his sermon application and frequently mentioned the faculties by name in his sermons. Thus, this chapter further explores Manton's methodology and rationale for his approach to sermon application.

Chapter 7 concludes the work with a broad survey of the sermonic data and provides practical conclusions for a historical understanding of Puritan preaching. Manton's teleological purpose in application is emblematic of his peers for whom we do not have as many available sermons. This work will illustrate the means by which Thomas Manton, and by implication the Puritans, developed and employed meaningful, heart-targeted application in their sermons for the glory of God and the transformation of their hearers through the rational faculties of the soul.

CHAPTER 2

THOMAS MANTON: A PURITAN STORY

The seventeenth century was a tumultuous time in England. It contains all the workings of an apocalyptic story including political unrest, revolt, revolution, civil war,¹ religious upheaval, and plagues.² In the midst of political and societal turmoil, the Protestant Reformation made its way to England, causing dramatic shifts in the religious life of the nation. This chaotic century was home to the Puritan pastor, Thomas Manton.

This chapter seeks to accomplish two goals. The first aim of the chapter is to provide a brief biographical sketch of Thomas Manton for the purpose of understanding his personal story and influences. Second, the chapter supplies relevant political, social, cultural and religious context for Manton's life, as these details undoubtedly shaped his preaching and ministry in 1600s England.

¹ British historian Simon Schama describes the picture of war in 1660:

By the time that the first round of the British wars was over—in 1660—at least a quarter of a million had perished in England, Wales, and Scotland. They had been lost to disease and starvation as well as to battle and siege. Men had died of infected wounds more commonly than they had endured clean-cut deaths in combat. The scythe of mortality, always busy, never fussy, had swept up all kinds and conditions: officers and rank and file; troopers and musketeers; sutlers and camp whores; apprentices with helmets on their heads for the first time; hardened mercenaries who had grown rusty along with their cuirasses; soldiers who could not get enough to fill their stomachs or boots to put on their feet and peasants who had nothing left to give them; drummer boys and burglars; captains and cooks. (Simon Schama, *A History of Britain*, vol. 2, *The Wars of the British: 1603-1776* [New York: Hyperion, 2001], 13)

² An interesting description of the mid-1600s is found in the diary of Samuel Pepys, a member of Parliament. An entry in his diary on October 16, 1665, paints a picture of a plague-stricken London. He writes, "I walked to the Tower; but, Lord! how empty the streets are, and melancholy, so many poor sick people in the streets full of sores; and so many sad stories overheard as I walk, everybody talking of this dead, and that man sick, and so many in this place, and so many in that. And they tell me that in Westminster there is never a physician and but one apothecary left, all being dead; but that there are great hopes of a great decrease this week; God send it!" Samuel Pepys, *The Diary of Samuel Pepys* (London: Macmillan, 1905), 350.

To be sure, Manton's life was not dull. The English civil war had a tremendous impact on many parts of society, perhaps most notably on the religious landscape of the nation. Political upheaval, uncertainty, and war constituted the cultural context in which Manton pastored. Yet, in his sermons, Manton rarely opined on political topics. Instead, he preached God's Word. Additionally, his life reflects what was true of his preaching: a consistent focus on the transforming work of God among the people of God.

A Historiography of Primary Sources

As previously mentioned, there is a striking absence of biographical work on Thomas Manton. Despite the preservation of hundreds of sermons and other writings, historians have largely overlooked this quintessential Puritan. William Harris, who wrote one of the earliest and fairly comprehensive accounts of Manton, made note of this absence, writing, "One cannot but wonder that the life of a person of so great worth and general esteem, and who bore so great a part in the public affairs of his own time, was never attempted while his most intimate friends, and they who were best acquainted with the most remarkable passages concerning him, were yet alive."³ Indeed, Manton's influence within both the church and government equals other well-known Puritans such as Richard Baxter and Edmund Calamy. Yet, since his death in 1677, biographical accounts of this leading Puritan have been relatively sparse.

The earliest biographical survey of Thomas Manton is found in William Bates's funeral sermon, which was preached days after Manton's death on October 18, 1677.⁴ Bates uses most of his sermon to exegete 1 Thessalonians 4:17 and devotes just a few pages to Manton himself. Yet, in these few lines, Bates's respect and admiration of

³ William Harris, "Some Memoirs of the Life and Character of the Reverend and Learned Thomas Manton, D.D.," in *CWTM*, 1:vii.

⁴ William Bates, "A Funeral Sermon Preached upon the Death of the Reverend and Excellent Divine Dr Thomas Manton," in *CWTM*, 22:123-47. This work is included in the collected works of Thomas Manton but was first published in 1678 as a pamphlet in London.

Manton is evident. Specifically, Bates remembered Manton for the “quality of his office” as “an ambassador of Christ” and “the holiness of his person, showing forth the graces and virtues of his divine Master.”⁵ Bates provided a moving memory of Manton, particularly as a faithful preacher, noting that “the matter of his sermons was designed for the good of souls.”⁶

About a decade later, Manton was once again the subject of biographical consideration when he was profiled in Anthony à Wood’s seminal work *Athenæ Oxonienses*.⁷ Although Wood records helpful details about Manton’s life, he also provides his own editorial commentary which does not always paint a favorable picture of the pastor.⁸ Specifically, Wood wrote that Manton was known as a “hot-headed person” by those who knew him well.⁹ This point is disputed in later biographical writings.¹⁰ In another place, Wood unceremoniously described Manton as “a person rather fatted up for the slaughter . . . being a round, plump and jolly man.”¹¹ Although this physical description appears accurate when considered alongside other sources, it also reveals Woods’ unfavorable opinion of Manton in other regards.

⁵ Bates, “A Funeral Sermon,” in *CWTM*, 22:143.

⁶ Bates, “A Funeral Sermon,” in *CWTM*, 22:144.

⁷ Anthony à Wood, *Athenæ Oxonienses: An Exact History of all the Writers and Bishops Who Have Had Their Education in the University of Oxford*, 4 vols. (London, 1817).

⁸ Interestingly, as noted by Adam Richardson, Wood only included this entry of Thomas Manton after receiving a letter from Harvard President Increase Mather, who provided a one-page outline of Manton’s life. Adam Richardson, “Thomas Manton and the Presbyterians in Interregnum and Restoration England” (PhD diss., University of Leicester, 2014), 13.

⁹ Wood, *Athenæ Oxonienses*, 3:1134.

¹⁰ See Harris, “Some Memoirs,” in *CWTM*, 1:viii.1. Harris rejects Wood’s description of Manton as “hot headed.” He writes,

Anthony Wood (‘*Athenæ Oxon.*,’ p. 600) says he was accounted in his college a hot-headed person—which is as remote from what was known to be the true character of Dr Manton as it is agreeable to his own. If he [Wood] had not been a hot-headed writer, he would not everywhere appear so full of prejudice and spite, nor have thrown out so many rash and injudicious reflections upon the best men of the Established Church who had any degree of temper and moderation, as well as upon the Nonconformists, and reserved his kindness and tenderness to the Popishly-affected and Nonjurors.

¹¹ Wood, *Athenæ Oxonienses*, 3:1135.

Two shorter biographical sources are found in Edmund Calamy's *Abridgment*¹² and Richard Newcourt's *Repertorium*.¹³ Calamy, who lived a generation after Manton, spoke highly of the Puritan pastor, mentioning him eight times over 864 pages of text in *Abridgment*. Writing of Manton, Calamy said, "He was a Man of great Learning, Judgment and Integrity; and an excellent unwearied Preacher: One of great Temper and Moderation, and respected by all that knew him, whose Spirits were not incurably canker'd."¹⁴ Writing more specifically of Manton's preaching, Calamy notes, "He abounded in the work of the Lord; and tho' a very frequent Preacher, yet was always Superior to others and Equal to himself."¹⁵ Finally, in reference to his legacy, Calamy wrote, "He dy'd October the 18th 1677, leaving behind him the General Reputation of as excellent a Preacher, as this City or Nation hath produc'd."¹⁶ Newcourt, on the other hand, writes generally of Manton's life, recording chronological details, as he considers the history of ministers at St. Paul's Covent Garden.

The next biographical source for Manton is the longest and most detailed source written in the nineteenth century—William Harris's 1725 memoir of Manton's life.¹⁷ This memoir was included within the twenty-two volumes of Manton's collected works and remains one of the most referenced accounts of Manton's life and ministry. Drawing from the above resources, along with other secondary sources, Harris wrote

¹² Edmund Calamy, *An Abridgment of Mr. Baxter's History of His Life and Times: With an Account of the Ministers, Lecturers, Masters and Fellows of Colleges and Schoolmasters, Who Were Ejected or Silenced After the Restoration in 1660. By, or Before the Act of Uniformity*, 2 vols., 2nd ed. (London: J. Lawrence in the Poultry, 1713).

¹³ Richard Newcourt, *Repertorium Ecclesiasticum Parochiale Loninense: An Ecclesiastical Parochial History of the Diocese of London: Containing an Account of the Bishops of that Sea, from the First Foundation thereof* (London: Benjamin Motte, 1708).

¹⁴ Calamy, *Abridgment*, 2:43.

¹⁵ Calamy, *Abridgment*, 2:43.

¹⁶ Calamy, *Abridgment*, 2:43.

¹⁷ Harris, "Some Memoirs," in *CWTM*, 1:vii-xxxii.

about twenty-five pages on the life and ministry of Manton. To this day, Harris' detailed account is one of the most helpful resources in gaining an understanding of the details of Manton's life.

Also included in the collected works of Manton is Anglican minister J. C. Ryle's biographical sketch of Manton. Titled "An Estimate of Manton," Ryle provides a detailed account of the ministry of Manton and reflects on what he considers to be of particular benefit to those who would read him. Writing in the nineteenth century, Ryle does not shy away from his affection for Puritan pastors. In fact, Ryle spends several pages explaining his definition of a Puritan, and discussing why nineteenth century England would be well-served by reading Puritans such as Manton. Speaking of Thomas Manton's ministry, Ryle writes,

With all these facts before us, I cannot avoid the conclusion that Manton must have been a man of uncommon graces and singular consistency of character. In no other way can I account for the comparative absence of material faults in his life, even his enemies themselves being judges. A man who went down to the grave at fifty-seven, with so fair a reputation, after spending the prime of his life in London, and mingling incessantly in public affairs, must surely have been no common Christian. It can never be said of him that his lines fell "in pleasant places," and that his grace was never tried and tested! Few modern divines perhaps ever passed through such a fiery ordeal as he did, and surely few ever came out of such with so untarnished a name. He must have been a rare combination of wisdom, tact, boldness, courtesy, firmness, sound judgment, and charity. As a godly man, I do not hesitate to place him in the foremost rank of Puritan divines; and I ask the student of his writings to remember, as they read them, that they are reading the works of one who was eminently a "good man, and full of the Holy Ghost."¹⁸

In the twentieth century and beyond, short biographical sketches of Manton can be found in various Puritan studies but, for the most part, primary source material on Manton remains largely ignored. As discussed in chapter 1, two doctoral dissertations have been written on Manton: one by Derek Cooper, and the other by Adam Richardson. Cooper's work, *Thomas Manton: The Ecumenical Exegete* (2011), is primarily a study of Manton's exegesis and theology rather than a pure biography. Richardson's doctoral

¹⁸ J. C. Ryle, "An Estimate of Manton," in *CWTM*, 2:xiv.

thesis, however, represents the first intellectual biography of Manton. In addition to providing salient details about Manton's ministry, Richardson also provides an insightful discussion of the political and cultural backdrop for Manton's life, which serves to paint a clear picture of this Puritan's context and ministry.

This short historiography identified the sources for biographical data on Manton's life. Yet, it also showed the relative scarcity of sources on Manton and, furthermore, illustrated the need for continued study on this prominent Puritan pastor.

Historical Context within Stuart England

While this dissertation does not undertake an extensive recapitulation of the history of Stuart England, the religious and political context of Manton's lifetime is significant because of the pastor's involvement in both the religious and political affairs of seventeenth-century England. During the early years of Manton's ministry, England was in a constant state of unrest. After the Protestant Reformation made its way to England,¹⁹ a contentious standoff between Catholicism and Protestantism played out on a national stage. The sixteenth century featured prominent English monarchs such as Mary I (1516-1558), whose overtly pro-Catholic policies resulted in the execution of hundreds of Protestant dissenters. However, in the same century, the Protestant-leaning Elizabeth I (1533-1603) also reigned as queen, paving the way for the Puritan cause in the seventeenth century. By the time of Manton's birth, the reign of James I (1566-1625) was coming to an end and making way for Charles I.

¹⁹ For more on the English Reformation, see A. G. Dickens, *The English Reformation*, 2nd ed. (University Park: Pennsylvania State University Press, 1989), John Coffey, *Persecution and Toleration in Protestant England 1558-1689* (Essex, England: Pearson Education, 2000), Samuel Rawson Gardiner, ed., *The Constitutional Documents of the Puritan Revolution, 1625-1660*. 3rd ed. (Oxford: Clarendon Press, 1906), Peter Marshall, ed., *The Impact of the English Reformation 1500-1640*, Arnold Readers in History (London: Arnold, 1997), George R. Abernathy Jr., *The English Presbyterians and the Stuart Restoration, 1648-1663* (Philadelphia: American Philosophical Society, 1965), and Christopher Hill, *Puritanism and Revolution: Studies in Interpretation of the English Revolution of the 17th Century* (New York: Schocken, 1958).

James I

The reign of James I marked the end of the House of Tudor in England and introduced the House of Stuart.²⁰ James had ruled as king of Scotland for nearly two decades when Elizabeth I died in 1603. Although he was already reigning as king of Scotland (known there as James VI), James was also next in line to be king of England, and thus became James I when he was coronated King of England on July 25, 1603, in Westminster Abbey. James sought to unite Scotland and England but failed to do so in his twenty-two years as king of England. His character was subject to suspicion, both for cowardice and for sexual immorality. As historian Robert Ashton writes, “James’s sexual tastes had a profound influence on the character and vicissitudes of Jacobean high politics Scandal—both homosexual and heterosexual—compounded the court’s reputation as a centre of moral depravity, of ostentatious luxury and wild extravagance, of artificial sophistication and of grovelling sycophancy.”²¹ Throughout the first years of his reign, several assassination attempts failed, leaving the king fearful and perhaps paranoid for the rest of his life.²²

Despite his questionable character, James’s most significant historical contribution was the publishing of an authorized English Bible—the King James Bible—in 1611. James is described as attempting “to secure his position in the English succession by being all things to all men” and likewise remaining “equally enigmatic as king of England.”²³ Thus, despite the favorable appointments and decrees that James

²⁰ For more on Stuart England, see John Morrill, *Stuart Britain: A Very Short Introduction*. Oxford: Oxford University Press, 2000 and Allan Massie, *The Royal Stuarts: A History of the Family That Shaped Britain* (New York: Thomas Dunne Books, 2010).

²¹ Robert Ashton, “Jacobean Politics 1603-1625,” in *Stuart England*, ed. Blair Worden (Oxford: Phaidon Press, 1986), 53, 57.

²² Ashton, “Jacobean Politics 1603-1625,” 53.

²³ Simon Adams, “Government and Politics 1553-1625: Crown, Church and Parliament,” in *The Cambridge Historical Encyclopedia of Great Britain and Ireland*, ed. Christopher Haigh (Cambridge: Cambridge University Press, 1985), 158.

enacted for the English Reformation, he likewise made efforts to curb the cause of Presbyterianism throughout his reign. As historian Mike Ashley explains, “Although he was not Catholic, he was not as fervent a Protestant as the members of the Scottish Kirk that he had left behind—even if the Gunpowder Plot made him appear a near martyr for Protestantism. James worked long and hard at moderating Presbyterianism.”²⁴

Throughout his reign, James maintained a posture of vacillation on religious matters, seeming to be more concerned with managing both sides of the reformation rather than choosing a side. The waning years of James’s reign were ineffectual due to his declining health and mental capacity; however, James’s reign laid the groundwork for the reign of his son, Charles I, who would become one of the most polarizing kings in British history.

Charles I

Charles I was born in 1600 and coronated as king in 1625.²⁵ Due to James’s declining health, Charles’s succession to the throne commenced with little affair. In many ways, the father and son could not have been more different. English historian John Morrill explains the contrast between James and Charles in manner, character, and rule:

Just as there is a startling contrast between Elizabeth I and James I so there is between James I and Charles I. Where James was an informal, scruffy, approachable man, Charles was glacial, prudish, withdrawn, shifty. He was a runt, a weakling brought up in the shadow of an accomplished elder brother who died of smallpox when Charles was twelve. Charles was short, a stammerer, a man of deep indecision who tried to simplify the world around him by persuading himself that where the king led by example and where order and uniformity were set forth, obedience and peace would follow. Charles I was one of those politicians so confident of the purity of his own motives and actions, so full of rectitude, that he saw no need to explain his actions or justify his conduct to his people. He was an inaccessible king except to his confidants. He was a silent king where James was voluble, a king assertive by deed not word.²⁶

²⁴ Mike Ashley, *A Brief History of British Kings and Queens: British Royal History from Alfred the Great to the Present* (New York: Carroll & Graf, 2002), 306.

²⁵ For more on Charles I, see Christopher Hibbert, *Charles I: A Life of Religion, War and Treason* (New York: Palgrave Macmillan, 2007).

²⁶ John Guy and John Morrill, *The Oxford History of Britain*, vol. 3, *The Tudors and Stuarts* (Oxford: Oxford University Press, 1992), 98.

The reign of Charles I was fraught with indecision and ineffectiveness. By far, the most consequential failure of Charles was his failure to win the support of Parliament, which ultimately led to his execution. Charles is a figure of great importance for the study of Thomas Manton because his reign coincided with the most important years of Manton's ministry. Furthermore, the civil war that Charles helped instigate brought Manton to London, where he would subsequently become an influential pastor under the rule of Cromwell and, later, Charles II.

The reign of Charles I took a dramatic turn in 1629 when the king made the decision to govern without calling a parliament. In prior years, tensions rose between the crown and parliament over a variety of issues, with foreign policy and fiscal expenditures sparking much of the animosity between the two parties. Initially Charles I surpassed expectations and ruled well without a parliament. As John Morrill notes, "By 1637, Charles was at the height of his power. He had a balanced budget, effective social and economic policies, an efficient council, and a secure title. There was a greater degree of political acquiescence than there had been for centuries."²⁷ In other words, by most measures Charles was an able king in the early years of his monarchy. However, trouble was on the horizon.

At the height of his political power in 1637, civil war seemed impossible, yet it erupted five years later in 1642. Though many circumstances led to this precipitous descent into war, the two main factors were the religious reforms that Charles sought to make and the wars Charles fought. Earlier, in 1633, Charles appointed William Laud as Archbishop of Canterbury, making Laud the highest-ranking bishop of the Church of England. An outspoken Arminian, Laud enacted many religious reforms that halted much of the Protestant progress in England since the beginning of the reformation in the 1500s.

²⁷ Guy and Morill, *The Tudors and Stuarts*, 100.

The Laudian reforms upset many Puritan leaders as well as Protestant-leaning parliament members.²⁸

Charles's religious policies left much of England dissatisfied, yet unwilling to start a revolution; however, he also made numerous mistakes in his military ventures. When Charles attempted to enact similar religious reforms in Scotland, the Scots revolted, and war broke out. The king attempted to fight two wars against Scotland without parliamentary aid, resulting in a lackluster army unable to overcome Scottish forces. In 1641, parliamentarian John Pym led the parliamentary opposition to the king by drafting and presenting the Grand Remonstrance, which listed 204 points of contention with the king. The tensions reached a fever point by 1642 and England found itself embroiled in civil war.

Although Charles and his Royalist army had the upper hand in the beginning, the Parliamentarians were better equipped to win a multi-year conflict. Charles eventually exhausted his money and resources and, in the summer of 1646, was captured and imprisoned. Charles eventually escaped imprisonment and civil war began again in 1648. This time, Charles conspired with the Scots to invade England. This second eruption into civil war lasted only a matter of months, however, and Charles's Scottish invasion was repelled that same year.

In December of 1648, the New Model Army prohibited certain members of Parliament from entering the English House of Commons, an event now known as Pride's Purge.²⁹ These members were deemed too friendly to the king and therefore

²⁸ Anthony Milton writes of Laudianism, noting its key features, "high church ceremonialism, vigorous clericalism, and the doctrinal repositioning of the Church vis-à-vis Rome and Reformed Protestantism." Anthony Milton, ed., *The Oxford History of Anglicanism*, vol. 1, *Reformation and Identity, c. 1520-1662* (Oxford: Oxford University Press, 2017), 9.

²⁹ The New Model Army was formed by Parliament in 1645 and fought in the English Civil War against King Charles. This army was later disbanded in 1660 when Charles II ascended to the throne. Pride's Purge is named after Colonel Pride, who carried out the exclusion of Parliament members sympathetic to the king.

enemies of the army. Although Charles had been captured and imprisoned again, many in Parliament still worked to find a resolution and restore the monarchy. The New Model Army disagreed and, through force, only allowed those members of Parliament sympathetic to the parliamentary side to enter the House of Commons. This Parliament became known as the Rump Parliament, referring to the remnant-like nature of the political body. In January of 1649, a one-week trial was held for Charles I who was subsequently found guilty of treason and sentenced to death. Manton and other moderate Presbyterians were aghast at such drastic actions and sought to use their influence to halt these proceedings to no avail. On January 30, 1649, Charles I was led to the executioner at Whitehall and subsequently beheaded.³⁰ Morrill recounts his death, noting, “His public beheading at Whitehall took place before a stunned but sympathetic crowd. This most dishonourable and duplicitous of English kings grasped a martyr’s crown, his reputation rescued by that dignity at the end.”³¹

Oliver Cromwell

With little foresight or plan beyond the execution of the king, the Rump Parliament governed England from 1649 until 1653. This Parliament managed no significant achievements in these four years. However, during this time, the New Model Army, led in part by Oliver Cromwell,³² remained busy fighting battles in both Ireland and Scotland. Cromwell achieved victory over both neighbors, resulting in the enfolding of both countries into the commonwealth of England. In 1653, after attempts at assembling a new parliament had failed, a new constitution was proposed known as the

³⁰ See Leanda de Lisle, *White King: The Tragedy of Charles I* (London: Vintage, 2018), 267-79; Guy and Morrill, *The Tudors and Stuarts*, 116.

³¹ Guy and Morrill, *The Tudors and Stuarts*, 116.

³² For a short primer on Cromwell, see John Morrill, ed., *Oliver Cromwell, Very Interesting People* (Oxford: Oxford University Press, 2007).

Instrument of Government. Under this new constitution, Oliver Cromwell was made Lord Protector over the Commonwealth of England on December 16, 1653. English historian John Morrill describes the short rule of Cromwell,

Cromwell was a unique blend of country gentleman and professional soldier, of religious radical and social conservative, of political visionary and constitutional mechanic, of charismatic personal presence and insufferable self-righteousness. He was at once the only source of stability and the ultimate source of instability in the regimes he ran. If he could have settled for settlement, he could have established a prudent republic; if he had not had a fire in his belly to change the world, he would never have risen from sheep farmer to head of state. With his death the republic collapsed.³³

After Cromwell's death, his son, Richard Cromwell, was poised to take up the mantle of Lord Protector. However, just months after the death of Oliver Cromwell, the Rump Parliament reconvened and called for Richard's resignation in 1660. Later that year, at the action of General George Monck, the Long Parliament was restored, including the members who had been left out by Pride's Purge in 1648. England was ready to abandon its attempts at commonwealth government and called for the reinstatement of the monarchy. On his thirtieth birthday, Charles II, son of Charles I, reached London and became the king, bringing an end to the Interregnum of England.

Charles II

In the years following 1660, the dream of Presbyterianism in England would soon fade, and Puritanism would wane as well. Charles II initially sought to be tolerant in his religious policies as king. Upon his ascent to the throne, there were questions about how the young king would approach the vexing question of religious settlement. Both Parliament and Charles II treated the Interregnum, in many ways, as if it had never taken place.³⁴ Charles II came to the throne with no preconceived expectations for his religious

³³ Guy and Morrill, *The Tudors and Stuarts*, 121.

³⁴ For an early account on the Restoration, see White Kennett, *A Register and Chronicle Ecclesiastical and Civil: Containing Matters of Fact Delivered in the Words of the most Authentic Books, Papers, and Records; Digested in Exact Order of Time with Proper Notes and References towards Discovering and Connecting the True History of England from the Restoration of King Charles II* (London:

settlement, which begged the question: would Charles II choose to follow in the footsteps of his father, who had appointed William Laud as Archbishop of Canterbury, or would he prove to be a more tolerant proponent of Puritanism and, more specifically, Presbyterianism?

In 1643, the Long Parliament had called for a restructuring of the Church of England and convened the Westminster Assembly from 1643 to 1653. This assembly of Puritans produced a new statement of faith, two catechisms, and perhaps most importantly, a *Directory for Public Worship*. These documents would replace the *Book of Common Prayer* written by Thomas Cranmer, that had been a staple of the Church of England since its original inception in 1549. This *Directory for Public Worship* outlined the liturgy for the Church of England in various details, ranging from music to preaching to prayers. The Puritans abided by the *Directory*, and yet, the question remained whether the new king would allow them to continue to do so and, furthermore, whether he would make it the official practice of the Church of England.

In October of 1660, Charles II provided a statement concerning his religious policies now known as the Worcester House Declaration. Leading up to this declaration, Charles II had met with several leading Presbyterians, including Manton. Although a multitude of opinions on church government existed within Puritan and Presbyterian circles, many Presbyterians, including Manton, were quite flexible about matters of church government, likely due to the fact that Charles II maintained a preference for episcopacy, and later would be rumored to be Catholic himself.³⁵

R. Williamson, 1728). For more recent historical treatments of the Restoration, see Gary S. De Krey, *London and the Restoration, 1659-1683* (Cambridge: Cambridge University Press, 2005) and Ronald Hutton, *The Restoration: A Political and Religious History of England and Wales, 1658-1667* (Oxford: Oxford University Press, 1985).

³⁵ See Michael P. Winship, *Hot Protestants: A History of Puritanism in England and America* (New Haven, CT: Yale, 2018), 205.

The Worcester House Declaration did not meet every desire of the Presbyterians, but it afforded a great deal of flexibility in church government, leading the Presbyterians to push for a parliamentary vote on the matter. However, the bill made no provisions for Congregationalists and other religious minorities, and thus, did not pass Parliament. To make matters worse for Puritans, Parliament was dissolved after the vote, and a new Parliament, known as the Cavalier Parliament, was elected in 1661. Historian Michael P. Winship explains how this development worsened the situation for those Puritans hopeful for a Presbyterian church government:

The 1661 elections for the new Parliament were the first in decades in which there were no anti-Royalist restrictions on membership. The consequence was a House of Commons that for the first time believed, by a sizable majority, that the route to religious peace in England lay in repressing puritanism. In that majority's eyes, it was puritanism that was responsible for the Civil War, and the fact that Presbyterians did not want to kill Charles I when they went to war with him hardly absolved them of their responsibility for his death.³⁶

After the Worcester House Declaration failed to lead to any significant religious settlement, hope for the Presbyterian cause in the Church of England was lost. To this day, the roughly two decades after the civil war proved to be the closest that the Church of England has ever come to a presbyterian church government.

Not only did the Presbyterians miss an opportunity to advance their cause, the Cavalier Parliament also embarked on a mission to unravel and overturn the Puritan advancements made in the years subsequent to the civil war. Just as Charles II was willing to tolerate the Presbyterians, he was also willing to tolerate the Presbyterians' opponents. Because a majority in Parliament maintained Royalist and anti-Puritan sentiments, Charles II was content to maintain the status quo in order to maintain his own power and influence.

³⁶ Winship, *Hot Protestants*, 205. Winship's lack of capitalization of the word "puritan" is original to the author.

To the chagrin of English Puritans, the Cavalier Parliament passed a series of acts from 1661 to 1665 that would later be known as the Clarendon Code. This code, made up of four acts, represented a targeted attack against nonconformists—those who refused to conform to the Anglican form of church government, including Presbyterians, Puritans, and Congregationalists. The Cavalier Parliament included many members sympathetic to Laudian reforms who sought to revert the Church of England to the *Book of Common Prayer* and abolish the Westminster documents.

The first act of the Clarendon Code was the Corporation Act (1661).³⁷ This act required that all public officials take communion in an official Anglican church and, likewise, formally reject the Solemn League and Covenant of 1643. Essentially, this act prevented nonconformists from holding public office, thereby removing any potential legislative opposition to the Anglican agenda. The second act, the Act of Uniformity came in 1662. This notorious act was officially titled, “An Act for the Uniformity of Publique Prayers and Administracon of Sacraments & other Rites & Ceremonies and for establishing the Form of making ordaining and consecrating Bishops Priests and Deacons in the Church of England.”³⁸ This act resulted in the Great Ejection on St. Bartholomew’s Day in 1662, in which over two thousand Puritan and nonconformist ministers were forcibly removed from their parishes. The third act, known as the Conventicle Act (1664), forbade any worship gathering of more than five people from different households.³⁹ The fourth and final act was the Five Mile Act (1665), which forbade nonconformist ministers from living within five miles of a church parish at which they had previously ministered.⁴⁰ In all, these four acts isolated nonconformists and, in a matter of years,

³⁷ John Raithby, ed., *The Statutes of the Realm: From Original Records and Authentic Manuscripts* (London: Dawsons of Pall Mall, 1819), 5:322-23.

³⁸ Raithby, *The Statutes of the Realm*, 5:364-70.

³⁹ Raithby, *The Statutes of the Realm*, 5:516-20.

⁴⁰ Raithby, *The Statutes of the Realm*, 5:575.

made it nearly impossible for any Puritan, Presbyterian, Quaker, Baptist, or Congregationalist to legally preach in England. Though not the direct decree of Charles II, these religious reforms were, in some part, due to the apathetic stance that the king took toward matters of doctrine and ecclesiology. In the end, nonconformist hope for religious liberty or even religious toleration was lost during the 1660s and the potential for Presbyterian church government in England was a distant memory by 1670.

Charles II outlived Thomas Manton by seven years. The king died on February 6, 1685, at the age of 54. His brother James succeeded him as king. All in all, Charles II is remembered as a king supremely concerned with his own preservation and survival. This was understandable given that his reign succeeded civil war and the commonwealth. While his return to the monarchy marked the end of a period of great unrest in England, his lack of zeal and character allowed Parliament to largely control the direction of England during his reign, which had a profoundly negative impact on Manton and his Puritan brothers. Charles II preferred personal stability but stability for Charles II meant instability for English Puritans like Manton. Bereft of their parishes, Manton and his Puritan contemporaries were ultimately betrayed by Charles II. Historian John Morrill summarizes the impact of Charles II's reign on the Puritans, saying,

Charles was forced by a vindictive Parliament, and by the response of Puritan leaders, to abandon his plans for a broad Church embracing a variety of traditions; he also failed to secure religious toleration for those who did not want to be members of any national Church. Though he returned unsuccessfully to these endeavors several times during his reign, he always abandoned unpopular policies if the political temperature began to rise. He was clever but ruthless, allowing loyal ministers to be impeached by Parliament or driven from office, and allowing innocent men to be executed on evidence he knew to be perjured during the scares of the Popish Plot in the late 1670s. Despite his flexibility, Charles would never surrender powers he believed he had inherited by divine right.⁴¹

⁴¹ John Morrill, "Government and Politics: England and Wales 1625-1701," in Haigh, *The Cambridge Historical Encyclopedia of Great Britain and Ireland*, 203-4.

This survey of the four English leaders during Manton's life illustrates that Manton lived in one of the most tumultuous and unstable times in English history. Additionally, this historical backdrop will prove helpful when considering Manton's life, which was inextricably intertwined with the political and societal shifts in England. One cannot understand Thomas Manton's life without understanding the politics of 1600s England, neither can one understand him without appreciating the early influences in his life. To these considerations we now turn.

Family History, Early Life, and Education

Thomas Manton was born at Lydeard St. Lawrence in the county of Somerset in southwestern England. Located roughly thirty miles north of Exeter, Lydeard St. Lawrence was, and still remains, a small village with just a few hundred residents. Both Manton's father and his grandfather were minsters. Manton's grandfather, also named Thomas Manton, earned a BA from Broadgates Hall⁴² (1582) and an MA from Christ Church (1584). His grandfather would serve as rector at Elme in 1585, vicar of Woolavington in 1586, and, finally, canon and chancellor of Wells from 1590 until his death in 1592.⁴³

Manton's father was likewise named Thomas. Rather than studying at Oxford, Manton's father was educated at Peterhouse College at Cambridge.⁴⁴ He was later ordained as a priest in the Church of England in 1615, and then licensed as curate of

⁴² Broadgates Hall was once a college at Oxford, but was converted into Pembroke College in 1624.

⁴³ Joseph Foster, *Alumni Oxonienses: The members of the University of Oxford, 1500-1714; Their parentage, birthplace, and year of birth, with a record of their degrees*, vol. 3, *Early Series* (Oxford: James Parker, 1891), 968. Foster also records details of Manton's family in Joseph Foster, ed., *Index Ecclesiasticus; Or, Alphabetical Lists of all Ecclesiastical Dignitaries in England and Wales since the Reformation* (Oxford: Parker, 1890).

⁴⁴ John Venn and J. A. Venn, eds., *Alumni Cantabrigienses: A Biographical List of All Known Students, Graduates and Holders of Office at the University of Cambridge, from the Earliest Times to 1900*, vol. 3 (Cambridge: Cambridge University Press, 1924), 137.

Honiton in Devon in 1617. Years later in April of 1623, he was appointed as curate of St. Mary Arches in Exeter. However, this post would not last long, as Manton's father died at the end of 1623 and was buried on New Year's Day in 1624.⁴⁵

Thomas Manton was born in 1620 and baptized at Lydeard St. Lawrence, likely by his father, who was serving there as curate. Manton spent his early years in Exeter, following his father's appointment as curate at St. Mary Arches in Exeter in 1623. Not much is known of Manton's early life. Sadly, Manton's father died before his fourth birthday. Besides this detail, little else is known of his early family life. Regarding childhood education, William Harris, in his memoir of Manton, notes that young Thomas was educated at the free school in Tiverton, which sits about fifteen miles north of Exeter.⁴⁶ Grammar schools at that time maintained a robust curriculum:

Whatever their intended vocation, boys were all taught the same curriculum—ideally not only how to read and write the best classical Latin (through imitation of the most esteemed ancient authors) but also how to speak it, even though few spoke it now save university dons and scholars who wished to communicate internationally on learned matters. Grammar included some rhetoric, classical history, geography and mythology, and this, together with religious knowledge gained largely through Latin, was the sum of the curriculum in most schools.⁴⁷

The specific curriculum of Manton's free school in Tiverton is unclear, yet it would have been comparable to the surrounding grammar schools of the seventeenth century. Harris notes that Manton did particularly well at the free school in Tiverton, writing that Manton qualified to enter college at age fourteen, which was quite unusual in

⁴⁵ Richardson does an excellent job of tracing the comings and goings of Manton's father and grandfather in his doctoral thesis. Richardson, "Thomas Manton," 24-25.

⁴⁶ Richardson ponders the question of why Manton would attend the free school in Tiverton, which was fifteen miles north of Exeter, where Manton was raised. Interestingly, Richardson postulates that Ignatius Jurdain, a mentor of Manton's, would have wanted him to study in Tiverton because the schoolmaster was a Puritan, whereas the schoolmaster of the free school in Exeter was unashamedly against Puritanism. This is a fascinating argument, as it helps explain some of Manton's earliest possible influences. Growing up without a father, it seems that Ignatius Jurdain could have played a significant role in Manton's disposition toward Puritanism, despite the connection never being clearly articulated in any primary source documents. Richardson, "Thomas Manton," 26-29.

⁴⁷ John Lawson and Harold Silver, *A Social History of Education in England*, 39 vols., Routledge Library Editions: History of Education (London: Routledge, 2007), 18:111-12.

those days.⁴⁸ Nevertheless, despite being eligible for an early start at Oxford, Manton enrolled in Wadham College a year later in 1635 (at age fifteen, Manton was still notably young to be entering college).

In his doctoral thesis on Manton, Adam Richardson highlights the connection between Thomas Manton and a prominent tradesman in Exeter named Ignatius Jurdain. According to Richardson's research, Jurdain was a "politically active and zealously religious" parishioner at St. Mary Arches during the time Manton was a young boy in Exeter. Manton would later write the introduction to Jurdain's memoir, describing him admirably.

Richardson points out that "Jurdain was a massive personality in a small parish and, when his parish minister died, it would make sense that Jurdain would take some responsibility in mentoring the son of his former minister."⁴⁹ Jurdain, Richardson notes, was politically involved and leveraged his civic influence to advocate for moral and theological reform. Jurdain was sympathetic to nonconformity and the Puritan movement. Thus, Richardson makes the connection that Manton would have been significantly influenced by Jurdain at a particularly formative time in his life. Prior to Richardson's research, this connection was unnoticed. Yet it stands to reason that Jurdain's influence and Puritan sympathies exerted a considerable influence on Manton as a young man. Specifically, Jurdain's theological and religious convictions would have played out before Manton in the context of the local church. Richardson emphasizes this connection by concluding,

Indeed, the outstanding marks of Jurdain's life become noticeable in Manton's life as well, namely strict Sabbatarianism, a love for the Scriptures and godly books and sermons, pressing works for assurance of salvation, and outspoken anti-popery. From his earliest years, Manton would have a front row seat to observe the tense relationship from the Puritan side in Exeter, sitting in Jurdain's corner and to some

⁴⁸ Harris, "Some Memoirs," in *CWTM*, 1:vii-viii.

⁴⁹ Richardson, "Thomas Manton," 27.

degree under his care. Both Manton's family history and daily environment would have worked to reinforce his sympathy to Jurdain and Nonconformity.⁵⁰

In the introduction to Jurdain's memoir, Manton wrote favorably of the man. While Manton does not provide any specific details of Jurdain's direct influence on his upbringing, Manton recalls a small story of the manner in which Jurdain kept a kind and positive attitude. He writes,

A formal man had once preached a sermon at the Cathedral about Heaven. The discourse was for the most part frothy, and beneath the dignity and worth of such an argument, Mr. Jurdain was present as well as my self, after Sermon I went to his house, (being to receive a Letter from him for Oxford) after many good instructions he asked me, If I had been at the Sermon that morning? I told him, yea; and did you (saith he) hear those wonderful things which God hath provided for them that love him? and so readily picked out all those passages which were any way subservient to use and profit; 'twas wonderful to me, to see how an holy heart can draw comfort out of any thing: the Sermon as Mr. Jurdain repeated it to me, was another kind of Sermon, and seemed to be very savvoury and spiritual: I remember with what warmth and vigour he spake of it, even to this day, and hope that I never shall forget it.⁵¹

Manton's reflection, drawn as it is from the introduction to Jurdain's memoir, is interesting for two reasons. First, it shows both the familiarity between Manton and Jurdain, as well as the influence that Jurdain had on Manton's character. Second, Manton notes that Jurdain had a letter for him for Oxford. Although the contents of that letter are unknown, it remains possible that the letter contained some sort of endorsement or recommendation for Manton to attend Oxford. Regardless, this demonstrates Jurdain's profound impact on Manton's life.

On March 11, 1635, Manton, a mere fifteen years old at the time, matriculated in Wadham College in Oxford.⁵² At that time, Wadham was a recent addition to the

⁵⁰ Richardson, "Thomas Manton," 27-28.

⁵¹ Thomas Manton, introduction to *The Life and Death of Mr. Ignatius Jurdain, One of the Aldermen of the City of Exeter*, by Ferdinando Nicolls (London, 1655), xxix-xxxi.

⁵² Richardson's account of Manton's education is excellent and follows many primary source documents to piece together this part of his life. Richardson paved the way on the primary and secondary source material, and I am indebted to his contribution in his doctoral thesis. For more on Manton's enrollment at Wadham, see Robert Barlow Gardiner, ed. *The Registers of Wadham College: Part 1, from 1613 to 1719* (London: George Bell and Sons, 1889).

University of Oxford. Founded in 1610 by the Wadham family and opened in 1613, the school weathered two significant challenges early in its history. First, the plague in the 1620s led to financial shortages and, second, the civil war which began in the 1640s led to decreased enrollment.⁵³ Prior to the civil war, Wadham College averaged between eighty and ninety resident undergraduates.⁵⁴

Education at Wadham was typical of other Oxford colleges. T. G. Jackson, writing in the authoritative history of Wadham, notes, “In certain respects the Statutes of Wadham are accommodated to more modern ideas, but on the whole, they show us a state of society with habits and customs nearer to the middle ages than to our own time. They go thoroughly into the regulation of collegiate life, even descending to the details of dress, sitting and behaviour at table, social form and ceremony.”⁵⁵ Describing life for students at Wadham, P. A. Wright Henderson, writes,

Life, both for graduates and undergraduates, was harder then than it is now. The Fellows were required to reside for forty-six weeks, the Scholars, and probably the Commoners, for forty-eight weeks in each year. All undergraduates had to attend lectures or disputations for twenty-four hours in every week. These tasks were arranged with careful malignity to begin at 6 A.M., and resumed at 2 P.M. and 6 P.M. Nor were examinations wanting. The Bible was to be read during dinner in Hall by a Bible Clerk or Scholar, and heard attentively and reverently. Latin was to be spoken in Hall, and English only when the presence of an unlearned person or of a member of another college justified its use. The Chapel Service was held between 5 and 6 A.M. and between 8 and 9 P.M.; and attendance twice a-day was required from bachelors and undergraduates, and rigidly enforced.⁵⁶

Thomas Manton would spend four years earning his bachelor’s degree from Oxford, though he would not ultimately stay at Wadham for the entirety of his program.

⁵³ T. G. Jackson, *Wadham College Oxford: Its Foundation, Architecture and History with an Account of the Family of Wadham and Their Seats in Somerset and Devon* (Oxford: Clarendon Press, 1893), 111-12.

⁵⁴ P. A. Wright Henderson, *The Life and Times of John Wilkins: Warden of Wadham College, Oxford; Master of Trinity College, Cambridge; and Bishop of Chester* (London: William Blackwood and Sons, 1910), 18-19.

⁵⁵ Jackson, *Wadham College Oxford*, 52.

⁵⁶ Henderson, *The Life and Times of John Wilkins*, 19-20.

Records indicate that Manton graduated from Hart Hall in June 1639, having made the switch from Wadham to Hart mere months before his graduation.⁵⁷ Those who have studied Manton have noted this irregular detail, and questioned what precipitated his transfer at such a late date. For example, Anthony Wood, writing in his 1691 history of writers and bishops from Oxford, presents a critical view of Manton, leaving the issue of his departure from Wadham open to a negative interpretation. Wood states that Manton entered Wadham as a servitor and continued until 1639, when “he translated himself to Hart hall, being then accounted by those (yet living) that well knew him, a hot-headed person, and as a member thereof he took the degree of bach. of arts.”⁵⁸ However, Harris later disputes this characterization of Manton in his memoirs of Manton. In a footnote, he explains, “Anthony Wood (‘*Athenæ Oxon.*,’ p. 600) says he was accounted in his college a hot-headed person—which is as remote from what was known to be the true character of Dr Manton as it is agreeable to his own.” Harris then writes of Wood, “If he had not been a hot-headed writer, he would not everywhere appear so full of prejudice and spite, nor have thrown out so many rash and injudicious reflections upon the best men of the Established Church who had any degree of temper and moderation, as well as upon the Nonconformists, and reserved his kindness and tenderness to the Popishly-affected and Nonjurors.”⁵⁹

Richardson provides an intriguing hypothesis for Manton’s last-minute move to Hart Hall, arguing that Manton could have been responding to an increase in anti-Puritan sentiment in Oxford and, more specifically, in Wadham. William Laud, the Arminian Archbishop of Canterbury (1573-1645), exerted a great deal of influence on the university. Richardson notes, “The significance and impact of Laud on 1630s Oxford,

⁵⁷ Foster, *Alumni Oxonienses*, 3:968.

⁵⁸ Wood, *Athenæ Oxonienses*, 3:1134

⁵⁹ Harris, “Some Memoirs,” in *CWTM*, 1:viii1.

during Manton's intellectual, theological and ecclesiological coming of age, can hardly be underestimated. Liturgy, ceremony and rites that had been overlooked were now reinstated and enforced. A more ritualistic religion was growing, along with attacks on puritans and godly piety."⁶⁰ Richardson goes on to conclude, "So Manton's Oxford was engulfed in the debates on authority (papal, scriptural or philosophical) and Arminianism, and though he would live nearly another forty years after graduating, he would die still fighting these battles. Under Laud, historic and staunch Calvinism was silenced and Calvinists marginalized as schismatic."⁶¹

Regardless of the reason for transferring to Hart Hall, Manton nonetheless graduated with his bachelor's degree in 1639 at the age of nineteen. Significantly, Manton's studies were not an end in themselves; his aim was to enter Christian ministry. As Harris explains, "After preparatory studies, he applied himself to divinity, which was the work his heart was chiefly set upon, and which he designed to make the business of his life."⁶²

Early Years of Ministry (1640-1645)

Having finished his bachelor's degree, Manton returned to Exeter and was ordained to the diaconate by Bishop Joseph Hall.⁶³ At the time of his ordination in 1640, Manton was only nineteen years old. Although some questions remain as to whether this first ordination was Manton's only ordination, the historical data suggests that Manton

⁶⁰ Richardson, "Thomas Manton," 34. Richardson's lack of capitalization of the word "puritan" is original to the author.

⁶¹ Richardson, "Thomas Manton," 36.

⁶² Harris, "Some Memoirs," in *CWTM*, 1:viii.

⁶³ For more on Bishop Joseph Hall, see his autobiography published in Christopher Wordsworth, *Ecclesiastical Biography; or Lives of Eminent Men, Connected with the History of Religion in England; from the Commencement of the Reformation to the Revolution*, 4 vols., 4th ed. (London: Francis & John Rivington, 1853), 4:269-326.

was only ordained once.⁶⁴ Subsequent to his ordination, Manton preached his first sermon in Sowton, a small village a few miles east of Exeter at St. Michael's. His text was Matthew 7:1: "Judge not, that you be not judged."⁶⁵ Although no manuscript copies of this first sermon survive, Harris records Manton's sermon text in his memoir.

Manton did not immediately receive a ministerial post in the church. However, in the same year of his ordination,⁶⁶ Manton secured a position as a lecturer in Culliton (modern-day Colyton), Devonshire, which was about twenty miles east of Exeter and about three miles from the southern coast of England.⁶⁷ To be a lecturer in seventeenth-century England was to be a preacher. Derek Cooper's biographical work on Manton provides a helpful and succinct description of church offices in the Church of England during Manton's life and reflects on Manton's standard of living during his time in western England:

At this time in the Church of England, there was a variety of ways to refer to pastors. Three of the most common—curate, vicar, and rector—were distinguished by the manner in which they received their income. Whereas a curate generally received a small salary and a vicar received one portion of a parish's tithes, a rector received two portions of a parish's tithe and was therefore provided with a more stable income. As a young man ordained to the diaconate in the church, especially given the influx of recent graduates who were flooding the market, Manton had to work his way up the church ladder by taking less established and lower-paying positions

⁶⁴ In his *Athenæ Oxonienses*, Wood suggests that Manton was later ordained and took holy orders at Westminster in 1660. However, this assertion seems unlikely and is debated by Harris, who does take Wood to task at several points. See Wood, *Athenæ Oxonienses*, 3:1135; Harris, "Some Memoirs," in *CWTM*, 1:viii.

⁶⁵ Harris, "Some Memoirs," in *CWTM*, 1:viii.

⁶⁶ The exact timing of Manton's move from Sowton to Colyton is somewhat murky. Cooper writes that this move took place in 1643 and that Manton labored as a lecturer in Sowton for three years. However, Richardson argues that Manton was in Sowton during 1640 but moved to Colyton that same year. It seems Richardson's argument is the more historically supported assertion, as he draws from an abundance of primary source material from Colyton city records.

⁶⁷ For more on Manton's position at Culliton, see Jerom Murch, *A History of the Presbyterian and General Baptist Churches in the West of England; with Memoirs of Some of Their Pastors* (London: R. Hunter, 1835), *The Protestant Dissenter's Magazine: Consisting of Biographical Memoirs; Ecclesiastical History; Sacred Criticism; Doctrinal and Practical Divinity; a Review of Theological Publications; Devotional Poetry; Miscellaneous Essays and Articles of Intelligence, Designed to Promote the Cause of Knowledge and Truth of Righteousness and Peace*. Vol. 3 (London: T. Knott, 1794), and William White, *History, Gazetteer and Directory of the County of Devon including the City of Exeter*. 2nd ed. (London: Simpkin, Marshall, 1878-1879).

as well as by residing in more remote areas until he was called to the rectorate in the London area several years later. This characterizes well his status at Sowton. His position as a “lecturer” was essentially equivalent to that of an assistant curate, which meant that it was temporary and did not pay well.⁶⁸

One of the hallmark commitments of the Puritan movement was the overwhelming emphasis on Scripture, particularly the preaching of the Scriptures. The return to expository preaching in the English Reformation and the increasing number of men called to the ministry, however, left England with a greater supply of preachers than opportunities to preach. Thus, with the age of Elizabethan reformation came the new position of lecturer. Throughout England, lectureships sprang into existence, providing opportunities for godly men to preach and citizens to listen. The title of “lecturer” is somewhat misleading, for these lectures were, in actuality, sermons. In the Church of England, one could preach a lecture (sermon) anytime outside those times set aside for Prayer Book services. In many ways, these lectureships provided opportunities for young Puritan pastors to exercise their gifts of teaching and communicate the gospel.⁶⁹ Paul Seaver argues in his book, *Puritan Lectureships*, that these lectureships had a tremendous impact on the social, theological, and political setting of England in the sixteenth and seventeenth centuries. He explains:

For in the lectureship was found both a means of providing for regular preaching in addition to the legally required quarterly and monthly sermons and a nexus between the various components of the Puritan connection. The universities provided the training ground and recruiting place for lecturers; the town corporation, gentry patron, or city parish provided not only the pulpit and frequently the financial basis for lectures, but also powerful friends to protect and intercede on the lecturer’s behalf. It is probably safe to say that no other institution (not even companies for

⁶⁸ Derek Cooper, *Thomas Manton: A Guided Tour of the Life and Thought of a Puritan Pastor* (Phillipsburg, NJ: P&R, 2011), 41.

⁶⁹ Some historians argue that lectureships were a Puritan conspiracy to overthrow the establishment and create division amongst the Church of England. However, the first lectureships were created in Elizabethan England in the late 1500s, making it difficult to assert that Puritans had been planning a massive conspiracy for decades. Nevertheless, these lectureships were undeniably effective in advancing the Puritan cause both politically and theologically.

colonial plantation) brought together lay and clerical Puritans in so many ways over so long a period at so many places.⁷⁰

Lectureships in England were profoundly influential. They propagated Puritan theology amongst villages and towns around the country one sermon at a time. They amassed political support indirectly through the godly rhetoric of preaching. And they shaped the moral ethos of multiple generations of English people through a largely Puritan group of ministers. Manton's own influence and subsequent opportunities would undoubtedly be affected by the discharging of his duties as a lecturer. Furthermore, maintaining a lectureship became a regular part of Manton's career throughout the unstable backdrop of mid-seventeenth century England.

Manton's lectureship in Colyton was, according to Harris, "much attended and respected."⁷¹ Some records indicate that Manton was vicar of the parish during his time there.⁷² It seems likely that Manton preached his sermons on Isaiah 53 during his time at Colyton. One clue that points in this direction is the preface to his James commentary where Manton writes, "I intend, by the assistance of God's Holy Spirit, in the weekly returns of this lecture, to handle the Epistle of James. It is full of useful and practical matter. I have the rather chosen this scripture that it may be an allay to those comforts which, in another exercise, I have endeavoured to draw out of the 53d of Isaiah."⁷³ Manton's commentary on James was published in 1651, and likely preached in the prior years. Thus, it remains possible that Manton preached through Isaiah 53 while ministering in Colyton, before his assignment at his next post in Stoke Newington.

⁷⁰ Paul S. Seaver, *The Puritan Lectureships: The Politics of Religious Dissent 1560-1662* (Stanford, CA: Stanford University Press, 1970), 22.

⁷¹ Harris, "Some Memoirs," in *CWTM*, 1:viii.

⁷² Daniel Lysons and Samuel Lysons, "Parishes: Colyton-Culmstock," in *Magna Britannia*, vol. 6, *Devonshire* (London: T. Cadell and W. Davies, 1822), 129-51.

⁷³ Thomas Manton, preface to *CWTM*, 4:8.

Although little is known about Manton's time in Colyton in terms of ministry, one important development in the minister's personal life took place in Colyton when Thomas Manton married Mary Morgan on May 15, 1643. Harris records that Mary "was a daughter of a genteel family of Manston, in Sidbury, Devon, and not Mr Obadiah Sedgwick's daughter, whom he succeeded in Covent Garden, as Mr Wood mistakes it. She was a meek and pious woman, and though of a weak and tender constitution, outlived the doctor twenty years, who was naturally hale and strong."⁷⁴

During Manton's years in Sowton and Colyton, the English civil war in the southwestern region of England occupied the nation's attention. As previously noted, Charles I had operated without a parliament for over a decade, until the Long Parliament finally convened in 1640. By the following year, the Grand Remonstrance was passed, listing grievances with the king, resulting in the flight of the king from London to Oxford. Throughout the 1640s, the royalists (those loyal to Charles I) fought against the parliamentarians (those loyal to the Long Parliament).

Throughout the mid-1640s, many skirmishes took place in southwestern England not far from the Mantons. Exeter was the location of a significant series of battles during the civil war, just twenty miles to the west of Colyton. Mark Stoye, in his work, *From Deliverance to Destruction*, chronicles the civil war in Exeter. The city was favorable to the parliamentarians, largely due to the boisterous personality and Puritan leanings of Ignatius Jurdain who, as noted earlier, likely functioned as a mentor to Manton in his early years. Jurdain had served as Exeter's representative to Parliament throughout the 1620s and maintained unapologetic Puritan ideals throughout his entire political career. Jurdain would not live to see the chaos of civil war in Exeter, as he died

⁷⁴ Harris, "Some Memoirs," in *CWTM*, 1:ix.

in 1640. Stoyle describes the fateful day that the citizens of Exeter, including Puritan pastors, experienced defeat at the hands of the royalists:

Alongside the dejected Roundhead soldiers stumbled Exeter's puritan ministers: John Bond, George Hughes (who had left his wife behind him, buried in a churchyard) and Henry Painter, the latter in tears as he surveyed the wreckage of his hopes and dreams. All the years of preaching, all the years of battling against "profanity," all the years of ceaseless effort by Jurdain, his allies on the Chamber and so many other godly men and women, to turn Exeter into a beacon of light, a city upon a hill—all this seemed to have come to nothing, as the Royalist soldiers exulted in the departure of "God's people" and the ungodly prepared to enter into their inheritance.⁷⁵

The above description illustrates the political and sociological climate in which Manton lived. As the royalists moved into the southwestern region and took Exeter, Manton and his family fled east to London where Parliament retained power.⁷⁶ After moving to London, Manton would never again call another city home as he would spend the rest of his life in the nation's capital city.

Stoke Newington

Manton and his family moved to London, yet Manton did not immediately begin working in the church. Harris's account is rather vague about the time between Manton's move and his subsequent hire at St. Mary's Stoke Newington, but he does offer a positive picture of Manton during this interim period. As Harris explains, "At his coming to London, he was soon taken notice of as a young man of excellent parts and growing hopes. Here he neither wanted work, nor will to perform it, for he was in the vigour of his youth, and applied himself to it with great diligence and pleasure, for which he was remarkable all his life."⁷⁷

⁷⁵ Mark Stoyle, *From Deliverance to Destruction: Rebellion and Civil War in an English City*, Exeter Studies in History (Exeter: University of Exeter Press, 1996), 86. Stoyle's lack of capitalization of the word "puritan" is original to the author.

⁷⁶ For more, see A. P. Baggs, Diane K. Bolton, and E. C. Croot, *A History of the County of Middlesex: Volume 8, Islington and Stoke Newington Parishes*, ed. T. F. T. Baker and C. R. Elrington (London: Victoria County History, 1985).

⁷⁷ Harris, "Some Memoirs," in *CWTM*, 1:ix.

Sometime either in late 1644 or early 1645, Manton secured the ministerial post at St. Mary's Stoke Newington in London, where he would minister for over a decade. Manton was installed as a rector through the patronage of the parliamentarian Colonel Alexander Popham.⁷⁸ Stoke Newington is located about three miles north of downtown London today, but in Manton's day it was just a small village outside of the city of London in Middlesex. St. Mary's became available because the former rector, William Heath was "sequestered for his loyalty"⁷⁹ to the royalists. The parish clearly maintained loyalty to the parliamentarians, and thus, Heath's position and funding was revoked. Manton, greatly influenced by Ignatius Jurdain, differed from Heath in his politics, and represented a fine alternative to Heath for the parishioners at Stoke Newington.

Preaching at Stoke Newington

Upon moving to London and beginning his work as a rector at St. Mary's Stoke Newington, Manton's reputation as an excellent preacher began to grow. During the 1640s, many Puritans relocated to London, making it somewhat of a haven for Puritans and Presbyterians fleeing royalist regions in England. The timing was fortuitous for Manton, as the strongest wave of English Puritanism was gathering in London in the mid-seventeenth century. Reforms to the Church of England, including some of the most significant changes in its doctrine, were on the horizon.

Unfortunately, few details are available that allow for an accurate dating of any of Manton's sermons. Only a few manuscripts may be accurately dated, while the rest were published posthumously. However, records indicate that Manton preached through

⁷⁸ William Robinson, *The History and Antiquities of the Parish of Stoke Newington in the County of Middlesex; Containing an Account of the Prebendal Manor, the Church, Charities, Schools, Meeting Houses, &c* (London: John Bowyer Nichols and Son, 1842), 140.

⁷⁹ Robinson, *The History and Antiquities of the Parish of Stoke Newington*, 140.

James and Jude during his time at Stoke Newington and preached Isaiah 53 in either Colyton or Stoke Newington. Regardless of the timing, as one reads Manton's sermons, his style essentially remains the same throughout the twenty-two volumes of his work, as he employed the Puritan form of preaching traced back to the homiletical practice of William Perkins.

Manton produced two of his more well-known works during his time at Stoke Newington—a commentary on James and a commentary on Jude. In his commentary on James, Manton writes of his own life and ministry and, by doing so, locates his writing of James to around the year 1650:

For my own particular, I must say, as Pharaoh's chief butler said, Gen. 41:9, "I remember my faults this day." I cannot excuse myself from much of crime and sin in it; but I have been in the ministry these ten years, and yet not fully completed the thirtieth year of my age; the Lord forgive my rash intrusion. Whatever help or furtherance I have contributed to the faith and joy of the saints by my former public labours, or my private ministerial endeavours, or shall do by this present work, I desire it may be wholly ascribed to the efficacy of the divine grace, which is many times conveyed and reached forth by the most unworthy instruments.⁸⁰

Additionally, Manton dedicated his James and Jude commentaries to Colonel Alexander Popham and Lady Letitia Popham, respectively. These patrons, as noted earlier, were responsible for Manton securing his living at Stoke Newington. Thus, they deservedly receive dedications for the works completed during his rectorship there.

Manton's commentary on James was first published in 1651, though it was initially produced as weekly lectures during his ministry at Stoke Newington. Throughout the week, Manton would typically preach on Sunday and then lecture three to four times during the remainder of the week. In this commentary, Manton clearly opposes the vehement hostility that some reformers, such as Luther, showed toward James's epistle, seeing the book as both authoritative and apostolic. Manton's commentary progresses

⁸⁰ Thomas Manton, *A Practical Commentary, or an Exposition, with Notes, on the Epistle of James*, in *CWTM*, 4:134.

through the epistle verse by verse, providing exegetical insights that stand in line with the Reformed tradition. William Harris reports that Manton's exposition of James received a great deal of admiration, writing, "This exposition has been thought by good judges to be one of the best models of expounding Scripture, and to have joined together with the greatest judgment the critical explanation and practical observations upon the several parts."⁸¹

Similarly, Manton's commentary on Jude was received well, though perhaps not to the same extent as his James commentary. His Jude commentary likely began as a lecture. In his preface to the reader, Manton writes that "these things were first delivered in the way of short notes."⁸² Only after Manton preached the book of Jude was his commentary compiled, as Manton records that he "went over them again in sermon-fashion"⁸³ after initially delivering lectures through short notes. His commentary on Jude is similar to his commentary on James, as it follows the ordinary Puritan process of exegeting a biblical passage verse by verse.

Although it remains impossible to provide an exact schedule of sermons preached while at Stoke Newington, Manton clearly grew in his popularity as a preacher during these years. His parish resided just outside London and afforded him several teaching and preaching opportunities each week. As a rector at Stoke Newington, his primary role was that of preacher. Thus, he would typically preach twice on the Lord's Day and lecture throughout the week. Manton left behind hundreds of sermons filling twenty-two volumes, yet those sermons represent only a portion of the sermons he likely preached throughout his ministry.

⁸¹ Harris, "Some Memoirs," in *CWTM*, 1:ix.

⁸² Thomas Manton, "To the Reader," in *CWTM*, 5:7.

⁸³ Manton, "To the Reader," in *CWTM*, 5:7.

Parliamentary Sermons of 1647 and 1648

Throughout his life, Manton was invited to preach to Parliament at least eight times.⁸⁴ His first and second sermons preached before Parliament were both published and included in his collected works. On June 30, 1647, Manton preached a sermon titled, *Meate Out of the Eater, or Hopes of Unity in and By Divided and Distracted Times*. Manton was a mere twenty-seven years old when he was first called upon to preach before Parliament. His text was Zechariah 14:9: “In that day there shall be one Lord, and his name one.”⁸⁵ This first sermon before Parliament was by no means a diatribe against Parliament for the chaotic climate of England at the time. Rather, the sermon stood as an impassioned plea for unity, as evidenced by the title of the sermon. Richardson notes that his call for unity was not radical, but “his vision of how this might play out as many churches *in* England coalescing into one Church *of* England would surely have raised some brows.”⁸⁶

Manton was invited to preach before Parliament a second time on June 2, 1648. This time, his text was Revelation 3:2, which reads, “Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God.”⁸⁷ Staying true to the Puritan form of preaching, Manton provides the following doctrine from this text: “That a special way to save a church and people from imminent and speedy ruin is the repairing of decayed godliness.”⁸⁸ Manton preached at the height of the English civil war, to a Parliament that was perhaps quite distracted. Nevertheless, he preached his text and exhorted his listeners. Drawing from the text,

⁸⁴ In Richardson’s thesis, he lists eight different times Manton spoke at Parliament. See appendix B in Richardson, “Thomas Manton,” 253-54.

⁸⁵ Thomas Manton, “Meat out of the Eater,” in *CWTM*, 5:381.

⁸⁶ Richardson, “Thomas Manton,” 54 (italics original).

⁸⁷ Thomas Manton, “England’s Spiritual Languishing,” in *CWTM*, 5:415.

⁸⁸ Manton, “England’s Spiritual Languishing,” in *CWTM*, 5:419.

Manton emphasized the phrase, “strengthen the things which remain, that are ready to die.” In his main point, he conceptualized this action as “repairing of decayed godliness.” Near the end of his sermon, he provided his listeners with four solutions for “repairing the godliness” of England. First, speaking broadly to his audience, he called for unity: “Oh! that we would all join together . . . in a holy conspiracy to besiege heaven by prayers, until more spirit and life be poured out, and in greater abundance.”⁸⁹ Second, Manton implored his hearers to “study how we may more honour and adorn religion by a godly and peaceable walking before God and men.”⁹⁰ Third, Manton called for an increase in godliness, writing, “Stir up yourselves, and provoke one another to more forwardness in dead times. We should strike who should be first, and exceed in godliness.”⁹¹ Finally, he pointed his listeners to the centrality of God’s Word: “Delight in and wait upon the powerful ministry of the word.”⁹² In the final point of application, Manton referenced 2 Timothy 4:3, and warns, “The times will be sad when men cannot endure sound doctrine.”⁹³

These Parliamentary sermons show that Manton was firmly committed to preaching the text of Scripture regardless of the real or perceived political power of those in his audience. Manton preached boldly and addressed current events through the exposition of God’s Word. Additionally, these sermons demonstrate commitment to a unified Church of England. Undoubtedly, Manton sought a Presbyterian reform within the Church of England. However, he balanced a call for change with a plea for unity, not only in these Parliamentary sermons, but also throughout his ministry, which would

⁸⁹ Manton, “England’s Spiritual Languishing,” in *CWTM*, 5:435.

⁹⁰ Manton, “England’s Spiritual Languishing,” in *CWTM*, 5:435.

⁹¹ Manton, “England’s Spiritual Languishing,” in *CWTM*, 5:436.

⁹² Manton, “England’s Spiritual Languishing,” in *CWTM*, 5:436.

⁹³ Manton, “England’s Spiritual Languishing,” in *CWTM*, 5:437.

continue to grow in influence over time.

Funeral Sermon for Christopher Love

Many Presbyterians opposed Parliament's decision to behead Charles I in 1649. To make an example to London Presbyterians, Parliament arrested a man named Christopher Love, who was a friend of Manton and a fellow pastor in London.⁹⁴ The Rump Parliament accused Love of treason, claiming he plotted to restore the monarchy through correspondence with Charles II, but little evidence was presented to support this claim. Nevertheless, Parliament sentenced Love to death for treason, and on August 22, 1651, Love was beheaded atop the scaffolding at Tower Hill. Defying Parliament and putting his own life in jeopardy, Manton preached Love's funeral sermon.

Love's trial and execution sent a profound message to Puritans and Presbyterians in London that the Rump Parliament would not tolerate opposition. Parliament's opposition is further illustrated in Manton's involvement with Love during his trial and execution, and Manton's subsequent decision to preach Love's funeral. Harris recounts that Manton was present with Love during his trial and execution, writing, "Mr Love, as a token of his respect, gave [Manton] his cloak."⁹⁵ After Love's death, Harris again recalls: "The doctor was resolved to preach his funeral sermon, which the Government understanding, signified their displeasure, and the soldiers threatened to shoot him; but that did not daunt him, for he preached at St Lawrence Jury, where Mr Love had been minister, to a numerous congregation."⁹⁶

Though Manton did not mention Love by name in the sermon, his intentions were evident. The sermon was titled "The Saint's Triumph over Death," and Manton's

⁹⁴ For a full-length treatment of Love's life and death, see Don Kistler, *A Spectacle unto God: The Life and Death of Christopher Love* (Morgan, PA: Soli Deo Gloria, 1994).

⁹⁵ Harris, "Some Memoirs," in *CWTM*, 1:xii.

⁹⁶ Harris, "Some Memoirs," in *CWTM*, 1:xii.

text was 1 Corinthians 15:57: “But thanks be to God, who giveth us the victory through our Lord Jesus Christ.”⁹⁷ In the sermon’s conclusion, Manton spoke directly to Love’s congregants. Manton warned and encouraged them, saying, “Your pastor, a little before his suffering, professed high and worthy thoughts of you; let him not be deceived. It will be sad for you in that great day of separation, that when he expecteth to find you among the sheep, and to be his crown and rejoicing, he should see you among the goats. He will know you there; memory in heaven is not abolished, but perfected.”⁹⁸ By encouraging his listeners to envision this heavenly reunion, Manton sought to motivate Love’s parishioners to holiness.

Manton’s determination to support his friend amidst the danger posed by the government illustrates Manton’s loyalty to truth and to his fellow pastors. Furthermore, his determination to preach Love’s funeral sermon shows the courage Manton displayed as a mere thirty-one-year-old minister in the context of the politically tumultuous Interregnum.

Presbyterian Efforts While at Stoke Newington

Manton’s life as a minister of the gospel cannot be disconnected from his involvement in English politics. Although the modern American evangelical context often admonishes preachers who display clear partisan leanings, this was not the case in seventeenth-century England.⁹⁹ Since England has no separation of church and state,

⁹⁷ Thomas Manton, “The Saint’s Triumph over Death,” in *CWTM*, 2:441.

⁹⁸ Manton, “The Saint’s Triumph over Death,” in *CWTM*, 2:454.

⁹⁹ See Wayne Grudem, *Politics According to the Gospel: A Comprehensive Resource for Understanding Modern Political Issues in Light of Scripture* (Grand Rapids: Zondervan, 2010), 44-53. Grudem speaks of the pressure pastors often feel in avoiding politics in ministry. In his work, Grudem conceptualizes of a “do evangelism, not politics” sentiment often present in American churches. While balance must be sought in the pastor’s political engagement, the notion that politics must be separated from ministry would be a foreign concept to Manton, who understood that the gospel touches every part of life, including one’s political engagement.

pastors are inevitably involved in politics. With the instability of the civil war and subsequent vacancy of the monarchy, a concerted effort to reform the Church of England to a more Presbyterian form of church government took place from the 1640s to the 1660s.

Manton's years at Stoke Newington were filled with constant activity including preaching and advancing the Presbyterian effort of church government reform. While Manton's involvement in the Presbyterian cause was far-reaching, two specific examples merit consideration.

First, Manton's involvement in the Westminster Assembly meetings sheds light on his commitment to the Presbyterian cause, as well as his influence within the Presbyterian movement in London. At the onset of Manton's rectorship at St. Mary's Stoke Newington, the Long Parliament called the Westminster Assembly to advise on matters of church reform. The Assembly convened over the next decade and produced a new confession of faith, a larger catechism, a shorter catechism, and a directory for public worship. This Assembly consisted of some of the most influential Puritans of the seventeenth century.¹⁰⁰ Although Manton was not numbered among the Westminster divines, he served as one of three scribes for the Westminster Assembly and wrote the preface for the second edition of the *Westminster Confession of Faith* in 1658.

Second, Manton was involved in efforts to reform the Church of England's governance to a more Presbyterian form, which came as an outworking of the Westminster Assembly. After the Assembly sent a recommendation to Parliament for a more Presbyterian church government, Parliament passed an ordinance that divided London into twelve classical elderships, each containing a number of parishes. Ultimately,

¹⁰⁰ Notable members of the Westminster Assembly included Jeremiah Burroughs, Edward Calamy, Thomas Goodwin, Edward Reynolds, and Obadiah Sedgwick.

this Presbyterian system in London would fail to be implemented. C. A. Briggs comments on the failure of the attempt, writing,

Thus, the Provincial Assembly of London, which was the Westminster model for all the Provinces of England, and which was designed to grow into a world-wide Presbyterian organization, passed away. Its aims in doctrines, morals, and discipline were too high for its times. It strove to realize them with a spirit of intolerance, which, however much in accordance with the times, yet provoked the bitter opposition and hatred of both the Sectaries of the Commonwealth army and the royalist Prelatists, so that their work was paralyzed in its beginning by the accession of Cromwell, and blasted by the Restoration of Charles.¹⁰¹

Manton's time at Stoke Newington would last for a little more than a decade. His transformation from an unknown minister to a prominent Presbyterian leader materialized quickly during the political unrest of the late 1640s and early 1650s. His stature as a preacher grew with his published commentaries on James and Jude, and his Parliamentary sermons in the late 1640s. Yet, amidst all of his political involvement and his growing notoriety, Manton's sermons remain excellent examples of the Puritan preaching form. His manuscripts indicate little concern for partisan politicking or an outsized emphasis on campaigns. Instead, Manton's sermons reveal a pastor devoted to affecting the spiritual health of his parishioners. Although he would move to a more prominent parish, Manton would remain committed to the Lord and committed to the faithful preaching of the Word. He longed for a unified Presbyterian church in England, but more than that, Manton longed for his congregation to be transformed by the truth of the Word.

Covent Garden

After ministering at Stoke Newington for eleven years, Manton was called to be the rector of St. Paul's Covent Garden in 1656. He would serve in this capacity until the Great Ejection in 1662. As Manton's life progressed, it became more intertwined with

¹⁰¹ Charles A. Briggs, "The Provincial Assembly of London," in *The Presbyterian Review*, vol. 2, ed. Archibald A. Hodge and Charles A. Briggs (New York: Anson D. F. Randolph, 1881), 79.

British politics. From humble beginnings, Manton rose to prominence in London and became a Presbyterian force during the rule of both Oliver Cromwell and Charles II. To be sure, Manton was first and foremost a pastor and preacher whose work as a minister took the majority of his time; however, he was integral in Presbyterian restoration efforts with Charles II. Much of what we know of Manton at that time involves his delegatory work in the restoration and other Presbyterian efforts prior to 1662. As noted earlier, most of Manton's sermons are undated; thus, it remains challenging to determine which sermons Manton preached at Covent Garden. The following pages will chronicle Manton's time at Covent Garden, particularly his efforts to achieve a Presbyterian Church of England.

Chaplaincy

Throughout his ministry, Manton avoided polemical arguments on secondary matters and represented a moderate Presbyterian perspective on matters of church governance and English politics. Peers and friends of Manton, such as Richard Baxter, proved far more hostile at times in their writings concerning the ever-changing landscape of Interregnum England. Interestingly, Manton's more reserved and conciliatory approach, in part, led to his ability to serve as chaplain to both Oliver Cromwell and Charles II. Harris records that Manton began serving as chaplain to the Lord Protector at the outset of his rule in 1653,¹⁰² yet Richardson disputes this and argues that Cromwell's support of Presbyterianism was not vocal in 1653. Instead, Richardson argues that Manton became a chaplain by 1657, as Manton prayed at Cromwell's inauguration that same year.¹⁰³ Soon after Cromwell's death and the subsequent revival of the monarchy, Manton served Charles II as a chaplain,¹⁰⁴ becoming heavily involved in political matters

¹⁰² Harris, "Some Memoirs," in *CWTM*, 1:xii-xiii.

¹⁰³ Richardson, "Thomas Manton," 77-78.

¹⁰⁴ Harris, "Some Memoirs," in *CWTM*, 1:xiv.

with the new king. His chaplaincy for both Cromwell and Charles II serves as a reminder that Manton did not cater to a particular political party. Instead, Manton committed himself to a unified Church of England that was likewise thoroughly reformed. Manton sought to work with any ruler to usher in a more biblical church government in his country.

Manton as Trier

Prior to Manton's assignment to St. Paul's Covent Garden, on March 20, 1654, as a part of an ongoing effort to improve the preaching of England, Oliver Cromwell and his Council passed a new act concerning the approval of preachers. This act was titled, *An Ordinance for appointing Commissioners for approbation of Publique Preachers*.¹⁰⁵ This act of Cromwell and the Council sought to establish a "certain course . . . for the supplying [of] vacant places with able and fit persons to preach the gospel."¹⁰⁶ This ordinance appointed thirty-seven men as "triers" who would test the fitness of those seeking to become preachers and lecturers in England and Wales. This list included well-known Puritans such as Thomas Goodwin, John Owen, Obadiah Sedgewick, and, of course, Thomas Manton.¹⁰⁷

Historian Michael P. Winship notes that the triers had much work to do: "They were very busy: by 1659, they had examined over 3500 men."¹⁰⁸ Harris writes that Manton's work as a trier consumed much of his attention and time, but also notes his profound commitment to the work, explaining, "And though this proved troublesome to him, considering his constant employment in preaching, yet he has been heard to say, that

¹⁰⁵ C. H. Firth and R. S. Rait, eds., *Acts and Ordinances of the Interregnum, 1642-1660* (London: His Majesty's Stationery Office, 1911), 2:855-57.

¹⁰⁶ Firth and Rait, *Acts and Ordinances of the Interregnum*, 2:855.

¹⁰⁷ Firth and Rait, *Acts and Ordinances of the Interregnum*, 2:856.

¹⁰⁸ Winship, *Hot Protestants*, 154.

he very seldom absented himself from that service, that he might, to his power, keep matters from running into extremes; for there were many in those days, as well as in these, who were forward to run into the ministry, and had more zeal than knowledge.”¹⁰⁹

Manton exerted a great deal of leadership and influence in this role but, as Adam Richardson notes, Manton’s work as a trier caused him to work alongside Puritans and Christians outside of his own Presbyterian circle. Manton would work with Baptists, Congregationalists, and other Independents with a shared goal of promoting godly ministers to ministerial positions throughout England.¹¹⁰

Commonwealth to Monarchy: Breda and Worcester

The history of England and Manton’s own story became quite intertwined throughout the 1650s and 1660s. The overlap in their respective narratives exhibits the extent of Manton’s role in the return of Charles II and the subsequent religious settlement in the restoration. After Oliver Cromwell’s death in September of 1658,¹¹¹ his son Richard was poised to take up the mantle of Lord Protector of the Commonwealth of England. According to Wood, Manton prayed at Richard’s inauguration: “In the beginning of Sept. 1658 when the titmouse prince, called Richard, was inaugurated to the protectorate according the *humble petition and* advice, our author Manton, the peculiar chaplain to that dignity, as prelate of the protectorship, said prayers and blessed him, his council, armies, and people, and so concluded that scene.”¹¹² However, Richard’s lack of military experience and political connections would prove costly, imperiling his reign almost from the start.

¹⁰⁹ Harris, “Some Memoirs,” in *CWTM*, 1:xiii.

¹¹⁰ Richardson, “Thomas Manton,” 80-83.

¹¹¹ In his thesis, Adam Richardson notes that Thomas Manton was with Oliver Cromwell on the day Cromwell died, and in fact prayed with him on that same day. See Richardson, “Thomas Manton,” 111.

¹¹² Wood, *Athenae Oxoniense*, 3:1135 (italics original).

After Oliver's death, Richard ruled for roughly seven months. Instability and unrest marked these seven months under Richard's rule; thus, the army implored him to resign. Richard objected at first, but seeing no recourse for restoration, he relinquished the title of Protector in May 1659. The subsequent transition of power was turbulent and arguably anarchic. But the nation was stabilized when General George Monck and his army marched on London and led the way for the Long Parliament to return and work toward the restoration of the monarchy.

Adam Richardson helpfully recounts Manton's involvement in the political affairs of the English restoration. Two primary delegatory efforts require consideration: Manton's participation in both the Breda and Worcester delegations. As negotiations for the return of Charles II progressed, Puritans remained hopeful that the new king would make the achievements of the Westminster Assembly permanent, leading the way for a Presbyterian church government in the Church of England. Before his eventual return to the throne, while still in exile in the Netherlands, Charles II delivered the *Declaration of Breda*,¹¹³ where the future king made declarations concerning property ownership, pardons for crimes during the civil war, and religious toleration. However, his comments on religious liberty—particularly committing to a Presbyterian governance—were equivocal and ambiguous. Thus, Manton, along with five others, met with the king to present “to his Majesty an Address in the Name of the Ministers of London.”¹¹⁴ Richardson provides a recounting of this meeting¹¹⁵ and notes that while this Puritan delegation asked Charles II to continue specific Westminster reforms in the restoration, Charles II was unwilling to commit to such promises. In fact, Charles II himself was far

¹¹³ *Journal of the House of Commons*, vol. 8, 1660-1667 (London: His Majesty's Stationery Office, 1802), 6.

¹¹⁴ *Journal of the House of Commons*, 8:20.

¹¹⁵ Richardson notes, “Reports of their meetings with Charles vary,” but that in the end, “the Presbyterian delegation left ‘very much unsatisfied.’” See Richardson, “Thomas Manton,” 122-23.

more committed to the idea of episcopacy than Presbyterianism, leading Manton and the delegates to leave their meeting feeling uneasy about the future.

Not long after that meeting, Charles II officially became king, arriving in London on his thirtieth birthday on May 29, 1660. Still without any legal recourse for their desired Presbyterian reforms, Manton and other notable Puritans again met to discuss the matter of church governance. This time, those involved represented both sides of the debate. Charles II was present and watched as the Presbyterians and Episcopalians debated issues ranging from church governance to the use of the prayer book. The meetings at Worcester House were ultimately unsuccessful, leaving the Presbyterian cause in a continued state of uncertainty. Further attempts after Worcester House, such as revising the Book of Common Prayer at the Savoy Conference in 1661, were likewise unsuccessful. Although Charles II was willing to work with nonconformists and Presbyterians, the Long Parliament dissolved, and a new group called the Cavalier Parliament assembled, which was unfavorable toward Puritans.

In all of the political and religious chaos of the late 1650s and early 1660s, Thomas Manton stood as a voice for moderate Presbyterianism and worked tirelessly to bring about a unified and reformed Church of England. His efforts ultimately fell short, but his influence in London is sorely undervalued. Manton was a force in both Interregnum and Restoration England, using a moderate approach to gain a hearing with rulers, parliament members, and the king himself.

Preaching at Covent Garden

As noted earlier, Manton's sermons are mostly undated, which disallows any detailed chronological study of his available sermons. Harris recounts one instance when Manton preached before Parliament on Deuteronomy 33:4-5 and recalls Manton's boldness: "When they [Parliament] were highly offended at this sermon, some of his

friends advised him to withdraw, for some in the House talked of sending him to the Tower, but he never flinched, and their heat abated.”¹¹⁶

Manton’s congregation at Covent Garden was politically diverse and consisted of high-ranking members of society. Harris describes his congregation at St. Paul’s,

He had in this place a numerous congregation of persons of great note and rank, of which number was oftentimes the excellent Archbishop Usher, who used to say of him, that he was one of the “best preachers in England,” and that he was a “voluminous preacher;” not that he was ever long and tedious, but because he had the art of reducing the substance of whole volumes into a narrow compass, and representing it to great advantage. Mr Charnock used to say of him, that he was the “best collector of sense of the age.”¹¹⁷

Indeed, Richardson notes the same concerning Manton’s parishioners: “Covent Garden was an elite crowd, accustomed to publicity—and to power.”¹¹⁸ Despite the power of his parishioners and the diversity of opinions related to church governance in England, Manton preached faithfully and zealously. His sermons follow the ordinary Puritan preaching form, including a short exposition of a text, drawing doctrine from that exegesis, and finishing with uses and applications from the text and doctrine.

The Great Ejection and Manton’s Final Years

The end of the English Commonwealth brought with it a conclusion to the Presbyterian cause that had garnered much hope since the 1640s. Charles II was not militantly against the Presbyterian cause, yet he was not friendly to it either. In time, Parliament favored the Book of Common Prayer rather than the Westminster documents. Just two years after Charles II ascended to the throne, the Clarendon Code was passed. This series of Acts of Parliament, spanning the years 1661 to 1665, were strategic attacks by the new Cavalier Parliament targeting nonconformists, including Presbyterians such as

¹¹⁶ Harris, “Some Memoirs,” in *CWTM*, 1:xi.

¹¹⁷ Harris, “Some Memoirs,” in *CWTM*, 1:xi.

¹¹⁸ Richardson, “Thomas Manton,” 125.

Thomas Manton and Congregationalists like John Owen. Anyone who rejected the Episcopalian form of church government or refused to use the Book of Common Prayer and the Thirty-Nine Articles of Religion faced expulsion from their position in the Church of England.

Perhaps the most consequential of these acts was the Act of Uniformity passed in 1662. This legislation forced ministers in England to abide by the Book of Common Prayer and submit to the Thirty-Nine Articles of Religion. Refusal to follow this decree would result in the minister's expulsion from the pulpit. Tragically, on St. Bartholomew's Day on August 24, 1662—a day now referred to as the Great Ejection—over two thousand Puritan pastors were removed from their ministerial positions and replaced with those loyal to the episcopal ecclesiology, which predated the Westminster Assembly. Thomas Manton was among these Puritan pastors removed from their pulpits and left without a living. J. C. Ryle wrote of the Great Ejection some two hundred years after it took place, saying,

This famous act imposed terms and conditions of holding office on all ministers of the Church of England which had never been imposed before, from the time of the Reformation. It was notoriously so framed as to be offensive to the consciences of the Puritans, and to drive them out of the Church. For this purpose it was entirely successful. Within a year no less than 2,000 clergymen resigned their livings rather than accept its terms. Many of these 2,000 were the best, the ablest, and the holiest ministers of the day. Many a man, who had been regularly ordained by bishops, and spent twenty or thirty years in the service of the Church without molestation, was suddenly commanded to accept new conditions of holding preferment, and turned out to starve because he refused. Sixty of the leading parishes of London were at once deprived of their ministers, and their congregations left like sheep without a shepherd. Taking all things into consideration, a more impolitic and disgraceful deed never disfigured the annals of a Protestant Church . . . I believe they did an injury to the cause of true religion in England, which will probably never be repaired, by sowing the seeds of endless divisions.¹¹⁹

¹¹⁹ J. C. Ryle, *Light from Old Times Or, Protestant Facts and Men* (Edinburgh: Banner of Truth Trust, 2015), 273-74, 276.

Farewell Sermon and Subsequent Expulsion

On August 17, 1662, Manton preached his final sermon at Covent Garden. His text was Hebrews 12:1: “Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.”¹²⁰ Rather than use his final preaching opportunity to retaliate or criticize church or government authorities, Manton gently preached at the outset of his sermon: “My purpose is to give you some brief thoughts upon this useful and practical inference of the apostle from the histories of the faithful before recorded.”¹²¹ The central doctrine that Manton drew from this text was a call to action and a gentle encouragement: “The people of God, that have such a multitude of examples of holy men and women set before them, should prepare themselves to run the spiritual race with more patience and cheerfulness.”¹²² For years, Manton worked tirelessly to reform the Church of England, sacrificing his time and energy, only to have his efforts thwarted. Beyond failing to reform the church, Manton lost his own pulpit; yet, on this final day with his congregants, his pastoral heart shone brightly as he focused on exhorting and encouraging his listeners with the Word of God.

In the closing lines of his sermon manuscript, Manton writes, “Now in this race we must run, and so run that we may obtain the crown. Running is a motion, and a speedy motion; there is no lying, sitting, or standing, but still there must be running.”¹²³

With the backdrop of Clarendon, Manton writes,

The runner was not to inquire how much of the way already was past, but to strain himself to overcome what was yet behind. And so should we consider what sins are yet to be mortified, what duties yet untouched, almost untouched; what hard

¹²⁰ Thomas Manton, “Farewell Sermon,” in *CWTM*, 2:411.

¹²¹ Manton, “Farewell Sermon,” in *CWTM*, 2:411.

¹²² Manton, “Farewell Sermon,” in *CWTM*, 2:411.

¹²³ Manton, “Farewell Sermon,” in *CWTM*, 2:420.

conflicts are yet to be undergone, and still to hold on our way without turning aside or halting because of difficulties, discouragements, stumbling-blocks. And there are fellows and co-partners with us that run this race, with whom we may strive in holy emulation who should go forwardest, who should be most forward in the course of pleasing God. O Christians! there are many contentions amongst us, but when shall we have this holy contention? In a race there is the *agonotheta*, the judge of the sports; so here God observes all. No matter what the standersby say, the judge of the sports must decide who must have the crown. And then at the end of the race there is the crown: "I have fought the good fight, I have finished my course, I have kept the faith."¹²⁴

Manton's heart in his final sermon was undoubtedly pastoral, but Adam Richardson argues that he included several subtle shots at the new Anglican establishment. In one instance, Richardson points out Manton's use of the words "solemn" and "covenant" in the same sentence, alluding to the command in the act of Uniformity to disavow the Solemn League and Covenant: "Especially should we make this promise in the use of those solemn rites by which the covenant between God and us is confirmed."¹²⁵ Richardson argues, "These subtleties were not lost on his hearers. Considering the laws passed by Parliament, the sermon could have been understood as attacking the now legally settled Church of England and therefore be potentially disruptive of social tranquility if not seditious."¹²⁶ However, Richardson also questions the validity and accuracy of the farewell sermons published in 1662. Baxter, Bates, and Manton himself claimed that the manuscripts were edited to sell more copies, and thus represent a more politicized version of the original. Regardless, even if Manton's manuscript was politicized, the politicization remains subtle, and more than anything, Manton's manuscript demonstrates a pastor's parting word to a congregation for which he had much affection.

Amid the great debates of the Church of England in the 1650s and 1660s, Manton stands out as a moderate Presbyterian who, above all, sought the unity of the

¹²⁴ Manton, "Farewell Sermon," in *CWTM*, 2:420.

¹²⁵ Manton, "Farewell Sermon," in *CWTM*, 2:418.

¹²⁶ Richardson, "Thomas Manton," 140.

Church of England and, secondarily, sought the reform of her governance to a more Presbyterian model. While both of these issues were tremendously important for Manton, he nonetheless operated with a great deal of charity during these fierce debates.

The Aftermath of the Act of Uniformity and Manton's Final Years

For a time, Manton attended St. Paul's Covent Garden after St. Bartholomew's Day. Simon Patrick succeeded Manton as rector and, in due time, became belligerent toward Manton, leading Manton to withdraw from the church he had pastored for nearly a decade.¹²⁷ While Charles II made a few efforts to weaken the commands of Clarendon, the Code would be firmly in place until after Manton's death.¹²⁸ However, in some cases, a certain degree of laxity was allowed in the decade after the Act of Uniformity's passage. For instance, although the Five Mile Act forbade ministers from living within five miles of a church where they had previously ministered, records indicate that Manton still lived in residence at Covent Garden after 1662.¹²⁹

Not only was Manton permitted to stay in residence at Covent Garden, he was also allowed to preach nearby. One historical record documents this allowance:

In White-Hart Yard, leading into Bridges'-street, Covent-garden, there stood, in the reign of Charles II a meeting-house for the Nonconformists of the Presbyterian persuasion. It appears to have been erected from the parish church of St. Paul, Covent-garden, and brought hither many of his former hearers; amongst whom were the Duke of Bedford, Marquis of Wharton, &c. who proved generous friends to him in this season of difficulty.¹³⁰

¹²⁷ Richardson, "Thomas Manton," 147-51.

¹²⁸ See John Morrill, *The Oxford Illustrated History of Tudor and Stuart Britain* (Oxford: Oxford University Press, 1996), 300-303.

¹²⁹ Richardson expertly shows from the marriage records of Manton's daughters that he and Mary remained in residence at Covent Garden.

¹³⁰ Walter Wilson, *The History and Antiquities of Dissenting Churches and Meeting Houses, in London, Westminster, and Southward: Including the Lives of Their Ministers, from the Rise of Nonconformity to the Present Time*, 4 vols. (London, 1810), 3:545.

From 1662 until 1670, Manton, like many other Puritans, took up the practice of preaching to small crowds in his own home in secret or in the small meeting house adjacent to Covent Garden. Preaching without a license was considered a criminal offense, and authorities eventually arrested Manton. He spent six months in prison before his release. The Act of Toleration (1688) replaced the Act of Uniformity of 1662, yet Manton would not live to see that day.

In March of 1672, Charles II issued a *Declaration of Indulgence*. This declaration would allow for nonconformist worship in their own meeting houses.¹³¹ While Charles II seemed open to toleration, historian Frank Bate argues that Charles's declaration was motivated by political rather than theological considerations. He writes: "The reason why Charles chose this particular moment is not far to seek. England stood on the verge of a war against Holland; war was, in fact, declared but two days later, March 17th. It was imperative to allay, if possible, the unrest and discontent which prevailed among many classes."¹³² In 1672, Manton acquired the position of lecturer at Pinner's Hall in London and would lecture there for three years. In the 1670s, Manton preached regularly at the nonconformist meetinghouse and lectured at Pinner's Hall. Richardson writes that in Manton's final years, he preached three to four times a week.¹³³ In 1675, Manton's health began to decline so that he could no longer serve as lecturer. Then, in 1677, Manton became ill, and the seemingly routine illness quickly turned, leading to his death on October 18, 1677. Manton left behind his wife, Mary, and three children. Nonconformist Ralph Thoresby wrote in his diary about Manton's funeral on October 22, 1677, recalling, I "walked to Newington to see the church, and the eminent

¹³¹ See Richardson, "Thomas Manton," 159-61.

¹³² Frank Bate, *The Declaration of Indulgence 1672: A Study in the Rise of Organised Dissent* (London: Archibald Constable, 1908), 80.

¹³³ Richardson, "Thomas Manton," 163-64.

Dr. Manton's funeral, who, being deservedly styled the King of Preachers, was attended with the vastest number of ministers of all persuasions that ever I saw together in my life."¹³⁴

The Legacy of Thomas Manton

The seventeenth century was one of the most profoundly intriguing and tumultuous periods of time in England's long history. The reigns of Charles I, Oliver Cromwell, and Charles II gave way to decades of religious and social change that still garner attention and study. In the middle of this fascinating period, Thomas Manton lived and ministered. Manton profoundly influenced the Presbyterian cause from the 1640s until his death in 1677.

Edmund Calamy, the grandson of Manton's friend and peer (also named Edmund Calamy), wrote of Manton in his extensive work, *An Account of the Ministers, Lecturers, Masters and Fellows of Colleges and Schoolmasters, Who Were Ejected or Silenced after the Restoration in 1660*. He says of Manton, "He was a Man of great Learning, Judgment and Integrity; and an excellent unwearied Preacher: One of great Temper and Moderation, and respected by all that knew him, whose Spirits were not incurably canker'd."¹³⁵

William Bates, a Presbyterian minister and close friend of Manton, preached the funeral. In the conclusion of his sermon, Bates dedicated over two thousand words for a personal tribute to Manton. He lauds Manton for his exquisite preaching and unparalleled knowledge of the Scriptures. Indeed, about half of his tribute to Manton concerns his excellency in preaching. Bates mentions Manton's irenic yet bold political

¹³⁴ Ralph Thoresby, *The Diary of Ralph Thoresby: Author of the Topography of Leeds (1677-1724)*, ed. Joseph Hunter, 2 vols. (London: Henry Colburn and Richard Bentley, 1830), 1:7. Thoresby notes that at the funeral, conformists and nonconformists walked together in pairs, illustrating the unifying effect of Manton on his peers.

¹³⁵ Edmund Calamy, *An Account of the Ministers, Lecturers, Masters and Fellows*, 2:43.

stance: “He was no fomenter of faction, but studious of the public tranquility. He knew what a blessing peace is, and wisely foresaw the pernicious consequences that attend divisions.”¹³⁶

Beyond his preaching ministry and political involvement, Bates recalls Manton’s character as a Christian man, writing that “his life was answerable to his doctrine.”¹³⁷ Thomas Manton was not a preacher who was zealous in the pulpit, yet deficient in character and integrity. Rather, Manton matched his passion in the pulpit with his pursuit of holiness in life. Bates writes, “His conversation in his family was holy and exemplary, every day instructing them from the scriptures in their duty.”¹³⁸ Yet of the many character traits Bates could have mentioned, he concludes by considering Manton’s humility. Bates remembered his friend, “He was deeply affected with the sense of his frailties and unworthiness. He considered the infinite purity of God, the perfection of his law, the rule of our duty, and by that humbling light discovered his manifold defects.”¹³⁹ Just before his death, Bates relayed that Manton reflected on Isaiah 6 and noted the profound sense of unworthiness that the prophet Isaiah felt before God. Manton, similar to the prophet, expressed a great sense of unworthiness to at last meet his Lord. Manton, however, found his encouragement from the shed blood of Christ: “It is infinitely terrible to appear ‘before God, the judge of all,’ without the protection of ‘the blood of the sprinkling, that speaks better things than the blood of Abel.’”¹⁴⁰

¹³⁶ William Bates, “A Funeral Sermon Preached upon the Death of the Reverend and Excellent Divine Dr Thomas Manton,” in *CWTM*, 22:145.

¹³⁷ Bates, “Funeral Sermon,” in *CWTM*, 22:146.

¹³⁸ Bates, “Funeral Sermon,” in *CWTM*, 22:146.

¹³⁹ Bates, “Funeral Sermon,” in *CWTM*, 22:146.

¹⁴⁰ Bates, “Funeral Sermon,” in *CWTM*, 22:146.

Conclusion

This chapter has provided a brief but detailed account of the life of Thomas Manton and located him within a tumultuous and convoluted century of English history. Manton was a moderate Presbyterian who sought a reformed and unified Church of England. Ultimately, his attempts to usher in the Westminster reforms to the Restoration failed, and Presbyterianism in the Church of England became a distant memory as the Anglican establishment took control. Amidst his energetic attempts at reform, at heart, Manton was a preacher and a pastor before a politician.

The paucity of studies on this illustrious Puritan is remarkable. His influence and involvement in the English Reformation and Restoration have yet to earn the attention they deserve. Nonetheless, Manton's historical and biographical setting will inform the rest of this project, especially when considering his preaching alongside his purpose and method of sermon application. Likewise, Manton's historical setting profoundly influences the teleological aim in his sermon application and his subsequent emphasis on the role of the rational faculties of the soul. Thus, this chapter forms a foundation on which to build in the chapters that follow, beginning with Manton's own preaching, specifically his approach to sermon application.

CHAPTER 3

THE PURITAN PREACHING OF THOMAS MANTON AND HIS MAJOR HOMILETICAL INFLUENCES

The previous chapter provided a biographical account of Thomas Manton while outlining the political and sociological context in which he ministered. As Manton aged, his story became more intertwined with the story of the Interregnum and the Restoration. Manton maintained a political voice throughout the Commonwealth era and the Restoration era, serving as a moderate Presbyterian who was primarily interested in a unified Church of England and secondarily interested in Presbyterian reforms in the Church of England.

Despite his political engagement, Manton was, first and foremost, a preacher. His twenty-two volumes of collected works do not contain political treatises but rather sermon manuscripts. This chapter considers Manton as a Puritan preacher. Others have offered an analysis of Manton as a preacher,¹ but this chapter will seek to analyze, in particular, his approach to sermon application. A brief word on Puritan preaching will give way to a short analysis of Manton as a preacher. Yet, the crux of this chapter will consider Manton's approach to sermon application, seeking to understand the factors that led to his methodology. I will argue that Manton was a product of the English Reformation in his approach to preaching in general but, more specifically, in his approach to sermon application. Two seminal English works profoundly impacted

¹ The most accurate and comprehensive analysis of Manton's preaching to date is found in the sixth chapter of Adam Richardson's doctoral thesis, "Thomas Manton and the Presbyterians in Interregnum and Restoration England" (PhD thesis, University of Leicester, 2014), 165-223. For a shorter treatment, see the entry for Thomas Manton in Hughes Oliphant Old, *The Reading and Preaching of the Scriptures in the Worship of the Christian Church*, vol. 4, *The Age of the Reformation* (Grand Rapids: Eerdmans, 2002), 299-313.

Manton: first, William Perkins's *The Arte of Propheying*, published in 1592, and second, *The Directory for Public Worship*, written in 1644 and passed by the House of Commons in early 1645. Before considering these two works, attention will turn to Puritan preaching and Manton's preaching within that tradition.

Puritan Preaching According to Westminster

In recent years the Puritan preaching form has received renewed interest.² Academic monographs as well as popular-level books have garnered the attention of publishers and readers alike. While the Presbyterian attempts to reform the Church of England only lasted thirty years, the more profound impact of the English Reformation was the reform of preaching itself. Puritanism may have ultimately failed politically, but it succeeded in reforming the homiletical method for generations to come. Indeed, while Puritans sought to reform the church through political means, their overriding goal was not political but rather theological.³ Hughes Oliphant Old writes of the Puritans, "It was the reforming of the heart that really interested them, and yet they recognized that outward reforming of the institution of the Church and the forms of public worship was an important means to that end."⁴

² For a number of helpful works written in the twentieth century, see J. I. Packer, *Puritan Papers*. 5 vols. (Phillipsburg, NJ: P&R, 2001), Gordon S. Wakefield, *Puritan Devotion: Its Place in the Development of Christian Piety* (London: Epworth Press, 1957), Edward Hindson, ed., *Introduction to Puritan Theology: A Reader* (Grand Rapids: Guardian Press, 1976), Peter Lewis, *The Genius of Puritanism* (Grand Rapids: Soli Deo Gloria, 1977), D. M. Lloyd-Jones, *The Puritans: Their Origins and Successors* (Edinburgh: Banner of Truth Trust, 2016), Geoffrey F. Nuttal, *The Puritan Spirit: Essays and Addresses* (London: Epworth Press, 1967), John Coffey and Paul C. H. Lim, eds., *The Cambridge Companion to Puritanism* (Cambridge: Cambridge University Press, 2008), Mariano Di Gangi, ed., *Great Themes in Puritan Preaching* (Ontario: Joshua Press, 2007), Christopher Hill, *Society and Puritanism in Pre-Revolutionary England* (Middlesex: Penguin Books, 1964) and Bruce R. Bickel, *Light and Heat: The Puritan View of the Pulpit and the Focus of the Gospel in Puritan Preaching* (Orlando, FL: Northampton Press, 1999).

³ Horton Davies notes that both Puritans and Episcopalians at times used the pulpit for political purposes: "In this highly partisan and controversial century one cannot fail to be impressed (or depressed) by the political tuning of the pulpit, whether by Cavalier parson or by Puritan preacher." Horton Davies, *Worship and Theology in England: From Andrews to Baxter and Fox, 1603-1690* (Princeton, NJ: Princeton University Press, 1975), 134.

⁴ Old, *The Reading and Preaching of the Scriptures*, 4:252.

Anglicans and Puritans alike valued preaching, yet Puritans regarded it to a far greater degree. In fact, the Puritan emphasis on preaching caused some Anglicans to downplay preaching to draw more attention to the sacraments. Horton Davies explains, “Laud and his followers tended to depreciate sermons in order to elevate the sacraments. Archbishop Laud himself had dared to argue that the preacher only presents the Word of Christ in the sermon, while the priest represents the very Body of Christ in the chief sacrament.”⁵ Conversely, Puritans valued the preaching of the Word above all else. As Joel Beeke explains, “The Puritans had a profound sense that God builds his church primarily by the instrument of preaching. This understanding created an ethos under which preaching stood at the center of worship and devotion.”⁶

The Puritans believed in the primacy of preaching, yet they also believed in the centrality of the Word of God in preaching. These commitments led to an increase in the exegetical and expositional components in the sermons of the English Reformation. The Puritan form began with the text; typically, Puritans would not preach more than a verse or two. At the onset of their sermons, they would give a brief exegetical sketch of their text before moving to the second component of their sermons: doctrine. Preachers drew a doctrine from the text, which served as a sort of main point for their sermon. This doctrine would then be explained in great detail before moving to the third and final component of the Puritan sermon: uses and applications. Scripture explained but not applied was a travesty to Puritans, thus, they continually included numerous uses and applications in their sermons.

⁵ Davies, *Worship and Theology in England*, 138. Davies goes on to postulate that Laud “was far more likely, as Archbishop of Canterbury, to have eliminated all pulpits that he could not tune, so alert was he to the danger of deviation from theological or political orthodoxy.”

⁶ Joel R. Beeke, *Reformed Preaching: Proclaiming God’s Word from the Heart of the Preacher to the Heart of His People* (Wheaton, IL: Crossway, 2018), 144.

The subject of Puritan preaching was the Word of God. The structure of Puritan preaching was the threefold plan of text, doctrine, and use. Finally, the telos of Puritan preaching was the transformation of the hearer. J. I. Packer helpfully summarizes the Puritan preaching form with eight characteristics. He writes that Puritan preaching was “expository in its method, doctrinal in its content, orderly in its arrangement, popular in its style, Christ-centered in its orientation, experimental in its interests, piercing in its applications, and powerful in its manner.”⁷ These eight characteristics accurately depict a preaching tradition that covers a vast array of sermons that primarily occurred during a few short decades in English history. For Manton, each of these eight characteristics is paradigmatic of his preaching.

Manton as Preacher

Contemporaries of Manton, such as Richard Baxter and Edmund Calamy, maintained reputations as excellent preachers, yet, only a few of their sermons exist today. Conversely, Manton’s sermons are the most extensive collection from any Puritan who lived during the tumultuous seventeenth century in England. His collected works span twenty-two volumes and contain around eight hundred sermons. Hughes Oliphant Old observes that Manton preached, on average, three times a week for about thirty-five years.⁸ Therefore, if Old is correct, the sermons that are extant in Manton’s collected works may represent only ten percent of the sermons he preached during his career.

What was Manton like as a preacher? One of the earliest depictions of his preaching ministry in published form came in William Bates’s funeral sermon for Manton. Bates dedicated approximately two thousand words of his sermon to a depiction of Manton himself, using about half of those words to portray Manton as preacher. Bates

⁷ J. I. Packer, *A Quest for Godliness: The Puritan Vision of the Christian Life* (Wheaton, IL: Crossway, 1990), 284-88.

⁸ Old, *The Reading and Preaching of the Scriptures*, 301.

gave so much attention to Manton's preaching because, "The preaching of the word is the principal part of the minister's duty, most essential to his calling, and most necessary to the church."⁹ Bates went on to note that "in performing this work [of preaching] he was of that conspicuous eminence that none could detract from him but from ignorance or envy."¹⁰ This early depiction of Manton's preaching is worth consideration. Bates mentions five points about Manton's preaching. Intriguingly, Bates's first two points mirror the first two points of the threefold Puritan preaching form: text and doctrine. The final three points that Bates makes concern Manton's style, fervor, and assiduity in preparation.

To begin, Bates explains that Manton was very qualified to exposit a text, having been "endowed with extraordinary knowledge in the scriptures."¹¹ Bates continued, "In his preaching, [he] gave such a perspicuous account of the order and dependence of divine truths, and with that felicity applied the scriptures to confirm them, that every subject by his management was cultivated and improved. His discourses were so clear and convincing, that none, without offering voluntary violence to conscience, could resist their evidence."¹² Manton's familiarity and comfort with the text of Scripture is evidenced in the diversity of texts he preached. Manton preached major sermon series through texts such as Isaiah 53, 2 Thessalonians 2, James, Jude, Psalm 119, Matthew 25, John 17, Romans 8, 2 Corinthians 5, and Hebrews 11. Manton's collected sermons show he preached from 248 different Old Testament texts, visiting 16 of 39 Old Testament books, and 492 New Testament texts, visiting 24 of 27 New Testament books.¹³ The

⁹ William Bates, "A Funeral Sermon Preached upon the Death of the Reverend and Excellent Divine Dr Thomas Manton," in *CWTM*, 22:143.

¹⁰ Bates, "Funeral Sermon," in *CWTM*, 22:143.

¹¹ Bates, "Funeral Sermon," in *CWTM*, 22:143-44.

¹² Bates, "Funeral Sermon," in *CWTM*, 22:144.

¹³ See appendix D in Richardson, "Thomas Manton," 257-58.

sheer number of sermons, along with the diversity of texts is impressive for any preacher. Typically, the Puritan form was to preach *lectio continua*, often taking up only one verse at a time per sermon. Therefore, for Manton to visit as many texts as he did in what is likely only ten to twenty percent of his total output is remarkable. Manton was comfortable handling the Scriptures and producing three to five sermons each week—this, of course, was done without the modern comforts of the internet or word processing programs. Simply put, a distant relationship or knowledge of his Bible was not an option for Manton.

Second, Bates explains that Manton’s “doctrine was uncorrupt and pure.”¹⁴ In other words, Manton did not use the Scriptures for his own purposes, but rather drew his doctrine from a text and faithfully communicated its main point to his hearers. Again, Bates explains, “He was far from a guilty, vile intention to prostitute that sacred ordinance for the acquiring any private secular advantage.”¹⁵ Manton’s Puritan theology undergirded his pastoral preaching ministry. Though we cannot be certain, it seems likely that Manton’s upbringing and the influence of his father, grandfather, and Ignatius Jurdain helped instill Puritan sensibilities that guided him for the duration of his life. Chief among his Puritan doctrinal commitments was his personal commitment to doctrine drawn from the Bible, which was reflected in his preaching. Bates explained his Christ-exalting, gospel-rich doctrine in his preaching:

Neither did [Manton] entertain his hearers with impertinent subtleties, empty notions, intricate disputes, dry and barren without productive virtue; but as one that always had before his eyes the great end of the ministry, the glory of God and the salvation of men, his sermons were directed to open their eyes, that they might see their wretched condition as sinners, to hasten their flight from the wrath to come, to make them humbly, thankfully, and entirely receive Christ as their prince and all-sufficient saviour, and to “build up the converted in their most holy faith, and more

¹⁴ Bates, “Funeral Sermon,” in *CWTM*, 22:144.

¹⁵ Bates, “Funeral Sermon,” in *CWTM*, 22:144.

excellent love,” that is “the fulfilling of the law.” In short, to make true Christians eminent in knowledge and universal obedience.¹⁶

The third point Bates makes about Manton’s preaching was his way with words. Although it might be expected that Bates would highlight Manton’s focus on application and the threefold blueprint for Puritan preaching, Bates turns his attention to the preacher’s style and words. Bates says of Manton, “Words are the vehicle of the heavenly light. As the divine wisdom was incarnate to reveal the eternal counsels of God to the world, so spiritual wisdom in the mind must be clothed with words to make it sensible to others. And in this he had a singular talent.”¹⁷ Manton employed the Puritan plain style, which was known for its simplicity in structure and diction. The threefold structure of text, doctrine, and application produced a consistently simple, yet faithful sermon. Not only did the structure aid in plainness, but the preacher’s diction also contributed to the plainness of the sermon. Manton was never one to ignore perplexing doctrines or complex texts. Yet he always sought to communicate godly truth through plain language rather than ostentatious or self-promoting language. Bates recounts, “His expression was natural and free, clear and eloquent, quick and powerful, without any spice of folly, and always suitable to the simplicity and majesty of divine truths.”¹⁸

The fourth attribute of Manton’s preaching highlighted in Bates’s funeral sermon is one that may not be evident in a written sermon. But Bates extols Manton’s zeal and fervor in preaching. Specifically, Bates lauds Manton’s “fervour and earnestness” in preaching and noted that it “was such as might soften and make pliant the most stubborn, obdurate spirits.”¹⁹ Manton’s preaching was earnest and zealous with a particular attention to the needs of his hearers. Bates says again, “This man of God was

¹⁶ Bates, “Funeral Sermon,” in *CWTM*, 22:144.

¹⁷ Bates, “Funeral Sermon,” in *CWTM*, 22:144.

¹⁸ Bates, “Funeral Sermon,” in *CWTM*, 22:144.

¹⁹ Bates, “Funeral Sermon,” in *CWTM*, 22:145.

inflamed with an holy zeal, and from thence such ardent expressions broke forth as were capable to procure attention and consent in his hearers. He spake as one that had a living faith within him of divine truths.”²⁰ In the conclusion of his funeral sermon, Bates summarizes Manton’s zeal: “Thus some in the pulpit seem to be all on fire with zeal, yet their hearts are as cold as stone, without holy affections, and their lives are unworthy their divine ministration. But this servant of God was like a fruitful tree, that produces in its branches what it contains in the root; his inward grace was made visible in a conversation becoming the gospel of Christ.”²¹ Manton’s zeal was genuine—his fervor never trumped up or faked, but rather, stemmed from his true devotion to the Lord.

The fifth and final attribute of Manton’s preaching that Bates recalls is Manton’s “unparalleled assiduity in preaching.”²² As previously noted, Manton preached from his early twenties until his death at the age of 57. For these three and a half decades of ministry, Manton, on average, preached three to four times per week. In his advertisement to the reader of his commentary on James, Manton notes that he is “humbled with the constant burthen [burden] of four times a week preaching.”²³ His sermon preparation was both extensive and continuous. In his biography of Manton, William Harris writes of his assiduous preparation, saying,

He generally writ the heads and principal branches first, and often writ them over twice afterwards, some copies of which are now in being. When his sermon did not please him, nor the matter open kindly, he would lay it aside for that time, though it were Saturday night, and sit up all night to prepare a sermon upon an easier subject, and more to his satisfaction. If a good thought came into his mind in the night, he would light his candle, and put on his gown, and write sometimes for an hour together at a table by his bedside, though the weather was ever so cold.²⁴

²⁰ Bates, “Funeral Sermon,” in *CWTM*, 22:145.

²¹ Bates, “Funeral Sermon,” in *CWTM*, 22:146.

²² Bates, “Funeral Sermon,” in *CWTM*, 22:145.

²³ Thomas Manton, “Epistle Dedicatory,” in *CWTM*, 4:6.

²⁴ William Harris, “Some Memoirs of the Life and Character of the Reverend and Learned Thomas Manton, D.D.,” in *CWTM*, 1:xxx.

One final aspect of Manton the preacher that deserves mention is his humility. Though he remains a lesser-known Puritan today, in his own time, Manton rose to prominence during a time of considerable change and upheaval in England. His influence grew exponentially in London as he played a part in both Interregnum and Restoration England. He was known among his peers as one of the greatest preachers in England during his lifetime, and yet, he is still known for his genuine humility. Bates recalls this humility, as does William Harris in their respective biographical sketches of Manton. Harris, in particular, recalls a time when Manton preached before the Lord Mayor, Court of Aldermen, and other dignitaries from the city. He relates the story, noting,

While he was minister at Covent Garden, he was invited to preach before the Lord Mayor and Court of Aldermen, and the Companies of the city, upon some public occasion, at St Paul's. The doctor chose some difficult subject, in which he had opportunity of displaying his judgment and learning, and appearing to the best advantage. He was heard with the admiration and applause of the more intelligent part of the audience; and was invited to dine with my Lord Mayor, and received public thanks for his performance. But upon his return in the evening to Covent Garden, a poor man following him, gently plucked him by the sleeve of his gown, and asked him if he were the gentleman who had preached that day before my Lord Mayor. He replied, he was. "Sir," says he, "I came with earnest desires after the word of God, and hopes of getting some good to my soul, but I was greatly disappointed; for I could not understand a great deal of what you said; you were quite above me." The doctor replied, with tears in his eyes, "Friend, if I did not give you a sermon, you have given me one; and, by the grace of God, I will never play the fool to preach before my Lord Mayor in such a manner again."²⁵

Harris wrote again of Manton's humility, "He considered the infinite purity of God, and the perfection of his law, the rule of duty; and by that humbling light discovered his manifold defects."²⁶ In another place, Bates recounts speaking to Manton just before his death, and Manton conveyed to Bates his sense of humility before God as he prepared to meet his Savior face to face. Bates recalls Manton saying, "If the holy prophets were under strong impressions of fear upon extraordinary discoveries of the divine presence,

²⁵ William Harris, "Some Memoirs," in *CWTM*, 1:xiii-xiv.

²⁶ Harris, "Some Memoirs," in *CWTM*, 1:xxiii.

how shall we poor creatures appear before the holy and dreadful Majesty? It is infinitely terrible to appear before God, the Judge of all, without the protection of the blood of sprinkling, which speaketh better things than that of Abel.”²⁷ Manton, though equipped with gifts in which he could boast, chose to remain humble and to compare himself not to other preachers or Englishmen, but to Almighty God, leaving him with a great sense of humility that affected even how he approached death.

Thomas Manton and Sermon Application

Having discussed Manton as a preacher and his place within the Puritan preaching movement, attention will now be given to Manton’s approach to sermon application. Puritan preaching focused on three components: text, doctrine, and application (use). These three components provided the structure and substance of Puritan preaching for decades. Each of these three components was integral to the sermon, and a sermon would fail to be a Puritan sermon if it lacked any one of these three features. Although Puritan preaching has the three essential elements of text, doctrine, and use, if Puritans emphasized one of these components over the other two, it would undoubtedly be sermon application. J. I. Packer explains why application maintained such a prominent place of emphasis in Puritan preaching:

The Puritans knew that sinful men are slow to apply truth to themselves, quick though they may be to see how it bears on others. Hence unapplied general statements of evangelical truth were unlikely to do much good. Therefore (said the Puritans) the preacher must see it as an essential part of his job to work out applications in detail, leading the minds of his hearers step by step down those avenues of practical syllogisms which will bring the word right home to their hearts, to do its judging, wounding, healing, comforting, and guiding work. . . . Application is the preacher’s highway from the head to the heart.²⁸

²⁷ Harris, “Some Memoirs,” in *CWTM*, 1:xxiii.

²⁸ Packer, *A Quest for Godliness*, 116-17.

In other words, Puritans understood that doctrine on its own did not benefit the listener. Application was essential for the Puritans, and thus, they prioritized sermon application to a degree that may seem foreign to some modern preachers.

Despite the example of the Puritan tradition, various preachers and homiletics in the twentieth century have made the claim that sermon application is not a necessary component in the sermon.²⁹ Significantly, compared to the Puritans, most evangelicals in the Reformed tradition in contemporary times devote far less space in the sermon for application than the Puritans did hundreds of years ago in their sermons. Joel Beeke makes this observation in his work, *Reformed Preaching*, arguing, “Application is the major emphasis of experiential preaching. The Reformers and Puritans spent many times more effort in application than in discrimination. Many preachers today fall short in this area. They have been trained to be good expositors, but they have not been trained in the classroom or by the Holy Spirit to bring the truth home to the heart.”³⁰ Thus, certain questions naturally arise: What were the motivating factors that led Puritans to emphasize application in their preaching? What caused Manton and other Puritans to be so devoted to application, both in terms of its quality and quantity within a sermon? Who or what was the primary influence of so many preachers within the Puritan movement? The remainder of this chapter will seek to outline the primary influences of Thomas Manton and his approach to sermon application.

As previously noted, Manton represents the best surviving example of Puritan preaching available today. His hundreds of sermons exemplify that tradition and exhibit the Puritan preaching form better than any other Puritan author. Therefore, Manton is

²⁹ For a helpful article summarizing divergent views, see Hershanel W. York and Scott A. Blue, “Is Application Necessary in the Expository Sermon?,” *Southern Baptist Journal of Theology* 3, no. 2 (Summer 1999): 70-84. Some from the New Homiletic movement argue that the preacher must not directly apply the text, as it takes away from the sermon itself. Still others, such as John MacArthur, would assert that the preacher must trust in the Holy Spirit to apply the text; thus, for the preacher to directly employ application is an example of the preacher overstepping his responsibility.

³⁰ Beeke, *Reformed Preaching*, 30.

paradigmatic for the Puritan preaching form. The previous chapter outlined the extent to which Manton was a leading figure in the Presbyterian movement of England, serving as chaplain and advisor to both Cromwell in the Interregnum and Charles II in the Restoration. Though Manton is a lesser-known Puritan, his biography depicts a man who was integral to the Presbyterian effort in England and likewise massively influential as a preacher and pastor in London. Thus, an analysis of Manton’s approach to the sermon—specifically sermon application—serves as a window into the homiletic theory of his Puritan peers in seventeenth-century England. I will argue in this chapter that two primary factors for the relative prominence of application in Thomas Manton’s sermons exist: the influence of William Perkins and the prescriptions of *The Westminster Directory for Public Worship*.

The Influence of William Perkins

Those who knew William Perkins in his youth would not have expected him to become an influential gospel witness in England.³¹ Born in 1558, Perkins pursued sin early in life through drunkenness and irresponsible behavior. However, while a student at Christ’s College in Cambridge, Perkins experienced a radical conversion of faith, seeing his life transformed by the gospel of Christ.³² After receiving theological training, Perkins served Great St. Andrew’s Church in Cambridge, where he would minister as a preacher and lecturer until his death in 1602.

³¹ For biographical information on William Perkins, see Joel R. Beeke and Stephen Yuille, *William Perkins* (Welwyn Garden City, England: EP Books, 2015); Hughes Oliphant Old, “Thomas Manton,” in Old, *The Reading and Preaching of the Scriptures*, 4:260-69; Joel R. Beeke and Randall J. Pederson, *Meet the Puritans: With a Guide to Modern Reprints* (Grand Rapids: Reformation Heritage Books, 2006), 469-80; Joel R. Beeke and J. Stephen Yuille, “Biographical Preface,” in *WWP*, 1:ix-xxxii.

³² On Perkins’s conversion, Beeke notes, “While a student, Perkins experienced a powerful conversion that probably began when he overheard a woman in the street chide her naughty child by alluding to ‘drunken Perkins.’ That incident so humiliated Perkins that he gave up his wicked ways and fled to Christ for salvation.” Beeke and Pederson, *Meet the Puritans*, 469.

Some consider Perkins to be the “father of English Puritanism;” however, Perkins was not an exact imprint of English Puritanism, although he was indeed a forerunner to the Puritan movement.³³ Instead of engaging in ecclesiastical debates, Perkins labored to bring needed change to the Church of England. Specifically, he advocated for change through his own preaching as well as by regularly teaching about preaching. Beeke notes this well, “Instead of addressing church polity, he focused on addressing pastoral inadequacies, spiritual deficiencies, and soul-destroying ignorance in the church. In time, Perkins as rhetorician, expositor, theologian, and pastor became the principle architect of the Puritan movement.”³⁴ Beeke goes on to explain how Perkins became the “principle architect of the Puritan movement,” saying, “His vision of reform for the church, combined with his intellect, piety, writing, spiritual counseling, and communication skills, enabled him to set the tone for the seventeenth-century Puritan accent on Reformed, experiential truth and self-examination, and their polemic against Roman Catholicism and Arminianism.”³⁵

The Arte of Prophesying

If Perkins influenced his own generation and future generations through his teaching on preaching, it is worth examining the content of what he taught concerning preaching. How was Perkins’s preaching different than the preaching of that era? Thankfully, insight into Perkins’s approach to preaching is available in a surviving

³³ J. Stephen Yuille makes this point well in an article in the *Puritan Reformed Journal*, saying, “Strictly speaking, Perkins was not a Puritan in terms of his ecclesiology, for he refused to align himself with the more militant figures of his era. Nor was he a Puritan in terms of his theology, for it is anachronistic to speak of Puritanism as a theological movement prior to the Arminian renewal in theology, which occurred within the Church of England during the reign of the Stuart kings. . . . But Perkins was a Puritan in terms of his piety.” J. Stephen Yuille, “‘A Simple Method’: William Perkins and the Shaping of the Protestant Pulpit,” *Puritan Reformed Journal* 9, no. 1 (2017): 216.

³⁴ Beeke and Pederson, *Meet the Puritans*, 473.

³⁵ Beeke and Pederson, *Meet the Puritans*, 473.

treatise, which is perhaps his most well-known work. Titled *The Arte of Prophesying*,³⁶ this handbook on preaching set the course for preaching in England and elsewhere for the next hundred years, and the work still maintains a prominent place in homiletic theory to this day. Joel Beeke describes this work and the cultural factors which precipitated its publication, writing that *The Arte of Prophesying* “provides a classic exposition of the Puritan practice of ‘prophesying,’ i.e. preaching, or ‘speaking for the truth of God’s Word.’ Three things prompted Perkins to write the treatise: the dearth of able preachers in Elizabethan England, the inadequate provision for the training of ministers, and his distaste for the sermonic style and structure of the ‘High-Church Anglicans.’”³⁷ This type of publication represents Perkins’s own commitment to change the ecclesiological structures of the Church of England from within rather than joining the Puritans. Notably, this work was met with resistance from the religious establishment. Nevertheless, Perkins’s book also illustrates the fact that, although Perkins did not officially join the Puritan movement, he possessed most of the traits exemplified by Puritan preachers.

In *The Arte of Prophesying*, Perkins provides a manual on preaching that includes instructions on many homiletic tasks. Perkins takes up the subjects of the interpretation of Scripture, the Word of God and its contents, sermonic application, and sermon delivery. In a letter to the reader at the beginning of the work, Perkins explains his reason and method for writing the work: “Therefore, when I saw this handled as common place by so many as that it would remain naked and poor, if all other arts should call for those things which are their own, I perused the writings of divines, and having gathered some rules out of them, I have couched them in that method which I have deemed most commodious, that they might be better for use and fitter for the memory.”³⁸

³⁶ William Perkins, *The Arte of Prophesying*, in *WWP*, 10:281-356.

³⁷ Beeke and Pederson, *Meet the Puritans*, 476.

³⁸ Perkins, *The Arte of Prophesying*, in *WWP*, 10:285.

In short, Perkins believed faithful preaching was a pressing need and he hoped his book would lead to a more thoughtful, biblical approach to the preparation and delivery of sermons.

This groundbreaking work contains two main sections: the sermon and the delivery of the sermon. In the first section, Perkins outlines the object of preaching: the Word of God. He then provides a framework for the task of preparing a sermon, highlighting two primary assignments in preparation: interpreting the text and “cutting” or “dividing” the text, which includes application. The second section of this book deals with specific prescriptions for delivering the sermon, emphasis on the Holy Spirit’s role in delivery, as well as practical advice for the preacher himself.

A figure of the English Reformation, Perkins argued that preaching must have the Word of God as its object. He writes in the margin of his work, “The Word of God is the whole and only matter about which preaching is exercised. It is the field in which the preacher must contain himself.”³⁹ Perkins fills several pages discussing the contents of the Bible and emphasizing the preacher’s task in preaching the text. While Perkins acknowledges the precedent of a fourfold sense of interpretation from the church of Rome, he rejects it and argues that the preacher must give the literal sense of the word and communicate that literal sense in his sermon. He explains, “The fourfold meaning of the Scripture must be exploded and rejected. There is only one sense, and the same is the literal. An allegory is only a certain manner of uttering the same sense. The anagoge and tropology are ways whereby the sense may be applied.”⁴⁰

Before one can apply the text, one must first interpret it and “rightly divide” it. Perkins explains that “Right cutting of the Word is that whereby the Word is made fit to

³⁹ Perkins, *The Arte of Prophesying*, in *WWP*, 10:291. See the footnote for the marginal quotation.

⁴⁰ Perkins, *The Arte of Prophesying*, in *WWP*, 10:303.

edify the people of God.”⁴¹ This notion, for Perkins, comprises two components: gathering doctrines from the text and applying the text to the hearers. Doctrines may be deduced by notation, that is, when the doctrine is clearly laid out in the text and the preacher notes it; also, doctrine may be deduced by collection, that is, when the doctrine is not clearly expressed in the text, but soundly gathered by the help of arguments.

Application is the necessary and logical corollary to exposition and doctrine, yet application must not be severed from the previous two tasks. A close study of Perkins’s work shows that his methodology is a clear deviation from the prevailing methodology at the time; however, his method is rooted in a more ancient model of preaching and interpretation. Perkins cites Augustine as a model to follow, noting the way Augustine interprets passages and fights against Arianism. Perkins notes that “collections ought to be right and sound, that is to say, derived from the genuine and proper meaning of the Scripture. If otherwise, we shall draw any doctrine from any place.”⁴² Thus, Perkins limited his hermeneutics and theology to the orthodox tradition rooted in Augustinianism, and likewise followed early church homiletical principles as well.

Perkins’s Approach to Sermon Application

At the conclusion of his *The Arte of Prophesying*, Perkins summarizes the preaching task in four parts: First, “To read the text distinctly out of the canonical Scriptures.” Second, “To give the sense and understanding of it, being read, by the Scripture itself.” Third, “To collect a few and profitable points of doctrine out of the

⁴¹ Perkins, *The Arte of Prophesying*, in *WWP*, 10:329.

⁴² Perkins, *The Arte of Prophesying*, in *WWP*, 10:331.

natural sense.” And finally, “To apply (if he has the gift) the doctrines rightly collected to the life and manners of men in a simple and plain speech.”⁴³

Perkins understands application on two fronts: first, he considers the conditions of his hearers, and second, he understands application to be categorical in nature, namely either mental or practical. Under the mental and practical categories, Perkins also provides subcategories of application. This categorical framework for application is picked up in *The Directory for Public Worship*, and then again by Manton.

Perkins explains that “Application is that whereby the doctrine rightly collected is diversely fitted according as place, time, and person do require.”⁴⁴ Joel Beeke makes the observation that Perkins’s theological training with Peter Ramus “oriented him toward practical application rather than speculative theory, and gave him skills for becoming a popular preacher and theologian.”⁴⁵ Perkins thought of sermon application in two distinct yet complementary ways: those who would hear the sermon application (the hearers) and the category of the sermon application itself. In *The Arte of Prophesying*, Perkins listed seven different categories of conditions of men and women, which, when properly considered, would aid the preacher in developing relevant application. Along with each of the categories, Perkins lists a specific and practical way that each category of hearer can receive application. In the next few paragraphs, consideration is given to both the categories of hearers as well as the categories of application.

Categories of Hearers

First, Perkins identifies “Unbelievers who are both ignorant and unteachable.”⁴⁶ This group of hearers must be prepared to receive sound doctrine from

⁴³ Perkins, *The Arte of Prophesying*, in *WWP*, 10:356.

⁴⁴ Perkins, *The Arte of Prophesying*, in *WWP*, 10:334.

⁴⁵ Beeke and Pederson, *Meet the Puritans*, 471.

⁴⁶ Perkins, *The Arte of Prophesying*, in *WWP*, 10:335.

the Word of God. Perkins explains, “This preparation is to be made partly by disputing or reasoning with them, so that you may thoroughly discern manners and disposition, and partly by reproofing some notorious sin in them, so that (being pricked by in the heart and terrified) they may become teachable.”⁴⁷ By way of illustration, Perkins mentions Paul’s address to the men of Athens on the Areopagus in Acts 17. The Athenians were ignorant of the gospel, and thus required the presentation of sound doctrine from the Bible.

Likewise, Perkins notes that preachers will encounter persons who are both ignorant and unteachable, but that through God’s revealed Word, these hearers may hopefully become teachable and prepared for the doctrine of the gospel of Christ.

Second, Perkins acknowledges that “Some are teachable, but yet ignorant.”⁴⁸ Individuals in this category do not lack desire, but they lack doctrine. Thus, Perkins writes, “To these men the catechism must be delivered.”⁴⁹ Their willingness to learn must be met with proper teaching, which Perkins believes is found in the catechism. Again, he draws from the book of Acts and references Apollos, who was eager in the faith, yet ignorant in doctrine. Apollos required foundational theology, which was communicated to him by Aquila and Priscilla. Using Hebrews 6:1-3 as a guide, Perkins explains that foundational theology consists of six principal parts which together constitute a properly Christian catechism: repentance, faith, baptism, imposition of hands, the resurrection, and the last judgment.⁵⁰ Those hearers who are teachable, yet remain ignorant, require the “milk” of these foundational teachings before they can understand other doctrines of the faith.

⁴⁷ Perkins, *The Arte of Prophesying*, in *WWP*, 10:335.

⁴⁸ Perkins, *The Arte of Prophesying*, in *WWP*, 10:336.

⁴⁹ Perkins, *The Arte of Prophesying*, in *WWP*, 10:336.

⁵⁰ Perkins, *The Arte of Prophesying*, in *WWP*, 10:337. Perkins clarifies that by “baptism,” he has in mind the sacraments, and that by “imposition of hands,” he has in mind “the ministry of the Word by a synecdoche.” It is interesting to note that Perkins understands the phrase, ἐπιθέσεως τε χειρῶν from Hebrews 6:2 as a synecdoche for a “ministry of the Word.” Other commentators have struggled to provide an exact meaning from this phrase to this day.

Third, “Some have knowledge, but are not as yet humbled.”⁵¹ Application for those in this category must, in Perkins words, involve repentance. As he explains, “In such men the foundation of repentance ought to be stirred up, that is to say, a certain sorrow which is according to God.”⁵² Thus, the man or woman must be confronted with the law in order to rightly understand the grace that is offered to sinners. Perkins explains: “To the stirring up of this affection, in the first place a man must use the ministry of the law, which may beget contrition of heart or the horrors of conscience, which, though it is not a thing wholesome and profitable on its own nature, yet it is a remedy necessary for the subduing of a sinner’s stubbornness and for the preparing of his mind to become teachable.”⁵³ Understanding that the law alone cannot save, Perkins writes that once the individual is sufficiently humbled by the realization of his sin, “Then let the gospel be preached, in the preaching whereof the Holy Spirit works effectually unto salvation.”⁵⁴

Fourth, “Some are humbled.”⁵⁵ However, there remains great difficulty in discerning whether a person is sincerely humbled, and thus, “we must very diligently consider whether their humiliation is complete and sound or but begun and but light or slight, lest he or they, receiving comfort sooner than is meet, should afterwards wax harder like iron, which being cast into the furnace, becomes exceedingly hard after it is once cold.”⁵⁶ For those who are not yet fully humbled, Perkins writes, “Let the law be propounded, yet so discreetly tempered with the gospel, that they may together also at the same instant receive solace by the gospel.”⁵⁷ To those who are thoroughly humbled,

⁵¹ Perkins, *The Arte of Prophesying*, in *WWP*, 10:338.

⁵² Perkins, *The Arte of Prophesying*, in *WWP*, 10:338.

⁵³ Perkins, *The Arte of Prophesying*, in *WWP*, 10:338.

⁵⁴ Perkins, *The Arte of Prophesying*, in *WWP*, 10:338.

⁵⁵ Perkins, *The Arte of Prophesying*, in *WWP*, 10:339.

⁵⁶ Perkins, *The Arte of Prophesying*, in *WWP*, 10:339.

⁵⁷ Perkins, *The Arte of Prophesying*, in *WWP*, 10:339.

Perkins explains, “The doctrine of faith and repentance and the comforts of the gospel ought to be promulgated and tendered.”⁵⁸ Here, Perkins is searching for a balance between law and gospel as he seeks to provide application for this category of hearer. For Perkins, balancing law and gospel must precede applying the right use or duty to the right hearer.

Fifth, Perkins notes that “Some do believe.”⁵⁹ What is the main concern for those who already believe? Perkins explains, “Therefore, that the remainders of sin may be abolished, we must always begin with the meditation of the law and with the feeling of sin, and make an end in the gospel.”⁶⁰ Again, Perkins desires to strike a proper balance between law and gospel in his sermon application for those in this category. He is not willing to forsake the law for Christians or unbelievers. The law functions in a particular and useful way for each category of hearer. Based on this principle, Perkins explains that the gospel of justification, sanctification, and perseverance must be proclaimed to this group as well. The gospel of Jesus Christ fuels the fires of obedience in the life of the believer, so that through the gospel and the work of the Holy Spirit, the remainder of sin in the heart of a believer might be abolished.

Sixth, “Some are fallen.”⁶¹ Perkins clarifies, “Those who are fallen are they who do in part fall from the state of grace.”⁶² Perkins explains that those who fall spiritually do so in either their faith or manners (meaning actions). These subcategories of individuals each require a different application of the gospel. Those who fall in their faith may experience trial, that is, a searching of the heart by which they may discern the

⁵⁸ Perkins, *The Arte of Prophesying*, in *WWP*, 10:340.

⁵⁹ Perkins, *The Arte of Prophesying*, in *WWP*, 10:340.

⁶⁰ Perkins, *The Arte of Prophesying*, in *WWP*, 10:340.

⁶¹ Perkins, *The Arte of Prophesying*, in *WWP*, 10:340.

⁶² Perkins, *The Arte of Prophesying*, in *WWP*, 10:340.

validity of their own faith. However, Perkins encourages his readers that trial or testing of the faith must lead one to the remedy of the gospel. Again, law and gospel require balance in application. For those who are fallen in their manners, Perkins returns yet again to the balancing of law and gospel: “the law must be propounded, being mixed with the gospel, because a new act of sin requires a new act of faith and repentance.”⁶³ These hearers must be called back to faithfulness which requires repenting of the sin that caused them to slide into unfaithfulness.

Seventh and finally, Perkins writes, “There is a mingled people.”⁶⁴ By this Perkins refers to those who make up the congregation on any given Sunday. He recognizes that every Sunday gathering will include people at varying degrees of spiritual maturity or spiritual deadness. He writes, “To these any doctrine may be propounded, whether of the law or of the gospel.”⁶⁵ This final category functions as a reminder that every time the church meets there will be a variety of individuals present, and thus the preacher must be mindful of his hearers and seek to preach to them on a perceptual level, that is, seeking to understand the way in which you as the preacher will be perceived by your hearers. Paramount to that end is sermon application that targets a broad and diverse audience.

Categories of Application

The seven categories of hearers that Perkins identifies lead to particular application categories. On the one hand, the preacher must think of the category of hearer, and on the other hand, the preacher must consider the category of sermon application itself. The seven categories of hearers give way to two broad categories of application:

⁶³ Perkins, *The Arte of Prophesying*, in *WWP*, 10:342.

⁶⁴ Perkins, *The Arte of Prophesying*, in *WWP*, 10:342.

⁶⁵ Perkins, *The Arte of Prophesying*, in *WWP*, 10:342.

mental application and practical application. In line with Perkins's complex thought, within these two broad categories, he identifies particular subcategories of application for the preacher to use in his sermons. This categorical approach to sermon application would become paradigmatic for the English Puritans in their own preaching, and later enshrined in the prescriptions of Westminster.

In drawing up categories of application, Perkins cites 2 Timothy 3:16-17. This biblical citation helps the reader to understand Perkins's framework for sermon application. John Calvin, who was but one generation before Perkins, says of these verses, "The Scripture contains a perfect rule of a good and happy life."⁶⁶ Perkins takes the four accusatives in 2 Timothy 3:16 (διδασκαλίαν, ἐλεγμὸν, ἐπανόρθωσιν, παιδείαν τὴν ἐν δικαιοσύνῃ) and divides them into two broad categories: mental and practical. Each category has a positive and a negative element (doctrine and reproof, correction and training in righteousness).⁶⁷ Thus, Perkins outlines the usefulness of Scripture, or its profitable nature, so that one of its uses is sermon application.

For mental application, Perkins notes, "Mental is that which respects the mind, and it is either doctrine or redargution."⁶⁸ The broad mental category centers on the Word of God and its usefulness in the life of the believer. He explains that "doctrine is that whereby doctrine (or teaching) is used for the information of the mind to a right judgment concerning things to be believed."⁶⁹ On the other hand, "Redargution is that whereby teaching is used for the reformation of the mind from error."⁷⁰ These two application

⁶⁶ John Calvin, *Calvin's Commentaries* (Grand Rapids: Baker Books, 2009), 21:249.

⁶⁷ Some have noticed the chiasmic structure of these four elements in Paul's letter to Timothy, with the negative terms on the inside and the positive terms on the outside of the chiasm. See Denny Burk's commentary in Denny Burk, "2 Timothy," in *ESV Expository Commentary*, vol. 11, *Ephesians-Philemon*, ed. Iain M. Duguid, James M. Hamilton Jr., and Jay Sklar (Wheaton, IL: Crossway, 2018), 486-88.

⁶⁸ There is a note in the margin in the original text for this word, wherein Perkins clarifies that "redargution" is also known as "improving" or "confuting."

⁶⁹ Perkins, *The Arte of Prophesying*, in *WWP*, 10:344.

⁷⁰ Perkins, *The Arte of Prophesying*, in *WWP*, 10:344.

categories are comparable to those found in both *The Westminster Directory for Public Worship* and Thomas Manton's sermons.

For Perkins, mental application stood as a necessity in applying the sermon. In order for a person's heart and life to change, their mind first requires transformation. Thus, biblical doctrine was paramount in sermon application, not only in the principles to be believed, but also in the principles to be rejected.⁷¹

Application is not limited to the mental category; it can also be practical. Perkins explains, "Practical application is that which respects the life and behavior."⁷² Again, he draws on 2 Timothy 3:16, and notes that practical application may come in the form of both instruction and correction. Instruction, Perkins explains, "is that whereby doctrine is applied to frame a man to live well in the family,⁷³ commonwealth, and church."⁷⁴ Mental application gives way to practical application according to this definition, for doctrine (mental) is applied particularly to the spheres of family, society, and local church. Of note, Perkins creates subcategories within the broader category of instruction. He writes, "To this place belong consolation and exhortation."⁷⁵

As for correction, Perkins writes, "Correction is that whereby the doctrine is applied to reform the life from ungodliness and unrighteous dealing."⁷⁶ Similar to the instruction category, he provides two subcategories for correction as well. "Hitherto

⁷¹ Perkins includes practical wisdom for how to confute false doctrines. He provides three pieces of advice: "(1) The thing that is determined must be thoroughly understood. (2) Let those errors only be reprov'd which trouble the church in which we live . . . (3) If the error is out of the foundation of faith, the confutation must noy only be Christian-like (as it should ever be), but also a friendly, gentle, and brotherly dissension." Perkins, *The Arte of Prophesying*, in *WWP*, 10:344.

⁷² Perkins, *The Arte of Prophesying*, in *WWP*, 10:344.

⁷³ There is a note in the margin in the original text wherein Perkins clarifies that this application may frame a man to live well in the "government of the family."

⁷⁴ Perkins, *The Arte of Prophesying*, in *WWP*, 345.

⁷⁵ Perkins, *The Arte of Prophesying*, in *WWP*, 345.

⁷⁶ Perkins, *The Arte of Prophesying*, in *WWP*, 345.

belongs admonition. This must be done, first, generally, the circumstances of the persons being omitted.”⁷⁷ Perkins advocates for preachers to presume a less direct route in application at this juncture. He cites the story of Nathan and David as an example of applying generally through the use of a parable. Perhaps the first application will accomplish the necessary conviction in the heart in order for transformation to take place; however, if a further application is required, he gives the following instruction:

“Afterwards, if the former reproof prevails not, it must be urged after a more special manner.”⁷⁸ Here, Perkins understands that, at times, a more pointed application may be advisable for the preacher. However, he rightly recognizes that even reproof as an application must proceed only in a pastoral manner. He writes, “But always, in the very hatred of sin, let the love of the person appear in the speeches, and let the minister include himself (if he may) in his reprehension, that it may be mild and gentle.”⁷⁹

For Perkins, 2 Timothy 3:16 provides a framework for the usefulness of Scripture and, in particular, a paradigm for sermon application. Application may be mental or practical, and both mental and practical applications have subcategories of further application. Thus, Perkins has developed an application hierarchy of sorts, wherein he groups together various uses under various headings.⁸⁰

Connecting Perkins and Manton

While these application categories may be somewhat tedious, the critical feature to note for the purpose of this work is the development of application categories, as well as similarities in Perkins’s work to the categories found in *The Directory for*

⁷⁷ Perkins, *The Arte of Prophesying*, in *WWP*, 345.

⁷⁸ Perkins, *The Arte of Prophesying*, in *WWP*, 345.

⁷⁹ Perkins, *The Arte of Prophesying*, in *WWP*, 345.

⁸⁰ See appendix 1 for an illustration of Perkins’s application categories.

Public Worship and Thomas Manton's sermons. Upon closer examination, the connection between these three—Perkins, the *Directory*, and Manton—becomes incredibly clear. In the case of Perkins's influence on Manton, correlation does not necessarily imply causation. Thus, the burden of proof lies upon the claim that Thomas Manton was influenced by William Perkins. With this in mind, a few observations may be made with the purpose of demonstrating Perkins's influence upon Manton.

First, Perkins was a tremendous influence in England during and after his life and ministry. Joel Beeke notes that by the time Perkins died in 1602, his works were outselling even those of popular reformers such as John Calvin, Theodore Beza, and Heinrich Bullinger.⁸¹ Writing on the subject of the *Westminster Directory for Public Worship*, Sinclair Ferguson notes the three main features of Puritan preaching,⁸² and argues that these features began with William Perkins and continued through the end of the seventeenth century.⁸³ Perkins's influence on the Puritan preaching model is unquestionable. Second, and perhaps more importantly, Manton's contemporaries acknowledged Perkins's influence. Included in the works of Thomas Manton is a letter written by three of Manton's Puritan contemporaries, dated August 1, 1684—just seven years after Manton's death. In this letter, William Bates, John Collinges, and John Howe

⁸¹ Beeke and Pederson, *Meet the Puritans*, 474. Beeke goes on to quote H. C. Porter, who said of Perkins, "He moulded the piety of a whole nation." H. C. Porter, *Reformation and Reaction in Tudor Cambridge* (London: Cambridge University Press, 1958), 260, quoted in Beeke and Pederson, *Meet the Puritans*, 474. It is difficult to imagine a Puritan pastor in England in the 1600s not being influenced by William Perkins to some degree.

⁸² Ferguson highlights three components of the Puritan sermon:

First the text was "opened." The preacher would briefly explain its meaning in its context in Scripture. Secondly, it was "divided." As a diamond merchant might cut precious stones, so the preacher would separate out from the text the specific doctrines he would teach, and then verbally hold them up before the eyes of the congregation. Thirdly, "uses" were expounded. Great practical questions were asked and answered: "How does this apply to me?" "How do I know these things are true of me?" "How can I make this mine?" (Sinclair Ferguson, "Puritans—Ministers of the World," in *The Westminster Directory of Public Worship*, ed. Mark Dever and Sinclair Ferguson [Ross-Shire, Scotland: Christian Heritage Imprint, 2008], 14)

⁸³ Ferguson, "Puritans—Ministers of the World," 14.

provide a brief overview of biblical preaching and, in so doing, write a short history of preaching. They eventually arrive at the Reformation, at which point, they write,

Though Luther, Zuinglius, and others in Germany, and Mr Calvin, Farellus, and Viret, and Beza, in France about a hundred and fifty years since mended this matter in a great degree, yet we all know how ill their examples were followed; so as Mr Perkins, who began to flourish about the year 1580, is generally judged to have been the first who amongst us restored preaching to its true use, and taught us the true manner of it, whose piety was followed by many; but as their number hath vastly increased since that time, especially in the fifty or sixty years last past, so God hath seemed to pour out his Spirit upon ministers, as to spiritual gifts, in a more plentiful measure, yet in very different proportions, that he might have some to feed his lambs, as well as others to feed his sheep.⁸⁴

Manton's contemporaries do not see the restoration of biblical preaching in England as being influenced by Calvin or Luther as much as William Perkins.⁸⁵ Based on the testimony of his contemporaries, the prominence of Perkins's writings at the time, and the correlation between Manton's approach to application and Perkins's approach, one may conclude that Manton's approach to sermon application is heavily influenced by William Perkins, who was a forerunner to the English Puritan movement of the 1600s.

The Westminster Directory for Public Worship

Perkins's homiletic method was eventually codified through the work of the Westminster Assembly. On July 1, 1643, a group of pastors and theologians assembled in Westminster Abbey in London at the behest of Parliament. Their initial mandate was to revise the Thirty-Nine Articles of Religion; however, after six years, they had written an entirely new confession of faith, two catechisms, *The Directory for Public Worship*, and

⁸⁴ William Bates, John Collinges, and John Howe, "To the Reader," *Several Sermons upon the Twenty-Fifth Chapter of St Matthew*, in *CWTM*, 9:316.

⁸⁵ Sinclair Ferguson writes of the influence of Perkins in a little book on *The Directory for Public Worship*, referenced above. Of note is the impact that *The Arte of Prophesying* had on the preachers who would come after Perkins. Notably, Thomas Goodwin, who was also trained at Cambridge where Perkins studied, described Cambridge saying, "The town was filled with the discourse of the power of Mr Perkins' ministry." Robert Halley, "Memoir of Thomas Goodwin, D. D.," in *The Works of Thomas Goodwin*, vol. 2 (Edinburgh, 1861), quoted in Dever and Ferguson, *The Westminster Directory of Public Worship*, 17.

other miscellaneous documents.⁸⁶ Although every Westminster document dramatically altered the trajectory of both the Church of England and the Reformation movement, this section will focus on the impact of *The Directory for Public Worship*, with a specific focus on its categorical approach to application in the sermon.

On May 21, 1644, during Session 223 of the Westminster Assembly of that year, a Scottish Presbyterian pastor named Samuel Rutherford brought the subject of a directory for worship to the floor. The minutes of this meeting record him stating that, “The directory for worship is of great consequence.”⁸⁷ The assembly thought deeply about the issue of a directory, debating whether it would be strongly recommended or required, and thus, throughout 1644 and into 1645, the divines appointed a committee to explore the creation of a directory for worship.⁸⁸ Just a few days later, after some debate, Stephen Marshall, an English nonconformist, and member of the committee on the directory, brought a report to the Assembly acknowledging the unavoidable difficulties with continuing with the Thirty-Nine Articles and Book of Common Prayer. The meeting minutes record his report, “Many serious & sad debates about the prayers, & difficultyes on both sides. For the continuance of that book, many rubs, because for both nations, & extreme prejudice throughout the kingdome against the present book. Noe watter could wash it soe farr, & noe correcting it without a perpetual cent in this kingdome. &

⁸⁶ For historical and theological analyses of the *Directory for Public Worship*, see Alexander F. Mitchell, *The Westminster Assembly: Its History and Standards*, ed. C. Matthew McMahon and Therese B. McMahon (London: James Nisbet, 1883), Robert S. Paul, *The Assembly of the Lord: Politics and Religion in the Westminster Assembly and the “Grand Debate”* (Edinburgh: T&T Clark, 1985), and Benjamin B. Warfield, *The Westminster Assembly and Its Work* (Lindenhurst, NY: Great Christian Books, 2015).

⁸⁷ Chad Van Dixhoorn, ed., *The Minutes and Papers of the Westminster Assembly 1643-1652*, vol. 3, *Minutes, Sessions 199-603 (1644-1646)* (Oxford: Oxford University Press, 2012), 3:103.

⁸⁸ This committee was made up of five Englishmen: Stephen Marshall, Charles Herle, Herbert Palmer, Thomas Young, and Thomas Goodwin; and four Scots: Robert Baillie, George Gillespie, Alexander Henderson, and Samuel Rutherford. See Richard A. Muller and Rowland S. Ward, *Scripture and Worship: Biblical Interpretation and the Directory for Public Worship*, Westminster Assembly and Reformed Faith (Phillipsburg, NJ: P&R, 2007), 90.

therupon they conceived ther must be a new directory framed.”⁸⁹ In other words, the Westminster divines could not see a way forward without crafting a new ecclesiological handbook for weekly worship.

And thus, the Assembly endeavored to produce a new directory for worship that would replace the previous documents. In the meeting minutes of Westminster, members assigned each part of the liturgy a directory. Later this series of directories bore the name, *The Directory for Public Worship*. Chad Van Dixhoorn explains, “The directory is really a compilation of directories. After the directory’s completion, it was more often referred to as a whole; while it was being crafted, the minutes of the assembly refer to the individual directories that make up the whole—for example, a directory for prayer, a directory for visiting the sick, and a directory for administering the sacraments.”⁹⁰

As noted above, the committees tasked with crafting these directories assembled to discuss and outline prescriptions for a variety of subjects.⁹¹ Little is written in the minutes concerning their deliberation over preaching. However, one of the subjects mentioned in the minutes concerned a debate that took place over the threefold sermon structure popularized by William Perkins. Clearly, Perkins’s work on preaching—*The Arte of Propheying*—was a monumental influence on Puritan preaching and the Westminster Assembly.

⁸⁹ Van Dixhoorn, *The Minutes and Papers of the Westminster Assembly*, 3:122.

⁹⁰ Chad Van Dixhoorn, *God’s Ambassadors: The Westminster Assembly and the Reformation of the English Pulpit, 1643-1653*, Studies on the Westminster Assembly (Grand Rapids: Reformation Heritage Books, 2017), 89-90.

⁹¹ The headings within *The Directory for Public Worship* are as follows: Of the Assembling of the Congregation, Of Public Reading of the Holy Scriptures, Of Public Prayer before the Sermon, Of Preaching of the Word, Of Prayer after the Sermon, Of the Sacrament of Baptism, Of the Sacrament of the Lord’s Supper, Of the Sanctification of the Lord’s Day, Of the Solemnization of Marriage, Of the Visitation of the Sick, Of the Burial of the Dead, Of Public Solemn Fasting, Of the Observation of Days of Public Thanksgiving, and Of Singing of Psalms. See The Westminster Assembly, *The Directory for Public Worship*, in *TWC*, 546.

In the end, the Westminster Assembly chose to follow Perkins, as reflected in *The Directory for Public Worship*, notably in the portion on application. The shorthand notes for the session on June 5, 1644, reveal that debates took place over several words as the section on preaching was being written. One of these debates concerned “the use of Information.”⁹² Robert Baillie, a Scottish divine on the Westminster Assembly, wrote in a letter on May 31, 1644, “Already we have past the draught of all the prayers, reading of Scripture, and singing of psalms, on the Sabbath day, *nemine contradicente*. We trust, in one or two sessions, to through also our draught of preaching: if we continue this race, we will amend our former infamous slowness.”⁹³ The divines lived up to their reputation of slowness and labored for six sessions over the directory for preaching. The debates concerning preaching were concluded on June 18, 1644, and sent to both houses of Parliament for consideration. By March of 1645, the divines completed *The Directory for Public Worship*. Later, Parliament passed it into law and approved the *Directory* for printing.⁹⁴

The *Directory* acts as a guidebook for ecclesiological practice and outlines the specific ways in which elements of a church gathering ought to be implemented. In the preface to this document, the divines explained the purpose of the *Directory*:

Wherein our care hath been to hold forth such things as are of divine institution in every ordinance; and other things we have endeavoured to set forth according to the rules of Christian prudence, agreeable to the general rules of the word of God; our meaning therein being only, that the general heads, the sense and scope of the prayers, and other parts of public worship, being known to all, there may be a consent of all the churches in those things that contain the substance of the service and worship of God; and the ministers may be hereby directed, in their administrations, to keep like soundness in doctrine and prayer, and may, if need be, have some help and furniture, and yet so as they become not hereby slothful and negligent in stirring up the first of Christ in them; but that each one, by meditation,

⁹² Van Dixhoorn, *The Minutes and Papers of the Westminster Assembly*, 3:131.

⁹³ Robert Baillie, *The Letters and Journals of Robert Baillie*, ed. David Laing, 3 vols. (Edinburgh: Robert Ogle, 1842), 2:187.

⁹⁴ Van Dixhoorn, *The Minutes and Papers of the Westminster Assembly*, 3:557.

by taking heed of himself, and the flock of God committed to him, and by wise observing the ways of divine providence, may be careful to furnish his heart and tongue or other materials of prayer and exhortation, as shall be needful upon all occasions.⁹⁵

The *Directory* was instrumental in English Puritanism, as it laid out the standard practice for worship in the English church during a significant portion of the seventeenth century. Until the mid-sixteenth century, the Church of England operated according to the Book of Common Prayer and Thirty-Nine Articles of Religion. The *Directory*, however, charted a completely new trajectory for the practice of worship in England. For Puritans, the Book of Common Prayer formalized too many aspects of Roman Catholicism from which the Reformation worked so hard to distance itself. Horton Davies explains that the Puritans assembled at Westminster eventually realized that the Book of Common Prayer was beyond revision and decided to completely rewrite it. As Davies explains, “Eventually all Puritans, moderate or radical, came to see the Prayer Book as the repressive instrument of despotic absolutism, the symbol of the retention of ‘the rags of Popery’ and therefore of disloyalty to the Reformation, the sinister emblem of compromise and unreliability.”⁹⁶ Thus, the *Directory’s* adoption represents a significant shift in the continuation of the Protestant Reformation in England. Joel Beeke helpfully explains the history of *The Directory for Public Worship*:

The directory was drafted by a subcommittee of four Scottish commissioners and five English divines, one of whom was a Scot by birth. It was completed on December 27, 1644, making it the first document produced by the assembly. In early 1645, it was adopted successively by the English Parliament, the Scottish church’s General Assembly, and the Scottish Parliament. On April 17, 1645, the English Parliament made the directory the official guide for public worship instead of the Book of Common Prayer. This change was swept away by the restoration of the monarchy in 1660 and the Act of Uniformity in 1662. But in the 1690s, the directory again rose in influence among English Nonconformists as a guide to simple, biblical worship.⁹⁷

⁹⁵ The Westminster Assembly, *The Directory for Public Worship*, in *TWC*, 552.

⁹⁶ Davies, *Worship and Theology in England*, 332.

⁹⁷ Beeke, *Reformed Preaching*, 191.

The Westminster Assembly produced *The Directory for Public Worship* before any other document in order to address ecclesiological practice in the church, which includes prescriptions for a host of topics. These topics include the public reading of Scripture, public prayer before the sermon, preaching, prayer after the sermon, baptism, the Lord's Supper, visitation of the sick, marriage, and singing of psalms. The *Directory* gave specific instructions for the practice of worship gatherings for the church.⁹⁸ For this work, special attention must be given to the prescriptions for preaching. The historical data remaining today is found in the *Directory* itself and in the Minutes of the Westminster Assembly. Although the minutes are not exhaustive, and only paint a blurry picture of the debates surrounding those proceedings, Chad Van Dixhoorn, who compiled and published the minutes, summarizes the debates on preaching:

The deliberations occupying the assembly and its committee for the Directory for Preaching (under Stephen Marshall's leadership) revolved around the basis, structure, and content of the sermon and the use of foreign languages or scholarly quotations in the sermon, not the relative importance of preaching itself. For example, in a burst of compassion, the committee attempted to shorten sermons by stating that "the preacher shall handle so much for each time, as may be kept in memory by the hearers." This brief suggestion "cost large debate, about long sermons" since many, and in the end most, of the divines did not want "the people's memory" to "be the stint of sermons." The committee also suggested that the truth preached in a sermon be "principally intended in the places [i.e., a particular biblical text]." Lightfoot and others found this to be objectionable and cited the New Testament's use of the Old as proof that one can move beyond the "principal intent" of the author. The committee also spoke of "the several parts of the text" from which the sermon would be preached. Again Lightfoot protested: he held that a sermon text could consist of one word, such as "amen." The assembly compiled and changed the wording to the singular The discussions in crafting the subdirectory for preaching hardly exhaust the gathering's comments on preaching, a subject mentioned more than four hundred times in the assembly's surviving

⁹⁸ There has been some debate as to whether the *Directory* represents particular prescriptions as a rule or more as a guide. Chad Van Dixhoorn helpfully articulates the question:

The Directory for Public Worship has many features worthy of notice, at least three of which warrant mention in relation to preaching. In the first place, the directory is not always very clear, as Horton Davies and others have noted, about whether it is giving directives as suggestions, or directives as commands. Sometimes the directory says a minister *may* do something, in other places it says *shall*. Practices are variously termed "necessary" or "requisite" but also "expedient," "convenient," or "sufficient." A deliberate attempt was made to express differing degrees of confidence for different practices featured in the directory, and this is evident from the first day of debate on the Directory for Preaching. (Van Dixhoorn, *God's Ambassadors*, 89)

minutes. Nonetheless, it is in these debates that the evident concern of the divines to reform preaching is most clearly expressed.⁹⁹

Though the prescriptions for preaching are relatively short, these guidelines would influence Puritan preaching for decades to come. Manifestly influenced by William Perkins, the Puritan method emphasized a threefold approach to sermon structure that began with the text and its meaning, then moved to unfolding doctrine from the text, and concluded with application that flowed from the text and its doctrine. Harold Davies succinctly explains the impact of the *Directory's* prescriptions for preaching, writing, that the “Directory made official the Puritan sermon-structure.”¹⁰⁰

Preaching and Sermon Application in the *Directory*

In the *Directory*, the divines express the Puritan view of preaching in grand terms at the beginning of the section titled “Of the Preaching of the Word.” The divines write, “Preaching of the word, being the power of God unto salvation, and one of the greatest and most excellent works belonging to the ministry of the gospel, should be so performed, that the workman need not be ashamed, but may save himself, and those that hear him.”¹⁰¹ This most excellent ministry of the gospel typically began in a specific text of Scripture. The Puritans maintained a fierce commitment to the sufficiency of Scripture, and thus, most of their sermons were expository in nature. The *Directory* notes that “the subject of his sermon is to be some text of Scripture, holding forth some principle or head of religion, or suitable to some special occasion emergent; or he may go on in some chapter, psalm, or book of the Holy Scripture, as he shall see fit.”¹⁰²

⁹⁹ Van Dixhoorn, *God's Ambassadors*, 92.

¹⁰⁰ Davies, *Worship and Theology in England*, 164.

¹⁰¹ The Westminster Assembly, *The Directory for Public Worship*, in *TWC*, 561-62.

¹⁰² The Westminster Assembly, *The Directory for Public Worship*, in *TWC*, 560.

After explaining the text to his hearers, the preacher is to raise doctrines from the text. In raising doctrines, preachers must take care, “First, That the matter be the truth of God. Secondly, That it be a truth contained in or grounded on that text, that the hearers may discern how God teacheth it from thence. Thirdly, That he chiefly insist upon those doctrines which are principally intended; and make most for the edification of the hearers.”¹⁰³ The third component of a sermon must be application.

The Westminster divines understood the necessity of applying the text, and wrote,

He is not to rest in general doctrine, although never so much cleared and conformed, but to bring it home to special use, by application to his hearers: which albeit it prove a work of great difficulty to himself, requiring much prudence, zeal, and meditation, and to the natural and corrupt man will be very unpleasant; yet he is to endeavour to perform it in such a manner, that his auditors may feel the word of God to be quick and powerful, a discernor of the thoughts and intents of the heart; and that, if any unbeliever or ignorant person be present, he may have the secrets of his heart made manifest, and give glory to God.¹⁰⁴

Joel Beeke observes that “application occupies 40 percent of the directory’s treatment of preaching,” and subsequently concludes that application is then a “predominant concern in the Westminster method.”¹⁰⁵ Beeke is right; application was the driving force of the Puritan sermon. Certainly, the *Directory* played a significant role in establishing this emphasis in Puritan preaching for English and Scottish ministers in the seventeenth century. “Puritan preaching,” Joel Beeke explains, “aimed to be transforming.”¹⁰⁶

In order to provide a consistent and reproducible model for proper sermon application, the Westminster divines employed various categories that had their roots in

¹⁰³ The Westminster Assembly, *The Directory for Public Worship*, in *TWC*, 560.

¹⁰⁴ The Westminster Assembly, *The Directory for Public Worship*, in *TWC*, 561.

¹⁰⁵ Beeke, *Reformed Preaching*, 198.

¹⁰⁶ Beeke, *Reformed Preaching*, 155.

the methodology of William Perkins's *Arte of Propheying*. The Directory lists six categories of application whereby the preacher may develop proper sermon application: instruction or information, confutation of false doctrines, exhortation to duties, public admonition, comfort, and trial.¹⁰⁷

These categories of application were paradigmatic for Puritan preachers throughout the seventeenth century. For our purposes, this categorical approach emerges in the writings of Perkins as well as in the sermons of Thomas Manton. Thus, the *Directory* links Manton and Perkins, illustrating how Perkins's approach to sermon application was codified and expanded upon in the *Directory*, which in turn was later followed and expounded upon by Manton. The six application categories found in the *Directory* are explicated below.

Information or Instruction

The first category of application is that of information and instruction. On this category, the divines write, "In the use of instruction or information in the knowledge of some truth, which is a consequence from his doctrine, he may (when convenient) confirm it by a few firm arguments from the text in hand, and other places in Scripture, or from the nature of that commonplace in divinity, whereof that truth is a branch."¹⁰⁸ For Manton, information and instruction are often seen as two separate application categories, but nonetheless, both are prevalent in his sermons.

Confutation of False Doctrines

The second category listed in the *Directory* is confutation of false doctrines. The divines explain, "He [the preacher] is neither to raise an old heresy from the grave, nor to mention a blasphemous opinion unnecessarily: but, if the people be in danger of an

¹⁰⁷ The Westminster Assembly, *The Directory for Public Worship*, in *TWC*, 561-62.

¹⁰⁸ The Westminster Assembly, *The Directory for Public Worship*, in *TWC*, 561.

error, he is to confute it soundly, and endeavor to satisfy their judgments and consciences against all objections.”¹⁰⁹ While the goal of the Puritans was never to weigh a sermon down with needless theological debates, they were willing and even eager to confront false doctrine when necessary. This application category was not only a helpful homiletical tool; confuting false doctrines was also a pastoral duty included in the responsibility of shepherding and guarding the flock of God.

Exhortation

The third category of application is the exhortation to various duties. As the divines explained, “In exhorting to duties, he is, as he seeth cause, to teach also the means that help to the performance of them.”¹¹⁰ This application category is one of the most frequently employed categories throughout the sermons of Thomas Manton. Indeed, in many ways, exhortation lies at the heart of most application, as the preacher is exhorting his hearers to some kind of duty raised by the text at hand. Exhortation is employed in a variety of ways and largely follows the imperatives of a given passage.

Admonition

The fourth category listed in the *Directory* is public admonition. The fourth category is the inverse of the third category; instead of exhorting the listener to duties, the fourth category discourages the practice of sin: “In dehoration, reprehension, and public admonition (which require special wisdom), let him, as there shall be cause, not only discover the nature and greatness of the sin, with the misery attending it, but also show the danger his hearers are in to be overtaken and surprised by it, together with the remedies and best way to avoid it.”¹¹¹ Amidst the many duties which the preacher must

¹⁰⁹ The Westminster Assembly, *The Directory for Public Worship*, in *TWC*, 561.

¹¹⁰ The Westminster Assembly, *The Directory for Public Worship*, in *TWC*, 561.

¹¹¹ The Westminster Assembly, *The Directory for Public Worship*, in *TWC*, 561.

exhort his hearers to carry out, the Puritans were very concerned about the mortification of sin in the life of the believer.

Comfort

The fifth category of application is that of comfort. The *Directory* provides the instructions for this category, saying, “In applying comfort, whether general against all temptations, or particular against some special troubles or terrors, he is carefully to answer such objections as a troubled heart and afflicted spirit may suggest to the contrary.”¹¹² Some observers influenced by twentieth century postmodernism assume the Puritans mainly preached a hellfire and brimstone message. Thus, it may surprise some that comfort was a regular feature of their sermon application. Manton frequently employs the category of comfort as he seeks to bring assurance to the life of the believer, knowing that assurance, when rightly understood, leads to proper sanctification and affection for the Lord.

Trial

The sixth and final category listed in the *Directory* is trial. This category is the opposite of comfort and serves the purpose of urgently impressing upon the hearer the need to examine oneself in order to discern whether he or she is truly in Christ. The Westminster divines provide a lengthy explanation for this category:

It is also sometimes requisite to give some notes of trial, (which is very profitable, especially when performed by able and experienced ministers, with circumspection and prudence, and the signs clearly grounded on Holy Scripture), whereby the hearers may be able to examine themselves whether they have attained those graces, and performed those duties, to which he exhorteth, or be guilty of the sin reprehended, and in danger of the judgments threatened, or are such to whom the consolations propounded do belong; that accordingly they may be quickened and excited to duty, humbled for their wants and sins, affected with their danger, and strengthened with comfort, as their condition, upon examination, shall require.¹¹³

¹¹² The Westminster Assembly, *The Directory for Public Worship*, in *TWC*, 561-62.

¹¹³ The Westminster Assembly, *The Directory for Public Worship*, in *TWC*, 562.

Self-examination is a precarious undertaking to ask of one's hearers; nevertheless, the Puritans would often ask those in their audience to ask themselves whether they were truly a part of God's people. This application category proved useful, and thus was employed regularly in the preaching of Thomas Manton.

Connecting Thomas Manton and the *Directory*

The divines of the Westminster Assembly were undoubtedly influenced by William Perkins in their approach to the sermon and, more specifically, sermon application. Both maintained a categorical framework for sermon application, and both thought deeply about how the text of a sermon may apply to one's hearers. Having made the connection between Perkins and the *Directory*, a connection is visible between the *Directory* and Manton himself. Two points illustrate that Manton was both aware of and impacted by *The Westminster Directory for Public Worship* in his approach to preaching and sermon application.

First, although Manton was not one of the Westminster divines, he was one of three scribes for the Westminster Assembly. The scribes did not have voting power at the Assembly meetings, yet they provided administrative support for the divines and were privy to the meetings themselves. In his dissertation on Thomas Manton, Adam Richardson explains, "Although the role of scribe was more of a starting than senior role, it nonetheless shows a degree of trust, particularly in 1647 when hopes were high for a Presbyterian reformation."¹¹⁴ As noted in the previous chapter, Manton's political involvement in the Interregnum and Restoration illustrate his wholehearted involvement in the Presbyterian movement for reform. His position as a scribe marked the beginning of his more prominent involvement with Cromwell and Charles II in later years and

¹¹⁴ Richardson, "Thomas Manton," 49.

shows that he was profoundly involved with the Westminster Assembly. Thus, Manton was undoubtedly influenced by Westminster and its prescriptions in the *Directory*.

Second, after the Westminster Confession had been written and ratified, the divines selected Thomas Manton to write the epistle to the reader for the *Westminster Confession of Faith*. This was a prestigious honor that Manton did not take lightly. In his epistle to the reader, Manton advocated for the urgent and consistent use of the catechisms. He understood that his generation of believers were responsible to train the next generation in sound doctrine and a right practice of faith. For Manton personally, putting into practice these convictions came in his weekly preaching, wherein he upheld the doctrinal commitments of the Westminster Confession and modeled the liturgical standards found in *The Directory for Public Worship*.

These two pieces of evidence, taken together with the tremendous correlation between *The Directory for Public Worship* and Manton's own use of its application categories, proves that Manton was indeed greatly persuaded by the Puritan plain style of preaching as laid out in the *Directory*, along with the approach to sermon application in the categorical framework. Manton's authorship of the epistle to the reader of the Westminster Confession shows both Manton's prominence as a pastor and preacher in London, and his direct involvement in the proceedings of Westminster.

Conclusion

This chapter identified the major influences that led to Thomas Manton's categorical approach to sermon application. Compared to the sermons of like-minded pastors in the twenty-first century, the Puritans, and Thomas Manton in particular, gave far more time and space in the sermon for application. Furthermore, Manton employed a categorical approach wherein his sermon application was listed and categorized in the sermon manuscript. His approach is best explained by the two factors explicated in this

chapter: the tremendous influence of William Perkins and the prescriptions for preaching found in *The Directory for Public Worship*.

This study reveals a possible blind spot in the preaching of many modern homileticians. Although many agree that application ought to be the goal of preaching, there is an evident lack of application in the preaching of many today. Thus, understanding the Puritan approach to application through the eyes of Thomas Manton proves helpful for the modern preacher in developing a functional framework with which he might develop meaningful and textually faithful sermon application. When one studies the preaching of the Puritans, they will undoubtedly be moved by the heart with which the Puritans sought to apply the text and doctrines of the Bible to the hearts of their hearers. The categorical approach to application derived from Perkins and the *Directory* provides a practical and repeatable methodology for the modern preacher to use on a weekly basis. The wise pastor today will look no further than the English Puritans for a clear example of God-glorifying, exegetically faithful, and heart-targeted sermon application.

CHAPTER 4

CATEGORIES OF APPLICATION IN THE SERMONS OF THOMAS MANTON

In modern homiletics, the necessity and objectivity of sermon application have come under fire. On the one hand, some modern preachers and theologians question whether application by the preacher is a proper and necessary component of a Christian sermon.¹ On the other hand, some still advocate for sermon application but argue that there remains a great degree of subjectivity in crafting sermon application.² Hershael

¹ Those arguing against the necessity of sermon application represent a diverse group of homileticians. The new homiletic movement of the twentieth century stressed an inductive preaching method that often left the application of the sermon up to the listener. Rather than explicating the applications of the text, the preacher instead chose to leave it up to the listener to decide and make sense of the application. In the neo-orthodoxy movement, Karl Barth advocated for sermon application, but also downplayed the importance of application. On the one hand, Barth wrote, "For preaching is not to be explication alone. It may not be limited to exposition with no regard for the hearers. Something more must be done. Every sermon must also take the form of application." See Karl Barth, *Homiletics* trans. Geoffrey W. Bromiley and Donald E. Daniels (Louisville: John Knox Press, 1991), 111. Yet in the same volume, Barth writes, "A theoretical sermon cannot be made more practical by a concluding application. Address can never come too soon. The same applies to a concluding exhortation. Motivating is especially dangerous and seductive. . . . As surely as this may sometimes be done, we must be warned against it as a method." See Barth, *Homiletics*, 127.

On the other end of the spectrum, a staunchly conservative John MacArthur likewise argues that the sermon must be applicatory in nature, but then writes,

True expository preaching is actually the most effective kind of applicational preaching. When Scripture is accurately interpreted and powerfully preached, the Spirit takes the message and applies it to the peculiar needs of each listener. Apart from explicit general application in principalizing the main parts in the exposition, the expositor is not compelled to give a set number of points of specific application before a sermon can have an applicational impact. . . . If hundreds or even thousands are present, the expositor by proposing his own specific applications may place unnecessary restrictions and run the risk of eliminating many other applications to the lives of his hearers. Rather, he should concentrate on giving the correct meaning of the text and be content with general applications. (John MacArthur Jr. and The Master's Seminary Faculty, *Rediscovering Expository Preaching: Balancing the Science and Art of Biblical Exposition* [Dallas: Word, 1992], 300)

² While sermon application invariably requires a certain degree of subjectivity, there remains a need for application to have particular boundaries. Can the text mean anything the preacher wants it to mean? Hershael York is helpful in charting a course toward valid application when he writes of how authorial intent should provide the appropriate parameters for application in a sermon: "Just as the *author's intent* guides our exegesis of the text, so the author's intent should guide our application." Hershael W. York and Bert Decker, *Preaching with Bold Assurance: A Solid and Enduring Approach to Engaging Exposition* (Nashville: B&H, 2003), 78. Picturing authorial intent as a flowing river, York implores preachers to craft application according to authorial intent, placing themselves in the main channel of the river. He warns preachers, "When we preach the text with an intent foreign to the original author, we fail to enjoy the maximum flow, even though everything we say may indeed be true. We may preach with a solid

York not only advocates for the necessity of sermon application, he also argues for its primacy in the sermon: “Sermons are not about just imparting information. They should be custom-built to change lives. We don’t want to fill their heads; we want the proclamation of the Word to grip their souls and motivate them to conform to the will of God. Our approach to the Bible and to preaching, therefore, has *application* as its ultimate goal.”³ Similarly, Jay Adams connects the necessity of application to the very nature of preaching as an act of heralding good news. He writes, “Is application necessary? Absolutely. And the reason is that preaching is heralding. It is not mere exposition It is forcefully bringing home to God’s people God’s message from God’s Word.”⁴ Preaching without application removes the very purpose of the homiletic task.

While some modern preachers may question the validity of sermon application, its necessity was unquestioned by the English Puritans, who were known for their vivacious and convicting sermon application. Manton’s sermons remain one of the finest examples of Puritan preaching and represent the clearest demonstration of Puritan preaching. Despite the paramount importance of Manton’s works, relatively few have studied this literary and homiletical giant, and no one has carried out a systematic study of his approach to sermon application.

This chapter presents a study of the sermon application of the English Puritan Thomas Manton. I argue that Manton followed in the footsteps of William Perkins by maintaining a categorical approach to application. Furthermore, I show that Manton adopted the prescriptions found in *The Westminster Directory for Public Worship* in his

theological background and conviction that keeps us from saying things that are overtly false, but we stop short of reaching the torrential force that the passage offers.” York, *Preaching with Bold Assurance*, 78.

³ York, *Preaching with Bold Assurance*, 11 (italics original).

⁴ Jay Adams, *Truth Applied: Application in Preaching* (London: The Wakeman Trust, 1990), 32.

own sermon application. And finally, I also show that Manton expanded on the Westminster categories and crafted new uses throughout his sermons.

Although a technical analysis of Manton's application will come in subsequent chapters, this chapter will consider the sermon application found in Manton's surviving sermons. This chapter presents the salient numeric and theological data from an expansive study of every sermon application throughout Manton's collected works. Over two thousand sermon applications spanning over eight hundred sermons have been categorized in order to envision Manton's categorical approach to sermon application. For the list of all sermon applications, see appendix 3.

Application and Uses in the Sermons of Thomas Manton

A careful examination of Manton's sermons reveals categories present in the *Directory* and shows how Manton put them to use in his own sermons. Two observations stand out from the analysis of Manton's sermons. First, that Manton is a product of Westminster. His approach to sermon application follows that of the *Directory*, as the majority of his sermon application comes from one of the categories listed by the *Directory*. Second, Manton also creates new categories of application not found in the *Directory* in order to rightly apply the Word of God to listeners in his ministry context. Although Manton's expansion on the categories of Westminster is by no means unique, he nevertheless represents the best and most extensive example of the Puritan application framework for two reasons. First, Manton's corpus of sermons is unmatched in quantity. Manton's extant sermons represent a minority of his total sermons preached, and still, the sermons available today outnumber any other major Puritan pastor. Second, Manton's published sermons, though mostly published posthumously, were drawn from his own

sermon manuscripts.⁵ William Bates, William Taylor, and Richard Baxter oversaw the publishing of Manton’s works after his death in 1677. Thus, Manton’s collection of sermons remains one of the best examples of Puritan preaching because they are his own sermon manuscripts. The following pages will consider the application categories employed in Thomas Manton’s massive corpus of surviving sermons—those that follow the *Directory* and those that do not.

The data presented in this chapter comes from a careful study of every sermon in Thomas Manton’s collected works. A crucial feature of Manton’s published sermons is the way in which he labels his application. While much of a sermon may be applicatory in nature, the relevant sermonic data under consideration in this work are the applications explicitly labeled as such. Throughout his works, the applications are regularly labeled in the following way: “Use 1 is for exhortation” or “Use 2. Caution.” Thus, the application categories remain easy to identify throughout the hundreds of extant published sermons available from Manton.

In order to gather the sermonic data, I notated every sermon application in every sermon in an Excel sheet, and then produced the statistics found in the remainder of this chapter. Included in this study are only those applications specifically labeled as uses. In many cases, the application lacked a listed category such as in the format used above yet were nonetheless labeled as a “use.” These uncategorized uses were placed into the most relevant category according to the actual context of the sermon. Finally, while many categories are listed, several are synonymous with preexisting categories of application

⁵ As Richardson notes in his thesis, it was quite rare at the time for a preacher such as Manton to commit all of his sermons to manuscripts. Richardson makes a fascinating observation, saying,

The fact that Manton committed so many sermons to full script is unusual. . . . One exception to this rule was the man who ordained Manton, Joseph Hall, who claimed he “never durst climb up into the Pulpit to preach any sermon whereof he had not before penn’d every word in the same Order, wherein he hoped to deliver it.” Perhaps it is due to Hall’s conviction and early example, that Manton left behind such a magnificent corpus of fully penned sermons. (Adam Richardson, “Thomas Manton and the Presbyterians in Interregnum and Restoration England” [PhD diss., University of Leicester, 2014], 180-81)

and are therefore folded in with the preexisting categories. Examples of this are notated below in footnotes. For a visual representation of the data, see appendix 2.

Categories of Application Drawn from *The Directory for Public Worship*

As previously noted, *The Directory for Public Worship* lists six categories by which the preacher may apply the text. All six of these application categories are found in the published sermons of Thomas Manton and far outnumber the new and unique categories that he crafted. Manton was undoubtedly influenced by *The Directory for Public Worship*; as will be shown below, over eighty percent of Manton's applications can be either directly or indirectly traced to the *Directory*.

Instruction

The first category of application is instruction.⁶ *The Directory for Public Worship* describes this category in the following way: "In the use of instruction or information in the knowledge of some truth, which is a consequence from his doctrine, he may (when convenient) confirm it by a few arguments from the text in hand, and other places of Scripture, or from the nature of that commonplace divinity, whereof that truth is a branch."⁷ Throughout Manton's sermons, he regularly uses the exact wording of "instruct" or "instruction" to put this category to use. However, in addition to the exact terminology of "instruction," Manton also uses three other terms to accomplish the same application goal: "teach," "advice," and "direction." In addition to using the exact terminology of instruction, teaching, advice, and direction, Manton will also use imperative sentences to instruct his hearers. Therefore, for this analysis, the instruction

⁶ The instruction category is used 194 times, the teach category is used 42 times, the advice category is used 17 times, and the direction category is used 70 times. In total, there are 323 total applications that fit under the instruction category, accounting for 15.13 percent of Manton's total applications.

⁷ The Westminster Assembly, *The Directory for Public Worship*, in *TWC*, 561.

category is composed of any application that employs imperatival language, or the terminology of “instruction,” “teaching,” “advice,” or “direction.”

In a sermon on Isaiah 53:7, Manton employs a variety of sermon applications, ranging from comfort to exhortation to instruction. In his instruction to his hearers, he writes, “Use 3. Is instruction. It giveth out divers lessons, for Christ’s life is a praxis of divinity, and the rules of religion exemplified.”⁸ Manton goes on to provide three specific ways believers are to be instructed, explicating these “divers lessons.” The first lesson of instruction is “To show us how we should give up ourselves to the service of Christ, how we should come with the sacrifice of ourselves and duties with a ready and cheerful heart.”⁹ The second lesson of instruction is, Manton explains, “It showeth us what we should do in all our straits, wants, and calamities that befall us.”¹⁰ Here, Christ is a model example for the Christian in suffering. Third, “It teacheth us not to use reviling and threatening words to men.”¹¹

In addition to the direct use of the term “instruction,” Manton also frequently issues instruction by use of imperative sentences. For instance, in a sermon on Psalm 119:104, Manton concludes his sermon with an imperative instruction writing, “Use 2. When you consult with the word, beg the light of the Spirit, which is only lively and efficacious.”¹² The instruction for the believer comes in the imperative command to pray to the Spirit for illumination. He continues, “There are many that may have a full knowledge of the letter and the sense of the words, as they lie open to the evidence of reason, yet be without the light and power of those truths, for that is a fruit of the

⁸ Thomas Manton, “The Fifty-Third Chapter of Isaiah: The Seventh Verse,” in *CWTM*, 3:343-44.

⁹ Manton, “The Fifty-Third Chapter of Isaiah: The Seventh Verse,” in *CWTM*, 3:343-44.

¹⁰ Manton, “The Fifty-Third Chapter of Isaiah: The Seventh Verse,” in *CWTM*, 3:343-44.

¹¹ Manton, “The Fifty-Third Chapter of Isaiah: The Seventh Verse,” in *CWTM*, 3:343-44.

¹² Thomas Manton, “Sermons upon Psalm CXIX: Sermon CXII,” in *CWTM*, 8:64.

demonstration of the Spirit, the lively light of the Holy Ghost that goes along with the word.”¹³ The instruction is seen in the use of the imperative.

Finally, Manton also frequently uses the terms, “to teach,” “advice,” and “direction,” as application categories. These three categories, however, are virtually synonymous with instruction. The goal of teaching, advice, and direction is to gain an understanding of how a believer may carry out a particular duty of the Christian life.

In a sermon series on the High Priestly Prayer in John 17, Manton employs the application category of teaching several times in reference to prayer. In a sermon on John 17:15, he writes, “Use 1. It teacheth us how to pray to God. Our prayers should be to be delivered not from the world so much as from the evil of the world, from sins rather than afflictions.”¹⁴ To teach is synonymous with instruction.

Similarly, Manton employs the category of direction to instruct and teach. For instance, in a sermon on John 13:8, he writes, “Use 2. Direction. In the Lord’s supper, where we come to renew our interest in Christ and his benefits, we must look to this first, Are we washed?”¹⁵ In this application, Manton underscores the Lord’s Supper by prompting the hearer to reflect on whether they are truly washed and seeking the Lord.

Finally, Manton periodically labels his application as advice, which also falls under instruction. In a sermon on Psalm 119:122, Manton writes, “Use. Advice to us what we should do in our deep distresses and troubles; when able to do nothing for ourselves, God will be surety, that is, make our cause his own.”¹⁶ Though frequently used in their own right, these three application categories stand in line with the instruction application category. More broadly, these five uses (instruction, imperative commands,

¹³ Manton, “Sermons upon Psalm CXIX: Sermon CXII,” in *CWTM*, 8:64.

¹⁴ Thomas Manton, “Sermons upon John XVII: Sermon XXIV,” in *CWTM*, 10:394-95.

¹⁵ Thomas Manton, “A Sermon on John XIII,” in *CWTM*, 15:460.

¹⁶ Thomas Manton, “Sermons upon Psalm CXIX: Sermon CXXXIII,” in *CWTM*, 8:252.

teaching, advice, and direction) make up the instruction application category in the sermons of Thomas Manton.

Information

The next category is information.¹⁷ In the *Directory*, information and instruction are grouped together, yet separated by an “or.” In Manton’s sermons, he consistently treats information and instruction as separate categories. Per *The Directory for Public Worship*, information pertains to “the knowledge of some truth, which is a consequence from his doctrine.” Perkins’s threefold sermon structure (text, doctrine, use) is undoubtedly in the background here. Yet the question naturally arises: How is information any different than the explanation of a text or the doctrine that arises from the text? In other words, how exactly can information be applicatory? A fine line exists between meaningful application and mere dissemination of information. The answer to this question is found in the *Directory’s* careful wording of this application category. The *Directory* reads, “the knowledge of some truth, which is a *consequence* from his doctrine.”¹⁸ Information as application must possess a consequential nature. In other words, the information provided should elicit a response.

The information application category is one of the more frequently employed categories throughout Manton’s sermons. To understand how this category is employed, consider two examples. First, in a sermon on Romans 8:23, Manton writes, “Use 1. Is information. It informeth us of the certainty of blessedness to come. If there were any perfect estate in this life nothing would sooner bring us to it than a participation of the Spirit; but this doth not; for they that are partakers of the Spirit groan, wait, and are not

¹⁷ The information category is used 426 times, accounting for approximately 20 percent of Manton’s total applications.

¹⁸ The Westminster Assembly, *The Directory for Public Worship*, in *TWC*, 561. I inserted italics here to emphasize the wording.

satisfied with their present estate, but long for a better, breathe after something greater, and beyond what they here enjoy.”¹⁹ The surety of the life to come ought to comfort and encourage the believer. The information is consequential.

Secondly, in the same way that Manton uses imperatival language to show instruction, he also frequently employs the phrase, “to show” in order to use information as application. He uses it in the same way—providing consequential information from the text and its doctrine. For instance, in a sermon on Galatians 5:16, he writes, “Use 1. It showeth what necessity there is that we should look after conversion to God, or a work of grace wrought in us by the Holy Spirit, for the apostle supposeth that they had the Spirit.”²⁰ Again, the mere mention of a doctrinal truth infers the duty of looking to God for justification and sanctification. The notion that doctrine or information leads to necessary action and obedience is a common theme in Manton’s preaching. As discussed in the next chapter, faith is not only mental and spiritual assent; faith involves submission to God and active obedience. Information leads to action.

Confutation of False Doctrines

The second category of application listed in the *Directory* is the confutation of false doctrines.²¹ The divines explain this category, “In confutation of false doctrines, he is neither to raise an old heresy from the grave, nor to mention a blasphemous opinion unnecessarily; but, if the people be in danger of an error, he is to confute it soundly, and endeavour to satisfy their judgments and consciences against all objections.”²² As a sermon application category, confutation of false doctrine is the least used category of the

¹⁹ Thomas Manton, “Sermons upon Romans VIII: Sermon XXX,” in *CWTM*, 12:193.

²⁰ Thomas Manton, “Sermon XI: Galatians V.16,” in *CWTM*, 2:291.

²¹ The confutation of false doctrine category is used twenty-one times, accounting for approximately 1 percent of the total applications in the sermons on Thomas Manton.

²² The Westminster Assembly, *The Directory for Public Worship*, in *TWC*, 561.

original six in the *Directory*. Of course, Manton was himself not unconcerned with doctrinal fidelity. Rather, Manton often addressed doctrinal error in passing during the doctrinal component of his sermons. Nevertheless, Manton addresses several false doctrines in the twenty-one times he employs this category. Some of the false doctrines he addresses include the following: atheism, Catholicism (called “Popery”), the doctrine of universal grace (universalism), the rejection of the imputation of Christ, Jews who reject Christ as the Messiah, and consubstantiation.

With just twenty-one examples of this application category, only about one percent of Manton’s applications were confutation of false doctrine. An excellent example of this category comes in Manton’s sermon on Isaiah 53:5, where he writes, “Use 1. It confuteth divers errors and mistakes in doctrine.”²³ In this instance, Manton confronts the “blasphemy of the Socinians,” as well as the “derogatory doctrine of the papists,” and more generally, those who maintain “That fond dream of some that think Christ’s sufferings were any way for himself.”²⁴ Most uses of this application category address an illegitimate understanding of God and his attributes. Manton sought to correct false views of God on several occasions. Yet, he also confronted Roman Catholics, Lutherans, and even the early church father Origen at one point. His goal in bringing up these false doctrines was not to cause confusion. As the *Directory* taught, Manton was not intending to raise old heresies from the dead or mention illegitimate teachings for illegitimate reasons. Rather, Manton sought to bring clarity in doctrine so that his hearers would not be led astray by false teachings of the day.

²³ Thomas Manton, “The Fifty-Third Chapter of Isaiah: The Fifth Verse,” in *CWTM*, 3:277-78.

²⁴ Manton, “The Fifty-Third Chapter of Isaiah: The Fifth Verse,” in *CWTM*, 3:277-78.

Exhortation

The third category of application listed in the *Directory* is exhortation.²⁵ This is the largest application category throughout the sermons of Thomas Manton. In *The Directory for Public Worship*, the category is briefly explained: “In exhorting to duties, he is, as he seeth cause, to teach also the means that help to the performance of them.”²⁶ Of the six application categories in the *Directory*, this is the shortest explanation of a category. Exhortation is perhaps the broadest category, as it bears the most distinct similarity to application itself. Manton uses several terms to exhort his hearers. In addition to the exact language of “exhortation,” Manton uses the terms “to press,” “to quicken,” and “to awaken” which are used synonymously with that of exhortation. Manton presses his hearers to a particular duty, quickens their hearts to obedience, and seeks to awaken lives to living according to the law of God. Additionally, frequent uses of hortatory and subjunctive phrases (“let us . . .”) characterize Manton’s use of exhortation. By using these hortatory and subjunctive phrases, Manton includes himself within the exhorted audience. This tactic highlighted Manton’s own need for application while simultaneously ingratiating himself with his hearers.

In a sermon on 2 Thessalonians 2:13, Manton writes, “Second use is exhortation. It presseth you to two things: 1. Put in for a share and interest in this mercy. . . . 2. We should praise, and admire, and esteem this glorious grace, and show our thankfulness both in word and deed.”²⁷ Here, Manton clearly employs exhortation language, but also uses the language of “pressing” in conjunction with exhortation. Manton often uses these two words together in the same sermon application. He also uses

²⁵ The exhortation category is used 417 times, the press category is used 223 times, the quicken category is used 14 times, and the awaken category is used 5 times. In total, there are 659 total applications that fit under the exhortation category, accounting for 30.88 percent of Manton’s total applications. The exhortation category represents the largest category in Manton’s works.

²⁶ The Westminster Assembly, *The Directory for Public Worship*, in *TWC*, 561.

²⁷ Thomas Manton, “The Second Chapter of the Second Epistle to the Thessalonians: XII. 2 Thes. ii. 13,” in *CWTM*, 3:111.

the terminology of “pressing” his hearers. In a sermon on Psalm 119:167, Manton exhorts his hearers: “Use 2. To press you to serve God with your hearts and souls as well as your bodies.”²⁸ Pressing one to a duty is synonymous with exhortation and is used throughout Manton’s sermons over two hundred times—roughly ten percent of applications in his extant sermons.

In addition to these two main uses of exhortation, Manton also uses language of “quicken” his hearers. In a sermon on 2 Thessalonians 1:7, Manton applies the text to his hearers, saying, “Use. To quicken us to get our minds more deeply possessed with the majesty of our Redeemer.”²⁹ Quickening carries the connotation of exhorting to a particular duty; in this case, to set one’s mind upon the majesty of the Lord.

Throughout his sermons, Manton will also employ hortatory and subjunctive phrases. These applications often begin with the words “let us” and strategically position the preacher with the audience in order to illustrate a sense of Christian solidarity in the actual application. Rather than standing apart from his audience, the preacher chooses to stand with them in the particular exhortation. For instance, in a sermon on 2 Corinthians 5:11-12, Manton writes, “Let us study to approve ourselves to God, before whom we, and all that we do are manifest.”³⁰ In that same paragraph of application, Manton continues, “Next let us look to this, that we glory not in appearance, but in heart, that we may have the solid rejoicing of conscience.”³¹ Manton concludes that paragraph with another hortatory phrase: “Oh, then, let us keep up the majesty of our profession, that so we may have a testimony in the consciences of men.”³² The string of hortatory statements come at

²⁸ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon CLXXXII,” in *CWTM*, 9:232.

²⁹ Thomas Manton, “Sermons upon 2 Thessalonians i: Sermon V,” in *CWTM*, 20:242.

³⁰ Thomas Manton, “Sermons upon 2 Corinthians V: Sermon XX,” in *CWTM*, 13:110.

³¹ Manton, “Sermons upon 2 Corinthians V: Sermon XX,” in *CWTM*, 13:110.

³² Manton, “Sermons upon 2 Corinthians V: Sermon XX,” in *CWTM*, 13:110.

the end of the sermon and form a moving call to collective and communal obedience and perseverance before the Lord. Thus, this employment of hortatory and subjunctive uses falls in the category of exhortation.

Similarly, Manton “awakens” his hearers to duties. In a sermon on 1 John 2:12-14, Manton writes, “Use 3. To awaken us to labour after the highest rank of grace; it is the aim and purpose of every believer to be in the highest form.”³³ Awakening refers to aspiring his hearers toward sanctification whereby the believer grows into spiritual maturity rather than finding contentment in spiritual infancy. The exhortation is visible in the awakening of the Christian to this end. Quickening, awakening, pressing, and exhorting to duties, along with hortatory and subjunctive phrases make up the category of exhortation in the preaching of Thomas Manton.

Dehortation

The fourth category listed in the *Directory* is dehortation.³⁴ For the Westminster divines, dehortation is very simply the opposite of exhortation. Simply put, dehortation calls for the audience to cease and resist sinful tendencies. The Westminster divines explain dehortation by saying, “In dehortation, reprehension, and public admonition, (which require special wisdom), let him, as there shall be cause, not only discover the nature and greatness of the sin, with the misery attending it, but also show the danger his hearers are in to be overtaken and surprised by it, together with the remedies and best way to avoid it.”³⁵ Manton uses a variety of terms to accomplish this goal. Curiously, he never categorizes an application with the word, “dehortation;”

³³ Thomas Manton, “Sermons upon 1 John ii. 12-14: Sermon II,” in *CWTM*, 20:398.

³⁴ The reproof category is used 139 times, the admonition category is used 70 times, the humble category is used 13 times, condemn category is used 11 times, and the conviction category is used 3 times. In total, there are 236 total applications that fit under the dehortation (admonition) category, accounting for 11.05 percent of Manton’s total applications.

³⁵ The Westminster Assembly, *The Directory for Public Worship*, in *TWC*, 561.

however, he uses the following terminology: reproof, admonition, condemnation, conviction, and humility.

In a funeral sermon on 1 Corinthians 7:30, Manton writes, “Use 1. It condemneth that slighthness of spirit that is in most persons. God entereth into their families, and taketh hence a principal pillar, a husband or wife, but they are not affected with it; they carelessly slight it, as if nothing had been done, or some chance had befallen them.”³⁶ Worth noting is that Manton was willing to admonish and reprove even during a funeral sermon because he cared about the souls of his hearers, particularly in a time of grieving. Manton understood that ultimate comfort came in the cross, and he used the condemnation of human futility to admonish his hearers with hopes of true comfort in Jesus.

In a sermon on Psalm 119:142, Manton employs the language of humility in order to reprove his hearers. He writes, “Use. Let us humble ourselves that we bear so little respect to God’s word, that we so boldly break it, and are so little affected with our breaches of it.”³⁷ Humility in this sense has more to do with a humiliation or even embarrassment over sin rather than the positive trait of humility to which all Christians are called. Those who have little to no respect for God’s Word should be humiliated or humbled to the point of repentance.

Manton uses the category of conviction in a similar way. For example, in a sermon on Psalm 119:167, he writes, “Use 1. This is for the conviction of divers persons, that they do not more serve God in their souls, do not keep their testimonies.”³⁸ Here, Manton seeks to bring a spirit of conviction on those who disregard the testimonies of

³⁶ Thomas Manton, “A Funeral Sermon,” in *CWTM*, 2:429.

³⁷ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon CLIX,” in *CWTM*, 9:11.

³⁸ Manton, “Several Sermons upon the CXIX Psalm: Sermon CLXXXII,” in *CWTM*, 9:231.

God. This conviction is for those who refuse to give their bodies and souls over to the Lord in obedience and faithfulness.

Reproval and admonition are the most frequently used terms in the dehortation/admonition application category. Admonition broadly applies to all those applications that include some sort of command to cease or avoid sin. For instance, in a sermon on Romans 8:6, Manton writes, “Use 2 is Admonition. Oh! let this stop us from going on in a flesh-pleasing course.”³⁹ He goes on to plead with his audience, explaining that the way of the world results in death. His calls for repentance mirror the definition of dehortation and admonition mentioned in the *Directory*.

Of all the categories under the umbrella of dehortation, reproval is by far the most frequently used, making up more than half of the uses in the dehortation category. A fine example comes in one of Manton’s sermons on Hebrew 11:5, where he writes, “Use 1. Is to reprove believers for minding the present life as much as they do. We busy ourselves too much in the world, and toil in gathering sticks to our nests, when tomorrow we must be gone and flit away.”⁴⁰ Reproval was not limited to those who were unbelievers. In fact, Manton frequently addressed his reproval to Christians, such as in the Hebrews 11:5 example. Dehortation was an essential application category for Manton—the opposite side of the coin from exhortation.

Comfort

The fifth category listed in the *Directory* is comfort.⁴¹ As the divines explained, “In applying comfort, whether general against all temptations, or particular against some

³⁹ Thomas Manton, “Sermons upon the Eighth Chapter of Romans: Sermon VIII,” in *CWTM*, 11:468.

⁴⁰ Thomas Manton, “Several Sermons upon Hebrews XI: Sermon XXI,” in *CWTM*, 14:38.

⁴¹ The comfort category is used 71 times and the consolation category is used 8 times. In total, there are 79 total applications that fit under the comfort category, accounting for 3.7 percent of Manton’s total applications.

special troubles or terrors, he is carefully to answer such objections as a troubled heart and afflicted spirit may suggest to the contrary.”⁴² Puritans were not tempestuous men who preached solely on fiery judgment. Although the Puritans preached about the reality of sin and hell, their preaching was quite balanced. Not only did they warn unbelievers of coming judgment, they also comforted believers who sat under their pastoral care. Thus, comfort as a sermon application maintained a prominent place in the sermons of Manton and other English Puritans.

The two main uses of comfort in Manton’s sermons are found when he employs the words, “comfort” and “consolation.” In a sermon on Isaiah 53:10, Manton writes of the comfort believers have in Christ, writing, “Use 3. Here is a word of consolation. A great deal of comfort it is to be of the seed of Christ.”⁴³ He goes on to speak of the honor Christians have in being the seed of Christ, as well as the great affection that Christ shows toward his progeny. This spiritual reality ought to produce a great sense of comfort in believers.

More frequently, Manton uses the word “comfort” as his label for this application category. In a sermon on John 17:11, Manton writes, “Use 4. Comfort. Christ is apprehensive of your danger. All trials you meet with do either better your hearts or hasten your glory. Christians must expect danger, but need not fear it.”⁴⁴ Strikingly, Manton uses the application category of comfort even in the midst of trial. He evidently believed that because of Christ’s example, believers may also find comfort amid their own trial. This sermon application was necessary at the time, when England seemed to be turned upside down in civil war, plague, political unrest, and death. Even in times of

⁴² The Westminster Assembly, *The Directory for Public Worship*, in *TWC*, 561.

⁴³ Thomas Manton, “The Fifty-Third Chapter of Isaiah: The Tenth Verse,” *CWTM*, 3:392.

⁴⁴ Thomas Manton, “Sermons upon the Seventeenth Chapter of St John: Sermon XV,” in *CWTM*, 10:290.

turmoil and suffering, comfort was available to the believer. Significantly, Manton lived out this truth in his own life. When religious upheaval resulted in expulsion from his own pulpit, Manton believed that comfort was found in Christ.

Trial

The sixth and final application category listed in the *Directory* is trial.⁴⁵ This specific category aims to bring about the introspection or self-reflection of the individual.

The Westminster divines explain it, saying,

It is also sometimes requisite to give some notes of trial, (which is very profitable, especially when performed by able and experienced ministers, with circumspection and prudence, and the signs clearly grounded in the Holy Scripture), whereby the hearers may be able to examine themselves whether they have attained those graces, and performed those duties, to which he exhorteth, or be guilty of the sin reprehended, and in danger of the judgments threatened, or are such to whom the consolations propounded do belong; that accordingly they may be quickened and excited to duty, humbled for their wants and sins, affected with their danger, and strengthened with comfort, as their condition, upon examination, shall require.⁴⁶

The use of trial and self-examination is a vital feature of Manton's sermon application. Rhetorical questions are often employed to bring about a consideration of one's spiritual state. Specifically, the four ways Manton signals his use of this sub-category of sermon application is by using the words "trial," "reflection," and "examination," as well as by asking rhetorical questions. While almost every instance of trial comes in the form of a question, not every application labels itself accordingly.

In a sermon on Hebrews 11:6, Manton asks his hearers to consider the validity of their own faith. He writes, "Use 1. To put us upon trial, Have we true faith? there is no acceptance of God without it. The great object of trial and search is faith."⁴⁷ This

⁴⁵ The trial category is used 22 times and the examination category is used 117 times. In total, there are 139 total applications that fit under the trial category, accounting for 6.5 percent of Manton's total applications.

⁴⁶ The Westminster Assembly, *The Directory for Public Worship*, in *TWC*, 561-62.

⁴⁷ Thomas Manton, "Several Sermons upon Hebrews XI: Sermon XXVIII," in *CWTM*, 14:109.

application is the natural outworking of Hebrews 11. Manton wisely poses the rhetorical question to his hearers: “Have we true faith?” His goal in this application is introspection rather than accusation, allowing his listeners to honestly ponder the answer to Manton’s question.

In another sermon on Romans 8:16, Manton uses the word, “reflection” to achieve the same goal of introspection. He writes, “Use 2. Reflection. Have we the spirit of adoption?”⁴⁸ After posing the question, Manton continues by qualifying the various proofs that an individual is indeed adopted by God. Again, the reflection is meant to be an opportunity for careful consideration rather than a foundation for fear or doubt, especially since Manton provides various proofs of adoption.

Examination is by far the most prevalent form in the trial category, yet it stands synonymous with the other trial categories. In a sermon on Titus 2:11-14, Manton speaks on the importance of godliness and asks his hearers to consider their own lives. “Use 1. Examination. Art thou godly? Hast thou been a diligent hearer and reader of the word? a religious observer of the Lord’s day? an earnest worshipper of God? zealous for his glory against those that profane his name. corrupt his doctrine, make void his institutions? an enemy to idolatry and superstition; a lover of God’s ordinances? It is an evidence of interest in grace to live godly.”⁴⁹ This long string of rhetorical questions is an excellent example of how Manton used the trial sub-category to promote self-examination. For Manton, probing, pressing, and potentially prying questions could help a believer understand and make sense of their hardships and trials by recalling relevant truths about God, His character, and their lives.

⁴⁸ Thomas Manton, “Several Sermons upon the Eighth Chapter of Romans: Sermon XXIII,” in *CWTM*, 12:120.

⁴⁹ Thomas Manton, “Several Sermons upon Titus ii. 11-14: Sermon X,” in *CWTM*, 16:162.

Categories of Application Unique to Thomas Manton

Throughout Manton's preaching, the six application categories found in *The Directory for Public Worship* are by far the most extensively employed categories. However, Manton does not restrict himself to these six categories, but instead expands upon the original *Directory* categories. The seven categories listed and discussed below represent about twenty percent of Manton's sermon applications. These particular categories stand on their own in that they are distinct from the six listed in *The Directory for Public Worship*, or they appear with a level of consistency that is similar to the categories listed above. Though they constitute a minority of Manton's applications, these additional categories show the broad range of application which Manton employed as he preached. These categories also display the intentionality with which Manton applied the text because he was ultimately concerned with the spiritual maturity and perseverance of his congregation.

Caution

Used nearly 90 times, the caution application category is the most frequently used category outside of those prescribed by the *Directory*.⁵⁰ The intention of this category is to bring truth to bear on one's hearers in order to warn them of the consequences of sin. Manton mostly uses the word "caution" to introduce this category. In a sermon on Ecclesiastes 12:7, he writes, "Use 2. Is caution. Do not hazard your souls for things that perish. Let nothing entice us to forfeit or hinder our endless happiness."⁵¹ Manton goes on to quote Matthew 16:26 where Jesus asks, "What is a man profited if he shall gain the whole world and lose his own soul?" Manton cautions his audience to consider divine economics—what the world has to offer is not more valuable than what God offers in Christ Jesus.

⁵⁰ The caution category is used eighty-eight times, accounting for approximately 4.3 percent of the total applications in the sermons on Thomas Manton.

⁵¹ Thomas Manton, "Sermon upon Ecclesiastes XII. 7," in *CWTM*, 19:78.

In addition to using the word caution, Manton will often simply use the phrase “take heed.” In the final paragraphs of a sermon on Isaiah 43:22, Manton writes, “Use. Take heed of growing weary of God.”⁵² He then goes on to provide five grounds for this caution:

Man is a very changeable creature, and the course of temptations may be altered . . . There is a cursed satiety. Our affections are deadened to things to which we are accustomed . . . When we grow weary of God, we take little notice of it . . . The issue of this distemper of mind is so dreadful, that we cannot sufficiently watch against the first declinings . . . Worldly lusts must be mortified.⁵³

In short, the category of caution draws out biblical truth from the text and then applies it as a word of warning. While this may seem onerous in today’s culture, this application category proves quite useful for building up the body of Christ and calling sinners to repentance. In the end, God may use a timely caution to bring about repentance and restoration. While caution may seem weighty, this application is an act of love.

Thanksgiving

Perhaps an overlooked application, thanksgiving is a common response in Scripture and should be a common refrain in preaching.⁵⁴ Though it does not maintain a prominent place in Manton’s own sermons, he does use this category on a variety of occasions. This category is self-explanatory yet merits a few examples. In a sermon on the Lord’s Prayer, Manton writes, “Use 3. Let us be thankful to God for these worldly things that we enjoy.”⁵⁵ He then goes on to articulate the dangers of ingratitude and encourages an attitude of gratitude toward the Lord for everything one has. In a sermon on Luke 19:10, he calls his hearers to gratitude, writing, “Use 3. Is to press us to

⁵² Thomas Manton, “A Fast Sermon on Isa. xliii. 22,” in *CWTM*, 15:314.

⁵³ Manton, “A Fast Sermon on Isa. xliii. 22,” in *CWTM*, 15:314.

⁵⁴ The thanksgiving category is used 23 times, accounting for approximately 1 percent of the total applications in the sermons of Thomas Manton.

⁵⁵ Thomas Manton, “A Practical Exposition of the Lord’s Prayer,” in *CWTM*, 1:159-60.

thanksgiving that the Son of God should come from heaven to seek and save those that are lost, and us in particular.” Manton then makes the point that “Thankfulness for redemption and salvation by Christ [is] the great duty of Christians.”⁵⁶

When considering the thanksgiving category, of note are the specifics for which Manton calls his hearers to be grateful. In the sermon quoted above, Manton notes that Christians should show thankfulness for even their material possessions. While Christians must not make idols of worldly pleasures, Manton understands that God gives his children material provisions for their comfort and enjoyment. Significantly, the most frequent object of Manton’s calls for gratitude is the redemption that Christians have in Christ. For Manton, the disposition of a believer ought to be one of continual gratitude for the way God has rescued man from sin through the substitutionary work of Christ on the cross.

Persuasion

Some homileticians argue that rhetoric and persuasive language have no place in preaching.⁵⁷ Yet, artful persuasion is a standard application in Manton’s preaching, making up nearly four percent of the total applications.⁵⁸ Manton frequently pleaded with his audience to trust in Christ and live for his glory. In a sermon on 1 Corinthians 15:19, he writes, “Use 3. Is to persuade us to live in the constant hopes of this blessed estate in the life to come. Hope is a certain and earnest expectation of the promised blessedness.”⁵⁹ Christians are not persuaded by their own morality or efforts, but rather by the vision of the blessed estate that is to come in the new heavens and new earth. Similarly, in a

⁵⁶ Thomas Manton, “Sermons upon Luke XIX. 10: Sermon II,” in *CWTM*, 18:168.

⁵⁷ See for instance, Duane Litfin, *Paul’s Theology of Preaching: The Apostle’s Challenge to the Art of Persuasion in Ancient Corinth* (Downers Grove, IL: IVP Academic, 2015).

⁵⁸ The persuasion category is used 84 times, accounting for approximately 3.93 percent of the total applications in the sermons of Thomas Manton.

⁵⁹ Thomas Manton, “Sermons upon 1 Corinthians XV. 19: Sermon II,” in *CWTM*, 19:142.

sermon on 1 John 3:22, Manton applies the text saying, “Use 2. Is to persuade you to holiness in keeping the commandments and pleasing of God.”⁶⁰ He proceeds to give reasons for why this persuasion should be efficacious to the believer. He argues that God commands us to keep His precepts, that God’s precepts are good, and that one is able to please God and keep His commandments through the power of His Spirit.

Persuasion is a helpful category and one that Manton frequently used to emphasize a point. Manton and his Puritan contemporaries would have been well-trained in rhetoric, as rhetoric featured prominently in the education curriculum of young men in 1600s England. However, Manton and other preachers at the time employed rhetoric not as a means of convincing for nefarious purposes, but rather of persuading and convincing hearers who had heaven to gain by putting their faith in Christ.

Encouragement

Manton employs the application category of encouragement in two broad ways: first, the ordinary encouragement of a believer in the Lord, but also the encouragement of the believer to particular duties.⁶¹ This category is separate from the exhortation category because Manton uses it for both encouragement to duties as well as encouragement for the weary Christian. For instance, in a sermon on Psalm 119:18, Manton writes, “Use 2 is to encourage us to study the word; the wonders of God’s works are many, but the wonders of his word are greater.”⁶² Not only does Manton use this category to encourage one to particular duties of the faith, he also uses this category to encourage believers in the midst of trial. In a sermon on Psalm 119:153, he writes, “Use 2. To encourage us to come to God in our afflictions. Now is a time to put the promises in suit, to begin an

⁶⁰ Thomas Manton, “Sermons upon 1 John III: Sermon XXIX,” in *CWTM*, 21:209.

⁶¹ The encouragement category is used 33 times, accounting for approximately 1.54 percent of the total applications in the sermons of Thomas Manton.

⁶² Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon XIX,” in *CWTM*, 6:172.

interest if we have none, to make use of it if we have any; then our weakness and nothingness is discovered, that we may more apply ourselves to God; and a time of need will be a time of help.”⁶³ This application represents a gracious plea with his listeners to go to the Lord in trial, but notice that Manton takes the opportunity to encourage those who do not know Christ to come to Jesus in that moment. “Now is the time” according to Manton—today is the day of salvation. In another sermon on Hebrews 11:7, Manton encourages parents, knowing that parents are often in need of encouragement. He writes, “Use 1. For encouragement to godly parents concerning their children.”⁶⁴ Manton then goes on to call parents to “Consider the mercy of the covenant, how it overflows; it is not only stinted to their persons, but runs over to their children, they are beloved for our sake.”⁶⁵ In a time of national turmoil in England, Manton was nonetheless concerned with the parents of his congregation, and took the opportunity to encourage them in the Lord.

Grounds and Inferences

The two categories of grounds and inferences are infrequent in Manton’s sermons, yet he specifically mentions them a handful of times.⁶⁶ Whereas the category of “grounds” provides the reason or purpose behind particular duties of the faith, the category of “inferences” gives further duties or responsibilities for the Christian based upon the text or the doctrine drawn from the text. Manton uses the grounds category six times in his sermons, each providing the reason for the believer’s comfort, hope, trust,

⁶³ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon CLXXI,” in *CWTM*, 9:130.

⁶⁴ Thomas Manton, “Several Sermons upon Hebrews XI: Sermon XXXVIII,” in *CWTM*, 14:205.

⁶⁵ Manton, “Several Sermons upon Hebrews XI: Sermon XXXVIII,” in *CWTM*, 14:205.

⁶⁶ The grounds and inferences categories are used just 9 times, accounting for less than 1 percent of the total applications in the sermons of Thomas Manton.

and confidence. To illustrate the surety of one's comfort and hope, Manton provides these grounds to bolster the Christian's assurance. For instance, in a sermon on Isaiah 53:11, Manton draws the doctrinal point, "Jesus Christ taketh an infinite contentment and satisfaction in the salvation of sinners."⁶⁷ From this doctrine, Manton employs the application of grounds, writing, "Use 2. It is a ground of comfort in the work of faith He rejoiceth in our justification and salvation. It will be accomplished by his desire and contentment."⁶⁸ That Christ takes joy in the salvation of sinners is the grounds for the comfort believers experience in Christ. Each instance of the grounds category provides the reason for hope in Christ.

While only two cases of inference exist in his sermons, this category is worth mentioning alongside grounds because, where grounds provide hope or comfort, inferences provide motivation for duty. In a sermon on Isaiah 53:12, Manton writes, "Use 2. It yieldeth useful inferences and enforcements to duty." From there, Manton calls various types of people to take hold of Christ. Isaiah 53:12 speaks of Christ being numbered with transgressors and bearing the sin of many. The obvious inference from this text is to take hold of Christ—the hearer's duty is to put faith in Christ and live for Him. Although these two categories are infrequent, they nevertheless help the reader of Manton to understand how the text and its doctrine informed the application in a sermon.

Lamentation

In the modern church, many preachers do not include the category of lamentation in their application. While not used frequently, Manton uses this exact terminology for this category on a few occasions.⁶⁹ In a sermon on Psalm 119:9, Manton

⁶⁷ Thomas Manton, "The Fifty-Third Chapter of Isaiah: The Eleventh Verse," in *CWTM*, 3:408.

⁶⁸ Manton, "The Fifty-Third Chapter of Isaiah: The Eleventh Verse," in *CWTM*, 3:412.

⁶⁹ The lamentation category is used only three times, accounting for less than 1 percent of the total applications in the sermons of Thomas Manton.

decries the paucity of young people who, as the psalmist says, keep their way pure. He writes, “Use 1 is for lamentation that so few youths take to the ways of God. No age doth despise the word so much as this, which hath most need of it. It is a rare thing to find a Joseph, or a Samuel, or a Josiah, that seek God betimes.”⁷⁰

In a sermon on Romans 6:4, Manton again agonizes over the shortcomings of some who claim the name of Christ: “Use 1. Is matter of lamentation that so many are baptized into Christ, and yet express so little of the fruit of his death or resurrection. Alas! the rabble of nominal Christians live in defiance of the religion which they profess, and are angry with those that would reduce them to the strictness of it.”⁷¹

The final example of lament as application comes in a sermon on Ecclesiastes 7:29 wherein Manton takes up the notion that mankind invents evil. His first use is lamentation when he says, “Use 1. Is to represent the misery of fallen man, that we may take up a lamentation for him, and bewail our departure from life and blessedness, and forsaking it for sin and misery. They have cast off God, and set at nought his counsel, and given themselves over to many fruitless and hurtful inventions.”⁷² Lamentation is employed to draw attention to a spiritual impropriety either in the culture or even in the church. This lamenting is intended to bring about change on the part of the hearers—the lament should lead to a tangible and meaningful response.

Terror

Of the additional categories Manton uses, the category of terror is perhaps the most surprising.⁷³ Of the nine deployments of this category, nearly every use includes the

⁷⁰ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon X,” in *CWTM*, 6:89.

⁷¹ Thomas Manton, “Sermons upon the Sixth Chapter of Romans: Sermon III,” in *CWTM*, 11:179.

⁷² Thomas Manton, “Sermon upon Ecclesiastes VII. 29,” in *CWTM*, 19:57.

⁷³ The terror category is used only nine times, accounting for less than 1 percent of the total applications in the sermons of Thomas Manton.

phrase “terror to the wicked.” For example, in a sermon on 1 Corinthians 15:57, Manton writes, “Use 1. Here is terror for wicked men. You may think it strange that I should draw terror out of such a comfortable doctrine; but consider Jesus Christ hath conquered death for none but those that have an interest in him; others, alas! are under the full power of it: for the present case of wicked men is sad, in death it will be worse, in hell, it will be worst of all.”⁷⁴ In this instance, Manton recognizes the potential for confusion at drawing such an application from a text that is so full good news. Yet, the reader can discern how artfully he explains that comfort for the believer is at the same time terror for the wicked.

Similarly, in a sermon on Psalm 119:89, he writes, “Use 2. Terror to the wicked They may outlive other enemies, but they cannot outlive God, who abideth for ever, to avenge his quarrel against them.”⁷⁵ The application category of terror seeks to warn by explaining the terrifying implications of remaining in open rebellion to God. While modern sensibilities may bristle at this seemingly abrupt and overtly honest application, this type of sermon application was standard for Puritans. Manton believed that love required an honest proclamation of the reality of sin and the impending punishment for the wicked. Thus, his employment of the terror category served as a shocking, yet loving explanation of eternal realities. Terror as a category is closely related to the caution category, yet they are used in distinct ways. Terror serves as a more severe and stark application than caution, though they both aim for the same goal: to shake sinners from worldly wickedness and warn them of the consequences of rebellion to God.

⁷⁴ Thomas Manton, “The Saint’s Triumph over Death,” in *CWTM*, 2:449.

⁷⁵ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon XCIII,” in *CWTM*, 7:397.

Conclusion

This chapter has sought to study and analyze Thomas Manton's approach to sermon application by examining his entire corpus of extant works. This study considered every sermon from Thomas Manton's collected works and catalogued every application in each sermon, to provide the salient data presented in this chapter. In conclusion, three observations prove noteworthy concerning his application. First, Manton employed the Puritan plain style of preaching, utilizing William Perkins's threefold approach to sermon structure, which finds its climax in the application of text and doctrine. For Manton, application of the text was a primary concern, and a mere reading of the text or explication of a doctrine was not in itself sufficient for preaching. Application was the ultimate goal of exegesis.

Second, Manton's approach to application was categorical in nature, following *The Westminster Directory for Public Worship*. However, as we have seen, Manton employed several categories outside the *Directory*, and even gave the categories found in the *Directory* a fuller sense. On the one hand, Manton's sermon application followed the six categories found in the *Directory*; but Manton often used different terminology for the categories found in the *Directory*, which helps the reader get a fuller sense of the categories in the *Directory*. On the other hand, Manton used categories such as lamentation and terror that bear little resemblance, if any, to those categories found in the *Directory*. The result was a dynamic application drawn from the text and its doctrine aimed strategically at the hearts of his hearers.

Finally, when one considers the sermonic data and reads through Manton's application, clearly, Manton had a pastoral heart. His primary concern was the spiritual transformation of his congregation and hearers. Despite the many troubles of the seventeenth century in England, Manton exercised his pastoral responsibility by serving his congregation and community with the sustenance of Scripture and heart-targeted sermons several times a week, every week of the year, for 37 years. His sermon

applications bear the heart of a pastor who found the greatest joy in doing the slow and consistent work of one called by God to shepherd the flock of God.

William Perkins and *The Westminster Directory for Public Worship* undoubtedly influenced Manton. His categorical framework for sermon application exhibits intentionality as well as creativity. While he followed the prescriptions found in the *Directory*, he also expanded upon the ordinary categories and consistently included vibrant and broad sermon application for his hearers. In the next chapter, attention will turn to the teleological aim for Manton's application. What was Manton's goal in sermon application, and what means did he use to achieve that goal? To these questions we now turn.

CHAPTER 5

APPLICATION FOR THE SAKE OF TRANSFORMATION: THE TELEOLOGICAL AIM OF MANTON'S SERMON APPLICATION

The last two chapters identified the primary influences in Manton's categorical approach to sermon application and provided the sermonic data from his extant sermons. Manton's sermons are replete with categorical applications that largely follow the *Westminster Directory for Public Worship*, yet in these sermons, Manton expands on those categories and shows an expansive approach to sermon application. The next two chapters will analyze the sermonic and theological data presented in chapter four.

In this chapter, I will argue that despite Thomas Manton's polemical and political engagement in English society, his central focus in sermon application, and more largely in his work as a minister of the gospel, was the transformation and Christlikeness of those to whom he ministered. The goal in Manton's sermon application was not markedly different from preachers throughout church history. Transformation was the teleological aim of Manton's sermon application. Yet this begs the question: for Manton, how did transformation take place in the heart of a person? What was the catalyst for change in the soul of an individual?

These questions probe deeply into how Manton viewed the purpose of sermon application. Likewise, these questions show the necessity of further inquiry into Manton's aim. Arguing that Manton had transformation as his goal is not sufficient. Rather, in this chapter, I argue that Manton's purpose in sermon application was the spiritual transformation of his hearers, and that the catalyst for that transformation was faith in Christ. The following chapter expands upon this assertion, exploring the role of

the rational faculties of the soul (mind, will, and affections) in Manton's sermon application and in the transformation of his hearers.

Two sections make up the structure of this chapter. First, I survey two Westminster documents in order to sketch a theology of preaching from *The Larger Catechism* and *Confession of Faith*. This theology of preaching makes connections between preaching and faith, and illustrates that the Westminster divines understood faith to be a catalyst for transformation. More specifically, the purpose of this survey is to note the connection between the *ordo salutis* and preaching. The Presbyterian cause, in which Manton was a prolific leader, understood preaching as the ordinary means by which faith was instituted in the life of a believer through the Spirit's effectual call. In the second section of this chapter, I examine a lengthy treatise written by Manton, titled, *A Treatise of the Life of Faith*. In this treatise, Manton systematically explains his approach to faith and its impact on the transformed life. His section on hearing the Word provides particularly salient reflections on the intersection of faith and transformation through preaching. This treatise provides the clearest picture of Manton's systematic understanding of faith and thus will be the basis for the argument of this chapter.

Westminster's Theology of Preaching

The Westminster Assembly worked for the better part of a decade to rewrite the theological documents of the Church of England during the tumultuous time of the English Civil War and the final days of Charles I. During that time, Manton served as a scribe and later, as the author of the preface to the second edition of the confession. The two main theological works produced by the Westminster Assembly were the *Westminster Confession of Faith* and the *Larger and Shorter Catechisms*. These theological documents represent the Presbyterian and Puritan doctrine of the English Reformation. Cornelis P. Venema writes, "Though these standards do not have the nature of an adjudication of a doctrinal dispute, as was the case with the Canons of Dort, they do

represent a rich and full statement of the Reformed faith formulated in the context of political and religious ferment on the British Isles in the early and middle part of the seventeenth century.”¹ Indeed, these confessional standards stand on the shoulders of previous doctrinal disputes from the early reformation, yet they also represent a closing of one theological era. Thus, as Venema points out in the same article, these standards may be seen as an “apex of doctrinal development and formulation in historic Presbyterianism and Puritanism.”²

While the Westminster documents represent a significant theological achievement in church history, a comprehensive study of them is outside the scope of this chapter. Instead, the following discussion focuses on the connection between preaching and the *ordo salutis*. Preaching, according to Westminster, is one of the primary means of God’s effectual call of salvation. Preaching and faith are inextricably connected. Therefore, transformation cannot take place without faith. Furthermore, faith is not conceptualized as a doorway an individual walks through and leaves behind, but rather a continual component of the life of the believer.

Westminster Confession of Faith

Though it primarily deals with matters of theology, the divines mention preaching three times in the main body of the *Westminster Confession of Faith*. In Chapter VII, “Of God’s Covenant with Man,” the divines identify the preaching of the Word as a means by which God metes out his covenant to his people. Specifically, they explain, “Under the Gospel, when Christ, the substance, was exhibited, the ordinances in which this covenant is dispensed are the preaching of the Word, and the administration of

¹ Cornelis P. Venema, “The Doctrine of Preaching in the Reformed Confessions,” *Mid-America Journal of Theology* 10 (1999): 173.

² Venema, “The Doctrine of Preaching,” 173.

the sacraments of Baptism and the Lord's Supper."³ The biblical proofs employed here are Matthew 28:19-20 and 1 Corinthians 11:23-25. The passage in 1 Corinthians alludes to the Lord's Supper, while the Great Commission illustrates preaching as a means by which God's covenant of grace is dispensed. Here, "teaching" is conflated with "preaching" in the context of the confession. Thus, the theology of Westminster recognizes preaching as one of the primary means by which God applies redemption to the hearts and lives of His people.

In Chapter XV, Of Repentance unto Life, the Westminster divines explain the doctrine of repentance. A brief mention of preaching appears in the first line of this chapter: "Repentance unto life is an evangelical grace, the doctrine whereof is to be preached by every minister of the Gospel, as well as that of faith in Christ."⁴ While this assertion may seem simple enough, it is important to note the connection between the act of preaching and the content of preaching. Here, the divines note that preaching ought to contain no less than two essential doctrines: the doctrine of repentance and the doctrine of faith in Christ. They list three scriptural proofs for this statement: Luke 24:47, which reads, "And that repentance and remission of sins *should be preached in his name among all nations,*" Mark 1:15, "*Repent ye, and believe the gospel,*" and Acts 20:21, "Testifying both to the Jews, and also to the Greeks, *repentance toward God, and faith toward our Lord Jesus Christ.*"⁵ These Scripture proofs provide evidence that faith is essential to any preaching of the Word. The reason, however, that preaching faith is so vital is because nothing in the Christian life can take place without faith. Because of the primacy and priority of faith, sermon application is meaningless if faith is absent.

³ The Westminster Assembly, *The Confession of Faith*, in *TWC*, 42.

⁴ The Westminster Assembly, *The Confession of Faith*, in *TWC*, 73.

⁵ Each of these verses is quoted directly from the *Confession*. The Westminster Assembly, *The Confession of Faith*, in *TWC*, 74 (italics original).

Unsurprisingly, in Chapter XXI, Of Religious Worship, and the Sabbath Day, the divines mention preaching as they discuss the weekly gathering of God's people in the local church. As they explain, "The reading of the Scriptures with godly fear, the sound preaching and conscionable hearing of the Word, in obedience unto God, with understanding, faith and reverence, singing of psalms with grace in the heart; as also the due administration and worthy receiving of the sacraments instituted by Christ, are all parts of the ordinary religious worship of God."⁶ This short paragraph on religious worship elicits twenty-five Scripture proofs, several containing multiple verses. However, one worth noting is the proof given for the phrase, "with understanding, faith, and reverence." To prove this, the divines cite Hebrews 4:2 which says, "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, *not being mixed with faith* in them that heard it."⁷ As we will see in the second half of this chapter, Manton writes a treatise on this verse and explains that the Word of God, though a great blessing, remains ineffective unless mixed with faith. Here in the *Westminster Confession of Faith*, the same is true: sound preaching of God must be met with understanding, faith, and reverence, for, as the author of Hebrews teaches, the Word preached will not profit a man unless mixed with faith.

The Larger Catechism

Preaching is mentioned seven times in the body of the *Westminster Larger Catechism* in seven separate questions, providing a foundational understanding of how the divines conceptualized the preaching task. Though all seven mentions do not connect preaching and faith, a sampling of four of these seven catechism questions shows that preaching forms a connection with faith in the minds of the divines of Westminster.

⁶ The Westminster Assembly, *The Confession of Faith*, in *TWC*, 114.

⁷ This verse is quoted directly from the *Confession*. The Westminster Assembly, *The Confession of Faith*, in *TWC*, 74 (italics original).

In Question 35 of the *Larger Catechism*, the writers conceptualize preaching as a divine means of grace for bringing about salvation both in terms of justification and sanctification in the lives of those whom God saves. Question 35 reads, “How is the covenant of grace administered under the new covenant?” Answering this question, the divines write, “Under the New Testament, when Christ the substance [of the new covenant] was exhibited, the same covenant of grace was and still is to be administered in the preaching of the Word, and the administration of the sacraments of Baptism and the Lord’s Supper, in which grace and salvation are held forth in more fulness, evidence, and efficacy, to all nations.”⁸ The divines cite the Great Commission in Mark 16:15 and Matthew 28:19 in the Scripture proofs. Preaching is the means by which the substance (Christ) of the new covenant is administered to those who have a great need of His grace.

Question 155 reads, “How is the Word made effectual to salvation?”

The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of enlightening, convincing, and humbling sinners; of driving them out of themselves, and drawing them unto Christ; of conforming them to his image, and subduing them to his will; of strengthening them against temptations and corruptions; of building them up in grace, and establishing their hearts in holiness and comfort through faith unto salvation.⁹

If preaching is a God-ordained and effectual means of salvation for those whom Christ has elected, then the importance of preaching must be emphasized. The catechism here shows how important the practice of preaching was for the divines. Additionally, the catechism exemplifies the role that preaching occupied in the minds of the divines. Preaching was one of the primary means God used to bring about justification in the lives of His people and subsequently transform them into mature believers. Thus, for Puritans, preaching ought to not merely maintain an evangelistic tone, for they understood preaching to be a means of sanctifying transformation in the hearts of those who had been

⁸ The Westminster Assembly, *The Larger Catechism*, in *TWC*, 203.

⁹ The Westminster Assembly, *The Larger Catechism*, in *TWC*, 362.

justified. One of the Scripture proofs given under this question is Nehemiah 8:8: “*So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.*”¹⁰ This expectation of transformation in the regular preaching of the Word was a regular feature of Puritan preaching.

Questions 159 and 160 form a pair of related questions. Question 159 reads, “How is the Word of God to be preached by those that are called thereunto?” The answer reads,

They that are called to labour in the ministry of the Word, are to preach sound doctrine diligently, in season and out of season; plainly, not enticing words of man’s wisdom, but in demonstration of the Spirit and of power; faithfully, making known the whole counsel of God; wisely, applying themselves to the necessities and capacities of the hearers; zealously, with fervent love to God and the souls of his people; sincerely, aiming at his glory, and their conversion, edification, and salvation.¹¹

If the preacher is called to preach in this way, then the next question in the catechism gives instruction for the hearer: “What is required of those that hear the Word preached?” The answer reads, “It is required of those that hear the Word preached, that they attend upon it with diligence, preparation, and prayer; examine what they hear by the Scriptures; receive the truth with faith, love, meekness, and readiness of mind, as the Word of God; meditate, and confer of it; hide it in their hearts, and bring forth the fruit of it in their lives.”¹² The requirements for those who hear the word include receiving “the truth with faith.” Here, the divines again point to Hebrews 4:2 as a Scripture proof. This verse proves to be a vital text for understanding the nature of preaching according to Westminster and, as we will show shortly, maintains a great place of significance in Manton’s own thinking on how an individual ought to hear the Word.

¹⁰ This verse is quoted directly from the *Confession*. The Westminster Assembly, *The Confession of Faith*, in *TWC*, 362 (italics original).

¹¹ The Westminster Assembly, *The Larger Catechism*, in *TWC*, 368-69.

¹² The Westminster Assembly, *The Larger Catechism*, in *TWC*, 371.

Both the *Confession* and the *Larger Catechism* form a connection between preaching and the *ordo salutis*. Cornelis P. Venema surveyed the *Westminster Confession* and *Larger Catechism* in an article on preaching in reformed confessions, and writes of the two Westminster documents,

So far as the doctrine of preaching is concerned, this chapter makes it clear that this effectual calling occurs “by his [God’s] Word and Spirit.” Through “the ministry of the Word” sinners are “outwardly called” into the fellowship of Christ; and through the work of the Holy Spirit who attends that ministry sinners are spiritually enlightened and made receptive to its summons. This is the usual and ordinary manner of the Spirit’s working.¹³

Transformation will not occur in an individual’s life unless preaching is mixed with faith. Indeed, if faith is the lynchpin for the efficacy of preaching, then preachers must preach in such a way that faith becomes the lens through which all other practical application is seen. The divines of Westminster form a connection between the necessity of faith and the viability of preaching so that the two cannot be separated. Much in line with Westminster, Thomas Manton maintains a similar approach to faith and preaching.

Manton’s Understanding of Faith

As previously noted, Manton’s twenty-two volumes of work consist mostly of sermons. With over eight hundred extant sermons, his works offer little in terms of doctrinal treatises, polemical works, or other writings. However, Manton’s works include two treatises, *A Treatise of Self-Denial* and *A Treatise of the Life of Faith*. The latter of these two will be the subject of the remainder of this chapter. In this treatise, Manton defines faith and its place in Christian theology as well as the Christian life. This treatise contains three main sections. First, Manton devotes nearly one hundred pages to faith—first to faith “in general” and next to faith “in particular.” These one hundred pages constitute the majority of Manton’s doctrinal teaching on faith. Next, Manton devotes ten

¹³ Venema, “The Doctrine of Preaching,” 174.

pages to explaining *The Life of Faith in Prayer*. Here, Manton writes on the inseparability of faith and prayer, citing James 1:6. The third and final section of this *Treatise of the Life of Faith* is titled, *The Life of Faith in Hearing the Word*. Here, Manton uses Hebrews 4:2 as a starting point to discuss the intersection of preaching and faith. This entire treatise represents a systematic teaching on faith, but also shows Manton's own understanding of the necessity of faith in the preaching of the Word and the hearing of the Word. The rest of this chapter will consider Manton's theological approach to faith and how it impacts his understanding of preaching, transformation, and sermon application.

The Life of Faith

No epistle dedicatory or preface exists for *A Treatise of the Life of Faith*. The treatise takes up Galatians 2:20 as its scriptural starting point: "And the life which I now live in the flesh, I live by the faith of the Son of God."¹⁴ In his preliminary observations of the text, Manton introduces the notion of the life of faith, explaining,

If a man be debased by sense, he walloweth in all manner of brutish sensuality, he liveth in pleasure, and maketh the profits and pleasures of the world his only scope and aim; if refined and elevated by faith, his soul worketh after God, and is carried out to the concernments of the world to come. But quitting all these, here is a life within a life, and a life overruled by a life, and that overruling life is called the life of faith.¹⁵

This observation leads to the primary point of doctrine that Manton draws from the text: "Those only live spiritually that live by faith; or, the great means on our part whereby we receive the influences of the spiritual life is faith in Christ."¹⁶ At the outset of this treatise, Manton demonstrates his understanding that faith is central to the Christian life (instead of merely a small component of conversion). A person cannot have genuine spiritual life

¹⁴ Quoted in Thomas Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:47.

¹⁵ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:47-48.

¹⁶ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:48.

apart from faith. Furthermore, any growth in Christ or movement toward maturity cannot take place without faith. The centrality of faith is a distinct theme in Manton's writings but also in his understanding of preaching and the transformation of the soul. Grasping Manton's understanding of faith will shed light on Manton's approach to sermon application and his teleological purpose in application: the transformation of the soul. The first portion of the treatise includes two parts as titled by Manton: "the life of faith in the general and the life of faith in particular."

The Life of Faith in the General

As expected in a Puritan treatise, the first portion of this section consists of three subsections: Manton first defines faith, then he explains how and why someone should live by faith, and finally, he makes general observations concerning the life of faith. In the first part, Manton defines faith, writing, "Faith is a grace by which we believe God's word in the general, and in a special manner do receive Christ, and rest upon him for grace here and glory hereafter."¹⁷ In this definition, three components exist: belief in God's word (assent), receiving Christ (consent), and then resting upon him for grace (affiance).

Manton goes on to explain the three components from faith in his definition. Assent is the first step: "There is the first work of faith, which is to assent to the scriptures and all things contained therein. The general faith goeth before the particular; there is no building without the foundation."¹⁸ In other words, assent is believing God's word in general.

The second component of faith is consent. According to Manton, consent is the moment in which one receives Christ. He writes, "When I take him as God offereth him,

¹⁷ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:48.

¹⁸ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:48.

and to the ends for which he offereth him, that he may do that for me, and be that to me, that God hath appointed him to do and be in the gospel.”¹⁹ Consent is belief in the gospel—assenting to the truths of God’s Word gives way to consenting to the gospel in faith.

The third and final component of faith then is affiance.²⁰ Here, Manton envisions a holy trust in God. He quotes Isaiah 26:3: “Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee.”²¹ This trust is no mere mental assent, but rather a spiritual rest in God: “Faith doth rest upon him.”²² Yet Manton asks a further question: “Now, what do we rest upon him for?” He answers, “For grace here—all kinds of grace, justification, sanctification For privileges, qualifications, duties, Christ is all to us.”²³ Faith is the foundation on which the entire Christian life stands. Justification, sanctification, privileges of the Christian life—such as comfort in God, assurance of one’s salvation, and duties granted to believers—all these privileges of grace are built upon the foundation of faith.

After first defining faith and its three components, Manton considers how and why professing Christians should live by faith. A distinct Christological focus marks this section. Manton first notes that grace unites the believer to Christ. He concludes his first point by saying, “The habit of faith in our heart is the pledge of his presence, and as it is exercised daily, it draweth from him strength and comfort, to support us in all conditions,

¹⁹ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:48.

²⁰ Manton uses the word “affiance” to mean trust.

²¹ This biblical quotation is taken directly from Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:48.

²² Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:48.

²³ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:48.

and to excite and enable us in every duty.”²⁴ Not only is Christ the object of the believer’s faith, but He is also the reservoir from which all strength, comfort, and support originates.

The second reason that the believer should live by faith is that “all other graces are marshalled and ranked under the conduct of faith.”²⁵ Manton cites 2 Peter 1:5-7, “Add to faith, virtue; to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity.”²⁶ From this text, Manton argues that faith is the foundation for the subsequent characteristics found in this list. The qualities that follow faith cannot be added to faith if faith is not present in the first place. He writes,

Saving faith, which taketh hold of Christ for pardon and strength, and daily flieth to him for both, that is the root which must be cherished, increased, and kept in exercise by all that would thrive in any other grace, and be fit for any duty. That is the first stone in the spiritual building, to which all the rest are added. Without faith virtue would languish, our command over passions be weak, and the back of patience quite broken, and our care of the knowledge of the divine things very small. It is faith acting upon Christ and heaven, and the hopes of a better life, that sets all the wheels at work in the soul; temperance, in moderating sensual delights; patience, in bearing the miseries of the present life.²⁷

In other words, saving faith is seen as the foundation on which other virtues stand.

Without faith, all other attempts at godliness are meaningless. Manton captures this notion in a metaphor: “faith is like a silken string that runs through the chain of pearl.”²⁸ Early in this treatise, Manton teaches that without faith, transformation is impossible.

The third reason to live by faith is simple: “Whatever is ascribed to faith redoundeth to the honour of Christ.”²⁹ The presence of faith signifies the work of Christ,

²⁴ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:48.

²⁵ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:49.

²⁶ This biblical quotation is taken directly from Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:49.

²⁷ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:49.

²⁸ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:50.

²⁹ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:50.

and thus Christ receives all honor in the work of faith. As Manton explains, “The worth lieth in the object, as the ivy receiveth strength from the oak about which it windeth.”³⁰ Man has no reason to boast of faith, as his faith cannot exist apart from Christ. The fourth and final reason one should live by faith is that “faith removeth obstructions, and openeth the passages of grace, that it may run more freely.”³¹

Once again, the life of faith in general—the first of two sections of this treatise—contains three subsections. Faith was defined, then consideration was given to how and why believers are said to receive life from faith. The third and final section of the first portion of the treatise contains several observations concerning the life of faith in general. The first of five observations is that the life of faith extends to the entirety of life, not just the spiritual life. “This life must be extended, not only to spiritual duties, and acts of immediate worship, but to all the actions of our natural and temporal life. That natural life which we live, and those things which concern that life, they are ordered by a virtue drawn from Christ by faith in him.”³²

The second observation comes in the form of a zero-sum statement: “We never act nobly in anything till we live the life of faith.”³³ Here, Manton argues that the natural man is not concerned with matters of the Spirit, and thus, without faith, he cannot partake in the life of faith. The noble and heavenly blessings that come along with the life of faith are therefore absent from the life of the natural man.

The third observation is another absolute statement: “We never live comfortably till we live by faith.”³⁴ Of course, Manton is not espousing some sort of trial-

³⁰ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:50.

³¹ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:50.

³² Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:51.

³³ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:51.

³⁴ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:51.

free Christianity. On the contrary, in this regard, faith is the key to living comfortably when trials inevitably arrive. True comfort is impossible to attain through worldly possessions or pleasures; but is instead only available through the imputed righteousness that Christ offers to sinners who repent and believe the gospel. He writes,

For whilst he dwelleth under the shadow of imputed righteousness, to cover all his defects and sins, and to hide him from death and wrath, and can draw virtue from Christ to enable him to do every good word and work, and hath the power of God to make use of for his inward and outward support, and the hopes of glory to comfort him when this life is ended, what should hinder his rejoicing even in the hardest dispensations?³⁵

The fourth observation is “That the life of faith is glory begun.”³⁶ The journey of the Christian is fraught with worldly temptations and pleasures that can cloud the vision of the glory of God and the glory of heaven. But, as Manton, argues, “The life of faith maketh us to rest as quietly upon God and his gracious promise as if there were no misery, where it hath any efficacy and vigour, so as no allurements or terrors can turn us aside, but we follow our Lord in all conditions with delight and cheerfulness.”³⁷ Faith allows the believer to live through the most painful miseries of life with hope.

The final observation comes in the form of two uses or applications. The first is to “Take care that this life be begun in you.”³⁸ Here, Manton beckons his readers to study the grounds of faith. What are these grounds? He answers that they are the promises of the gospel. With an evangelistic concern, Manton explains beautifully that the gospel can save the worst of sinners:

The gospel excludeth none, why should I exclude myself? I am sinner enough, shall this discourage me from looking after Christ? That will be in effect as if a beggar should say, I am too poor to receive alms; or the sick man should say, I am too sick to go to the physician; or as if one should say, I am too filthy to be washed, or too

³⁵ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:51.

³⁶ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:52.

³⁷ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:52.

³⁸ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:52.

cold to go to the fire. Your discouragement should be a motive; I am the chief of sinners, and therefore I will put in for a share. God inviteth us, not because we are worthy, but that we may be worthy.³⁹

The second use is to “Improve this life to a cheerful walking with God in a course of obedience.”⁴⁰ The life of faith must be accompanied with obedience and walking with God. Of course, Manton understands that obedience is only possible through the work of the Spirit in the life of the believer, yet obedience is nonetheless the call for the Christian. Faith will inevitably lead to subsequent walking with the Lord in practical obedience. Manton models this formula in his preaching and sermon application. Because faith leads to obedience, faith must be the lens through which sermon application is made.

In summary, the first portion of this treatise provides a baseline understanding of Manton’s approach to faith. Manton provides a definition, explains how and why believers receive faith, and then makes several observations about faith in general. These general observations then lead to particular observations.

The Life of Faith in Particular

Whereas the first section, the life of faith in general, spanned about ten pages, the second section is far longer and spans nearly ninety pages. In this second section, Manton seeks to show how the life of faith is exercised and demonstrated in the life of the believer. Perhaps the most important aspect of this section is Manton’s sustained, systematic explanation of his soteriology. He writes extensively on justification, sanctification, glorification, and the blessings and promises of the Christian life. After this lengthy excursus on soteriology, Manton writes of the life of faith with respect to the trials of life and temptations of the enemy. He then writes of the effects of faith on the

³⁹ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:52.

⁴⁰ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:54.

Christian's obedience and duties. Subsequent pages will outline these three segments in order to reveal the practical application of faith to the Christian life in Manton's thinking. His understanding of salvation and the life of faith in action help to provide a framework for both his preaching and sermon application. The second half of the treatise consists of three sections, discussed below.

The Promises of the New Covenant

The first section talks about the promises of the new covenant which include four points: justification, sanctification, glorification, and supplies for the present life. Justification, Manton writes, refers to "those promises wherein Jesus Christ and his righteousness is offered to us for the pardon of our sins and our acceptance with God."⁴¹ For Manton, justification is the central and most vital component of the life of faith. Rather than understanding justification as the initial step in the soteriological process, Manton understands that justification affects not only one's conversion to Christ but also their continual and subsequent life in Christ. Manton writes,

Many think that this kind of faith on God's free justifying grace in Christ is necessary to give us comfort at our first conversion, as if then it had finished all it should or could do; at other times faith is laid aside, unless we fall into some notable decay, or may be plunged into some deep doubts, or fall into some great offences, or be exercised with some sharp afflictions, when we are forced, as it were, to begin all again. Oh, no! there is a continual use of it; for faith is not only *obstetrix*, the midwife of the new birth, but *nutrix*, the continual nurse and cherisher of it, and of all the comfort and peace that we have thereby; it is still necessary to our communion with God, and continuance and increase of comfort; for as soon as we take our eye off Christ, the remembrance of former sins will trouble and vex the conscience. And therefore we must every day humble ourselves for sin, and seek pardon.⁴²

Justification maintains a primary place in Manton's picture of the Christian life, but what connection does it have with faith? Manton poses the question himself and

⁴¹ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:55.

⁴² Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:56.

considers the practical ways that faith is employed in the process of justification. First, Manton argues, faith “assents to the truth of the gospel.”⁴³ This language hearkens back to Manton’s definition of faith, which begins with assent, or being fully persuaded by the truth of the gospel in the Word of God. Second, this faith “worketh in us a serious thoughtfulness about our sinful and cursed estate; that driveth us to Christ” and also “draweth us to close with Christ by the promises of pardon.”⁴⁴ Faith alerts the individual to the terror of sin and death and simultaneously comforts him with the hope of the promises of God in the gospel. Third and finally, with such a tremendous offer of grace, Manton asks, “What must we do that we may so live and set faith a-work?”⁴⁵

In this section Manton provides directions for different conditions of the heart. For instance, he writes, “If the heart be sluggish, and your desires cold and faint, and you cannot be earnest in the pursuit of so considerable a blessing, then you must quicken and awaken the heart by considering the danger on the one side, and the profit and utility on the other.”⁴⁶ Additionally, suppose one has a heart that is dejected or comfortless. In that case, Manton encourages them with the nature of the God who delights in mercy: “Never did we take more pleasure in the acting and committing of sin, than he in the pardon of it.”⁴⁷ Justification and faith are undeniably intertwined—a point pressed by reformers—but Manton makes the argument that justification is the chief part of the life of faith, a vital component both for conversion and the subsequent work of sanctification and glorification in the life of the believer.

⁴³ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:58.

⁴⁴ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:59.

⁴⁵ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:61.

⁴⁶ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:61.

⁴⁷ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:64.

Sanctification is the second promise of the new covenant in Christ. Manton differentiates between justification and sanctification, though he notes they must never be fully severed. While the two are separate in Manton's thinking, they are inextricably related because, as he explains, you cannot have one without the other: "It is not consistent with God's wisdom and justice to give us pardon and let us alone in our sins, nor with his wisdom and mercy to give us holiness without pardon."⁴⁸

Manton argues that between sanctification and justification, the former is greater than the latter. He writes, "Justification freeth us from pain and suffering; but sanctification, from sin and pollution; for sin is worse than misery, and holiness is to be preferred before impunity; and therefore justification, which frees us from misery, is not so great a privilege as sanctification, which frees us from sin."⁴⁹ Manton does not intend to belittle justification by any means. Rather, he seeks to illustrate the importance of sanctification by highlighting the effects of the two components of salvation.

The connection between justification and faith is quite clear, both in the Scriptures and in Manton's own thinking. Yet the connection between sanctification and faith is perhaps less obvious. Nevertheless, Manton writes, "It is needful to exercise faith upon this privilege of sanctification, that we may not be discouraged, and grow cold and negligent, when we find the difficulties of obedience."⁵⁰ For Manton, the promise of sanctification and the ongoing struggle against sin leads believers to consider and behold the promises of God and to have faith that these promises will come to fruition. Faith intersects with sanctification when the justified individual believes that God will indeed

⁴⁸ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:66.

⁴⁹ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:66.

⁵⁰ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:66.

fulfill His promise to sanctify his children completely.⁵¹ Manton concludes, “And where God hath begun his work in any heart, it is a ledge that he will do more.”⁵²

Sanctification involves maintaining a faith in the promises of God to cleanse completely; however, this holy work of the Spirit is not bereft of obedience and faithfulness in the life of believers. Thus, faith is also operative in sanctification in the sense that the believer must have faith to follow the Lord’s prescribed means of cleansing. On this point, Manton writes, “The work of faith is to encourage us to wait in the use of means for our growth and improvement; for God, that fulfillleth promises, fulfills them in his own way. Faith is not a devout sloth and idle expectation; we must up and be doing, praying, hearing, meditating, debating these promises with ourselves, that this work may go on and prosper, until we come to the full of our hopes.”⁵³

For Manton, the Christian must maintain faith in the promises of God to sanctify as well as faith in the God-ordained means of sanctification. Thus, Manton beautifully marries the sovereignty of God on the one hand, and the responsibility of man on the other. God will bring about sanctification through His Spirit according to His will, yet His will is for the believer to work out his own salvation through ordained means. This divine tension is on display in Manton’s sermon application and in his application categories. On the one hand, believers may be comforted by the promises of God in application, but they may also be exhorted, cautioned, or instructed.

Glorification is the third promise of the new covenant. Manton argues that glorification, in other words, the promise of eternal life, is a necessary component of the life of faith. He explains that glorification must not be excluded from the life of faith,

⁵¹ “Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ. He who calls you is faithful; he will surely do it” (1 Thess 5:23-24).

⁵² Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:71.

⁵³ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:72.

“Because eternal life is one of the principal objects of faith; and it is the first motive that inviteth us to hearken after the things of God.”⁵⁴ Glorification and the promise of eternal life with God, however, tend to be forgotten. Rather than setting the mind and heart upon eternal matters, man concentrates upon temporal and fleeting matters. This promise of the new covenant is overlooked, Manton explains, “Because we are far more swayed with temporal advantages, than we are with the promise of eternal blessings. These blessings are more excellent and glorious in their nature, more certain in their duration And yet they have less influence upon us than perishing vanities. What should be the reason? Who would prefer a cottage before a palace? A lease for a year before an inheritance?”⁵⁵ Glorification, for Manton, is a future grace that provides a present means of grace for the Christian.

What, then, is the work of faith when it comes to glorification? Again, Manton returns to the original definition of faith and implores his readers to “assent” to the promises of glorification. Since glorification remains in the future, the believer must concern himself with the eternal state, and by doing so, assent in faith. As Manton puts it, “Faith is an anticipation of our blessedness, or a pre-occupation of our everlasting estate; as the air and winds carry the odours and sweet smells of Arabia into neighboring provinces, so faith, believing the promises causeth us to feel something of heaven in our own hearts.”⁵⁶

Justification, sanctification, and glorification are each promises of the new covenant, and each soteriological subcategory contributes to the life of faith. Yet, Manton mentions one final promise of the new covenant: the promises and blessings of the present life. Faith is useful for both eternity as well as the present life. In this section,

⁵⁴ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:75.

⁵⁵ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:77.

⁵⁶ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:79.

Manton explains that man possesses both body and soul; therefore, God's care of the whole person involves God providing promises and blessings for this present life in order to point his children to the eternal realities of the heavenly life. Rather than devolve into Gnosticism, which posits a bifurcation of the material and immaterial, Manton illustrates that the life of faith reaches the present life with practical wisdom which points to the blessedness that is to come in heaven. Though the Christian is afforded temporal care in this world, he must not be blinded by this world so that he is unable to see the world that is to come. Nevertheless, God grants the temporal blessings of the life of faith to Christians as a gracious care of the Father and a preview of the excellencies of eternity to come. And so, Manton concludes, "Faith must be exercised when we have comforts as well as when we want them."⁵⁷

Temptations and Sharp Afflictions

Faith maintains a prominent place in Manton's soteriology, as noted above. Yet the final two subsections of this treatise discuss how the life of faith operates in affliction and in one's obedience to God. This subsection deals with how the life of faith operates when sharp afflictions from the world threaten the comforts of the spiritual life. Here, Manton offers three ways the life of faith encounters resistance: temptations from Satan, temptations of the world, and the afflictions of life.

The Puritans were not afraid to mention Satan in their preaching. Manton understood that the devil remained an active oppressor of mankind. As he explained, "The enemy will be tempting, either to draw us to sin or to trouble."⁵⁸ Citing Ephesians 6, Manton explains that Satan tempts through both wiles and fiery darts. Satan's wiles are those tactics wherein his intentions are unclear and camouflaged: "The devil observeth

⁵⁷ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:96.

⁵⁸ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:103.

our humours and inclinations, and suits his baits accordingly.”⁵⁹ Satan’s fiery darts are those temptations that cause the believer to despair in fear or have blasphemous thoughts against God.⁶⁰

What is the believer to do about these temptations from this great enemy?

Manton explains, “Now the great remedy is faith, without which we are at an utter loss; yea, a great part of the work and life of faith is to resist Satan.”⁶¹ Employing the imagery of Ephesians 6 again, Manton writes,

But “above all. Take the shield of faith,” which covereth all the other armour. Who would care for the girdle of truth, if he did not believe there was a God to see and reward all that he doth. The breast-plate of righteousness would lie by neglected if faith did not persuade us this is the way to please God, and attain our own happiness. We should never learn to put on the shoes of the gospel of peace if we were not justified by faith in Christ’s death; for so we come to have peace with God Hope would languish did not faith gives us a real and effective sight of the world to come. And “the sword of the Spirit,” or word of God, is only managed by faith persuading us of the truth of the threatenings, and promises, and precepts, that these are of God. So that it is faith, or a constant adhering to the truth of the gospel, that quickeneth, and covereth, and enableth us to make use of all the other parts of the spiritual armour.⁶²

When it comes to overcoming the devil, Manton is clear: faith in the promises of God leads to the defeat of temptation. As he puts it, “By faith we believe that God is true in all the promises of the gospel; and so temptations are defeated, whether they tend to atheism, blasphemy, unbelief, despair, or any sensual practices. Man fell at first by believing the devil rather than God, and we stand now by believing God rather than the devil.”⁶³ Yet for Manton, faith never operates in isolation. Acts of faith accompany assent and belief, which leads to victory over temptation. Manton explains that the devil is

⁵⁹ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:103.

⁶⁰ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:104.

⁶¹ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:104.

⁶² Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:105-6.

⁶³ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:106.

defeated by means of dependance on the Lord rather than one's own efforts. Assurance of victory in Christ causes the believer to persevere and engage "all the means God hath appointed for the vanquishing [of] temptations."⁶⁴ Thus, a faith that overcomes the devil is an operative faith that watches for temptation and strives for obedience.

Not only does the believer experience temptations from Satan, but he will also encounter the temptations of the world. Manton explains what he means by the "world," noting, "All worldly things whatsoever, so far as they lessen our esteem of Christ and heavenly things, or hinder the cheerful performance of our duty to God, namely, honour, riches, pomp, pleasure, the favour or fear of men, their wrath, praise, or dispraise; as these prevail and find entertainment in our hearts, so far they hinder the life of faith."⁶⁵ In order to overcome the temptations of the world, Manton again points to faith as the solution. However, once again, he explains that this faith must be an operative faith: "It is not a naked assent, or a cold opinion, or that which the scripture calleth a 'dead faith,' but such as is lively and operative."⁶⁶

For Manton, the key to overcoming the alluring pleasures and temptations of the world lies in possessing an operative faith wherein affections are set on Christ. If worldly pleasures plague the mind and heart, then the enemy will not struggle to cause one to stumble. Yet, if one's affections are set upon the eternal promises of God in the gospel, the believer can overcome temptation through the power of the Holy Spirit.

Manton explains,

He findeth it no hard matter to entice a sensual worldly mind to almost anything that is evil. He may do what he lists with them; but when once these inclinations are mortified and broken the cord is broken by which he was wont to bind and lead you. The strength of temptations lieth in the bent of our affections. Let a man be in love

⁶⁴ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:111.

⁶⁵ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:112.

⁶⁶ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:114.

with wealth, or honours and pleasures, and how soon will the devil draw him to betray, and cast away his soul for any of these things!⁶⁷

Faith which overcomes the world is operative in six ways. First, “It overcometh the world, as it digesteth and applieth the word of God.”⁶⁸ The Scriptures are inseparable from the life of faith. Second, the victory is attainable when one “receiveth the Spirit, or strength from Christ.”⁶⁹ One’s own strength is insufficient for overcoming the world. Third, one must “prepossesseth the mind with the glory of the world to come.”⁷⁰ Fourth, one must seek out comfort and encouragement from Christ’s victory over the world.⁷¹ Fifth, Manton again returns to the importance of the mind: “Faith enlighteneth the mind to see things in another manner than the world seeth them, and maketh that evident to a Christian which the world seeth not.”⁷² Sixth and finally, faith “enableth us with patience to wait upon God for his salvation.”⁷³ In these six acts of faith, Manton argues that faith leads not only to assent, consent, and affiance, but also to particular acts of obedience. Thus, faith becomes the foundation upon which particular acts of obedience rest, directly impacting how sermon application is employed.

The final resistance to the life of faith mentioned by Manton are the afflictions encountered by believers. Christians, even more than nonbelievers, will be prone to afflictions in this world. If Christ experienced persecution, trial, and affliction, then His followers will experience the same. In order to overcome these afflictions, Manton points to faith once again: “Now what shall relieve us in such a case but faith?”⁷⁴ He writes that

⁶⁷ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:115.

⁶⁸ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:117.

⁶⁹ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:117.

⁷⁰ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:117.

⁷¹ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:118.

⁷² Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:118.

⁷³ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:118.

⁷⁴ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:121.

believers must put their faith in God’s sovereignty amidst trial and affliction, noting, “The afflictions he bringeth on his people come from love.”⁷⁵ Manton points to Hebrews 12:6 and Revelation 3:19 and explains that afflictions are a mode of corrective chastening for the believer rather than punitive. Thus, the intent of afflictions is to benefit the Christian. They help the Christian, Manton explains, by humbling him: “Troubles usually enlarge the capacity of the soul, for they humble us, and an humble soul is a vessel fit to receive grace.”⁷⁶

How does faith operate under affliction? Manton lists seven ways. First, it “enlighten[s] the mind, that we may judge aright of afflictions.”⁷⁷ Second, it “teach[es] us to carry ourselves heroically, above our present condition, not as overcome and dejected by it unto an uncomely sorrow.”⁷⁸ Third, it helps the believer “to see it made up in God what is wanting in the creature.”⁷⁹ Fourth, it teaches the believer “to wait on the Lord for a final and sanctified issue out of all our afflictions.”⁸⁰ Fifth, it beckons the believer to “obstinately cleave to God when he seemeth to thrust us from him by many disappointments.”⁸¹ Sixth, it urges believers “to look for the recompense of reward.”⁸² And seventh, it calls believers to “humble ourselves under God’s mighty hand, owning sin as the cause of all our miseries.”⁸³ For Manton, faith must be active and operative.

⁷⁵ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:125.

⁷⁶ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:130.

⁷⁷ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:131.

⁷⁸ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:132.

⁷⁹ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:132.

⁸⁰ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:133.

⁸¹ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:133.

⁸² Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:134.

⁸³ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:134.

Faith is itself assent, consent, and affiancing; however, faith necessarily leads to various actions in the life of the believer.

The Effects of Faith on Obedience and Duties

The life of faith includes a life of obedience. Thus, a true and saving faith will result in adherence to particular duties. Along these lines, Manton writes, “In the kingdom of grace, we are not our own masters, or at liberty to do what we will. Christ came, not only as a saviour, but as a lawgiver, and accordingly hath given us laws to try our obedience.”⁸⁴ There remains no hint of antinomianism in Manton’s thinking and theology. True faith will result in a genuine concern for holiness and obedience before God. As Manton explains, “No small thing is required of christians, but a conformity in some measure to the God whom they worship; the impression or stamp must be according to the engraving of the seal.”⁸⁵ This conformity must be genuine and manifest in such a way that is visible to the watching world. Manton explains, “a christian must not satisfy himself with an imaginary holiness within, but must really manifest the frame of his heart in his conversation and visible actings, that he may express God to the life, and be a perfect resemblance of his purity to all that see him, and are conscious of his walking.”⁸⁶ Faith will undoubtedly lead to obedience to God’s commands.

How, then, does faith encourage obedience? Manton provides four ways. First, “It urgeth the soul with God’s authority, and chargeth the heart, as it will answer it to him another day, not to neglect or despise the duty we owe to him.”⁸⁷ Second, “It uniteth us to Christ as a fountain of grace, without whom we can do nothing.”⁸⁸ Third, “Faith comforts

⁸⁴ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:135.

⁸⁵ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:135.

⁸⁶ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:136.

⁸⁷ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:140.

⁸⁸ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:141.

and encourageth us by the promises of assistance, acceptance, and reward.”⁸⁹ Fourth, “Faith reasoneth and argueth in a most powerful and prevailing way, with such arguments that a believer cannot say nay to them.”⁹⁰

In summary, the *Treatise of the Life of Faith* provides the theological framework for Manton’s conceptualization of faith and its impact on the life of the Christian. My argument is that Manton’s teleological purpose in sermon application, broadly speaking, is to encourage the holistic transformation of his hearers. The catalyst for the transformation of the heart, according to Manton, is faith. His *Treatise of the Life of Faith* defines faith and shows the many ways that faith leads to transformation of the individual. While this treatise provides both a definition of faith and a broad view of how faith impacts the life of the individual, the final portion of this treatise, “The Life of Faith in Hearing the Word,” contains the best proof that Manton sees faith as the catalyst for holistic Christian transformation.

The Life of Faith in Hearing the Word

This section of the treatise is grounded in Hebrews 4:2. Manton’s quotation of the text reads, “But the word preached did not profit them, not being mixed with faith in them that heard it.”⁹¹ This text in Hebrews provides the source for Manton’s main contention in this treatise. He argues that the Word of God, unless accompanied by faith, will not produce salvation. As Manton explains, “The word is the potion’ if it hath all its ingredients, if mixed with faith, it produceth its effect, and becometh the power of God to salvation; if not, it doth us no good, but hurt rather . . . so the word must not only be heard, but digested by faith, or it will not be profitable.”⁹² This short subsection of the

⁸⁹ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:141.

⁹⁰ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:143.

⁹¹ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:154.

⁹² Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:155.

treatise is divided into two sections: first, Manton explains “the things mixed,” namely, the Word of God and faith; second, he shows the “necessity of this mixture in order to profit.”⁹³

The Word of God and Faith

In the first of two sections, Manton explains the two necessary components for hearing the Word properly and effectually: the Word of God and faith. Manton writes that the Word of God is the testimony of God, and as such is far more profitable than the testimony of man. As Manton puts it, “A divine revelation is the proper object of faith; there is human credulity when we believe anything spoken by man for the authority of the speaker; but no authority of man can be such a firm and sure ground of faith as the testimony of God, who neither can deceive nor be deceived.”⁹⁴ Manton explains that he sees five parts of the Word of God: history, doctrine, precepts, promises, and threatenings. Faith must be mingled with each of these for the Word to profit the hearer.

Manton explains that the historical part of the Word “must be believed, because the doctrinal part dependeth thereupon.”⁹⁵ Manton’s pre-enlightenment context had yet to be confronted with the atheism and criticism of Charles Darwin (1809-1882) or Karl Marx (1818-1883) that would aggressively seek to undermine the faith of future generations of Christian. However, in the face of the challenges of his own day, Manton strongly upheld the historicity of the Bible. As he explained, “There is a harmony in the scripture, as in a concert all the notes agree, and suit with one another. The whole scripture suiteth with these historical passages, because they conduce much to our profit; for they are pawns and evidences of the possibility, yea, certainty of other things that are

⁹³ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:155.

⁹⁴ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:155.

⁹⁵ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:155.

to come.”⁹⁶ Here, the connection between faith and the history of the Bible is clear in Manton’s thinking. The history of God’s past acts of faithfulness remains the greatest indicator of God’s future faithfulness. Indeed, he writes as much, saying, “The scripture is not only a register of what is past, but a prognostication of what is to come.”⁹⁷

Not only must faith be mixed with the history of the Scriptures, it must also be mixed with the doctrines of the Scriptures. Speaking of some of the great doctrines of the Bible—such as the hypostatic union, the Trinity, and the resurrection of Christ—Manton writes, “All these mystical verities we receive them upon God’s revelation. They are properly the objects of faith, because without God’s revealing them they cannot be understood and found out by the light of natural reason.”⁹⁸ Rather than employing human reason to understand doctrine, the believer must exhibit faith.

The third part of the Word that must be mixed with faith are the precepts of the Bible. As noted in the first section of the *Treatise of the Life of Faith*, Manton exhorts his readers to follow God’s commandments. Faith is operative and, as such, requires adherence to God’s precepts. In this section on precepts, Manton writes, “Faith owneth our obligation to God, and maketh us see the necessity of obedience . . . without faith, when the commandments are crossing to our corrupt humours, they are questioned, slighted . . . by defiled consciences to divert the thoughts of duty.”⁹⁹

The fourth part of Scripture that must be mixed with faith are the promises of God. These promises are to be received by faith. Manton explains,

The Lord worketh saving grace at first by these promises, enabling the guilty, graceless, and cursed sinner to believe, and apply the pardon, grace and blessedness freely offered to them; and as soon as he gets grace to believe and apply these

⁹⁶ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:155.

⁹⁷ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:155.

⁹⁸ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:156.

⁹⁹ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:157.

promises, God beginneth to apply and make out upon his heart the things promised, stamping his own image upon him, that the sinner beginneth to look like God his Father for holiness, wisdom, and purity.¹⁰⁰

The fifth component of Scripture to be mixed with faith are the threatenings in the Word of God. Here, threatenings should be understood as the opposite of promises. As Manton notes, “God is faithful and true in his threats as well as his promises, and therefore equally to be believed in both.”¹⁰¹ God’s threatenings of judgment act as a means of grace in enacting obedience in the lives of believers. Far be it from the Christian to deny the reality of God’s wrath and judgment. Manton explains, “Tell many of the wrath of God, and they look upon it as a vain scarecrow; tell them of judgment to come, which is enough to make a heathen tremble, but they are no more moved at it than with a dream of a vain fable. All is for want of faith.”¹⁰²

After outlining these five sections of the Word of God, Manton summarizes his point:

Thus you see the whole word is the object of faith: faith in the histories, for our warning and caution; faith in the doctrines, to increase our reverence and admiration; faith in the threatenings, for our humiliation; faith in the precepts, for our subjection; and faith in the promises, for our consolation. They all have their use: the histories to make us wary and cautious; the doctrines to enlighten us with a true sense of God’s nature and will; the precepts to direct us, and to try and regulate our obedience; the promises to cheer and comfort us; the threatenings to terrify us, to run anew to Christ, to bless God for our escape, and to add spurs to our duty. Thus faith maketh use of the word of God, and all things contained therein.¹⁰³

In other words, the Bible in its entirety must be mixed with faith in order to be profitable. However, the way preachers dispense and communicate God’s Word remains of great importance. Manton emphasizes this point, explaining, “God doth not only work by the word, but by the word preached.”¹⁰⁴ He references the “foolishness of preaching” in 1

¹⁰⁰ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:157.

¹⁰¹ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:157.

¹⁰² Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:157.

¹⁰³ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:158.

¹⁰⁴ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:158.

Corinthians 1:21, and explains, “To hope to gain the world by the preaching of a few contemptible persons was looked upon as a ridiculous confidence; but it pleased God to make use of that way, which pierced farther and conquered more than the Roman armies ever could.”¹⁰⁵ Indeed, the preaching of the Word does not simply constitute one means of many, but rather, as Manton argues, “The hearing of the word is the ordinary means whereby faith is wrought and exercised.”¹⁰⁶ God’s ordination in revelation points to the truth that God, likewise, ordains the preaching of the Word. Manton writes, “God, that instituted prophets and apostles to write scripture, did also institute pastors and teachers to explain and apply scripture.”¹⁰⁷

The second component for hearing the Word properly and effectually in this section of the treatise is faith. Faith must be mixed with the Word of God. Manton begins this section by arguing that three kinds of men exist in the world: those who openly oppose the gospel, those who are indifferent and apathetic, and those who are gripped by the gospel.¹⁰⁸ Faith, according to Manton, does not exist without works—one who is truly justified will indeed be sanctified. According to Manton, “Christ’s real worshippers are known, not by their compliments and external respects, but the inward constitution of their hearts, and the course and uniformity of their practice and conversations; they are

¹⁰⁵ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:158.

¹⁰⁶ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:158. Here, the context of the quotation clearly indicates that “hearing of the word” refers to hearing the Word of God preached. Preaching was indeed primary for Manton in the origination and exercise of faith. Of course, faith could be wrought in other ways but, according to Manton, the primary way that faith is wrought in the heart of the individual is through the regular preaching of the word in the local church. In the same paragraph, Manton writes, “That word is the seed of the spiritual life, that word endureth for ever in the effects of it, that word must be mingled with faith in the hearing; not only the scripture in the general, but the particular messages that are brought to you, and delivered from and according to the word by the Lord’s servants, whom he hath sent” (158).

¹⁰⁷ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:158. Of note here is the fact that Manton implicitly defines preaching quite simply as the explanation and application of a text of Scripture.

¹⁰⁸ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:159-60.

those that do so carefully and constantly attend unto God’s word that they lay it up in their hearts.”¹⁰⁹

Having already discussed faith in detail earlier in the treatise, Manton restricts himself to making just three additional points about true faith. First, he writes that a true faith is “a lively faith, or assent to the doctrine of God.”¹¹⁰ Far too often, people, including many professing Christians, assume faith is no more than mere mental acceptance. But as Manton argues,

To many, faith is no more than non-denial, or a negative assent; they do not contradict the truth, but it doth not affect the heart, and excite them to pursue and look after the things represented to them. Faith is acted and exercised about what we hear, as about matters wherein we are deeply concerned. It is not enough to have faith, but it must be exercised and put forth—such a faith as engrafteth the word into us.¹¹¹

Not only is faith lively, but Manton argues that faith is applicative: “We do not believe God’s word and all things contained therein, to be a truth, but we believe it as a truth that concerneth us in particular, and thereupon apply it to ourselves.”¹¹² The Word of God is personally profitable only when applied to the individual. Here, Manton’s understanding of faith sheds light on his approach to sermon application. Alone, exposition and exegesis are not sufficient to make the Word of God profitable. The Word must be applied. Thus, Manton’s categorical approach to sermon application represents a conscious effort to see one’s hearers transformed through faith in God and His Word.

The third and final note Manton makes on faith is that “It is an obediential confidence.”¹¹³ He explains that this obediential confidence “doth not take one part of the

¹⁰⁹ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:160.

¹¹⁰ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:161.

¹¹¹ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:162.

¹¹² Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:162.

¹¹³ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:162.

word and set it against the other; the precept against the promise, or the promise against the precept, that hope to take liberty now and then, to break a commandment without forfeiting a claim to the promises.”¹¹⁴ Echoing Paul’s teaching in Romans 6, Manton understands that true faith will not sin so that grace may abound. Rather, true faith operates in obedience to God. Manton balances salvation by grace alone with the call to faithfulness, sanctification, and obedience. No strain of antinomianism remains in Manton’s thinking on faith.

The Necessity of the Word of God and Faith

Having explained and defined the components necessary for a profitable hearing of the Word, Manton turns his attention to proving the necessity of this divine mixture of the Word of God and faith. Broadly speaking, salvation is not an impersonal work. Rather, salvation must be wholly embraced by the individual in order to be effective. Thus, the necessity of faith is rather obvious. Manton explains,

It is not enough to know the gospel to be a doctrine of salvation in the general, but we must look to this, that it be a doctrine of salvation to ourselves in particular. What doth is profit us, if it be a doctrine of salvation to others, and not to ourselves? therefore we must receive and apply the promises to our own souls, that they may stir up joy, and thankfulness, and praise, and may quicken and enliven our obedience, and in time our interest in them may be determined to our joy and comfort.¹¹⁵

Furthermore, Manton argues that “without [faith] the ends of the gospel cannot be obtained.”¹¹⁶ What constitutes the ends of the gospel? Manton answers, “The end and scope of the gospel is love to God, and faith in Christ our Redeemer is the great means which conduceth to it. . . . The principal use of faith is to kindle the love of God in our souls, that knowing and believing the love which God hath to us in Christ, we may love

¹¹⁴ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:162.

¹¹⁵ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:163.

¹¹⁶ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:163-64.

him again, and thankfully obey him.”¹¹⁷ Here again, Manton makes mention of the response necessitated by the love of God in the gospel: thankful obedience. Through faith, Christ imputes righteousness to sinners who, in turn, respond with cheerful obedience.

Faith also aids the believer in understanding the Scriptures and is necessary for that discipline. There remains a great deal of mystery in God’s revealed Word. Thus, faith is required to both understand and believe the Bible. Manton explains, “With respect to the word itself, or those sacred oracles wherein the gospel or the Christian religion is contained, you will see the truths there recorded cannot well be apprehended and digested without faith, because there are things written which do concern matters past, present and to come; and all these have difficulties which can only be removed by faith.”¹¹⁸ Faith helps the believer to understand and apply the entirety of God’s Word.

In his discussion of the necessity of faith, Manton employs a rhetorical question multiple times, asking, “Now how shall this be done without faith?”¹¹⁹ By repeating this rhetorical question, Manton presses the point: life change, that is, transformation, cannot take place without faith. Faith is the catalyst for life change because transformation cannot precede faith, nor can it proceed without faith. For Manton, faith must take root in the mind of the believer, then the heart of the believer, and finally the life of the believer. As he succinctly puts it, “Till God openeth the eye of our minds, we neither see God . . . nor do we see Christ.”¹²⁰ Once the mind assents, the heart must consent: “Christianity, which is mostly conversant about things practical, must be received not only with the mind, but the heart.”¹²¹ The mental assent and the heart’s

¹¹⁷ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:164.

¹¹⁸ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:165.

¹¹⁹ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:168.

¹²⁰ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:167.

¹²¹ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:168.

consent subsequently lead to an obedient life: “When the mind is enlightened and the heart is sanctified, the truth is to break out into the conversation; the life must be holy and obedient.”¹²²

Manton concludes this treatise by speaking of the efficacy of faith. By this, he means to explain faith’s practical effects upon the Christian life. He argues that “all efficacy is ascribed to faith.”¹²³ This statement proves vital to the argument of this chapter. Against the backdrop of sermon application, this statement shows that any practical application of a text can be traced back to faith. Whether comfort, lamentation, thanksgiving, exhortation, terror, caution, or instruction, the practical efficacy on the Christian life has faith as its foundation. Manton explains, “A man may give high and cogent reasons against his lusts, and yet follow them, if the truth be not rooted in his heart. All graces are set a-work by faith, as reverence to the word.”¹²⁴ Manton summarizes his point: “Faith doth all, and enliveneth all truths, and maketh them operative.”¹²⁵ Therefore, any practical application will necessarily have faith as its foundation. Transformation is the aim of application, and faith is the means by which that transformation occurs.

Conclusion

For Manton, the life of faith drives the Christian life. Faith becomes the paradigm through which the Christian life is lived because faith touches every aspect of our lives. From justification to sanctification to glorification, faith is the strand present in each part of the *ordo salutis*. As Manton makes clear, “Faith openeth a light into the other world; (heaven) it is the perspective of the soul, by which we look within the veil. Faith

¹²² Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:168

¹²³ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:169.

¹²⁴ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:169.

¹²⁵ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:169.

hath an eagle-eye; it can see things at a distance, and pierce through all the mists and fogs that intercept the eyes of others.”¹²⁶

Faith does not merely pertain to soteriological matters alone. Faith is a crucial component for the daily life of Christians and, as such, represents a central feature in Manton’s theological understanding of the Christian life. These theological convictions form a framework for how Manton preaches, and specifically how Manton employs sermon application in his preaching. For Manton, preaching aims for transformation, and transformation comes from faith. Faith acts as the catalyst by which transformation occurs in the life of the believer. Manton’s preaching, and specifically his sermon application, focused on both the non-believer and the believer. Yet for both hearers, the teleological aim of application was transformation—whether being transformed from darkness to light or being transformed from one degree of glory to the next.¹²⁷

Manton’s categorical approach to sermon application proved he was a product of the English Reformation, as he stood in line with William Perkins and the Westminster Assembly. However, his own categories of application were more expansive than those listed in *The Arte of Prophesying* and *The Directory for Public Worship*. Manton’s sermon application aimed for the transformation of his hearers through faith, which maintains a central place in Manton’s theology and preaching. One final aspect of Manton’s sermon application is worthy of consideration, namely, the role of the faculties of the soul in sermon application, which is the subject of the next chapter.

¹²⁶ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:79.

¹²⁷ See 2 Corinthians 3:18.

CHAPTER 6
THE ROLE OF THE FACULTIES IN
SERMON APPLICATION

In his chapter in *The Oxford Handbook of the Early Modern Sermon*, Greg Kneidel writes,

The psychological and spiritual status of a preacher’s audience or, in a more pastoral context, his congregation was a perennial concern of theories of preaching. Like other rhetorics, theories of preaching needed to explain why we need preaching in the first place; why we need to be taught, delighted, and moved; why, in short, we get things wrong. In the Christian context the answer was, of course, the Fall and its deleterious effects on all the faculties of human psychology (for example, senses, understanding, will, memory, and, most centrally if elusively, emotions).¹

Kneidel highlights a vital aspect of preaching that too often goes unnoticed and subsequently unconsidered: the psychological and spiritual status of one’s listeners. Ancient church fathers such as Augustine thought deeply about these issues. However, today, it seems little thought is given to the importance of theological anthropology and its impact on the preaching task.

Sermon application seeks to bring the bearing of the text to one’s hearers in such a way that the application provides meaningful, suitable, relatable, and practical wisdom drawn from the Word of God. For the Westminster divines, sermon application was an irreplaceable component of the faithful sermon. The *Directory* states, “He is not to rest in general doctrine . . . but [must] bring it home to special use, by application to his hearers.”² William Perkins defined sermon application in his work, *The Arte of*

¹ Peter McCullough, Hugh Adlington, and Emma Rhatigan, eds., *The Oxford Handbook of the Early Modern Sermon*, Oxford Handbooks (Oxford: Oxford University Press, 2011), 7.

² The Westminster Assembly, *The Directory for Public Worship*, in *TWC*, 561.

Prophesying, in the following way: “Application is that whereby the doctrine rightly collected is diversely fitted according as place, time, and person do require.”³

Sermon application, by definition, aims for transformation of the whole individual. As noted in the previous chapter, for Manton, transformation served as the teleological purpose of his sermon application, and faith provided the means by which Manton understood transformation to take place. In this final chapter, I aim to explore the role of the faculties in Manton’s approach to sermon application. If faith provides the means by which God enacts transformation in the believer, then how does Manton’s understanding of the soul affect his approach to sermon application? In this chapter, I will argue that Manton believed transformation took place in the faculties of the soul i.e., the mind, will, and affections. Thus, Manton’s sermon application necessarily targeted the mind, the will, and the affections for the sake of transformation.

In order to prove the thesis of this chapter, I will briefly discuss faculty-humor psychology, which was the prevailing ideology of Manton’s generation. After this brief exploration of faculty-humor psychology, I will show Manton’s own acceptance of this dogma by drawing from his own writings, giving attention to mentions of the humors and faculties. Finally, the majority of this chapter will then consider Manton’s understanding of the mind, the will, and the affections. After explaining his approach to these faculties of the soul, I will show the variety of ways that Manton employed sermon application to target the mind, the will, and the affections. The component parts of this chapter will illustrate the veracity of its central claim: that Manton believed transformation to take place in the faculties of the soul and, therefore, targeted the mind, the will, and the affections with his sermon application.

³ William Perkins, *The Arte of Prophesying*, in WWP, 10:285.

Faculty-Humor Psychology

Prior to the Enlightenment and the scientific advancements of the last two centuries, mankind's understanding of psychology and the human body vexed a great number of inquisitive generations throughout history. The practice of bloodletting is preposterous today, despite its widespread acceptance in a pre-Enlightenment era. Manton was greatly influenced by the prevailing understanding of both human psychology and anatomy during that time, known as faculty-humor psychology. This ideology, faculty-humor psychology, provides the context for understanding Manton's approach to sermon application. His theological anthropology drove his homiletic methodology.

Charles Lloyd Cohen has written extensively about the psychological perspective of the Puritans in his work, *God's Caress*. He introduces this notion of faculty-humor psychology, saying, "Puritans organized their understanding around a theory, which might appropriately be called the faculty-humor psychology, that long before the Reformation had become an automatic reflex in the European intellect."⁴ Herschel Baker writes, "Derived in the main from antiquity, faculty psychology was almost universally used for a more or less 'scientific' and naturalistic analysis of man regarded as the sum of his faculties of sense, will, and reason."⁵ Two points deserve attention regarding faculty-humor psychology: first, its tenets and teachings, and second, its acceptance among Puritan preachers.

The Humors

As its name suggests, faculty-humor psychology fused together two major ideas—faculties and humors. Manton mentions "the humours" infrequently, and his

⁴ Charles Lloyd Cohen, *God's Caress: The Psychology of Puritan Religious Experience* (Oxford: Oxford University Press, 1986), 25.

⁵ Herschel C. Baker, *The Dignity of Man: Studies in the Persistence of an Idea* (Cambridge, MA: Harvard University Press, 1947), 275.

belief concerning the humors does not strongly influence his sermon application.

Nonetheless, a short explanation of the humors and their mentions in Manton's works provides necessary background and context.

According to the prevailing thinking of the day,⁶ the humors were connected to the four primary body fluids: blood, bile, phlegm, and choler. Too much or too little of one of these fluids would release "humours" in the body. Therefore, those who adhered to this understanding of the humors would argue for the need to control the bodily fluids to direct the humors. The impact of this thinking is observable in the English language, as these four fluids and subsequent humors resulted in four personality types: melancholy (sad, depressive, related to black bile), choleric (easily moved to anger, hot-tempered, or "type-A," related to yellow bile), sanguine (bubbly, hopeful, and optimistic, related to blood), and phlegmatic (slow, unemotional temperament, related to phlegm).⁷ From this understanding of the human body came practices such as bloodletting, which were thought to help control the humors and ailments of the body at the time. Though this topic is fascinating, Manton says little about the humors, and the humors have no real bearing on Manton's sermon application. Rather, the faculties of the soul figure prominently in Manton's approach to sermon application.

⁶ The prevailing thinking of the day was rooted in a much earlier understanding of the human body and person. The naturalistic science of the Renaissance era espoused this thinking concerning the humors. Furthermore, the humors were said to be connected to the four main elements of the world: earth, air, fire, and water. Herschel Baker explains,

The function of the four elements in determining man's nature and temperament was a commonplace. Each element had two properties: earth is dry and cold, water is cold and moist, air is hot and moist, and fire is hot and dry. Man, the microcosm, has four corresponding humors, or subtle fluids: blood (like air) is hot and moist, choler (like fire) is hot and dry, phlegm (like water) is cold and moist, and melancholy (like earth) is cold and dry. As the elements and the humors distilled from the elements are mixed in a man, so his temperament or complexion (we should say personality or character) is determined. (Baker, *The Dignity of Man*, 278)

⁷ Dr. J. Stephen Yuille made this connection in a personal conversation on the subject on June 1, 2023. I am very grateful for his insight.

The Faculties of the Soul

Faculty psychology begins with a broad understanding of the human individual. What constitutes the human person? What makes humans different and unique from the rest of creation? To answer this broad question, philosophers and thinkers dating back to Aristotle conceptualized the person as being comprised of three parts: the vegetable soul, the sensitive soul, and the rational soul. Each soul then contained its own faculties. Baker explains,

Although there was considerable disagreement on the minutiae of classification, the main schematic lines of this psychology were agreed upon: 1) the vegetable soul has the faculties of nutrition, growth, and reproduction; 2) the concupiscible part of the sensitive soul works through the five external senses and the three internal senses of common sense, imagination, and memory; the irascible part, which originates action in response to the stimuli of sense, has the faculties of appetite and locomotion; 3) the rational soul, man's proudest possession, has the faculties of understanding and will.⁸

Perry Miller, writing on the rational soul in his work, *The New England Mind*, explains, "Ideally speaking, when a rational soul functions as God designed it, the powers of these three souls fall into line like disciplined soldiers, and the whole of any human action may be depicted by a symmetrical arc of motion from the impact of an object to the response."⁹ Of the three souls, the rational soul is unique to mankind. However, the three souls function as one. To demonstrate this point, Miller provides an example¹⁰ involving an encounter with a hypothetical bear:

⁸ Baker, *The Dignity of Man*, 279.

⁹ Perry Miller, *The New England Mind: The Seventeenth Century* (Cambridge, MA: Belknap Press, 1939), 239.

¹⁰ Prior to this example, Miller gives the following lengthy yet helpful explanation of the progression and interaction of the faculties and three souls:

The impression of an object produces in the senses an image or replica of the thing, generally called the "phantasm" or the "species"; the phantasm is then picked up at the eye or ear by the animal spirits and carried posthaste to the common sense in the central chamber of the brain; this faculty apprehends the phantasms, distinguishes one species from another, and relays them to the imagination, fancy or "phantasy", which, located in the front part of the brain, judges and compares one phantasm with another, retains them when the objects are absent, and sways the sensual inclination by holding and vivifying the objects of desire; after meaning and intelligibility have been attached to phantasms, they are store in the memory, which is situated in the posterior lobe of the brain, where they may be "committed to it keepe, as to their secretarie"; the reason or the understanding, which dwells somewhere above the middle, summons phantasms before its judgment

So the bear, encountered in the wilderness, causes in the eye a phantasm [i.e., a mental representation of a real object] of the bear, which is identified as belonging to the species bear in common sense, recognized as dangerous in imagination, associated with remembered dangers in memory, declared an object to be fled in reason, made the signal of command to the will, which then excites the affection of fear, which finally prompts the muscles of the legs to run.¹¹

While the interaction between the three souls and their various faculties may spark interest, this chapter focuses on the rational soul, as both philosophers and theologians alike understand the rational soul to be unique to mankind, setting the person apart from other created beings. Cohen writes, “The rational faculties are humanity’s peculiar glory and its noblest powers; in a well-ordered soul, will commands the inferior appetite, and reason governs the passions.”¹² According to adherents of faculty psychology, the rational soul is comprised of the mind (often referred to as understanding or reason) and the will. Though other thinkers and theologians named other faculties belonging to the rational soul, the mind and the will are common denominators.

The mind functions as a receiver and processor of data, whereas the will uses the data processed by the mind to execute actions deemed necessary. Baker explains, “As the highest level of the soul, the rational has the attributes of reason and will: reason, that it may, operating on the data of sensation, discern truth and falsity, similarities and dissimilarities, and thus arrive at the generalized and abstracted knowledge that lies beyond particulars; will, that it may implement its conclusions through action.”¹³

Philosophers posited that, through reason and will, mankind was able to attain to the good life. Baker again explains, “Through his reason, the faculty of his highest level of soul,

seat from either the imagination or the storehouse of memory, determines which are right and true, and sends the image representing its decision, by the agency of the animal spirits, along the nerves to the will, which lives in the heart; the will then embraces true images as the good to be pursued, and commands the “sensitive appetite,” which consists of affections or passions; the proper emotions, being thus aroused, transmit the impulse to the muscles. (Miller, *The New England Mind*, 241)

¹¹ Miller, *The New England Mind*, 241.

¹² Cohen, *God’s Caress*, 28.

¹³ Baker, *The Dignity of Man*, 289.

man may attain genuine knowledge, or live a life of temperance and rational well-being, or become like the God whose divine attribute of reason he alone among animals shares.”¹⁴ Baker’s broadly theistic rather than distinctively Christian approach differed from the Puritans and from Thomas Manton. Nevertheless, this represented the prevailing ideology of Manton’s era, and thus colored the cultural consciousness and remained axiomatic in the thought of the day.

The rational soul included the faculties of the mind and the will, yet various thinkers added other faculties to the rational soul. For the Puritans, the rational soul was incomplete without the faculty of the affections. The affections are those dispositions that drive the soul to various actions and convictions. Throughout early church history, what is now known as affections were known as perturbations or passions of the soul. Augustine, makes mention of four perturbations of the soul, both in *Confessions* and *City of God*. The four motions or perturbations of the soul are: desire, delight, fear, and sorrow.¹⁵ In *City of God*, Augustine combines desire and delight and fear and sorrow. He writes,

For what are desire and joy [delight] but a volition of consent to the things we wish? And what are fear and sadness [sorrow] but a volition of aversion from the things which we do not wish? But when consent takes the form of seeking to possess the things we wish, this is called desire; and when consent takes the form of enjoying the things we wish, this is called joy. In like manner, when we turn with aversion from that which we do not wish to happen, this volition is termed fear; and when we turn away from that which has happened against our will, this act of will is called sorrow. And generally in respect of all that we seek or shun, as a man’s will is attracted or repelled, so it is changed and turned into these different affections.¹⁶

In his dissertation, published under the title, *Puritan Spirituality*, J. Stephen Yuille provides a helpful overview of the Puritan inclusion of the affections in the

¹⁴ Baker, *The Dignity of Man*, 288.

¹⁵ See Augustine of Hippo, *The City of God* 14.5-14.6 (NPNF¹, 2:266). See also Augustine of Hippo, *Confessions* 10.14.22 (NPNF¹, 1:148).

¹⁶ Augustine, *The City of God* 14.6 (NPNF¹, 2:266).

faculties of the rational soul. Yuille's work focused on the affective theology of Puritan George Swinnock, who identified three faculties of the soul: "the understanding to conceive, the will to choose, the affections to love and desire."¹⁷ Yuille notes that some thinkers saw the affections as a subcategory of the will;¹⁸ however, during Manton's era, Yuille notes, "It was common practice among the Puritans to designate the affections as a faculty in its own right."¹⁹ However, whether the affections constitute a separate faculty or a subcategory of the will is not the primary issue. As Yuille explains, "In the final analysis, the difference between a bipartite or tripartite division of the faculties is unimportant, given the fact that the function of the affections remains the same in both paradigms."²⁰ Thus, while various lists of faculties exist, for the Puritans, and thus, for Manton, the primary faculties of the soul included the mind, the will, and the affections.

This very brief study of faculty-humor psychology sheds light on the prevailing understanding of the soul during the time of Thomas Manton. Renaissance science and Christian theology often occupy two separate and distinct fields, yet, in faculty-humor psychology, the two ideological camps overlap to a considerable degree. Cohen remarks, "Here, Holy Writ and Renaissance science meet on common ground. The scriptural locution of heart, soul, and strength merges into the psychology's list of the person's parts, both vocabularies enunciating how body and soul collaborate in the deeds of the preacher's ideal, the whole man walking in the paths of the Lord."²¹ With the

¹⁷ Swinnock is quoted here in J. Stephen Yuille, *Puritan Spirituality: The Fear of God in the Affective Theology of George Swinnock*, Studies in Christian History and Thought (Eugene, OR: Wipf & Stock, 2007), 33.

¹⁸ Here, Yuille identifies John Calvin as one who thought this way. Calvin writes in the *Institutes*, "The human soul consists of two faculties, understanding and will . . . let it be enough for us that the understanding is, as it were, the leader and governor of the soul; and that the will is always mindful of the bidding of the understanding, and in its own desires awaits the judgment of the understanding." John Calvin, *The Institutes of the Christian Religion*, ed. John T. McNeill, trans. Ford Lewis Battles (Louisville: Westminster John Knox Press, 2006), 2:194.

¹⁹ Yuille, *Puritan Spirituality*, 33.

²⁰ Yuille, *Puritan Spirituality*, 34.

²¹ Cohen, *God's Caress*, 40.

definition and framework of faculty-humor psychology in mind, attention will turn to the Puritans' reception of and engagement with this common ideology.

Faculty-Humor Psychology and the Puritans

As noted earlier, Charles Lloyd Cohen argues that faculty-humor psychology “had become an automatic reflex in the European intellect.”²² However, he continues by writing, “They did not accept it uncritically, for like all knowledge, it had to pass muster with Scripture.”²³ Therefore, as the Puritans gave priority to Scripture, their tacit acceptance of faculty-humor psychology was undeniably shaped by Scripture. Cohen again explains, “Because the preachers wanted to know how human beings operate, they studied psychology, and because they could not watch even a sparrow fall without rushing to the Bible for amplification, they customarily glossed psychology with Scripture. Their conception of a properly functioning person scrambles these sources.”²⁴ Cohen highlights the “scrambling of these sources,” wherein both biblical data and psychological tenets merge: “Biblical authors classified the person’s parts without ranking them and defined ideal performance as wholehearted engagement in an enterprise. Grafting the two models together yielded a hybrid that combined scriptural concepts with the psychology’s categories.”²⁵

Perry Miller also speaks of the Puritan acceptance of faculty-humor psychology, explaining, “Before the preachers turned to their Bibles to heal the imperfections of physics, they had already phrased the issue, or to speak more accurately, it had been phrased for them, in the accepted language of contemporaneous

²² Cohen, *God’s Caress*, 25.

²³ Cohen, *God’s Caress*, 26.

²⁴ Cohen, *God’s Caress*, 34-35.

²⁵ Cohen, *God’s Caress*, 26.

psychology.”²⁶ Puritans typically accepted this way of thinking without much aversion, as this ideology was as familiar to them as the air they breathed. As Miller observes, “We can nevertheless regard [faculty-humor psychology] as substantially the conception underlying all Puritan discourse about human behavior, about the sin of man, and regeneration.”²⁷

But again, the Puritan acceptance of faculty-humor psychology remained far more axiomatic than systematic. Miller writes, “Puritan sermons seldom went about systematically to summarize the defects of all the faculties; whenever their text demanded, they developed the perversity of this or that power, and pounded home the moral on different occasions with such vehemence that whatever faculty was being discussed appeared for the moment the most sinful of the lot.”²⁸ For as much as this ideology shaped the thinking and preaching of the Puritans, comparatively little was written on the topic by the Puritans themselves.²⁹

The Puritan understanding of the soul and its faculties lies at the heart of the Puritan preaching method. Owen Watkins explains the faculties according to Puritan thought and subsequently shows the manner in which preaching reaches the faculties:

Reason, as the king of the faculties, should be in control, acting with the will to rule the affections; but in fallen man both the will and the affections are in revolt, while reason itself is imperfect. Thus the affections act independently to forestall reason, which itself is misled by the corrupted imagination; and the dominant activity of the will is to command the reason to provide excuses for self-justification and continued rebellion against God. . . . A harmonious combination of the faculties could be achieved only by a simultaneous seizure of them all by divine grace, accompanied by a rational apprehension of truth. Conversion therefore consisted of both physical and spiritual renewal, so that grace had to invade the soul through a sense impression of some kind. The spoken word was the one agency by which, on the

²⁶ Miller, *The New England Mind*, 239.

²⁷ Miller, *The New England Mind*, 241.

²⁸ Miller, *The New England Mind*, 257.

²⁹ The most extensive treatment of the Puritan understanding of the faculties of the soul is Edward Reynolds, *A Treatise of the Passions and Faculties of the Soul of Man, With the Several Dignities and Corruptions thereunto Belonging* (London: Robert Bostock, 1656).

plan of nature, the innermost faculties could be reached, and this was why the sermon was regarded as the most effective channel of grace. Here the reason could first be persuaded by proofs, demonstrations, and the silencing of objections; then, since the aim was not only to persuade men but to work upon their hearts, the will and the passions could be moved by eloquence. Eloquence itself was to be used only to make logic persuasive, and not for its own sake, for obvious reasons.³⁰

Watkin's explanation beautifully shows how the faculties function and the way preaching confronts faculties that are in rebellion. Thus, Watkins concludes, "Preaching, then, was the most important of the means appointed by God to bring men out of their bondage to sin and call together those who were to be His people."³¹

Faculty-Humor Psychology in Manton

While Manton never wrote a treatise about faculty-humor psychology, his sermons and, to an extent, his sermon application, employ language that addresses the faculties. Manton makes mention of the humors in just a few isolated sermons,³² yet the faculties take on a far more prevalent role in his thinking and sermons throughout his collected works. The remainder of this chapter aims to present Manton's understanding of the faculties of the human soul and demonstrate that this understanding impacted how he sought to apply the sermon to his hearers.

³⁰ Owen Watkins, *The Puritan Experience* (New York: Schocken Books, 1972), 6.

³¹ Watkins, *The Puritan Experience*, 6.

³² Manton only mentions humors eighteen times throughout his twenty-two volumes of works. An example of Manton's brief use of "humors" comes in a sermon on Romans 8:12: "Some are wholly governed by their fancies and humours, or the passions, appetites, and desires of the flesh; are carried on headlong by their own carnal and corrupt inclinations to every sense-pleasing object, are not masters of themselves in anything, but serve divers lusts and pleasures, against the dictates of their own reason and conscience." See Thomas Manton, "Several Sermons upon the Eighth Chapter of Romans: Sermon XV," in *CWTM*, 12:34. Similarly, in a funeral sermon on Revelation 14:13, Manton writes, "In the body of man, if one humour be out of order, or joint broken, it is enough to make us ill at ease, though all the rest be sound and whole; so if there be the least evil, a man cannot be a completely happy man. Well, then, from this blessed estate of the dead in the Lord, all evil is removed." See Thomas Manton, "The Blessed Estate of Them That Die in the Lord," in *CWTM*, 2:462.

The Faculties in Manton

Manton undoubtedly subscribed to faculty-humor psychology. His peers, both within and outside of Puritanism, largely agreed on the general framework of this ideology. Even from the broadest perspective, Manton followed this thinking. As noted previously in this chapter, the soul was understood to be comprised of three parts: vegetable, sensitive, and rational. Manton relays this same line of thinking in his own writing. For example, in his commentary on James, Manton writes,

In the original the words are πνεῦμα, ψύχη, σῶμα: by πνεῦμα he understandeth the intellectual or rational part; by ψύχη, the mere animal or sensitive part, the sensual appetite, that faculty that we have in common with the beasts; by σῶμα, that which is commonly understood by it, the body, as it is the organ and instrument of the soul; so that ψύχη, being in the apostle's distinction put for our mere animal part, or sensual appetite, the translators turn ψυχικοι, which is the word that cometh from it, by sensual.³³

The vegetable, sensitive, and rational souls are clearly present in Manton's thinking. Manton's comments pertain to James 3:15 which states, "This is not the wisdom that comes down from above, but is earthly, unspiritual, demonic." While commenting on this text, Manton compares the "natural" or "carnal man" with the "spiritual man," and provides an explanation of what it means to have a soul.

Likewise, in his commentary on Jude, Manton again mentions this threefold framework of the soul. Contextually, Manton is writing about the nature of sanctification. He argues that "every faculty must be adorned with grace."³⁴ The whole man must be sanctified. Yet, this begs the question: what is the whole man? Manton answers with the following:

All of man is made up of spirit, soul, and body; that is the theological distinction of the faculties:—the spirit, that is the more rational and angelical part of the soul, understanding, conscience, will; and then there is soul, the lower part, the more brutish and sensual affections and desires; and then body, the outward man, the

³³ Thomas Manton, *A Practical Commentary, or an Exposition, with Notes, on the Epistle of James*, in *CWTM*, 4:306.

³⁴ Thomas Manton, *A Practical Commentary, or an Exposition, with Notes, on the Epistle of Jude*, in *CWTM*, 5:28.

instrument of soul, which needeth to be sanctified, that is, kept in a good order and frame, that it may not rebel, or disobey the motions of the better part.³⁵

Manton lists the vegetable, sensitive, and rational aspects of the human soul, but also notes that the rational part of the soul makes humanity unique. In a sermon on John 17:25, Manton explains, “Knowledge is your excellency above the beasts; that you have receptive faculties capable of knowing and understanding things, that you are intelligent creatures, this is your advantage above the beasts. But saving knowledge is far more excellent, even the knowledge of God in Christ.”³⁶ Mankind, being made in the image of God, possesses unique traits above the rest of creation. These traits for Manton make up the faculties “capable of knowing and understanding.” These rational capacities set man apart from beast and plant.

Since the rational capacity sets man apart from the rest of creation, Manton focuses on the rational faculties of the soul in his preaching. But what are the faculties of the rational soul? Manton answers this question: “The faculties of the soul are either the understanding, wherein lieth the directive counsel, or the will, wherein lieth the imperial power, or the affections, wherein lieth the executive power of the soul.”³⁷ Whereas some secular thinkers would ascribe the mind (understanding) and the will to the rational soul, Manton and his fellow Puritan pastors argued for a threefold understanding of the rational soul to include the affections in addition to the mind and will.

This threefold rational soul was a part of the *imago Dei* and set mankind apart from the rest of creation. God’s good design of mankind became, of course, marred by the fall in the Garden of Eden, and from that moment forward, these rational faculties

³⁵ Manton, *The Epistle of Jude*, in *CWTM*, 5:28.

³⁶ Thomas Manton, “Several Sermons upon the Seventeenth Chapter of St John: Sermon XLIII,” in *CWTM*, 11:130.

³⁷ Thomas Manton, “The Fifty-Third Chapter of Isaiah: The Eleventh Verse,” in *CWTM* 3:179.

became likewise corrupted. Manton explains God's intention with the faculties of the rational soul and sin's effect on them:

Man rightly constituted, his actions are governed in this manner: the understanding and conscience prescribe to the will; the will, according to right reason and conscience, moveth the affections; the affections, according to the command and counsel of the will, move the bodily spirits and members of the body; but by corruption there is a manifest inversion and change; pleasures affect the senses, the senses corrupt the fantasy, the fantasy moveth the bodily spirits, they the affections, and by their violence and inclination the will is enslaved, and the mind blinded, and so man is carried headlong to his own destruction.³⁸

Perhaps one of the most important aspects of Manton's understanding of the rational faculties of the soul is the ordering of the mind, will, and affections. For Manton, the mind (understanding or reason) is first and primary; next in the hierarchy is the will, and finally, the affections animate the body and senses in the lower parts of the soul—sensitive and vegetable. Rather than pitting faculties of the rational soul against one another, Manton understands the necessity of all three and the progression of the mind to the will to the affections. Manton explains the progression:

The natural order is this: reason and conscience directs the will, the will moveth the affections, the affections move the bodily spirits, and they the senses and members of the body; but natural corruption inverts all: pleasures affect the senses, the senses corrupt the phantasy, the phantasy moveth the bodily spirits; the affections, by their violence and inclination, enslave the will and blind the mind; and so man is carried headlong to his own destruction.³⁹

In his discussion of the faculties, Manton establishes a common theme in their need for renewal. Sin perverts and defiles the mind, will, and affections so that the battle of sanctification necessarily takes place in the rational faculties of the soul. In a sermon on Ephesians 2:10, Manton explains, "Every faculty of our souls was both weakened and corrupted, and God only by his divine power can restore us; for to be cured we must be wholly made new, and who can make or create but God? Surely we contributed nothing

³⁸ Manton, *The Epistle of Jude*, in *CWTM*, 5:315.

³⁹ Thomas Manton, "Sermons upon the Eighth Chapter of Romans: Sermon III," in *CWTM*, 11:413.

to it.”⁴⁰ Mankind is hopeless apart from God.

This point about man’s need to be made new proves crucial in understanding the connection between Manton’s theological anthropology and his approach to sermon application. If sanctification and transformation of the individual take place in the rational faculties of the soul, then sermon application must, in some way, target the mind, the will, and the affections. Manton writes, “Indeed, in carnal men, that have only some illumination in their minds, but no renovation in their hearts, lusts may bear sway, they may have great convictions, and yet strong corruptions; but true sanctification being seated in all the faculties and parts of the soul, will cause a war and a resistance, so that sin will not carry it so freely, but it is opposed in the mind, will, and affections, and in the execution of it.”⁴¹ In another sermon, Manton writes of the intersection of sanctification and the faculties, “When God sanctifieth a man he sanctifieth him as to all the parts and faculties of body and soul, enlighteneth the understanding with the knowledge of his will, inclineth the heart to obedience, circumciseth the affection, filleth us with the love of God himself and holy things.”⁴²

Manton was undeniably shaped by faculty-humor psychology, both in his thinking and preaching. In the remainder of this chapter, I aim to let Manton speak for himself. Attention is given to what Manton believes concerning the mind, will, and affections. Thus, in addition to understanding Manton’s framework for the faculties in sermon application and how each is renewed, we must examine how Manton defined these terms and the weight he assigned to each. These next few pages show that Manton understood the mind, will, and affections as a progression, with the mind in the primary

⁴⁰ Thomas Manton, “Twenty Sermons: Sermon XIX, Eph. ii. 10,” in *CWTM*, 2:388.

⁴¹ Thomas Manton, “Sermons upon Psalm XIX. 13: Sermon V,” in *CWTM*, 21:382.

⁴² Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon XXXVIII. ‘Yea I shall observe it with my whole heart,’ ver. 34,” in *CWTM*, 6:357.

position. An overview of the faculties in Manton’s sermons shows that he believes the mind to be the primary faculty of the soul, and the portal through which transformation and sanctification progresses.

The Mind

The previous chapter argued that Manton’s goal in sermon application was the transformation of his hearers through faith. In his *Treatise of the Life of Faith*, Manton defines faith as assent, consent, and affiance. This threefold understanding of faith aligns with Manton’s understanding of the rational faculties of the soul. For Manton, what is true for faith is also true for transformation and sanctification: mental assent precedes consenting to the truths of the gospel and the affiance (trust) in the Lord. Essentially, the life of faith begins with mental assent—the mind. As he explains, “When a man can be persuaded that it is even so, that God will be gracious to them that believe in Christ, then he will hug and embrace these precious promises.”⁴³ Persuasion of the mind precedes embracing God’s promises. The assent of faith is a matter of being persuaded mentally: “First we must be persuaded that the gospel is a word of truth, before we stir either hand or foot to look after any benefit by it.”⁴⁴

Defining of the Mind

Manton understands the mind to be the primary faculty of the soul, but how would he define the mind? In one sermon, he offers a helpful definition, noting, “By the mind is meant understanding, by the heart the rational appetite. In the mind is the directive counsel.”⁴⁵ Manton uses numerous words to refer to the faculty of the mind,

⁴³ Thomas Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:58.

⁴⁴ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:58.

⁴⁵ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon CXXXVI,” in *CWTM*, 8:284.

including understanding and reason. According to Manton, the mind is that faculty which is responsible for thinking or assenting. In his commentary on Jude, he writes, “There are several degrees of assent: conjecture, which is but a lighter inclination of the mind to that which is probable; opinion, which is a stronger inclination to think that which is represented is true.”⁴⁶ Here, Manton acknowledges the varying degrees of assent, but notes that conjecture and opinion are both inclinations of the mind. Thus, the mind processes data collected by the senses and forms opinions to then act. Lastly, Manton recognizes that the fall corrupted the mind, and it no longer operates according to God’s intended design. He writes, “Now the understanding, which should direct and guide us, is blind and sleepy, and not so vigilant and watchful as it should be; and so in many cases it proves but a dark and imperfect guide and director to us, and so we err like lost sheep.”⁴⁷ The mind and understanding, being blind and sleepy, requires renewal and sanctification.

The Importance of the Mind

J. I. Packer, in his book, *A Quest for Godliness*, writes that one of the main underlying axioms of Puritan thinking concerning preaching is the belief in the primacy of the intellect. He writes,

It was a Puritan maxim that “all grace enters by the understanding.” God does not move men to action by mere physical violence, but addresses their minds by his word, and calls for the response of deliberate consent and intelligent obedience. It follows that every man’s first duty in relation to the word of God is to understand it; and every preacher’s first duty is to explain it. The only way to the heart that he is authorised to take runs via the head. So the minister who does not make it his prime business, in season and out of season, to teach the word of God, does not do his job, and the sermon which, whatever else it may be, is not a didactic exposition of Scripture is not worthy of the name.⁴⁸

⁴⁶ Manton, *The Epistle of Jude*, in *CWTM*, 5:187

⁴⁷ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon CXC,” in *CWTM*, 9:304

⁴⁸ J. I. Packer, *A Quest for Godliness: The Puritan Vision of the Christian Life* (Wheaton, IL: Crossway, 1990), 281.

Packer’s assessment of Puritan preaching certainly applies to Manton, who understood the mind to be the primary faculty of the soul, and thus preached to the mind to get to the will and affections. Throughout Manton’s sermons, he argues that the heart can only be affected through the mind. In a sermon on 2 Thessalonians 2:10, Manton writes, “Nothing can come to the heart but by the mind; the will is ὀρεξις μετὰ λόγου—a choice or desire, guided by reason, and the gospel doth not work as a charm, whether it be or be not understood.”⁴⁹ Again, in a sermon on Psalm 119:48, Manton teaches, “There is no coming at the heart but by the mind; and the mind must be serious in what it represents to gain the heart; that is, we must meditate.”⁵⁰ In a sermon on Psalm 119:104, he writes, “There is no way to come to the heart but by the mind, by the understanding.”⁵¹ Manton communicates a variation of this principle throughout his sermons: the heart is only accessible through the mind.

Manton communicates this same general idea with slightly different emphases as well. For example, in one sermon he says, “He dealeth with man as a rational creature; and therefore not only teacheth, but draweth and sanctifieth the heart by enlightening the mind.”⁵² And, in another place: “God’s method is first to enter upon our judgments and consideration, and then to ravish the heart, the great things of the covenant do enter upon the mind, and then they affect and ravish the heart.”⁵³ In a sermon on Psalm 119:27, “All grace from first to last cometh in by the understanding.”⁵⁴ In that same sermon, he writes,

⁴⁹ Thomas Manton, “The Second Chapter of the Second Epistle to the Thessalonians: XII. 2 Thes. ii. 10,” in *CWTM*, 3:80.

⁵⁰ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon LIV. ‘My hands also [. . .] thy statutes,’ ver. 48,” in *CWTM*, 7:19.

⁵¹ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon CXI,” in *CWTM*, 8:61-62.

⁵² Thomas Manton, “Sermons upon the Seventeenth Chapter of St John: Sermon XXVI,” in *CWTM*, 10:418.

⁵³ Thomas Manton, “Several Sermons upon Hebrews XI: Sermon XLVI,” in *CWTM*, 14:302.

⁵⁴ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon XXVIII,” in *CWTM*, 6:258.

“Reason and judgment are to go before the will; and therefore, when the work of grace is first begun in us, it beginneth in the understanding.”⁵⁵ The mind is of central importance amongst the rational faculties of the soul.

The manner in which Manton’s theological anthropology intersects with homiletics, and specifically sermon application, requires consideration. If transformation comes through the mind and then to the will and affections, then one’s preaching and application must include a focus on the mind. Manton explained this concept clearly, writing in a sermon on Psalm 119 about the place of preaching. As the Puritan pastor explains, “There is no way to the affections but by the ear, then to the understanding, and then passeth to the apprehension, the judgment, and conscience, and heart; from the apprehension to the grammatical knowledge, then they come to the judgment, then to the conscience; and when conscience is set awork, usually there is some feeling.”⁵⁶ In order to affect the affections, the preacher must enter the heart by the ear and mind. The same is true for conversion to salvation according to Manton: “If for converting of men, then it must be so plain that it may be understood by them, for there is nothing gets to the heart but by the understanding.”⁵⁷

Overstating the importance and primacy of the mind for Manton is virtually impossible. Transformation and sanctification of the believer begins in the mind, wherein he is convinced of divine truths, and thereby persuaded to devote his will and affections to God instead of the world. As he says in one sermon, “Knowledge breeds love, and love increaseth knowledge, for it fortifieth and strengtheneth the other faculties of the soul, that they may be more ready in operation.”⁵⁸ The mind is the key to unlocking the other

⁵⁵ Manton, “Several Sermons upon the CXIS Psalm: Sermon XXVIII,” in *CWTM*, 6:258.

⁵⁶ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon XCVIII,” in *CWTM*, 7:439.

⁵⁷ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon CXII,” in *CWTM*, 8:72.

⁵⁸ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon CII,” in *CWTM*, 7:474.

rational faculties, but the mind itself is corrupted by sin. Nevertheless, God has not left mankind to his own devices, but rather has ordained a renewal of the mind for the elect.

Renewing the Mind

The mind stands in need of renewal, and thus requires the grace of God. As Manton argues, “Because there must be something done to sanctify the understanding, something to irradiate and enlighten the mind: grace must have influence upon every faculty, upon the understanding much more.”⁵⁹ In order for grace to take root in the mind and thereby renew the mind, one must fully comprehend the truth of the gospel. Manton in a sermon on 2 Thessalonians 2:17, writes,

The mind or understanding is established when we have a clear, certain, and full apprehension of the truth of the gospel; it is called knowledge; the sure, and sound, and certain apprehension of them is called faith, or intellectual assent, or “the full assurance of understanding.” . . . Well, then, the mind is confirmed and established when we have a good stock of knowledge, and do firmly believe what we know of God and Christ and eternal salvation.⁶⁰

The mind requires the intervening grace of God in order to be established and confirmed. Yet the mind also requires renewal, which can only occur when one’s mind is convinced of the truths of the gospel as laid out in the Scriptures. According to Manton, “Rational memory belongs to the mind or understanding; therefore we keep the word in our minds when it is ever ready with us, either to check sin, or warn us of our duty.”⁶¹ In another sermon, Manton writes that the mind is not neutral and must be given over to good thoughts in order to avoid evil. He writes, “The mind of man is restless, and cannot lie idle; therefore it is good to employ it with good thoughts, and set it a-work on holy

⁵⁹ Manton, “The Fifty-Third Chapter of Isaiah: The Eleventh Verse,” in *CWTM*, 3:423.

⁶⁰ Thomas Manton, “The Second Chapter of the Second Epistle to the Thessalonians: XII. 2 Thes. ii. 17,” in *CWTM*, 3:179-80.

⁶¹ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon II,” in *CWTM*, 6:19.

things; for then there will be no time and heart for vanity, the mind being prepossessed and seasoned already; but when the heart is left to run loose, vanity increaseth upon us.”⁶²

The above quotes from Manton underscore his view that the mind requires renewal, and that the mind’s restlessness requires a serious consideration of the Scriptures to gain this renewal. Manton therefore emphasizes the importance of meditation throughout his sermons and application. He argues, “Meditation and serious consideration fasten a truth upon the mind and memory.”⁶³ In another sermon, he writes, “If the mind be stocked and furnished with holy thoughts and meditation, it will break out in the lips.”⁶⁴ Since meditation plays a significant role in Manton’s understanding of the mind, his conception of meditation deserves explication. In short, he explains, “The definition may be formed thus: Meditation is that duty or exercise of religion whereby the mind is applied to the serious and solemn contemplation of spiritual things, for practical uses and purposes.”⁶⁵ For Manton, the renewal of the mind occurs primarily through meditation on God’s Word—the serious contemplation of spiritual truths.

Applying toward the Mind

Because Manton understands the mind to be the leading faculty of the soul through which the heart and affections are shaped for good, he frequently targets the mind with sermon application. Manton ultimately wants the affections of his hearers directed to the Lord, and he believes that the mind is the means by which this occurs. In his *Treatise of the Life of Faith*, Manton writes, “Those that are sensible of their condition before God would not only have their sins pardoned, but would have their

⁶² Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon XVI,” in *CWTM*, 6:143.

⁶³ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon CLXVI,” in *CWTM*, 9:79.

⁶⁴ Thomas Manton, “Several Sermons upon the Eighth Chapter of Romans: Sermon XXXV,” in *CWTM*, 12:239.

⁶⁵ Thomas Manton, “Sermons upon Genesis xxiv. 63: Sermon I,” in *CWTM*, 17:270.

hearts enlarged to serve God with more cheerfulness and freedom.”⁶⁶ For Manton, one must be “sensible of their condition” for sins to be pardoned and for hearts to be “enlarged to serve God.” The knowledge of sin leads to justification and subsequent sanctification; knowledge and the mind play a central role in salvation. Thus, the duty of the believer is to bring one’s mind under subjection to God: “Therefore, on the one side, we should labour to keep the mind right and sound in the faith; fish stink first at the head; when the judgment is poisoned, the taint is soon conveyed to the affections.”⁶⁷

To the end of submitting the mind to God, Manton’s sermon application addresses this faculty frequently. The examples given below of Manton’s application toward the mind span a number of sermons, but by no means represent an exhaustive account. Nevertheless, these examples provide a sample of how Manton geared sermon application toward the mind.

In several sermons, Manton directs application toward the mind by explaining how a mental understanding of the gospel can caution a person against sin and lead them to seek sanctification. In a sermon on Psalm 119:104, Manton writes, “When the mind is fraught with truths, and gotten a good stock of knowledge by God’s precepts, then it will be checking and urging the soul to caution against sin; and therefore the more understanding you get by God’s precepts, the more are you warned and put in mind of things.”⁶⁸ In another sermon in his Psalm 119 series, Manton cautions his hearers of giving their mind over to vain thoughts: “Beware of inuring the mind to vain thoughts; for this distracts it, and hindereth the impression of things upon it.”⁶⁹ These two applications show that the mind is not neutral in Manton’s thinking. Man will either fill

⁶⁶ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:66.

⁶⁷ Manton, *The Epistle of Jude*, in *CWTM*, 5:266-67.

⁶⁸ *CWTM*, 8:62.

⁶⁹ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon XVIII,” in *CWTM*, 6:154.

his mind with truth and God's precepts or he will be distracted and mindful of worldliness. Again, from Psalm 119—"The mind of man is always working, and if it be not fed and supplied with good matter, it works upon that which is evil and vain."⁷⁰

In cautioning his audience of the dangers of a carnal mind, Manton explains that making allowances for the carnal mind is rebellion to God and also a sin against oneself. He writes,

Secondly, It is a wrong to ourselves, for so we set up our senses and appetite above our reason, and make the beast ride the man; for the lower faculties rule, when the mind is debauched to serve the flesh, and to cater for it, and contrive about it, when it should govern our senses in order to our true happiness and felicity: Jude 10, "In what they know naturally, in those things as brute beasts, they corrupt themselves"; that is, against the light of nature they engulph themselves in all manner of sensuality.⁷¹

In other instances, Manton shows how the mind can direct our attention to eternal matters and heavenly realities. In a sermon on Psalm 119:82, Manton writes, "For what is living by faith, but withdrawing the mind from present things to things to come, looking beyond and above the world to eternity?"⁷² In another sermon on John 17:16, he encourages his listeners, "It serveth to encourage you in your private exercises of rehearsing and meditation; this is chewing the cud."⁷³ Finally, in a sermon on 1 John 3:10, Manton again points his listeners to God's love and the imminence of eternity: "Nothing quiets the mind but a persuasion that God loveth us as his children, and that he will give us eternal life."⁷⁴ The mind set upon eternity is a mind of faith. In Manton's thinking,

⁷⁰ Thomas Manton, "Several Sermons upon the CXIX Psalm: Sermon CXXIV," in *CWTM*, 8:165.

⁷¹ Thomas Manton, "Sermons upon the Eighth Chapter of Romans: Sermon IX," in *CWTM*, 11:475.

⁷² Thomas Manton, "Several Sermons upon the CXIX Psalm: Sermon XC," in *CWTM*, 7:363.

⁷³ Thomas Manton, "Sermons upon the Seventeenth Chapter of St John: Sermon XXV," in *CWTM*, 10:405-6.

⁷⁴ Thomas Manton, "Sermons upon 1 John III: Sermon XVI," in *CWTM*, 21:85.

meditation was a vital aspect of spirituality and Christian practice because it allowed the believer to withdraw from present concerns and set his mind upon eternal matters.

For Manton, the mind is the “noblest faculty.”⁷⁵ The mind is the primary faculty, but the mind is not a solitary faculty. As Manton notes,

Look, as the influences of heaven pass through the air, but they produce their effects in the earth; they do not make the air fruitful, but the earth; so do the influences of grace pass through the understanding, but they produce their fruit in the will, and show forth their strength in the affections; and therefore when we would have our affections for God, the way is to enlarge the understanding.⁷⁶

The mind is a means to an end—to get to the will and the affections. To these faculties and Manton’s conception of them we now turn.

The Will

Manton draws clear lines of delineation between the mind and the will in differentiating between the rational faculties of the soul. In a sermon on Matthew 17:2, Manton distinguishes between the mind and will: “There is the difference between the mind and the will: the mind draweth things to itself, but the will followeth the things it chooseth, and is drawn by them as the wax receiveth the impression of the seal.”⁷⁷ In another sermon, Manton writes, “Again, God’s teaching consisteth not only in enlightening the understanding, but in moving and inclining the heart and the will; for God’s teaching is always accompanied with drawing.”⁷⁸ While the mind, according to

⁷⁵ See Thomas Manton, “Several Sermons upon the Seventeenth Chapter of St John: Sermon XLII,” in *CWTM*, 11:103; Thomas Manton, “Sermons upon 2 Corinthians V: Sermon X,” in *CWTM*, 13:18. While Manton believed the mind to be the noblest faculty, he likewise understood the importance of the will and the affections. In some ways, the mind was the noblest faculty because it was the faculty that must first be confronted with the gospel—one cannot reach the will or affections if he has not first reached the mind.

⁷⁶ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon XXXV,” in *CWTM*, 6:327-28.

⁷⁷ Thomas Manton, “Christ’s Temptation and Transfiguration,” in *CWTM*, 1:350.

⁷⁸ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon XIII,” in *CWTM*, 6:116.

Manton, is the primary faculty of the soul, the will remains vital for sanctification and transformation. Thus, the will plays a vital role in Manton's sermon application.

Definition of the Will

In a sermon on 1 John 3:4, Manton provides a clear definition of the will: "The will is the imperial power in the soul, and the first mover and principle of all moral actions; and as it standeth disposed and constantly bent, so is the life good or evil; and where the heart is predominantly bent on righteousness, we may take comfort in our condition, though forced to grapple with remaining weaknesses."⁷⁹ Whereas the mind is the noblest faculty of the rational soul, Manton writes that the will is the imperial power of the soul. He understands that the will is that faculty which moves the soul into action. In his sermon on Psalm 119:124, he writes, "In the mind is the directive counsel; in the will the imperial and commanding power."⁸⁰ Again, the mind directs and counsels whereas the will is the imperial power to command the soul. In another sermon on Mark 3:5, he writes, "the will [is] that part of the soul by which we choose and refuse good or evil."⁸¹

For Manton, he understands the will to be the faculty of the soul responsible for moving the soul into tangible action.⁸² However, any action of the will is subsequent to the understanding of the mind, as Manton writes in a sermon on Isaiah 53:11: "There is

⁷⁹ Thomas Manton, "Sermons upon 1 John iii: Sermon VI," in *CWTM*, 20:497.

⁸⁰ Thomas Manton, "Several Sermons upon the CXIX Psalm: Sermon CXXXVI," in *CWTM*, 8:284.

⁸¹ Thomas Manton, "Sermons upon Mark iii. 5: Sermon I," in *CWTM*, 17:192.

⁸² Manton clarifies the connection between God's will and man's responsibility in a sermon on 2 Thessalonians 2:13. He writes,

Doth the purpose of God depend upon the will and actions of men? I answer—Not as a cause from whence it receiveth its force and strength, but as a means appointed also by God to the execution of his decree. For by the same decree God appointeth the event, what he will do, and the means by which he will have it to be done; and the Lord revealing by his word this conjunction of end and means, there is a necessity of duty lying upon man to use these means, and not to expect the end without them." (Manton, "XII. 2 Thes. ii. 13," in *CWTM*, 3:105)

the method and order: first, know him, and then the heart and the will must follow.”⁸³ Of course, as will be seen below, the will requires renewal since every faculty of the soul is greatly affected by the fall. Nevertheless, the renewed will can and does function as the part of the rational soul that moves the individual toward holiness and obedience by the power of the Spirit. In a sermon on Matthew 9:13, Manton writes, “The renewed conscience doth approve all; and the renewed will, which is the imperial power in the soul, the first mover and principle of all moral actions, is bent and inclined to obey all; and the new life is spent in striving to comply with all.”⁸⁴

The Importance of the Will

Throughout his works, Manton speaks of the importance of the will in the pursuit of transformation and sanctification. In a sermon on Hebrews 11:6, he writes, “For this the intellectual assent is not enough, unless it be accompanied with some motion of the heart; there is somewhat besides understanding, not only knowledge and acknowledgment, but there must be consent of the will.”⁸⁵ Mental assent cannot be the final word for the Christian; the will must be subjected to God as well. This accords with Manton’s teaching in his *Treatise of the Life of Faith* discussed in chapter 5. Manton’s sermon on 2 Corinthians 5:14 shows the ordinary manner in which God works through the mind to reach the will: “God doth not overrule us by a brutish force, nor raise an inclination in our wills, but in the way of understanding; the ordinary way of working upon man is by the understanding, and so upon the will.”⁸⁶

⁸³ Manton, “The Fifty-Third Chapter of Isaiah: The Eleventh Verse,” in *CWTM*, 3:433.

⁸⁴ Thomas Manton, “Mat. IX. 13, Morals before Rituals,” in *CWTM*, 2:13-14.

⁸⁵ Thomas Manton, “Several Sermons upon Hebrews XI: Sermon XXVIII,” in *CWTM*, 14:107-8.

⁸⁶ Thomas Manton, “Sermons upon 2 Corinthians V: Sermon XXVI,” in *CWTM*, 13:176.

When it comes to the renewal of the soul, the will remains a vital aspect of that renewal. In his sermon on Matthew 6:10, Manton explains, “The soul is never renewed until the will be renewed, till the will be broken... Though the new creature begins with the mind, yet it comes not to any perfection, it is not formed until the will be subdued to God, until grace be seated in the heart.”⁸⁷ As we will see shortly, the affections are of paramount importance for Manton. Yet, in a sermon on Psalm 119:173, Manton writes, “A firm resolution of the will is the life of our affections.”⁸⁸ He understands that the will must be surrendered to God in order for the affections to be consistently set upon God. Perhaps most salient for this work, Manton connects the importance of the will with the task of preaching. He makes this connection in a sermon on John 17:16 where he writes, “All preaching is not to enlighten the understanding, but to gain the will, to stir you up again.”⁸⁹ This conviction has significant implications for the way Manton preaches. Ultimately, although Manton understood both doctrine and exposition as vital components of any sermon, he believed preaching was not successful unless the preacher “gains the will.” Gaining the will most often occurs through use and application in Manton’s sermons. So often, Manton’s aim in sermon application was to get a hold of the will of his listeners so that their wills might be subjected to God’s will. Thus, the importance of the will in regards to preaching, and in regard to sermon application, cannot be overstated.

Renewing the Will

In every human being, the will, just like the mind, suffers from the effects of the fall. The will is not subjected to God’s will as it ought to be but is rather in bondage

⁸⁷ Thomas Manton, “A Practical Exposition of the Lord’s Prayer,” in *CWTM*, 1:122.

⁸⁸ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon CLXXXVI,” in *CWTM*, 9:270.

⁸⁹ *CWTM*, 10:405.

to sin and death. Therefore, the will must be renewed and restored by the salvific work of God in Christ. In his treatise of self-denial, Manton summarizes this point, writing, “The soul can never be said to be regenerated till the will be renewed.”⁹⁰ In Manton’s thinking, the will must be freed from its bondage to the flesh and subsequently subjected to the will of God which will result in the renewal of the will.

What brings about this renewal? In a sermon on Matthew 6:10, Manton writes, “It is the aim of grace to cure the disorders of the will, and to bring us to a stricter bond of duty and service to God.”⁹¹ The grace of God in the Lord Jesus Christ cures the fallen will and renews it. Rather than eradicating the will entirely, God chooses to renew it, as Manton explains in a sermon on Matthew 6:10: “God doth not make the will to be *no* will, but to be a *good* will; he restoreth the faculties to their right use and exercise; he layeth forth the beauty and excellency of his grace, and a glorious estate he sets before our eyes, and so outbids temptation, and draweth our hearts to himself.”⁹² Again, the grace of God becomes so beautiful in the eyes of the sinner that the will is renewed and restored through the gospel. Each of the rational faculties is affected in this renewal, as Manton writes in a sermon on Psalm 119:15: “So must the understanding bear hard upon the will, to get out any affection and respect to the ways of God.”⁹³ These faculties are intertwined, yet God renews all of them with the gospel of grace.

Applying toward the Will

According to Thomas Manton, “All preaching is not to enlighten the understanding, but to gain the will, to stir you up again.”⁹⁴ This line from Manton’s

⁹⁰ Thomas Manton, *A Treatise of Self-Denial*, in *CWTM*, 15:243.

⁹¹ Manton, “A Practical Exposition of the Lord’s Prayer,” in *CWTM*, 1:129.

⁹² Manton, “A Practical Exposition of the Lord’s Prayer,” in *CWTM*, 1:144.

⁹³ Manton, “Several Sermons upon the CXIX Psalm: Sermon XVI,” in *CWTM*, 6:143.

⁹⁴ *CWTM*, 10:405.

sermon on John 17:16 illustrates the importance of the will in Manton’s preaching, and specifically in his sermon application. While the following examples specifically mention the will, much of Manton’s application toward the will does not contain specific mention of the will. The nature of sermon application is such that application is intended to confront and challenge the will to be freed from the bondage of sin and subjected to the law of the Lord. The following brief examples provide a sampling of the manner in which Manton targets the will with his sermon application.

In a sermon on Matthew 6:10, Manton notes that both the mind and will require change: “There is not only an illumination of the mind, but a bowing of the will.”⁹⁵ The bowing of the will requires subjecting one’s own will to God’s will. This includes various duties in the Christian life—abstaining from sin and taking part in the responsibilities of Christians on the journey to the new heavens and new earth. In a sermon on 2 Thessalonians 2:3, Manton speaks of the importance of duties in his persuasive sermon application: “Coldness in duties, when the will and affections grow more remiss, and the worship of God, which keepeth up the remembrance of him, is either omitted or performed perfunctorily, and in a careless and stupid manner.”⁹⁶ The will grows remiss as coldness is allowed to grow in the heart. The Christian life is not without duties and responsibilities, and the will must be subjected to God in order to carry out those duties.

In a sermon on Psalm 119:36, Manton notes the work of the Spirit in the renewal of the will: “Besides all this, there is a prevailing efficacy, or a real influence from the Spirit of God on the will, whereby it is moved infallibly and certainly to close with those things which God propounds unto him.”⁹⁷ The Spirit of God works in the

⁹⁵ Manton, “A Practical Exposition of the Lord’s Prayer,” in *CWTM*, 1:131.

⁹⁶ Thomas Manton, “The Second Chapter of the Second Epistle to the Thessalonians: XII. 2 Thes. ii. 3,” in *CWTM*, 3:34-35.

⁹⁷ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon XLI,” in *CWTM*, 6:378.

hearts of his people. In another sermon, Manton writes, “The will sets the wit a-work, to weave the net and frame the device.”⁹⁸ Man is responsible to work toward renewal, but the Spirit of God is nevertheless the “prevailing efficacy” in the renewal of the will. In other words, man cannot will himself to sanctification or transformation; he must depend on the Spirit.

In his sermon on Psalm 119:163, Manton seeks to persuade his listeners of the place of the will in rebuffing temptation: “The reason why even believers do so often sin through weakness is because the will doth not so strongly dissent as it should.”⁹⁹ Thus, while the Spirit is responsible for the renewal of the will, in God’s eternal wisdom, man is nonetheless responsible for working out his own salvation so that his will dissents in the face of temptation. Manton maintains a healthy and theologically sound balance between man’s responsibility and God’s sovereignty. This balance is then explicated in his sermon application toward the will. This explains the instruction that Manton gives to his listeners in his sermon on Matthew 25:14-15: “Give yourselves and all that is yours to God. Nothing is more reasonable than that every one should have his own; therefore let us consent to God’s propriety, and absolutely resign ourselves to the will, dispose, and use of our creator; but first ourselves, and then what is ours.”¹⁰⁰

A final example of Manton’s application toward the will reiterates his understanding of the will as well as its importance in Manton’s thinking, but it also reveals the result of the life wherein the will is given to God: “The will is the imperial power in the soul, and the first mover and principle of all moral actions; and as it standeth disposed and constantly bent, so is the life good or evil; and where the heart is

⁹⁸ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon CXX,” in *CWTM*, 8:131.

⁹⁹ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon CLXXVII,” in *CWTM*, 9:187.

¹⁰⁰ Thomas Manton, “Several Sermons upon Matthew XXV: Sermon XII,” in *CWTM*, 9:434.

predominantly bent on righteousness, we may take comfort in our condition, though forced to grapple with remaining weaknesses.”¹⁰¹ Again, the will is the imperial power of the soul—the faculty responsible for moral actions. Furthermore, the will is bent in one direction or the other—the will is by no means neutral. The bent of the will reveals whether the heart is truly given to God and subsequently whether one’s life is morally good or evil. This use of information leads to questions of self-reflection in the hearts of his hearers; it leads to a means of comfort for those whose will is given to God, and it provides a caution for those whose will is still in bondage to sin. For Manton, the will is indeed the imperial power of the soul to act upon that which the mind understands. However, as the Puritans stressed in their writings, the rational faculties of the soul are incomplete without the affections.

The Affections

While most agreed the rational soul was made up of the mind and will, the Puritans believed the affections were a faculty of the rational soul as well. The Puritans focused on the affections more than any prior generation of Christians in church history. The mind and the will were of obvious importance, but the affections were the target of Puritan preaching and pastoral ministry. For Manton, the affections were the end goal of reaching the rational faculties of the soul. The logical order of reaching these faculties was first through the mind followed by the will. Only once the mind and will have been addressed, one’s affections could be addressed and hopefully turned toward God in Christ.

Defining the Affections

The mind is the “noblest faculty” and the will is the “imperial faculty” but the affections, according to Manton, are the executive power that directs both the mind and

¹⁰¹ Manton, “Sermons upon 1 John iii: Sermon VI,” in *CWTM*, 20:497.

will. In a sermon on 2 Thessalonians 2:17, he writes, “The affections are the executive power, and do excite and stir us up to do what the mind is convinced of and the will resolved upon as to the necessary duties of the gospel in order to eternal happiness.”¹⁰² While the mind and will operate by taking in information and acting upon it, Manton argues that the affections are the faculty that excites or stirs up believers to the duties God has called them to. If the mind and will are convinced of the gospel of grace in Christ Jesus, the affections convince the body and soul to follow the mind and will. In a sermon on Romans 8:26, Manton clarifies this distinction, writing,

Now, because the will without the affections doth not work strongly, but is like a ship without sails—affections are the vigorous and forcible motions of the will, without which it would lie sluggish and idle, or like a chariot without wheels and horses, or a bird when her wings are clipped—therefore the Holy Ghost stirreth up these affections, and our heart within us makes us willing, and this bringeth the soul to God.¹⁰³

Here, Manton refers to the affections as “the vigorous and forcible motions of the will,” likening them to sails on a ship or wheels on a chariot. The soul without affections is “sluggish and idle” because the individual must have affections to be set to work.

At first glance, affections may seem to be a nebulous term for feelings or emotions. However, for Manton, his understanding of the affections stands in a long tradition dating back to Augustine. In a sermon on John 17:8, Manton describes what it means to receive Christ with your whole heart. He writes, “To receive Christ with the whole heart is to receive him as an all-sufficient saviour, when every faculty seeketh contentment in Christ.”¹⁰⁴ He goes on to argue that genuinely receiving Christ requires

¹⁰² Manton, “XII. 2 Thes. ii. 17,” in *CWTM*, 3:181.

¹⁰³ Thomas Manton, “Several Sermons upon the Eighth Chapter of Romans: Sermon XXXV,” in *CWTM*, 12:237.

¹⁰⁴ Thomas Manton, “Sermons upon the Seventeenth Chapter of St John: Sermon XI,” in *CWTM*, 10:235.

loving Him completely with one's affections: "Worldly men look to Christ as fit for their consciences, but look to the world as an object for their affections. Now Christ should not only pacify the conscience, but satisfy the heart. We should come to him, not only as a physician to heal our wounds, but as a husband to satisfy and content our love, as a meet object for our affections. The whole soul is to clasp about him."¹⁰⁵ From this statement, Manton describes more particularly the affections of the soul: "To receive him with the whole heart is to make after him with the earnest motions and lively affections of the soul, as desire and delight."¹⁰⁶

The brief excursus above reveals Manton's Augustinian impulses concerning the affections. As noted earlier, Augustine understood affections to be "perturbations of the soul," or those impulses which move the soul. Furthermore, Augustine identified four movers of the soul in *City of God*: desire and delight (volitions of consent) and fear and sorrow (volitions of aversion).¹⁰⁷ Though he never wrote a treatise concerning the affections, Manton's definition of the affections accords with Augustine. Even though he rarely mentions fear and sorrow together, in a sermon on Psalm 119:155, Manton notes that "fear and sorrow weakeneth the hands, indisposeth us for duty."¹⁰⁸ Manton mentions desire and delight¹⁰⁹ along with the affections in a sermon on Isaiah 53:11, stating, "The heart, in the scripture dialect, is the seat of the affections, of esteem, desire, and delight; it stirreth up affiance, and embracing of Christ and his righteousness to salvation, when there is heat as well as light, if it provoke affections and suitable inclinations, and there is

¹⁰⁵ *CWTM*, 10:236.

¹⁰⁶ *CWTM*, 10:236.

¹⁰⁷ See Augustine of Hippo, *The City of God* 14.5-14.6 (NPNF¹, 2:266). See also Augustine of Hippo, *Confessions* 10.14.22 (NPNF¹, 1:148).

¹⁰⁸ Manton mentions fear and sorrow together just nine times throughout his works.

¹⁰⁹ Manton mentions desire and delight together fourteen times throughout his works.

a powerful sway upon the whole spirit”¹¹⁰ Manton understood the affections similarly to Augustine—they are movers of the soul. In his sermon on Psalm 119:100, Manton writes, “Our affections, which are the vigorous bent of the soul, do engage us to practise, therefore fitly resembled by the feet, by which we walk to any place that we do desire, so that ‘I refrained my feet;’ the meaning is, I keep a close and strict hand over my affections, that they might not lead me to sin.”¹¹¹ The affections, according to Manton, are the executive power of the soul i.e., the vigorous and forcible movers of the soul, and include motions such as desire and delight, fear and sorrow.

The Importance of the Affections

Each of the three faculties of the rational soul is vital to the whole person, yet the affections are the ultimate aim of Puritan preaching. The affections are never neutral, as Manton writes in a sermon on 2 Thessalonians 3:5: “The soul of man cannot lie idle, especially our affections cannot; either they are carried out to God, or they will leak out to worldly things.”¹¹² Manton relays a similar message in a sermon on Hebrews 11:13, as he writes, “The affections are the most active faculties of the soul, and they cannot remain idle; as water in the pipe must needs run, so must our affections have some vent and oblectation.”¹¹³ If the affections are always at work, then they are either bent toward the Spirit or the flesh. This is why, in a sermon on Psalm 119:36, Manton concludes, “therefore man must have something to love; for the affections of the soul cannot lie idle and without an object.”¹¹⁴ The object of the Christian’s affections must be none other than the Lord Jesus. In another sermon, Manton writes that “Our affections assimilate us

¹¹⁰ Manton, “The Fifty-Third Chapter of Isaiah: The Eleventh Verse,” in *CWTM*, 3:427.

¹¹¹ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon CVII,” in *CWTM*, 8:25.

¹¹² Thomas Manton, “Twenty Sermons: Sermon VI, 2 Thes. iii. 5,” in *CWTM*, 2:245.

¹¹³ Manton, “Several Sermons upon Hebrews XI: Sermon XLVI,” in *CWTM*, 14:304.

¹¹⁴ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon XL,” in *CWTM*, 6:372.

into the objects they fix upon.”¹¹⁵ Thus, if the object of one’s affections are not Christ, then the affections will be drawn to or united to worldly interests. Very practically, Manton explains that the bent of one’s affections has a direct correlation to the strength of temptation to sin. In his *Treatise of the Life of Faith*, he writes, “The strength of temptations lieth in the bent of our affections.”¹¹⁶ Thus, the bent of one’s affections remains incredibly important in the daily life of the believer. In fact, the affections in Manton’s thinking are so crucial that in his sermon on 2 Corinthians 5:13, he warns of the consequences of unbridled affections: “And if we have not a command over our affections, they will be interposing and perverting all our actions; and when God should be at the end of all our actions, the idol that our lust hath set up will be at the end of them.”¹¹⁷ In short, if a believer’s affections are not directed to and submitted to Christ, they will inevitably be drawn elsewhere which will result in disobedience and sin.

Renewing the Affections

Like the mind and the will, human affections were taken captive by sin and are no longer set on the Creator. Thus, mankind has a deep need for renewal in the affections. In his commentary on Jude, Manton explains the need for renewal, “By experience we find that our affections are never in their due posture, but are like members out of joint (or the arms when they hang backward) when they are not fixed upon God; therefore there is a restlessness and dissatisfaction in the soul.”¹¹⁸ Similarly, Manton writes in a sermon on Psalm 119:37, “When our affections are alive to other things, they are dead to God; therefore the less we let loose our hearts to these things the more lively and cheerful

¹¹⁵ Thomas Manton, “Sermons upon 1 John iii: Sermon IV,” in *CWTM*, 20:478.

¹¹⁶ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:115.

¹¹⁷ Thomas Manton, “Sermons upon 2 Corinthians V: Sermon XXII,” in *CWTM*, 13:136.

¹¹⁸ Manton, *The Epistle of Jude*, in *CWTM*, 5:83.

in the work of obedience.”¹¹⁹ Salvation through Christ has the effect of reorienting one’s affections, as Manton notes later in his commentary on Jude: “One great blessing of the covenant is ‘a new heart;’ that is, a new and right placing of our affections.”¹²⁰

One way to captivate the affections is through meditation. The result of the new covenant in Christ is the justification of the soul, followed by sanctification. In the process of sanctification, meditation aids in the turning of the affections from the world to the Lord Jesus: “In a sanctified heart the seeds of comfort by meditation come to maturity; by constant meditation our affections are quickened, this turneth the promises into marrow.”¹²¹ Meditation is an important step in turning the affections toward God because, “Our thoughts follow our affections, delight will set the mind a-work; when others are sleeping securely, he mindeth his salvation.”¹²² If meditation is vital in turning the affections toward God, what should the object of one’s meditation be? Manton answers this question in a sermon on Psalm 119:50, explaining, “Many times we seem to be dead to all spiritual operations, our affections are damped and discouraged; but the Word of God puts life into the dead, and relieveth us in our greatest distresses.”¹²³ The Scriptures contain all that Christians needs for life and godliness. When a Christian is meditating on God’s Word, his affections will turn toward the attributes of God—holiness, goodness, and justice. Turning one’s affections to God is another way of inclining one’s heart to God, as Manton mentions in his sermon on Psalm 119:36. He writes, “When is the heart said to be inclined? When the habitual bent of our affections is

¹¹⁹ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon XLII,” in *CWTM*, 6:389.

¹²⁰ Manton, *The Epistle of Jude*, in *CWTM*, 5:83.

¹²¹ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon XXIV,” in *CWTM*, 6:222.

¹²² Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon CLXVI,” in *CWTM*, 9:82.

¹²³ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon LVI,” in *CWTM*, 7:31.

more to holiness than to worldly things; for the power of sin stands in the love of it, and so doth our aptness for grace in the love of it, or in the bent of the will, the strength of desire and affections by which we are carried out after it.”¹²⁴ In a fallen world, the power of sin is perhaps most clearly seen in an individual’s love of their sin. Conversely, the glories of grace are most clearly perceived by those who have experienced the love and grace of God. Thus, for Manton, renewing affections requires believers to incline their heart to God and desire His grace more than the fleeting pleasures of the world.

Applying toward the Affections

The affections were a frequent target of Manton’s sermon application, more so than the mind or the will. This reflects the reality that Manton’s ultimate aim in sermon application was the transformation of the individual’s affections through the mind and the will. According to Manton, the affections must be set upon God, otherwise one’s faith is rendered useless. Manton writes, “The secret and sly victory of the world is over our will and affections, and if we do not prevent this, our profession is as good as nothing.”¹²⁵ In order to prevent the “sly victory of the world” in the hearts of his parishioners, Manton frequently provided sermon application targeting the affections, encouraging his listeners to delight in the Lord and to fix their affections on God.

One of the ways Manton directed application toward the affections was to call his listeners to mortify the deeds and desires of the flesh and turn their delight toward God. In a sermon on 2 Thessalonians 2:17, Manton instructs his listeners, “Draw off the affections from carnal vanities, and the delights of the senses, and consider what God offereth to you in the gospel: there can be no certain and desirous expectation of better things, while the mind and heart is so occupied and thronged with vanity, and deadened

¹²⁴ Manton, “Several Sermons upon the CXIX Psalm: Sermon XL,” in *CWTM*, 6:370.

¹²⁵ Manton, *A Treatise of the Life of Faith*, in *CWTM*, 15:113.

by carnal satisfaction.”¹²⁶ Similarly, in a sermon on Matthew 4:8-9, he beckons his listeners to, “Grow more dead to the riches, honour, pomp, pleasure, the favour, fear, love, wrath, praise and dispraise of men, that we may readily deny these things, so far as opposite to the kingdom of Christ, or our duty to God, or as they lessen our affections to him.”¹²⁷ Lastly, in a sermon on Psalm 119:96, Manton writes,

Naturally man is more addicted to temporal things than spiritual, and to worldly vanities than to spiritual enjoyments; and it is in vain to persuade men to look after better things till the carnal affections be mortified; and one way and great means to mortify carnal affections and inclinations is to consider the vanity of the creature; and when our affections are weaned from the world, we must look after some better things to set our hearts upon.¹²⁸

These three examples show the process of faculty renewal in the affections. First, a mortification of the desires of the flesh must occur, followed by the delighting in God and his commands.

As previously noted, a recurring theme in Manton’s understanding of the affections is his focus on desire and delight. Manton writes in his sermon on Psalm 119:15, “Delight will set the mind a-work, for we are apt to muse and pause upon that which is pleasing to us.”¹²⁹ Manton preached on the following verse and wrote, “Delight preventeth forgetfulness; the mind will run upon that which the heart is delighted in; and the heart is where the treasure is.”¹³⁰ Delight was one of the main affections of the soul and as such, frequently factored into Manton’s sermon application. In the same sermon, Manton writes of the importance of delight again in a different application: “All the affections depend upon pleasure or pain, delight or grief—the one is proper to the body,

¹²⁶ Manton, “XII. 2 Thes. ii. 17,” in *CWTM*, 3:166.

¹²⁷ Manton, “Christ’s Temptation and Transfiguration,” in *CWTM*, 1:311.

¹²⁸ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon C,” in *CWTM*, 7:462.

¹²⁹ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon XVI,” in *CWTM*, 6:138.

¹³⁰ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon XVII,” in *CWTM*, 6:147.

the other to the soul—which grow from the contentment or distaste which we receive from the divers objects which we meet with Delight, if not right set, of all the affections, is apt to degenerate.”¹³¹ In order to rightly set one’s affections on God, they must delight in God. The same is true of one’s desires and loves. In his sermon on Psalm 119:77, he writes, “A man is never truly converted to God till God hath his love, and his law hath his love; for the constitution of the heart is not seen in our opinions so much as in our affections, love, desire, and delight.”¹³² This sermon application clarifies Manton’s understanding of what constitutes the affections: love, desire, and delight, amongst others. Thus, Manton targets the desires and delights of his listeners and implores them to make the Lord Jesus the subject of the desires and delights of their hearts. One final example illustrates Manton’s connection between desire and the affections. In his sermon on Isaiah 53:2, he writes, “Search then for such a restless and strong desire; try if there be such an ardency and earnestness upon your affections, that nothing can satisfy but Christ, that you cannot be quiet till you have him.”¹³³ Christ must be the sole subject of the believer’s desires and affections.

Other sermon applications show various themes in Manton’s approach toward moving the affections. Manton often encouraged his listeners to drink deeply from the Word of God in order to set one’s affections on God. In his sermon on Psalm 119:11, Manton seeks to persuade his listeners to study the Scriptures: “Therefore let it soak into the affections, and hide the word in your hearts, that you may not sin against God.”¹³⁴ Likewise, Manton exhorts his listeners to be students of the Bible, encouraging them

¹³¹ Manton, “Several Sermons upon the CXIX Psalm: Sermon XVI,” in *CWTM*, 6:151.

¹³² Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon LXXXV,” in *CWTM*, 7:317.

¹³³ Thomas Manton, “The Fifty-Third Chapter of Isaiah: The Second Verse,” in *CWTM*, 3:236.

¹³⁴ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon XII,” in *CWTM*, 6:105.

from Psalm 119:50: “Let your affections be to that book that will teach you to live well for ever, in comparison of which all earthly felicity is lighter than vanity.”¹³⁵

Manton’s frequent targeting of the affections in his sermon application shows that he valued the executive power of this faculty of the rational soul. Repeatedly, Manton implored his parishioners to keep a close watch on their affections. For example, Manton exhorts his church in a sermon on Psalm 119:36: “And then to press you to perpetual watchfulness over your own hearts, that you do not return to your old bent and bias again; for certainly thus they will do if we do not keep a severe hand over them, and be lifting up our affections to things that are above, where God is, and Christ at the right hand of God.”¹³⁶ Application toward the affections is both practical and vital for believers. Manton explains this truth simply in his sermon on Romans 6:14, “Sin dieth when it dieth in the affections, when it is an offence to us, and we have an antipathy against it, as some creatures have one against another.”¹³⁷ Manton’s ultimate aim in sermon application is the affections. He understands that sanctification is played out practically in the affections of an individual—such as his desires, delights, sorrows, and fears. When the affections are for worldly pleasures, sin runs rampant in the heart and life, but when one’s desires and delights are for the Lord, his affections are rightly placed on God.

Conclusion

In this chapter, I have argued that Thomas Manton followed the prevailing psychological perspective of his day: faculty-humor psychology. Manton’s aim in sermon application was transformation through faith in Christ. This transformation, however,

¹³⁵ Thomas Manton, “Several Sermons upon the CXIX Psalm: Sermon LVI,” in *CWTM*, 7:38.

¹³⁶ Manton, “Several Sermons upon the CXIX Psalm: Sermon XLI,” in *CWTM*, 6:378.

¹³⁷ Thomas Manton, “Sermons upon the Sixth Chapter of Romans: Sermon XIV,” in *CWTM*, 11:276.

took place in the rational faculties of the soul i.e., the mind, will, and affections.

Therefore, Manton targeted the rational faculties of the soul in his sermon application.

Manton's targeting of the rational faculties of the soul is evident even in the categories present within his sermon application. For instance, Manton clearly targets the mind with categories such as information, instruction, grounds and inferences, and confutation of false doctrine. The will is often the target of exhortation and admonition. The affections are targeted with persuasion and caution. Of course, Manton uses all the application categories in a variety of ways and can employ each category toward any of the three rational faculties. However, certain categories of application lend themselves particularly well to specific faculties.

Manton not only subscribed to faculty-humor psychology; he used it practically in his preaching as a paradigm for application. His sermons are filled with frequent mentions of the mind, will, and affections. As he explains in one of his sermons, "The same grace which caused a spiritual life doth give us spiritual strength, and maintain that life, by inclining the mind and will, by stirring up the affections by longing desires after Christ and glory; so the soul is still kept alive in the same way as it was begotten by God at first."¹³⁸ His employment of faculty-psychology in his preaching sharpened his ability to apply more effectively and practically to his hearers, and required him to think deeply about how the text could apply to the rational faculties of the soul.

¹³⁸ Thomas Manton, "Several Sermons upon the CXIX Psalm: Sermon XCVIII," in *CWTM*, 7:434.

CHAPTER 7
CONCLUSION

In February of 1883, Charles Spurgeon wrote in the preface to his work, *Illustrations and Meditations*,

While commenting upon the One Hundred-and-Nineteenth Psalm, I was brought into most intimate communion with Thomas Manton, who has discoursed upon that marvellous portion of Scripture with great fulness and power. I have come to know him so well that I could choose him out from among a thousand divines if he were again to put on his portly form, and display among modern men that countenance wherein was a “great mixture of majesty and meekness.” His works occupy twenty-two volumes in the modern reprint: a mighty mountain of sound theology. They mostly consist of sermons! but what sermons! They are not so sparkling as those of Henry Smith, nor so profound as those of Owen, nor so rhetorical as those of Howe, nor so pithy as those of Watson, nor so fascinating as those of Brooks; and yet they are second to none of these. For solid, sensible instruction forcibly delivered they cannot be surpassed. Manton is not brilliant, but he is always clear; he is not oratorical, but he is powerful; he is not striking, but he is deep. There is not a poor discourse in the whole collection: he is evenly good, constantly excellent. Ministers who do not know Manton need not wonder if they are themselves unknown.¹

Such high praise from London’s prince of preachers two centuries after Manton’s death is noteworthy. Similarly in his memoir of Thomas Manton, William Harris wrote,

In short, perhaps few men of the age in which he lived had more virtues and fewer failings, or were more remarkable for general knowledge, fearless integrity, great candour and wisdom, sound judgment, and natural eloquence, copious invention, and incredible industry, zeal for the glory of God, and good-will to men; for acceptance and usefulness in the world, and a clear and unspotted reputation, through a course of man years, among all parties of men.²

¹ Charles Haddon Spurgeon, preface to *Illustrations and Meditations: Or, Flowers from a Puritan’s Garden* (London: Passmore & Alabaster, 1883), v. Spurgeon’s work is a fascinating one. He explains in the preface that the aim of this book is to provide a collection of illustrations, similes, and metaphors for preachers and teachers. As he read Manton’s works, he catalogued all of the illustrations that he came across, compiled them, and published them in a devotional form, which is the content of his *Illustrations and Meditations*.

² William Harris, “Some Memoirs of the Life and Character of the Reverend and Learned Thomas Manton, D.D.,” in *CWTM*, 1:xxxii.

Thomas Manton lived for fifty-seven years on earth, and in that time served as a husband, father, pastor, writer, and political advisor in one of the most tumultuous times in English history. Though he accomplished a great deal in his life and career, his lasting legacy remains the sermons he left behind—sermons that reveal the heart of a pastor who loved and shepherded his congregation with the Word of God.

Summary of Research

In this dissertation, I have sought to provide a detailed presentation and analysis of Thomas Manton's approach to sermon application throughout his collected works. My thesis is that Thomas Manton employed a categorical approach to sermon application which was thoroughly influenced by William Perkins and the *Westminster Directory for Public Worship* and had as its purpose the transformation of the individual through faith in Jesus in the rational faculties of the soul understood as the mind, will, and affections.

The first chapter provided the thesis, methodology and argument for the work. A summary of past and present research on Thomas Manton was outlined, and the need for a new study demonstrated. Though Manton's twenty-two volumes of sermons represent the greatest example of Puritan preaching known today, only two dissertations have been written on Manton. Furthermore, there has yet to be a comprehensive study of Manton's approach to sermon application. Therefore, this study shines light on a neglected Puritan pastor while providing new historical research in homiletics.

The second chapter had two goals: to supply a brief biographical sketch of Thomas Manton for the purpose of understanding his personal story as well as his influences, and to provide a cultural and religious backdrop for Manton's lifetime by considering the historical and religious context in which Manton lived and ministered. In order to understand Manton's writings, one must first understand his historical and theological context, which this chapter provided.

The third chapter briefly investigated the preaching of Manton before considering the major influences on Manton's approach to sermon application. This chapter necessarily preceded the fourth chapter, wherein a more detailed account of Manton's application methodology is considered. The third chapter showed the influence of William Perkins's *The Arte of Propheying* and the *Westminster Directory for Public Worship* on Manton's approach to sermon application. These two resources approached sermon application in a categorical manner, which Manton would go on to employ in his own sermons. In the entirety of this work, this chapter explains the rationale for Manton's specific approach to sermon application. Thus, this chapter sheds light onto the influences that affected Manton as a preacher.

The fourth chapter presented a detailed analysis of Manton's sermon application drawn from over eight hundred sermons available in his collected works. For this chapter, I carefully catalogued and categorized every sermon application from every sermon in Manton's collected works. This study showed that Manton indeed followed in the steps of Perkins and the *Westminster Directory for Public Worship*, but it also showed that Manton expanded on the categories listed in these resources. Over twenty-one hundred sermon applications were catalogued, revealing fourteen sermon application categories after combining like categories with preexisting ones. The fourteen main sermon application categories are: exhortation, information, instruction, admonition, trial, confutation of false doctrine, caution, persuasion, comfort, encouragement, thanksgiving, grounds and inferences, terror, and lamentation. This chapter showed the methodology of Manton's application.

The fifth chapter began a more detailed analysis of Manton's sermon application. This chapter argued that despite Manton's polemical and political engagement in English society, the central focus in his sermon application, as well as his broader work as a minister, was the transformation and Christlikeness of those to whom he ministered. The catalyst for transformation in Manton's sermon application was faith

in Christ. Specifically, the doctrine of faith was a central theological focus, one that he prioritized throughout his ministry. Drawing from his *Treatise of the Life of Faith*, this chapter investigated Manton's teleological aim in sermon application. For Manton, preaching is about transformation, and transformation is about faith. Faith is the catalyst by which transformation is enacted in the life of the believer as well as the non-believer when called by God to faith. This chapter showed the purpose and aim of Manton's application.

The sixth chapter, following the discussion of Manton's purpose in application, sought to show how Manton's understanding of human psychology affected the manner in which he applied the sermon to his hearers. Thomas Manton followed the prevailing psychological perspective of his day: faculty-humor psychology. Manton's aim in sermon application was transformation through faith in Christ. This transformation, however, took place in the rational faculties of the soul: the mind, will, and affections. As such, Manton targeted the rational faculties of the soul in his sermon application and frequently mentioned the faculties by name in his sermons. The analysis in this chapter further explored Manton's methodology and rationale for his approach to sermon application.

With each chapter, I have sought to build an argument while providing new research. Understanding Manton's historical and theological context allows for a better grasp of his sermons. Recognizing the influential factors in his approach to sermon application sheds light on his categorical methodology. Understanding Manton's end goal and aim in application, both practically and theologically, answers questions related to purpose. And finally, discovering Manton's commitment to faculty-humor psychology reveals Manton's presuppositional commitments practically and theologically as he sought to apply the text of Scripture to the hearts of his hearers. These chapters together provide a detailed analysis of Thomas Manton's sermon application, arguing that Thomas Manton employed a categorical approach to sermon application which was thoroughly influenced by William Perkins and the *Westminster Directory for Public Worship*, and

had as its purpose the transformation of the individual through faith in Jesus in the rational faculties of the soul: the mind, will, and affections.

Possibilities of Future Research

As the nature of a dissertation requires, this project has maintained a narrow focus on the sermon application of Puritan pastor, Thomas Manton. This work represents just the third dissertation written on this prolific preacher, leaving many opportunities for further exploration and research. I will suggest two possible areas for further study.

First, a synthesis of Manton's sermonic doctrine would prove to be tremendously helpful in the field of homiletics, as well as the field of historical theology. In a similar manner to his application, Manton states a doctrinal thesis for every exposition in his works. This practice is not unusual for Puritans, yet Manton's extant sermons outnumber any other Puritan pastor. Thus, Manton's sermons would be especially ripe for such a study. A future student of Manton may make a helpful contribution by cataloguing and analyzing Manton's sermonic doctrine in his hundreds of sermons.

Second, a comparative study that builds on this research while bringing in some of Manton's contemporaries would represent a significant contribution to the fields of homiletics and historical theology. For example, a comparative analysis of the methodologies for application in the sermons of Manton, Baxter, and Calamy would be fascinating. Even as Puritan studies have greatly increased over the last several decades, detailed analyses of sermon application in individual preachers remains rare. Furthermore, a comparative analysis of the Puritans listed above would likely reveal interesting historical intersections during the English Interregnum.

Lessons Learned from Thomas Manton

After this careful study of Manton's approach to sermon application, a few practical suggestions may be made. First, modern preachers would greatly benefit from

developing their own framework and methodology for approaching sermon application. Far too often in modern preaching, application seems subjective, and at times disconnected from either the text itself or the congregation listening. Generic and mundane sermon application does not serve the church well. Many modern preachers would benefit from developing a categorical method similar to Manton, wherein their sermon application may be intentional, practical, varied, and tethered to the text.

Second, pastors would be well served by immersing themselves in Puritan studies on preaching. Manton was heavily influenced by Williams Perkins and the Westminster confessional documents. Resources such as these provide insight into a rich heritage of homiletic thought. Men in the Puritan tradition thought deeply about theological and pastoral concerns in preaching and wrote extensively on those issues. Modern homileticians will be challenged to think deeply as they expand their own framework in application.

Third, preachers can take notes from Manton's teleological aim in sermon application. For Manton, his purpose was transformation through faith. Sadly, in many modern pulpits, application fails to seek transformation and instead seeks the approval of itching ears. Rather than seeking to gain the approval of a congregation or seeking to pacify a congregation, preachers must address the practical and theological matters of the Christian life in their expositions and subsequent applications.

Fourth, modern preachers would be well-served by noticing the importance of one's theological anthropology in the pursuit of sermon application. While modern preachers may differ in some minor points from the Puritan understanding of the soul, one's theological understanding of the soul will undoubtedly affect the preacher's approach to sermon application. Manton's understanding to the faculties of the soul should cause modern homileticians to think. If the mind must be affected in order for the will and affections to be reached, then preachers must apply toward the mind. Likewise, if the will and the affections are indeed the executive and imperial powers of the soul,

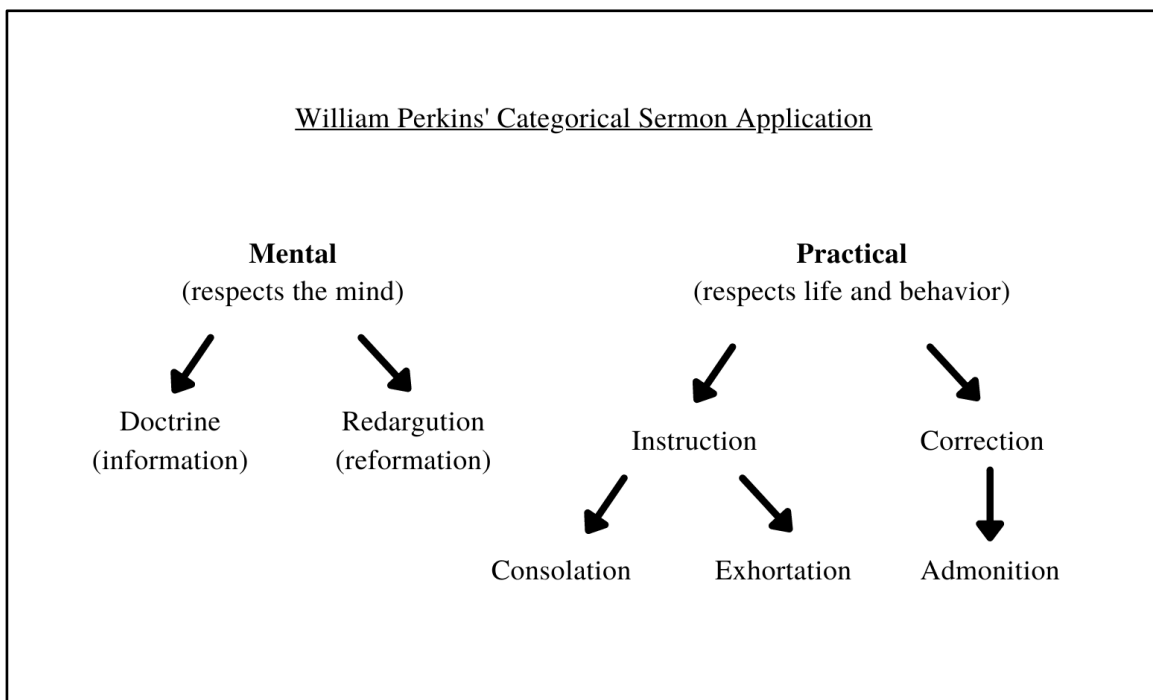
then preachers today must commit to mentioning these faculties far more prominently and intentionally in their sermons. Modern application often unwittingly targets the emotions in order to foster transformation. Developing a biblical and theological anthropology will help preachers expand their application so that it targets the mind in order to get to the will and affections.

Fifth and finally, preachers who read Thomas Manton will, without a doubt, find his sermons to be filled with exposition, doctrine, and application. Manton is primarily concerned with the text of Scripture, the doctrines taught therein, and the manner in which those biblical truths should be applied to the minds, wills, and affections of his hearers. Manton had every opportunity to preach as a political pundit and jockey for influence in London. But rather than seeking power or prominence in this world, Manton sought to faithfully preach the Scriptures in the context of the local church for the glory of God. His example is worth emulating because he is an exemplary model of what it means to be a faithful shepherd.

APPENDIX 1

WILLIAM PERKINS'S SERMON APPLICATION CHART

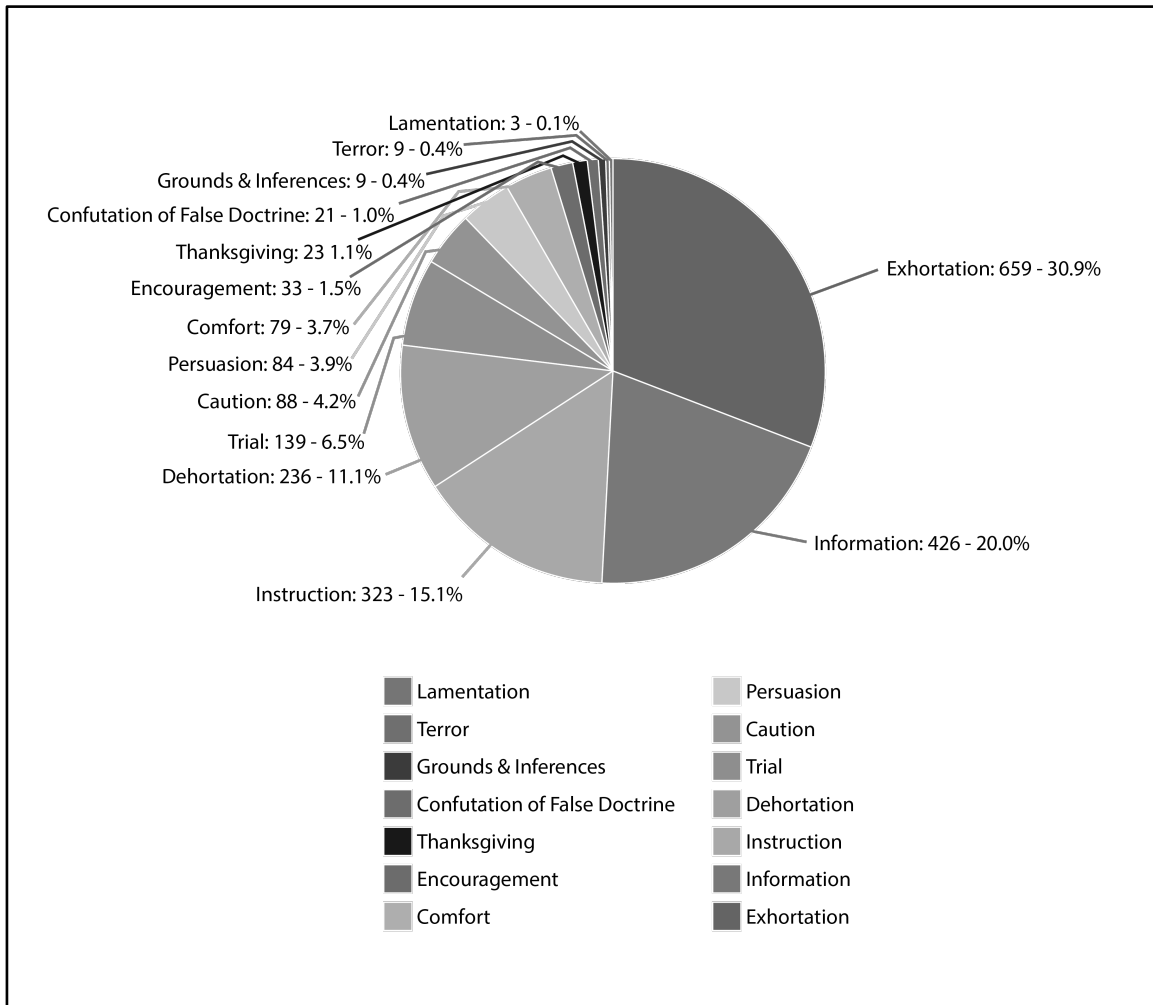
This chart shows the logical progression of William Perkins's sermon application. He divides sermon application into two main categories (mental and practical) and then explains the categorical uses in the subsequent logical progression.



APPENDIX 2

MANTON'S CATEGORIES OF SERMON APPLICATION

This chart lists the fourteen main categories of application used throughout Manton's sermons. Percentage of uses and exact number of uses are listed alongside each category of application.



APPENDIX 3

MANTON'S SERMON APPLICATIONS CATEGORIZED

The following table provides a categorization of Manton's sermon applications. The data included in the table below includes the numbered sermon, the text for each sermon, the volume and page number for each individual sermon, the sermon application category, along with the first sentence of each sermon application. As noted in the body of this dissertation, certain terminology was folded into more prominent and related categories. Thus, some application categories listed below are filed under the primary application category. However, including the first line or sentence of each application allows the reader to get a sense of the application itself within the sermon without having to read every sermon.

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
1	Matthew 6:6-8	1:4-22	Reproval	Use 1. To reprove those which neglect closet-addresses to God; they wrong God and themselves...
1	Matthew 6:6-8	1:4-22	Exhortation	Use 2. To exhort God's children to frequency in this duty, and to much watchfulness and seriousness.
2	Matthew 6:6-8	1:23-38	Caution	Use 1. To caution us against many abuses in prayer, which may be disproved and taxed...
2	Matthew 6:6-8	1:23-38	Direction	Use 2. To give you direction in prayer, how to carry yourselves in this holy duty towards God...
3	Matthew 6:9	1:39-66	Instruction	Use. If it be a great advantage...let this instruct and quicken them above all things...
3	Matthew 6:9	1:39-66	Exhortation	1. If we have a Father in heaven, and a Saviour at his right hand...let us look upon the heavens...
3	Matthew 6:9	1:39-66	Press	2. Let me especially press you to this: with an eye of faith to look within the veil...
3	Matthew 6:9	1:39-66	Exhortation	3. Let us love our Father...
4	Matthew 6:9	1:66-89	Reproval	Use 1. To reprove us, that we are no more affected with God's glory.
4	Matthew 6:9	1:66-89	Exhortation	Use 2. For exhortation, to press us to seek the glory of God above all things.
4	Matthew 6:9	1:66-89	Trial	Use 3. For trials. Do we prefer the glory of God in the first place?

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
4	Matthew 6:9	1:66-89	Information	Use 1. Is for information. It informs us that whatever we bestow upon God, we have it from God.
4	Matthew 6:9	1:66-89	Direction	Use 2. For direction in the matter of glorifying God...
4	Matthew 6:9	1:66-89	Press	Use. To press us so to glorify God, as we may also sanctify him. Let this be your care. To quicken you.
5	Matthew 6:10	1:90-120	Press	Use 1. The use is to press you to come under this kingdom.
5	Matthew 6:10	1:90-120	Press	Use 2. To press the children of God: to walk worthy of the gospel...
5	Matthew 6:10	1:90-120	Examination	Use 3. "Are we translated into this kingdom?"
5	Matthew 6:10	1:90-120	Reproval	Use 1. For reproof to those that would be glad in their hearts if Christ's Kingdom would never come.
5	Matthew 6:10	1:90-120	Exhortation	Use 2. To exhort us to desire the coming of Christ's kingdom to ourselves.
5	Matthew 6:10	1:90-120	Reproval	Use 1. To reprove those that do not desire the coming of Christ...
5	Matthew 6:10	1:90-120	Trial	Use 2. For trial. How are you affected towards the coming of Christ?
5	Matthew 6:10	1:90-120	Press	Use 3. To press us to this sweet affection and disposition of the saints.
6	Matthew 6:10	1:120-149	Information	Use 1. To show how far they are from any sincere respect to God, that upon the least occasion...

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
6	Matthew 6:10	1:120-149	Press	Use 2. It serves to press us to a more tender regard to the will of God.
6	Matthew 6:10	1:120-149	Examination	Use 3. Examine how you stand affected to God's will. This is very needful, because...
6	Matthew 6:10	1:120-149	Exhortation	Use. The use shall only be in these two branches... 1. In doing good work, let us do all things in him...
7	Matthew 6:11	1:149-166	Information	Use 1. For information, in two branches... First, that God will give his people temporal things...
7	Matthew 6:11	1:149-166	Exhortation	Use 2. Let us not place our confidence in second causes, but in God, by whose goodness and...
7	Matthew 6:11	1:149-166	Thanksgiving	Use 3. Let us be thankful to God for these worldly things that we enjoy.
7	Matthew 6:11	1:149-166	Caution	Use 4. If the Lord be the donor and giver of all these outward things, let us beware that we do not...
7	Matthew 6:11	1:149-166	Exhortation	Use 5. Let us be contented with that portion which God hath given us of worldly things...
8	Matthew 6:12	1:167-199	Caution	Use 1. The use is, first, to show us the misery of an impenitent, unpardoned sinner, he hath a debt...
8	Matthew 6:12	1:167-199	Press	Use. The use is to press us to be often dealing with God about the pardon of our sins, by a general...

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
8	Matthew 6:12	1:167-199	Trial	Here is a ground of trial whether we are pardoned or no: Is our revengeful disposition, that is so...
8	Matthew 6:12	1:167-199	Press	Use 2. To press us to this ready inclination to forgive wrongs and injuries.
8	Matthew 6:12	1:167-199	Reproval	Use 1. It reproveth those that do not deal with God about the pardon of their sins...
8	Matthew 6:12	1:167-199	Information	Use 2. It shows the folly of those that have nothing to show for the pardon of their sins...
8	Matthew 6:12	1:167-199	Information	Use 3. It showeth that we need not fear the censures of men, nor the hatred of the ungodly...
8	Matthew 6:12	1:167-199	Comfort	Use 4. Is comfort to broken-hearted sinners; to those that need and desire pardon...
9	Matthew 6:13	1:199-232	Instruction	Use. If temptations be a usual evil...we should not be dismayed at them, we should be prepared for...
9	Matthew 6:13	1:199-232	Direction	Use. It directs you what to do in temptations, to go to God for help and strength against them...
10	Matthew 6:13	1:232-243	Reproval	Use 1. To reprove our folly. We complain of other things, but we do not complain of sin, which is...
11	Matthew 6:13	1:243-254	Reproval	Use. To reprove us, that we are altogether for the supply of our necessities, but little think of...

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
12	Matthew 4:1	1:258-266	Instruction	Use. Of instruction to us...1. To reckon upon temptations...2. The manner and way of his fight is by...
13	Matthew 4:2-4	1:267-276		
14	Matthew 4:5-6	1:276-286	Information	Use 1. To show the happy state of God's people. No heirs of a crown have such guards as they have.
14	Matthew 4:5-6	1:276-286	Comfort	2. It should breed confidence and comfort in Christians in their sore straits and difficulties...
14	Matthew 4:5-6	1:276-286	Caution	3. Take we heed how we carry ourselves, because of this hounourable presence.
15	Matthew 4:7	1:286-301	Admonition	Use. Let us not tempt God in any of the kinds mentioned.
16	Matthew 4:8-9	1:301-313	Teach	Uses. The use is to teach us how to counterwork Satan.
17	Matthew 4:10	1:313-323	Condemn	Use 1. To condemn those who do not make conscience of the worship of God.
17	Matthew 4:10	1:313-323	Condemn	2. To condemn the idolatry of the Papists.
17	Matthew 4:10	1:313-323	Exhortation	3. Use is to exhort us to worship and serve the Lord our God, and him only.
18	Matthew 4:11	1:323-336	Instruction	Use of instruction to the people of God. It teacheth them three lessons-comfort, patience, obedience.

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18	Matthew 4:11	1:323-336	Instruction	Use. Do not always reckon upon temporal felicity, refer that to God but do as Jesus...
18	Matthew 4:11	1:323-336	Comfort	Use. Now this is a great comfort to the church and people of God...
19	Matt. 17:1, Lk. 9:29	1:337-347	Reproval	Use. It reproveth our remiss, feeble, benumbed souls.
20	Matt. 17:2, Lk. 9:29	1:347-358	Reproval	Use. To reprove our feeble remiss, and benumbed requests.
20	Matt. 17:2, Lk. 9:29	1:347-358	Exhortation	Use 1. Be transformed that you may be transfigured.
21	Matt. 17:3, Lk. 9:30-31	1:358-369	Confutation of False Doctrine	Use 1. For confutation of the Jews, and to show their obstinacy in not receiving Christ as the Messiah.
21	Matt. 17:3, Lk. 9:30-31	1:358-369	Exhortation	Use 1. Oh then, be affected with this great mystery, the death which the son of God accomplished...
21	Matt. 17:3, Lk. 9:30-31	1:358-369	Exhortation	Use... Oh let our time, and hearts, and care be taken up about these great and glorious things; meditate on them, seek after them...
22	Matt. 17:4, Lk. 9:32-33	1:370-382	Exhortation	Use 1. Let us draw forth our love to such a blessed estate... and wean us from... (Really good here)
22	Matt. 17:4, Lk. 9:32-33	1:370-382	Exhortation	Use 2. To move us to labour for it, and seek it in the first place...

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22	Matt. 17:4, Lk. 9:32-33	1:370-382	Comfort	Use 3. Let us comfort ourselves with the hopes of this blessed and joyful condition.
22	Matt. 17:4, Lk. 9:32-33	1:370-382	Press	Use. To press us to get this disease cured, and our hearts reconciled to our duty...
23	Matthew 17:5	1:382-392	Exhortation	Use 1. Believe it, lay up this truth in your hearts by a firm and sound belief.
23	Matthew 17:5	1:382-392	Thanksgiving	Use 2. Entertain it with thankfulness. That such a remedy should be provided from us...
24	Matthew 17:5	1:392-401	Admonition	Use 1. Of conviction to the carnal Christian for not submitting to Christ's authority.
24	Matthew 17:5	1:392-401	Advice	Use 2. Advice to the weak Christians: 1. To excite...2. When you do renounce...3. In distress...
25	Matthew 17:6-8	1:402-411	Press	Use. To press us to two things: 1. holy awe and reverence...2. take heed that our fear of God...
25	Matthew 17:6-8	1:402-411	Teach	Use. It teacheth us what to do when we have serious thoughts of appearing before God.
26	Colossians 1:14	1:417-426	Exhortation	Use of exhortation. To persuade you to seek after this benefit.
27	Colossians 1:15	1:427-434	Exhortation	Use 1. Let the excellency and dignity of Christ's person be more upon your minds and hearts...

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28	Colossians 1:16	1:434-444	Exhortation	Use 1. Let us more deeply be possessed with the majesty of our Redeemer.
28	Colossians 1:16	1:434-444	Thanksgiving	Use 2. Is to quicken us to thankfulness for our redemption...
28	Colossians 1:16	1:434-444	Encouragement	Use 3. is an encouragement to come to Christ for sanctifying and renewing grace...
29	Colossians 1:17	1:444-453	Confutation of False Doctrine	Use 1. This serveth for the confutation of those atheists that say, Christ took upon him the appellation of a god...
29	Colossians 1:17	1:444-453	Information	Use 1. This doth strengthen our dependence and reliance on our blessed Redeemer...
29	Colossians 1:17	1:444-453	Teach	2. It teaches us a lesson of humility...
29	Colossians 1:17	1:444-453	Teach	3. It teaches us a lesson of reverence and obedience...
30	Colossians 1:18	1:453-463	Information	Use 1. Is information, to show how much we are bound to God...
30	Colossians 1:18	1:453-463	Information	Use 2. It informs us of the shameless usurpation abetted by the papists...
30	Colossians 1:18	1:453-463	Persuasion	Use 3. To persuade you to accept Christ as your head...
30	Colossians 1:18	1:453-463	Examination	Use 4. To put us upon self-reflection...
30	Colossians 1:18	1:453-463	Exhortation	Use 5. Let us triumph in this, depend on him...
31	Colossians 1:18	1:464-475	Information	Use 1. To show us the necessity of regeneration...

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
31	Colossians 1:18	1:464-475	Information	Use 2. [To show] the excellence of it (regeneration)...
31	Colossians 1:18	1:464-475	Persuasion	Use 1. is to persuade you to the belief of two grand articles of faith...
32	Colossians 1:19	1:476-494	Press	Use. Let me press you to admire this mystery of godliness...
33	Colossians 1:20	1:494-504	Exhortation	Use 1. To exhort you to enter into this peace, that you may be partakers of the fruit of Christ's blood...
34	Matthew 9:13	2:5-22	Exhortation	Let us take heed that we be not of the number of them that are serious and zealous in some things...
34	Matthew 9:13	2:5-22	Exhortation	Let us not rest in outward duties of worship, and place our deal there...
35	Philippians 3:3	2:22-55	Reproval	Use 1. It reproveth those that either do not worship God, or by halves, or not worship him in the Spirit...
35	Philippians 3:3	2:22-55	Comfort	Use 2. For the comfort of good Christians.
35	Philippians 3:3	2:22-55	Reproval	Use 1. To reprove those that cannot keep up their rejoicing in Christ Jesus...
35	Philippians 3:3	2:22-55	Encouragement	Use 2. Is to encourage you to rejoice in Christ Jesus...
35	Philippians 3:3	2:22-55	Caution	The first use is caution.
35	Philippians 3:3	2:22-55	Examination	A second use is by way of examination.
36	Philippians 3:15	2:56-67	Press	Use 1. Is to press and exhort you to labour after Christian perfection...

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36	Philippians 3:15	2:56-67	Examination	Use 2. Are we perfect, that is, grown Christians in the way to perfection?
37	Philippians 3:15	2:68-78	Press	Use is to press us to this lenity and forbearance to one another...
38	Matthew 6:6	2:79-92	Caution	Now the use that we should make of this is caution. Take heed of being offended in Christ...
38	Matthew 6:6	2:79-92	Caution	A second use...to take heed of prejudices against practical godliness...
39	Matthew 11:18-19	2:93-112	Instruction	Use that we make is double: ...Judge not of a holy life and those that profess it...
39	Matthew 11:18-19	2:93-112	Admonition	To the children of wisdom. Do not scandalise the holy ways of God...
40	Luke 9:57-62	2:113-139	Information	Use 1. Is information.
40	Luke 9:57-62	2:113-139	Instruction	Use 2. Is instruction.
40	Luke 9:57-62	2:113-139	Admonition	Use. Do not neglect your duty for vain excuses.
40	Luke 9:57-62	2:113-139	Reproval	The use is, to reprove that dallying with God in the work of conversion...
40	Luke 9:57-62	2:113-139	Instruction	Use. Is for instruction, to teach us what to do...
41	Hebrews 10:39	2:140-150	Information	Use 1. Is information concerning a weighty truth, namely, what the faith is by which the just do live...
41	Hebrews 10:39	2:140-150	Examination	Use 2. Is for examination. Let us examine our spiritual condition...

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42	1 Peter 1:9	2:151-161	Exhortation	The use is, to exhort you to believe to the saving of the soul...
43	Genesis 2:22	2:162-172	Exhortation	Use 1. Let us seek God by earnest prayer when any such matter is in hand...
43	Genesis 2:22	2:162-172	Advice	Use 2. Is advice to persons that are entering into this relation...
44	Psalms 32:1-2	2:177-189	Exhortation	Let us bless God for the Christian religion, where this privilege is discovered to us in all its glory...
44	Psalms 32:1-2	2:177-189	Quicken	The second use is to quicken us to put in for a share in this blessed privilege...
45	Psalms 32:1-2	2:189-201		
46	Acts 3:26	2:201-213	Information	The uses we make are... Of information. It informs us...
47	Acts 3:26	2:201-213	Exhortation	Then do not neglect this work nor contemn this blessing...
48	2 Peter 1:4	2:213-221	Instruction	Use 1. Believe the promises, for they are most sure and certain...
48	2 Peter 1:4	2:213-221	Instruction	2. Esteem them: Heb. Xi. 13...
49	Mark 9:49	2:222-235	Reproval	1. For the reproof of those that cannot abide to hear of mortification...
49	Mark 9:49	2:222-235	Persuasion	Use 2. Is to persuade you not to neglect the salt of the covenant...
50	2 Thessalonians 3:5	2:235-246	Exhortation	Use. Oh, then, let us seek this benefit from God that our hearts may be directed into his love...

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51	2 Thessalonians 3:5	2:246-256	Exhortation	The exhortation is to quicken you to take care of this grace...
52	Ephesians 1:8	2:256-264	Persuasion	Use 1. Be persuaded that serious Christianity is the true wisdom...
52	Ephesians 1:8	2:256-264	Instruction	2. Admire the wisdom of God in dispensing salvation by Christ, who could bring light out of darkness...
52	Ephesians 1:8	2:256-264	Exhortation	3. Let us not disturb the order of this grace by asking privileges without duties...
52	Ephesians 1:8	2:256-264	Information	4. There should be wisdom and prudence in us, for the impression must be according to the seal and stamp...
53	Matthew 27:46	2:264-274	Information	First, by way of information.
54	Romans 1:29-30	2:275-284	Information	The use is, to show how good-natured Christianity is, and befriendeth human societies...
54	Romans 1:29-30	2:275-284	Exhortation	Use 2. Let us not speak evil of others behind their backs...
55	Galatians 5:16	2:284-292	Information	Use 1. It showeth what necessity there is that we should look after conversion to God...
56	Job 29:25	2:293-306	Exhortation	Use of exhortation...
57	1 Timothy 6:8	2:306-314	Information	Use 1. It shows the vanity of men's vast desires, they have so much above food...yet they are not satisfied...
58	Ecclesiastes 9:11	2:315-326	Teach	1. It teaches us...the nothingness of the creature...

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58	Ecclesiastes 9:11	2:315-326	Teach	2. To teach us in this lottery of human affairs...
58	Ecclesiastes 9:11	2:315-326	Teach	3. It teaches us...what need there is God should be seen and sought unto in all our designs...
58	Ecclesiastes 9:11	2:315-326	Teach	4. It teaches us...the wisest and best of men must not expect always to be happy...
58	Ecclesiastes 9:11	2:315-326	Caution	5. Take heed of carnal confidence, or depending upon the sufficiency of any means...
58	Ecclesiastes 9:11	2:315-326	Teach	6. It teaches us...to keep humble men..for any work.
58	Ecclesiastes 9:11	2:315-326	Encouragement	7. To prevent discouragement of those that what gifts, or parts, or means...
59	Acts 21:14	2:327-339	Teach	Use. This teacheth us upon what grounds there should be such a submission to all...calamities...
60	John 3:16	2:340-357	Confutation of False Doctrine	Use 1. Is to confute all misapprehensions of God...
60	John 3:16	2:340-357	Quicken	Use 2. Is to quicken us to admire the love of God in Christ...
60	John 3:16	2:340-357	Exhortation	Use 3. Is to exhort us: to improve this love...
60	John 3:16	2:340-357	Confutation of False Doctrine	Use 1. Is to confute the world's opinion, who measure God's love by outward things...
60	John 3:16	2:340-357	Exhortation	Use 2. Is to excite us to bless God for Jesus Christ...

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60	John 3:16	2:340-357	Examination	Use 3. Make it your main care to see if Christ be given to us...
60	John 3:16	2:340-357	Confutation of False Doctrine	Use 1. Is to confute men's presumptions of their eternal good estate...
60	John 3:16	2:340-357	Examination	Use 2. Do we believe in the Son of God?
61	Deuteronomy 30:15	2:357-369	Exhortation	Use of exhortation...Suffer us to discharge our duty in this kind...
62	Matthew 7:12	2:369-384	Information	Use 1. To inform us...what an advantage religion is to mankind...
62	Matthew 7:12	2:369-384	Exhortation	Use 2. Exhortation.
63	Ephesians 2:10	2:384-397	Information	Use 1. Of information.
63	Ephesians 2:10	2:384-397	Examination	Use 2. To put us upon self-reflection; are we the workmanship of God...
63	Ephesians 2:10	2:384-397	Exhortation	Use 3. To exhort you to look after this, that you be the workmanship of God...
64	Ephesians 2:10	2:397-407	Reproval	The uses are: 1. For reproof of many professing Christians who are not more prepared for the Lord...
64	Ephesians 2:10	2:397-407	Information	The second use, of information...
64	Ephesians 2:10	2:397-407	Exhortation	Third use. To exhort us, if we would show ourselves to be new creatures indeed...
65	Hebrews 12:1	2:411-421		
66	1 Corinthians 7:30	2:425-437	Condemn	Use 1. It condemneth that slightness of spirit that is in most persons...

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66	1 Corinthians 7:30	2:425-437	Instruction	Use 1. To instruct you to take home this lesson, so to sorrow under the sense of your affections...
66	1 Corinthians 7:30	2:425-437	Comfort	Use 2. We have reason also to be comforted.
67	1 Corinthians 15:57	2:441-454	Terror	Use 1. Here is a terror for wicked men.
67	1 Corinthians 15:57	2:441-454	Exhortation	Use 2. It serveth to exhort us all to get an interest in this conquest of Christ...
67	1 Corinthians 15:57	2:441-454	Press	Use 3. It serveth to press God's children to improve the comforts of Christ's victory...
68	Revelation 14:13	2:457-475	Information	It informeth us that the wicked are excluded...
68	Revelation 14:13	2:457-475	Press	It presseth us to provide for this hour...
68	Revelation 14:13	2:457-475	Encouragement	Use. To encourage the children of God to be more willing to die...
68	Revelation 14:13	2:457-475	Comfort	4. Let this comfort us concerning our friends that die in the Lord...
69	2 Thessalonians 2:1-2	3:5-14	Press	Use. To press us to keep up a firm belief and an earnest desire of Christ's coming...
69	2 Thessalonians 2:1-2	3:5-14	Instruction	Use 1. Believe this gathering together to him. We are joined to the church of God's elect...
70	2 Thessalonians 2:2	3:14-25	Exhortation	Use 1. Let us not fix times. Many of the ancients were too bold this way...
70	2 Thessalonians 2:2	3:14-25	Caution	Use. Let us take heed of this evil credulity and lightness...

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71	2 Thessalonians 2:3	3:26-36	Persuasion	Use. Is to persuade us to a detestation of what is antichristian, and to that end let us mark...
72	2 Thessalonians 2:4	3:36-46	Information	The first use is to give us a clear discovery where to Antichrist...
72	2 Thessalonians 2:4	3:36-46	Information	The second use is to show us how things should be carried in the true and reformed Christianity...
73	2 Thessalonians 2:5-7	3:46-56	Reproval	Use 1. To reprove them that think this is a curious point not to be searched into...
73	2 Thessalonians 2:5-7	3:46-56	Information	Use. To give a new note to discover and descry the man of sin...
74	2 Thessalonians 2:8	3:56-65	Exhortation	Use...let no man shut his eyes, but let him be shunned, forsaken, and abhorred...
74	2 Thessalonians 2:8	3:56-65	Encouragement	Use 1. We learn hence not to be discouraged in our greatest extremities...
74	2 Thessalonians 2:8	3:56-65	Encouragement	Use. Be not discouraged though Antichrist yet remain after all the endeavors against him...
75	2 Thessalonians 2:9-10	3:66-75	Confutation of False Doctrine	Uses 1. A detestation of Popery; whatever is of the devil should be hated by us...
75	2 Thessalonians 2:9-10	3:66-75	Caution	2. To be more careful to be completely armed...
75	2 Thessalonians 2:9-10	3:66-75	Information	3. It showeth us the folly of reconciling Babel and Sion, Rome - as it is, and the reformed churches...

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75	2 Thessalonians 2:9-10	3:66-75	Caution	4. Caution, that the devil prevail not against us...
75	2 Thessalonians 2:9-10	3:66-75	Information	Use. Another note of Antichrist: these impostures are not only countenanced and encouraged...
76	2 Thessalonians 2:10	3:75-84	Confutation of False Doctrine	Use 1. Let us not think Popery a light thing...
76	2 Thessalonians 2:10	3:75-84	Information	Use 1 is to show us what cause we have to fear a return of Popery...
76	2 Thessalonians 2:10	3:75-84	Information	Use 2 shows you indeed that you love the gospel...
77	2 Thessalonians 2:11-12	3:85-94	Information	Use 1. Information. To show us the reason why so many learned men are captivated by Antichrist...
77	2 Thessalonians 2:11-12	3:85-94	Caution	Use 2. Is caution to take heed of spiritual blindness and infatuation...
78	2 Thessalonians 2:12	3:94-102	Information	Use 1. To show how necessary it is to take heed that we be not found among the followers of Antichrist...
78	2 Thessalonians 2:12	3:94-102	Information	Use 2. Observe the degrees of obduration...
79	2 Thessalonians 2:13	3:102-112	Information	Use 1. If election be the great matter of thanksgiving...this doctrine should be heard in the church...
79	2 Thessalonians 2:13	3:102-112	Information	Use 2. It showeth us that the elect have cause to bless God if they be chosen to salvation...

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79	2 Thessalonians 2:13	3:102-112	Exhortation	Second use is exhortation. It presseth you to two things...
80	2 Thessalonians 2:14	3:112-122	Exhortation	Use 1. Let us apply..., let us mind not only privileges..., let us reflect upon ourselves...to improve the belief...
80	2 Thessalonians 2:14	3:112-122	Instruction	Use 2. To the called. Bless God for this calling...Walk answerably...
81	2 Thessalonians 2:15	3:122-135	Exhortation	Use 1. The use of all is: Let us not seek another rule than the word of God...
82	2 Thessalonians 2:16-17	3:135-146	Direction	Use of direction. When you come to wait on the word...
82	2 Thessalonians 2:16-17	3:135-146	Exhortation	The use....let us call on God, unbosom ourselves to him...
82	2 Thessalonians 2:16-17	3:135-146	Exhortation	Use. Let us be sensible of this unspeakable mercy, that God hath provided a Mediator...
82	2 Thessalonians 2:16-17	3:135-146	Persuasion	Use 1. To persuade us to submit ourselves to this blessed Lord by our voluntary consent...
82	2 Thessalonians 2:16-17	3:135-146	Exhortation	Use 2. Let us perform the duties which this title calleth for...
82	2 Thessalonians 2:16-17	3:135-146	Instruction	Use 3. Depend upon Christ for the effects of his love to you, which are privileges of his kingdom...
82	2 Thessalonians 2:16-17	3:135-146	Information	Use...If you would have a share in this blessed privilege...

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82	2 Thessalonians 2:16-17	3:135-146	Direction	Use. To direct the servants of God, when they ask any grace of him, to bring it to this still...
83	2 Thessalonians 2:16	3:146-156	Caution	Use 1. Is caution. Let us not have wrong thoughts of God when we come to him...
83	2 Thessalonians 2:16	3:146-156	Direction	Use 2. Of direction to us how to conceive of God in prayer, as one that loveth us...
83	2 Thessalonians 2:16	3:146-156	Exhortation	Use, of exhortation...
84	2 Thessalonians 2:16	3:156-166	Persuasion	Use 1. To persuade you to get this hope of eternal life wrought in your hearts...
84	2 Thessalonians 2:16	3:156-166	Instruction	Use 2. Well, then, get this hope... remove the impediments... wait on all the opportunities...
85	2 Thessalonians 2:17	3:166-176	Reproval	Use 1. To reprove Christians for their over-much dejection and fainting in troubles...
85	2 Thessalonians 2:17	3:166-176	Exhortation	Use 2. If all comfort be of God, let us go to God for it.
85	2 Thessalonians 2:17	3:166-176	Instruction	Use 3. Seek it in the use of means and ordinances which God hath appointed for the raising of comfort in us...
85	2 Thessalonians 2:17	3:166-176	Comfort	Use 4. Consider the ends why God giveth us comfort.
85	2 Thessalonians 2:17	3:166-176	Information	Use 5. Remember that comfort hath a latitude in it, and it is expressed by divers words...

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86	2 Thessalonians 2:17	3:176-186	Press	Use. Is to press us at all times to look up to God for establishment...
87	Isaiah 53:1	3:191-219	Information	Use 1. Is by way of information..
87	Isaiah 53:1	3:191-219	Examination	Use 2. Is by way of examination...
87	Isaiah 53:1	3:191-219	Exhortation	Use 1. Is exhortation.
87	Isaiah 53:1	3:191-219	Examination	Use 2. Is of examination.
87	Isaiah 53:1	3:191-219	Exhortation	The first use is exhortation, to press you to divers duties...
87	Isaiah 53:1	3:191-219	Examination	Use 2. Is examination, to see whether you have closed with the report of Jesus Christ or no...
87	Isaiah 53:1	3:191-219	Condemn	Use 3...to condemn all that false faith that is in most people...
88	Isaiah 53:2	3:219-247	Information	Use 1. The use of this may be to inform us...
88	Isaiah 53:2	3:219-247	Exhortation	Use 1. Oh, then be exhorted...
88	Isaiah 53:2	3:219-247	Information	Use 2. Is information. It informeth us...
88	Isaiah 53:2	3:219-247	Instruction	Use 3. Is instruction. It teacheth us divers lessons...
88	Isaiah 53:2	3:219-247	Information	Use 1. It serveth for information, to teach us the difference between God's people and carnal men...
88	Isaiah 53:2	3:219-247	Exhortation	Use 2. In the next place it serveth for exhortation...
88	Isaiah 53:2	3:219-247	Instruction	Use. Do not then give over your dependence on God in the worst of times...
88	Isaiah 53:2	3:219-247	Teach	Use 1. To teach us to look to beginnings...

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89	Isaiah 53:3	3:247-260	Information	Use is for information, to give us the difference between carnal men and the people of God...
90	Isaiah 53:4	3:260-272	Information	Use. It serveth to show us how this proposition is to be entertained by us...
90	Isaiah 53:4	3:260-272	Exhortation	Use 1. Is exhortation, to press you to three duties...
90	Isaiah 53:4	3:260-272	Information	Use 2. Is information to the children of God to show the happiness of those that have an interest...
91	Isaiah 53:5	3:272-295	Consolation	Use 1. It serveth for consolation, for examples are apt to ease the soul...
91	Isaiah 53:5	3:272-295	Information	Use 2. It informeth you how unlike Christ they are who live in a way of pleasure and ease...
91	Isaiah 53:5	3:272-295	Confutation of False Doctrine	Use 1. It confuteth divers errors and mistakes in doctrine...
91	Isaiah 53:5	3:272-295	Exhortation	Use 2. Is exhortation to look upon the cause of Christ's sufferings...
91	Isaiah 53:5	3:272-295	Reproval	Use 1. This serveth to reprove those... that fetch their peace anywhere else..., those that are against...
91	Isaiah 53:5	3:272-295	Direction	Use 2. Is direction, to teach us what to do if we could have peace when our consciences are enraged...
91	Isaiah 53:5	3:272-295	Reproval	Use 1. Is for reproof, and that to divers sorts...
91	Isaiah 53:5	3:272-295	Press	Use 2. Is to press us to come to God for healing...

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
92	Isaiah 53:6	3:295-335	Information	Use 1. Is to show is the necessity of a Redeemer.
92	Isaiah 53:6	3:295-335	Examination	Use 2...see if this disposition be still in you, yea or no...
92	Isaiah 53:6	3:295-335	Instruction	Use 1...do not be too ready to bless yourselves provided the sins of others break not out upon you...
92	Isaiah 53:6	3:295-335	Caution	Use 2. Is caution not to walk slightly.
92	Isaiah 53:6	3:295-335	Press	Use 3. Is to press you to look into the state of your hearts, and see what you have...
92	Isaiah 53:6	3:295-335	Caution	Use 1. Is caution to you not to go in your own ways, neither in worship nor conversation...
92	Isaiah 53:6	3:295-335	Examination	Use 2. Is examination, to try whether you be in the state of nature...
92	Isaiah 53:6	3:295-335	Exhortation	Use 3. Is exhortation; to press men in their natural condition to turn from their sottishness...
92	Isaiah 53:6	3:295-335	Information	Use. Is to inform us what abundant matter here is for your faith to work upon...
92	Isaiah 53:6	3:295-335	Exhortation	Use 2. Is exhortation to glorify God for his goodness..
92	Isaiah 53:6	3:295-335	Press	Use 1. To press us to bless the Lord for his wonderful deliverance by Christ...
92	Isaiah 53:6	3:295-335	Exhortation	Use 2. Is exhortation, to beseech you to believe this truth...

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
92	Isaiah 53:6	3:295-335	Confutation of False Doctrine	Use 1. This serveth to clear..the mistake of the doctrine of universal grace...
92	Isaiah 53:6	3:295-335	Information	Use 2. Is to inform us what little reason we have to refuse to come to God at his call...
93	Isaiah 53:7	3:335-343	Consolation	Use 1. Is consolation, and that more generally...
93	Isaiah 53:7	3:335-343	Exhortation	Use 2. Is exhortation to bless and praise God.
93	Isaiah 53:7	3:335-343	Instruction	Use 3. Is instruction. It giveth out divers lessons...
94	Isaiah 53:8	3:344-362	Consolation	Use 1. Is consolation. Here is comfort for those that have an interest in Christ...
94	Isaiah 53:8	3:344-362	Information	Use 1. Is information. Learn hence divers truths...
94	Isaiah 53:8	3:344-362	Examination	Use 2. Is for the discovery of hypocrites, that pretend to Christ, but live as if Christ were in the grave...
94	Isaiah 53:8	3:344-362	Reproval	Use 3. For reproof to the people of God, that do not draw out this life of Christ...
94	Isaiah 53:8	3:344-362	Consolation	Use 4. Is consolation in all conditions.
95	Isaiah 53:9	3:344-362	Exhortation	Use 5. Is exhortation to believers...
95	Isaiah 53:9	3:362-367		
96	Isaiah 53:10	3:368-400	Admonition	Use 1. It serveth to give check to curiosity.
96	Isaiah 53:10	3:368-400	Comfort	Use 2. Is consolation to believers.

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
96	Isaiah 53:10	3:368-400	Information	Use 3. Is information. It informeth us of divers things.
96	Isaiah 53:10	3:368-400	Exhortation	Use 1. Is exhortation by way of inference to two duties.
96	Isaiah 53:10	3:368-400	Information	Use 1. Then disclaim other satisfactions, your tears, your duties, your repentance...
96	Isaiah 53:10	3:368-400	Information	Use 1. Is a word to the careless world. Look to it whose seed you are...
96	Isaiah 53:10	3:368-400	Information	Use 2. Here is a word to the seed of Jesus Christ, to believers...
96	Isaiah 53:10	3:368-400	Consolation	Use 3. Here is a word of consolation. A great deal of comfort it is to be the seed of Christ...
96	Isaiah 53:10	3:368-400	Instruction	Use 1. Be not discouraged at the church's paucity and fewness...
96	Isaiah 53:10	3:368-400	Comfort	Use 1. It maketh for the comfort of believers: your saviour liveth for ever...
96	Isaiah 53:10	3:368-400	Advice	Use 2. Is advice to the world, to get an interest in Christ, his friendship will last...
96	Isaiah 53:10	3:368-400	Encouragement	Use. What an abundance of encouragement to faith is there from every word that is here used...
97	Isaiah 53:11	3:400-455	Persuasion	Use. Is to persuade us to wait for this power...
97	Isaiah 53:11	3:400-455	Comfort	Use 2. Here is comfort to God's elect, and an engagement to make your election sure...

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
97	Isaiah 53:11	3:400-455	Exhortation	Use 1. Let us consider our obligations to Christ.
97	Isaiah 53:11	3:400-455	Grounds	Use 2. It is a ground of comfort in the work of faith
97	Isaiah 53:11	3:400-455	Encouragement	Use 3. It giveth ample encouragement to faith to come to Christ...
97	Isaiah 53:11	3:400-455	Information	Use 4. It yieldeth fuel to increase the flame of love
97	Isaiah 53:11	3:400-455	Information	Use 5. It holdeth forth a high pattern for our imitation...to ministers...to all...
97	Isaiah 53:11	3:400-455	Inferences	Use. Is by way of inference...first to exhort...secondly, we may come with confidence and joy...
97	Isaiah 53:11	3:400-455	Information	Use 1. Serveth for information, to show us the misery of those that are without knowledge...
97	Isaiah 53:11	3:400-455	Exhortation	Use 2. Is exhortation, to press you to get knowledge.
97	Isaiah 53:11	3:400-455	Information	Use 1. Is to show us the excellency of faith.
97	Isaiah 53:11	3:400-455	Press	2. It presseth us to get faith...
97	Isaiah 53:11	3:400-455	Exhortation	Use 1. Is to commend to us the service of God.
97	Isaiah 53:11	3:400-455	Exhortation	Use 2. To commend to us the love of Christ, that he should divest himself of all his glory...
97	Isaiah 53:11	3:400-455	Information	Use 1. It holdeth out a pattern for us to imitate God's righteous servant as well as we can...
97	Isaiah 53:11	3:400-455	Comfort	Use 2. Is comfort to poor broken-hearted sinners.

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
97	Isaiah 53:11	3:400-455	Confutation of False Doctrine	Use 1. Is to check those that deny the imputation of Christ's righteousness...
97	Isaiah 53:11	3:400-455	Press	Use 2. Is to press you to go to Christ, that you may be interested in his righteousness...
97	Isaiah 53:11	3:400-455	Instruction	Use 3. It serveth for instruction to us, to make Jesus Christ, as he is Mediator...
97	Isaiah 53:11	3:400-455	Confutation of False Doctrine	Use 1. This checketh that wild charity that was in Origen...
97	Isaiah 53:11	3:400-455	Teach	Use 2. Is to teach you...not to be contended with hose common privileges...not to flatter yourselves...
97	Isaiah 53:11	3:400-455	Exhortation	Use 3...This exhorteth you to the greater sense of this privilege, it is not every one's mercy...
98	Isaiah 53:12	3:455-494	Comfort	Use 1. Here is a sealing of your comfort, it was merited by Christ...
98	Isaiah 53:12	3:455-494	Direction	Use 1. To direct us to stick to God's choice and appointment...
98	Isaiah 53:12	3:455-494	Teach	2. It teacheth us to glorify the Father in our thoughts, expressions, and affections...
98	Isaiah 53:12	3:455-494	Grounds	3. It is a great ground of trust and confidence, when you go to God in prayer to turn your captivity...

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98	Isaiah 53:12	3:455-494	Instruction	Use...Get an interest in him, believe in him...check vain fears of death and hell...presseth us to praise...
98	Isaiah 53:12	3:455-494	Exhortation	Use 1. It serveth to commend the love of Christ, in that he gave himself...
98	Isaiah 53:12	3:455-494	Inferences	Use 2. It yieldeth useful inferences to duty...to humbled sinners, to stubborn sinners, to the people of God...
98	Isaiah 53:12	3:455-494	Press	Use 3. To press us to act proportionably to the act of Christ...
98	Isaiah 53:12	3:455-494	Information	Use 1. Is information. It informeth us of the great love...
98	Isaiah 53:12	3:455-494	Consolation	Use 2. Is consolation to you.
98	Isaiah 53:12	3:455-494	Information	Use. By this you may know what reflections upon the death and sufferings of Christ...
98	Isaiah 53:12	3:455-494	Information	Use 1. If Christ did not intend the merit of his sufferings to all, and bore only the sins of many...
98	Isaiah 53:12	3:455-494	Comfort	Use. Is comfort. Think of Christ as a Mediator and Intercessor...
99	Zechariah 24:9	5:381-409	Consolation	Use 1. of consolation. For consolation to all them that wait or care for the consolation of Israel...
99	Zechariah 24:9	5:381-409	Exhortation	Use 2. for exhortation. It serveth to exhort and press you to hasten and set on these hopes...
100	Revelation 3:2	5:415-440		

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101	Matthew 15:7-8	5:443-457		
102	Acts 2:38	5:461-471	Exhortation	Use. Let us not be slight in the use and improvement of baptism...
103	Romans 5:6	5:475-484	Instruction	1. To the unconverted- to be sensible of their condition...
103	Romans 5:6	5:475-484	Thanksgiving	2. To press the converted to thankfulness...
103	Romans 5:6	5:475-484	Exhortation	3. Let us compassionate others that are in this estate...
104	2 Thessalonians 2:15	5:487-500	Exhortation	Use 1. Let us not seek another rule than the word of God...
105	Psalms 119:1	6:5-15	Exhortation	Use. Let us study this point well.
105	Psalms 119:1	6:5-15	Information	1. To show that carnal men live as if they sought misery
105	Psalms 119:1	6:5-15	Press	2. To press you to walk according to this rule...
105	Psalms 119:1	6:5-15	Exhortation	Use. Oh, then, let us put in for a share of this blessedness
106	Psalms 119:2	6:15-23		
107	Psalms 119:2	6:23-29	Press	Use 1. To press us to seek God.
107	Psalms 119:2	6:23-29	Direction	Use 2. For direction. If you would seek God...
107	Psalms 119:2	6:23-29	Examination	Use. Well, do we serve God and seek after God with...
108	Psalms 119:3	6:29-38	Examination	Use 1. For trial and examination, whether we may be...
108	Psalms 119:3	6:29-38	Caution	Use 2...then here is a caution to God's people:
108	Psalms 119:3	6:29-38	Reproval	Use. It reproves those that rest in negatives.

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109	Psalms 119:4	6:39-46	Exhortation	1. To exhort thee to take this course with thy...
109	Psalms 119:4	6:39-46	Information	Use 2. It informs us of the heinous nature of sin.
109	Psalms 119:4	6:39-46	Press	Use. It presseth us, whatever we do for the great God...
110	Psalms 119:5	6:46-53	Teach	It teacheth us what to do when we meet with anything...
110	Psalms 119:5	6:46-53	Instruction	1. Commit yourselves to the tuition of his grace
110	Psalms 119:5	6:46-53	Instruction	2. Depend on him in every action
110	Psalms 119:5	6:46-53	Instruction	3. Seek his counsel out of a desire to follow it
111	Psalms 119:6	6:53-60	Reproval	Use 1. It reproveth those that make one duty excuse another
111	Psalms 119:6	6:53-60	Trial	Use 2. Is trial. Have we this sincere respect to all the commandments?
111	Psalms 119:6	6:53-60	Information	Use. It informeth us, by the rule of contraries, that we deceive...
112	Psalms 119:7	6:60-70	Exhortation	Use. I would apply this first term, judgments, thus: to press us to regard
112	Psalms 119:7	6:60-70	Instruction	Use...consult often with the word, which is the copy of God's..will...
112	Psalms 119:7	6:60-70	Press	Use. It presseth us to give up ourselves to this learning.
112	Psalms 119:7	6:60-70	Reproval	Use. Well, the, the use is to reprove us that we are no more sensible...
112	Psalms 119:7	6:60-70	Reproval	Use. It reproves us because we are so apt to intercept the revenues...

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
112	Psalms 119:7	6:60-70	Reproval	Use. It reproves us that we are no more hearty and serious in the...
113	Psalms 119:8	6:70-82	Press	Use. The first use is to press us to come to a declared resolution...
113	Psalms 119:8	6:70-82	Press	Use. To press you to beware of presumption and self-confidence...
113	Psalms 119:8	6:70-82	Information	Use 1. It informs us that we are not therefore cast out of the love...
113	Psalms 119:8	6:70-82	Direction	Use 2. For direction to the children of God.
114	Psalms 119:9	6:82-90	Lamentation	Use 1 is for lamentation that so few youths take to the ways of God
114	Psalms 119:9	6:82-90	Exhortation	Use 2 is exhortation to young ones.
115	Psalms 119:10	6:90-99	Information	Use. You see, then, what need we have of a guide and shepherd...
116	Psalms 119:11	6:99-108	Persuasion	Use 1. To persuade you to study the scripture, that you may get...
116	Psalms 119:11	6:99-108	Direction	Use 2. To direct you what to do in reading, hearing, meditating.
117	Psalms 119:12	6:108-118		
118	Psalms 119:13	6:118-128	Admonition	Use 1. To shame us for our unprofitableness in our relations and...
118	Psalms 119:13	6:118-128	Press	Use 2. To press us to holy conference, both occasional and set.
119	Psalms 119:14	6:129-136	Instruction	Use 1. Here is an invitation to men to acquaint themselves more with...
119	Psalms 119:14	6:129-136	Trial	Use 2. Trial. Have we a delight in obedience to God's precepts?

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120	Psalm 119:15	6:136-146	Reproval	Use 1. To reprove those that are seldom in this work.
120	Psalm 119:15	6:136-146	Exhortation	Use 2 is of exhortation, to press us to meditate on God's precepts.
120	Psalm 119:16	6:146-154	Information	Use 1. This informeth us of the ill choice that many men make...
120	Psalm 119:16	6:146-154	Caution	Use 2. Caution to us to fix our delight aright.
120	Psalm 119:16	6:146-154	Exhortation	Use 3. To exhort us to this delight in God's statutes, or this spiritual...
120	Psalm 119:16	6:146-154	Caution	Use is to press us to caution. Let us not forget the word.
121	Psalm 119:17	6:154-163	Information	Use 1. To acknowledge the Lord's goodness in these common mercies.
121	Psalm 119:17	6:154-163	Reproval	Use 1. For reproof.
121	Psalm 119:17	6:154-163	Direction	Use 2. It directeth us how to dispose of our lives.
122	Psalm 119:18	6:163-172	Information	Use 1. To show us the reason why the word prevaileth so little when...
122	Psalm 119:18	6:163-172	Information	Use 2. What need we have to consult with God, whenever we make...
122	Psalm 119:18	6:163-172	Press	Use 3. Is to press us to seek after this blessing...
122	Psalm 119:18	6:163-172	Information	Use 1. From hence we may learn that it is one degree of profit to see...
122	Psalm 119:18	6:163-172	Encouragement	Use 2 is to encourage us to study the word.
122	Psalm 119:18	6:163-172	Exhortation	Use 3. Let us cease wondering at worldly things, great places, honours...

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123	Psalms 119:19	6:173-183	Examination	Use 1. Are you strangers and pilgrims? If you be so...you will...
123	Psalms 119:19	6:173-183	Instruction	Use 2. Behave yourselves as strangers here upon earth.
123	Psalms 119:19	6:173-183	Direction	Use. Here is direction to you that know you are but pilgrims.
124	Psalms 119:20	6:183-193	Reproval	Use 1. Is to reprove the coldness and cursed satiety and loathing of...
124	Psalms 119:20	6:183-193	Press	Use 2. To press us to get this fervent and constant affection to the word
125	Psalms 119:21	6:193-204	Information	Use 1. It informs us, how humble soever men appear otherwise...
125	Psalms 119:21	6:193-204	Instruction	Use 2. It instructs us what is the way to reduce and bring home sinners
125	Psalms 119:21	6:193-204	Examination	Use 1...examine how it is with you...by way of trial...
125	Psalms 119:21	6:193-204	Press	Use 2. to press you to come out of the curse which cleaves to all...
125	Psalms 119:21	6:193-204	Persuasion	Use. Let this persuade men to break off their sins by repentance...
126	Psalms 119:22	6:204-214	Advice	Use 1. Here is advice to persons reproached. Acknowledge God...
126	Psalms 119:22	6:204-214	Information	Use 2. To them that devise..reproaches, both are very sinful.
126	Psalms 119:22	6:204-214	Comfort	Use 3...then it puts us upon seeking comfort against reproaches
127	Psalms 119:23	6:214-223	Information	Use 1. It informeth us that we should not measure the verity of religion..

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127	Psalms 119:23	6:214-223	Instruction	Use 1. In all your troubles learn this method, to cure them by prayer...
128	Psalms 119:24	6:223-234	Exhortation	Use 1. Well, then, let us exercise ourselves in the word of God
128	Psalms 119:24	6:223-234	Information	Use 1. What a singular mercy it is that God hath given us the scripture...
128	Psalms 119:24	6:223-234	Reproval	Use 2. For reproof to those that turn the back upon God's counsels.
128	Psalms 119:24	6:223-234	Press	Use 3. To press us to this consulting with the word of God...
129	Psalms 119:25	6:234-242	Exhortation	Use 1. Let us bless God that we are not put to such great trials.
129	Psalms 119:25	6:234-242	Instruction	Use. In deep calamities run to God, lay forth your case feelingly and...
129	Psalms 119:25	6:234-243	Exhortation	Use. Well, then, let us thus deal with God, looking to him in the sense...
130	Psalms 119:26	6:243-255	Exhortation	Use 1. Let us clearly and openly declare our condition to the Lord...
130	Psalms 119:26	6:243-255	Exhortation	Use 1. ..let us not throw away our prayers as children shoot away ...
130	Psalms 119:26	6:243-255	Thanksgiving	Use 2. To admire the goodness of God to poor creatures, that he should..
130	Psalms 119:26	6:243-255	Quicken	Use. To quicken us not to grow weary of dealing with God.
131	Psalms 119:27	6:255-264	Press	Use. The first use is to press you to get knowledge..
131	Psalms 119:27	6:255-264	Press	Use 2. To press you to grow in knowledge.

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131	Psalms 119:27	6:255-264	Information	Use 1. It informeth us that a man must be carried above his own sense..
132	Psalms 119:28	6:264-275	Information	Use 1. Then carnal men are not fit to judge of the saints when they...
132	Psalms 119:28	6:264-275	Instruction	Use 2. Be not too secure of spiritual joys.
132	Psalms 119:28	6:264-275	Exhortation	Use 3. Let us not judge of our condition if this should be our case...
132	Psalms 119:28	6:264-275	Admonition	Use. This is to check our carnal and preposterous care for the outward...
132	Psalms 119:28	6:264-275	Press	Use. To press us to be dealing with God for this strength.
133	Psalms 119:29	6:275-288	Caution	Use. Oh, then, let us beware of all lying and dissimulation...
133	Psalms 119:29	6:275-288	Examination	Use. Do you count the law an enemy of friend?
134	Psalms 119:30	6:288-301		
135	Psalms 119:30	6:302-313	Reproval	The use. Here is reproof to divers sorts.
135	Psalms 119:30	6:302-313	Press	Use 2. To press us to choose the way of truth.
135	Psalms 119:30	6:302-313	Instruction	Use. Oh, then, let the word of God be ever in sight as your comforter...
136	Psalms 119:31	6:314-324	Instruction	Use 1. Get grace, then look after perseverance.
136	Psalms 119:31	6:314-324	Reproval	If those that have chosen the way of God....then it reproveth--...
136	Psalms 119:31	6:314-324	Press	Use. Let this press us to avoid sin.
136	Psalms 119:31	6:314-324	Exhortation	Use. Let us pray that we may not dishonour the gospel in our trials...

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137	Psalms 119:32	6:324-332	Exhortation	Use 1. Let us therefore look after this benefit, and acknowledge God in it
137	Psalms 119:32	6:324-332	Examination	Use 2. Let us then see if we have this benefit, and enlarged heart...
138	Psalms 119:32	6:332-339	Instruction	Use. Whenever you would undertake for God, get God first to undertake
138	Psalms 119:32	6:332-339	Direction	Use....And for your direction...
138	Psalms 119:32	6:332-339	Press	Use. Well, then, let me press you to consideration and resolution...
138	Psalms 119:32	6:332-339	Reproval	Use. To reprove faint cold motions in the things of God.
139	Psalms 119:33	6:339-348	Information	Use 1 is for information.
139	Psalms 119:33	6:339-348	Instruction	Use 2. In the sincerity of your hearts go to God for his teaching...
139	Psalms 119:33	6:339-348	Reproval	Use 1. is to reprove them that desire knowledge, but only to inform...
139	Psalms 119:33	6:339-348	Direction	Use 2. It directeth us in our desires of knowledge, what should be...
140	Psalms 119:34	6:348-354	Instruction	Use. By all means look after this divine illumination, whereby...
141	Psalms 119:34	6:354-360	Reproval	Use 1. First, to reprove those that do not give God the heart...
141	Psalms 119:34	6:354-360	Press	Use 2. To press you to give up the whole heart to God in a course...
142	Psalms 119:35	6:360-369	Examination	Use...see whether there be a principle of life in you or no...

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142	Psalms 119:35	6:360-369	Exhortation	Use. Oh! That we could say that we take joy and pleasure in his...
143	Psalms 119:36	6:369-378	Instruction	Use 1. The use is to set you right in point of doctrine...
143	Psalms 119:36	6:369-378	Press	Use 2. To press you to lay to heart these things...
144	Psalms 119:36	6:378-388	Information	Use 1. It informs us of the evil of covetousness.
144	Psalms 119:36	6:378-388	Examination	Use 2. If covetousness be the great....then let us examine ourselves...
144	Psalms 119:36	6:378-388	Press	Use 3. To press you to take heed of this great sin...
145	Psalms 119:37	6:388-398	Reproval	Use is to reprove those that are so careless of their senses...
145	Psalms 119:37	6:388-398	Press	Use 2. The second use is to press us to this piece of mortification...
145	Psalms 119:37	6:388-398	Reproval	Use 1. Is reproof.
145	Psalms 119:37	6:388-398	Exhortation	Use 2. To exhort us to get and keep this lively frame of heart.
146	Psalms 119:38	6:398-409	Reproval	Use 1. To reprove us for looking so little after the establishment of the...
146	Psalms 119:38	6:398-409	Exhortation	Use 2. It exhorteth us to use the means whereby the word may be...
146	Psalms 119:38	6:398-409	Press	Use. To press you to become God's servants.
146	Psalms 119:38	6:398-409	Information	Use. It informeth us who are God's servants...
147	Psalms 119:39	6:410-422	Instruction	Use 1. First, Here is advice to the person reproached...

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147	Psalms 119:39	6:410-422	Admonition	Use 2. To those that either devise or receive...both are faulty and sinful...
147	Psalms 119:39	6:410-422	Comfort	Use 3. If this be a usual & grievous evil, it puts us upon seeking comforts..
148	Psalms 119:40	6:422-430	Conviction	Use 1. For conviction of several sorts of persons that are far from...
149	Psalms 119:40	6:431-439	Press	Use 2. To press us to long after holiness and subjection to God.
149	Psalms 119:40	6:431-439	Caution	Use 1. For caution...Let us take heed we lose not...
149	Psalms 119:40	6:431-439	Exhortation	Use 2. Exhortation. It presses you to divers duties.
149	Psalms 119:40	6:431-439	Press	Use 3...it presses us to see whenever we have received anything...
150	Psalms 119:41	6:439-447	Encouragement	Use. Here is my encouragement and direction to poor creatures how to..
151	Psalms 119:42	6:447-458	Persuasion	The first use is to persuade us to trust in God upon his word.
151	Psalms 119:42	6:447-458	Examination	Use 2. Do we thus trust in the Lord?
151	Psalms 119:42	6:447-458	Instruction	Use 1. Not to count it strange when it is our lot to be exercised with..
151	Psalms 119:42	6:447-458	Examination	Use 2. Since there are two parties...consider in what number you are.
151	Psalms 119:42	6:447-458	Information	Use 1. Prayer is necessary.
151	Psalms 119:42	6:447-458	Exhortation	Use 2. Wait. Carnal men approach God's people with their trust, when...

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
152	Psalm 119:43	6:458-469	Reproval	Use 1. To reprove them that think it to be enough to own the truth...
152	Psalm 119:43	6:458-469	Exhortation	Use 2. To exhort us to confess with the mouth, and to own the truths...
152	Psalm 119:43	6:458-469	Exhortation	Use. Let, then, every person be dealing with God about this case...
152	Psalm 119:43	6:458-469	Instruction	Use. Not to be severe against those that fail out of infirmity, nor to cast..
153	Psalm 119:44	6:470-478	Humble	Use 1. It should humble us all that we are so fickle and inconstant...
153	Psalm 119:44	6:470-478	Reproval	Use 1. For reproof.
153	Psalm 119:44	6:470-478	Exhortation	Use 2. For exhortation, to press you thus to keep God's law for ever and ever.
154	Psalm 119:45	6:478-485	Instruction	Use 1. Is to take off that prejudice that we have against the ways of God...
154	Psalm 119:45	6:478-485	Examination	Use 2. Do we walk in liberty?
155	Psalm 119:46	6:486-495	Information	Use 1. To inform us that religion hath a great influence on the welfare of...
155	Psalm 119:46	6:486-495	Information	Use 2. It showeth us what to pray for, for our princes and governors...
155	Psalm 119:46	6:486-495	Information	Use. See the strange perversion of human nature.
156	Psalm 119:47	7:3-11	Instruction	Use 1. Is to show us how to bring our hearts to the obedience of God's...

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
156	Psalm 119:47	7:3-11	Instruction	Use 2. Showeth of what kind our obedience must be--free and unconstrained.
157	Psalm 119:48	7:12-20	Admonition	Use 1. For the disproof of two sorts--preachers and professors...
157	Psalm 119:48	7:12-20	Press	Use 2. Is to press you to life up your hands, and to obey and do the things..
157	Psalm 119:48	7:12-20	Direction	The use is for direction to us...
158	Psalm 119:49	7:20-28	Direction	Use. For direction, what to do in all our distresses, bodily and spiritual...
159	Psalm 119:50	7:28-38	Information	Use 1. For information.
159	Psalm 119:50	7:28-38	Reproval	Use 2. For reproof of those that seek other comforts...
159	Psalm 119:50	7:28-38	Exhortation	Use 3. To exhort us-- to prize and esteem the scriptures and consult with them
160	Psalm 119:51	7:39-47	Persuasion	Use. To persuade us to hold on our course, notwithstanding all the scorns...
161	Psalm 119:52	7:47-55	Press	Use. The use is to press us to take this course as one remedy of comfort...
162	Psalm 119:53	7:56-64	Reproval	Use 1. Of reproof; it condemneth...
162	Psalm 119:53	7:56-64	Persuasion	Use 2. To persuade us to be of this temper, to be deeply affected when we...
163	Psalm 119:54	7:64-76	Examination	Use. Are we thus minded? There are two sorts of men in the world...

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
163	Psalm 119:54	7:64-76	Instruction	Use 1. To show you that the people of God need not envy the wicked for...
164	Psalm 119:55	7:76-87	Press	Use. To press us to remember God more.
165	Psalm 119:55	7:87-95	Exhortation	Use. The use is to exhort you more..to study the name of God,
165	Psalm 119:55	7:87-95	Exhortation	Use. Let us take more occasions to think of God and that with admiration.
166	Psalm 119:56	7:95-105	Encouragement	Use 1. To encourage us in the ways of the Lord and keeping of his precepts...
166	Psalm 119:56	7:95-105	Persuasion	Use 2. To persuade us to observe the difference between the ways of God...
167	Psalm 119:57	7:105-118	Reproval	Use 1. To reprove them that do not take God for their portion.
167	Psalm 119:57	7:105-118	Exhortation	Use 2. It exhorts us to this necessary duty, to choose God for our portion.
167	Psalm 119:57	7:105-118	Trial	Use 3. For trial. Have you chosen God for your portion?
168	Psalm 119:58	7:118-124	Reproval	Use 1. To reprove those that are indifferent whether they enjoy God's favor..
168	Psalm 119:58	7:118-124	Exhortation	Use 2. Of exhortation, to press us, if we would have God for our God...
168	Psalm 119:58	7:118-124	Exhortation	Use. Oh! Then, look to it that you beg the Lord's favour with your heart.
168	Psalm 119:58	7:118-124	Exhortation	Use. Let us thus deal with God...

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169	Psalms 119:59	7:125-135	Reproval	Use 1. To reprove us--
169	Psalms 119:59	7:125-135	Exhortation	Use 2. To stir us up to this work...
170	Psalms 119:60	7:135-143		
171	Psalms 119:60	7:144-152	Reproval	Use 1. To reprove the dallying with God which we are conscious to in the...
171	Psalms 119:60	7:144-152	Exhortation	Use 2. To exhort us with speed to turn to the Lord, and to comply with...
172	Psalms 119:61	7:152-160	Information	Use 1. Of information...
172	Psalms 119:61	7:152-160	Exhortation	Use 2. To exhort us to keep a good conscience, and to be faithful with God
173	Psalms 119:62	7:160-171	Thanksgiving	Use. Oh, then, let us be oftener in praising and giving thanks to God!
173	Psalms 119:62	7:160-171	Information	Use 1. For information, that God's righteousness judgments are matter of...
173	Psalms 119:62	7:160-171	Reproval	Use 2. For reproof, that we make more noise of a little trouble than we do...
173	Psalms 119:62	7:160-171	Admonition	Use. Let David's example condemn our backwardness and sluggishness...
174	Psalms 119:63	7:171-182	Press	Use. The use is to press us to two things: Fear God, to keep his precepts...
175	Psalms 119:64	7:183-192	Reproval	Use 1. For reproof. Since God is so merciful, how much are they to blame...
175	Psalms 119:64	7:183-192	Information	Use 2. Information, the lively light of the Spirit is a special mercy.

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175	Psalms 119:64	7:183-192	Exhortation	Use 3. To exhort you to cherish in your souls good thoughts of God.
176	Psalms 119:65	7:192-202	Persuasion	Use 1. Let us be persuaded of this truth: it is one of the first things in...
176	Psalms 119:65	7:192-202	Persuasion	Use 2. To persuade you to become the servants of God...
176	Psalms 119:65	7:192-202	Press	Use. The use is, to press us to the serious and frequent discharge of this duty
176	Psalms 119:65	7:192-202	Exhortation	Use. Let us look to the accomplishment of these promises, and trust God
177	Psalms 119:66	7:203-212	Press	Use. The use is, let all this press us to seek this benefit of judgment and...
178	Psalms 119:66	7:212-222	Reproval	Use 1. For reproof.
178	Psalms 119:66	7:212-222	Instruction	Use 2. To believe the commandments with a lively faith.
178	Psalms 119:66	7:212-222	Examination	Use 3. Do we believe the commandments?
178	Psalms 119:66	7:212-222	Exhortation	Use. The use is, if we expect more illumination, let us believe as much as is...
179	Psalms 119:67	7:222-235	Exhortation	Use 1. Let us consider these things, that we may profit by all the chastenings..
179	Psalms 119:67	7:222-235	Instruction	Use 2. Something concerning the profit of it: value it, observe it.
180	Psalms 119:68	7:235-245	Press	Use 1. To press us to imitate our heavenly Father....

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180	Psalms 119:68	7:235-245	Direction	Use 2. Direction to you in the business of the Lord's supper...
181	Psalms 119:68	7:246-251	Information	Use. Here is a pattern and precedent for us...
182	Psalms 119:71	7:251-261	Caution	Use 1. The use is to caution us against our murmurings and taxing of God's...
182	Psalms 119:71	7:251-261	Information	Use 2. For information.
182	Psalms 119:71	7:251-261	Persuasion	Use 3. To persuade us to make this acknowledgement, that affliction is good.
183	Psalms 119:72	7:261-270	Reproval	Use 1. To reprove and disprove those that prefer gold and silver before...
183	Psalms 119:72	7:261-270	Press	Use 2. To press us to make this profession seriously, heartily.
183	Psalms 119:72	7:261-270	Trial	Use 3. Of trial. Let us examine ourselves and see what esteem and account...
184	Psalms 119:73	7:270-279	Press	Use. The use is to press you to come to God as creatures...
185	Psalms 119:74	7:280-288	Information	Use. Information of five things...
186	Psalms 119:75	7:288-300	Reproval	Use 1. To check and reprove divers evils which are apt to grow upon...
186	Psalms 119:75	7:288-300	Exhortation	Use 2. Let us acknowledge God's justice and faithfulness in all things..
187	Psalms 119:76	7:300-309		
188	Psalms 119:77	7:309-321	Reproval	Use 1. The use is-- Reproof to those that care not for this sense of God's...

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188	Psalm 119:77	7:309-321	Instruction	Use 2. Instruction, to teach us how to carry ourselves with respect to this...
188	Psalm 119:77	7:309-321	Information	Use 1. To inform us that petitions of mercy and the plea for new obedience...
188	Psalm 119:77	7:309-321	Quicken	Use 2. To quicken us to a delightful course of obedience...
188	Psalm 119:77	7:309-321	Press	Use 3. To press us to be earnestly dealing with this merciful God for comfort.
189	Psalm 119:78	7:321-331	Exhortation	Use. Let us take heed of pride.
190	Psalm 119:78,79	7:331-339	Exhortation	Use. Let all our troubles drive us to the word of God, there we shall find...
190	Psalm 119:78,79	7:331-339	Direction	Use. The use is direction to us in these times, when there are such distances..
191	Psalm 119:80	7:339-349	Press	Use. To press us to look after this firm established spirit.
192	Psalm 119:81	7:349-361	Instruction	Use 1. Let it not seem strange to us that godly men, in their affliction...
192	Psalm 119:81	7:349-361	Exhortation	Use 2. Let us prepare for grievous and tedious sufferings...
192	Psalm 119:81	7:349-361	Instruction	Use 3. If you affection be long, observe your carriage under it...
192	Psalm 119:81	7:349-361	Information	Use 4. Our sufferings are like to be long...
192	Psalm 119:81	7:349-361	Exhortation	Use. How afflicted soever we be, let us not seek to be delivered in a way not..

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192	Psalm 119:81	7:349-361	Instruction	Use. For instruction. When your souls are apt to faint, let hope look out for...
192	Psalm 119:81	7:349-361	Exhortation	Use. Let the promises of God strengthen and revive our hearts.
193	Psalm 119:82	7:361-372	Reproval	Use 1. To reprove us for poring so much upon present things, and...
193	Psalm 119:82	7:361-372	Press	Use 2. To press us to eye the promised blessedness more than we do...
193	Psalm 119:82	7:361-372	Exhortation	Use. Well, then, let us not be over-troubled at the delay of the promised...
193	Psalm 119:82	7:361-372	Exhortation	Use. Well, then, let us seek comfort, and complain not to God...
194	Psalm 119:83	7:372-380	Reproval	Use 1. To reprove us who are so soon discouraged in the ways of God.
195	Psalm 119:85	7:381-391	Information	Use of all. How much are we obliged to God's providence, who doth not only
195	Psalm 119:85	7:381-391	Direction	Use 1. To direct us to carry the cause to God, as David in the text...
195	Psalm 119:85	7:381-391	Exhortation	Use. Here is some plea for religion.
195	Psalm 119:85	7:381-391	Instruction	Use. What use shall God's people make..? (Series of instructions follow)
196	Psalm 119:89	7:391-400	Comfort	Use 1. First, comfort to the godly, for their own particular.
196	Psalm 119:89	7:391-400	Terror	Use 2. Terror to the wicked
196	Psalm 119:89	7:391-400	Press	Use 3. To press us to seek after the everlasting fruition of this blessed...

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197	Psalm 119:89	7:400-406	Information	Use 1. To show what contrary and different conclusions the carnal and...
197	Psalm 119:89	7:400-406	Instruction	Use 2. Whenever you look to heaven, remember that within you have a God..
197	Psalm 119:89	7:400-406	Admonition	Use 3. Go cure our unbelief, by considering how God's grace is settled...
198	Psalm 119:90	7:407-413	Persuasion	Use. Let us be then more firmly persuaded of God's faithfulness.
199	Psalm 119:91	7:413-420	Teach	Use 1. To teach us to increase our faith by this meditation.
200	Psalm 119:92	7:420-428	Reproval	Use 1. Reproof to four sorts.
200	Psalm 119:92	7:420-428	Comfort	Use 2. Let us get these comforts settled upon our hearts.
201	Psalm 119:93	7:428-442	Information	Use 1. For information. It shows us--
201	Psalm 119:93	7:428-442	Examination	Use 2. By way of reflection upon ourselves.
202	Psalm 119:94	7:442-451	Trial	Use 1. For trial. Are we of the number of God's peculiar people?
202	Psalm 119:94	7:442-451	Persuasion	Use 2. To persuade us to resign up ourselves to God, and to live as those...
202	Psalm 119:94	7:442-451	Press	Use 1. To press you to get this interest in times of danger.
203	Psalm 119:96	7:451-462	Exhortation	Use 1. Let it moderate our desires...
203	Psalm 119:96	7:451-462	Exhortation	Use 2. Let it moderate our sorrows and fears...

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203	Psalm 119:96	7:451-462	Exhortation	Use 3. it serves to moderate our delights...
203	Psalm 119:96	7:451-462	Exhortation	Use 1. Oh! Then, let us be much in hearing, reading, studying, and obeying...
203	Psalm 119:96	7:451-462	Exhortation	Use 2. Let this commend the word of God to us, that eternal life is in it.
204	Psalm 119:97	7:462-472	Humble	Use 1. To shame and humble us that we are so cold in our love.
205	Psalm 119:97	7:472-482	Exhortation	I come to a second use, to press us to get this love.
205	Psalm 119:97	7:472-482	Trial	Use 3. For trial. Have we this love to God's word?
205	Psalm 119:97	7:472-482	Reproval	Use 1. Reproof, and that of three sorts of persons...
205	Psalm 119:97	7:472-482	Information	Use 2. Information. It informs us why we are so backward to meditate...
205	Psalm 119:97	7:472-482	Press	Use 3. To press you to show love to the word of God this way by meditating...
206	Psalm 119:98	7:482-492		
207	Psalm 119:98	8:3-9	Caution	Use 1. Caution against two things--carnal fear and carnal policy.
207	Psalm 119:98	8:3-9	Instruction	Use 2. To prize the scriptures, because of this wisdom that is to be gotten...
207	Psalm 119:98	8:3-9	Instruction	Use 3. To get this wisdom from the word of God that will make you wiser...
208	Psalm 119:99	8:9-14		
209	Psalm 119:100	8:14-25	Reproval	Use 1. To reprove the folly of men that will not take God's directions...

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209	Psalm 119:100	8:14-25	Instruction	Use 2. To recommend the study of the word.
209	Psalm 119:100	8:14-25	Instruction	Use 2. The use is twofold-that young men should not be discouraged or despised.
209	Psalm 119:100	8:14-25	Caution	Use 3. Caution for young ones.
209	Psalm 119:100	8:14-25	Humble	Use 4. To humble the aged, that have not made conscience of their time and...
209	Psalm 119:100	8:14-25	Instruction	Use 1. Learn how much practice exceeds speculation...
209	Psalm 119:100	8:14-25	Information	Use 2. Again, I might apply it, how ill they do that sever knowledge and good...
210	Psalm 119:101	8:25-35	Information	Use 1. To show how far they are from a course of obedience that live under a..
210	Psalm 119:101	8:25-35	Press	Use 2. To press those that would be exact with God, to stand at a distance in...
211	Psalm 119:102	8:36-42	Direction	Use 1. Direction to us both in public and private cases. Be sure you follow...
211	Psalm 119:102	8:36-42	Information	Use. To show the reason of men's fickleness and inconstancy...
212	Psalm 119:103	8:43-53	Persuasion	Use. To persuade you to get this taste; and once you have got it, take heed you...
213	Psalm 119:104	8:53-59	Information	Use. If this be to hate sin, how few can say with David...

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214	Psalm 119:104	8:59-64	Exhortation	Use. Let us lay this branch also to heart. There is something unusual wherein...
214	Psalm 119:104	8:59-64	Instruction	A word of use: get understanding, never count yourselves to understand...
214	Psalm 119:104	8:59-64	Instruction	Use 1. Study yourselves, and take a view of the case and state of your souls...
214	Psalm 119:104	8:59-64	Instruction	Use 2. When you consult with the word, beg the light of the Spirit...
215	Psalm 119:105	8:64-73		
216	Psalm 119:105	8:74-80	Information	Use 1. To inform us how to answer this question how to know whether the...
216	Psalm 119:105	8:74-80	Reproval	Use 2. Reproof. Of those that walk in the midst of this light and yet perceive no..
216	Psalm 119:105	8:74-80	Caution	Use 3. Caution to enterprise nothing but what you have a warrant for out of the..
216	Psalm 119:105	8:74-80	Exhortation	It exhorts us to bless God, and be thankful for this light...
217	Psalm 119:106	8:80-88		
218	Psalm 119:106	8:88-94	Press	Use. To press you with all earnestness to enter into covenant with God...
219	Psalm 119:107	8:94-100	Exhortation	Use 1. If we be out of affliction, let us provide for a time...

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219	Psalm 119:107	8:94-100	Exhortation	Use 2. If we be for the present under affliction, let us bear it with patience...
219	Psalm 119:107	8:94-100	Exhortation	Use 1. If we be...1. Let us not faint...2. Consider the degree of affliction...
219	Psalm 119:107	8:94-100	Reproval	Use 2. To reprove those fond complaints that are exhorted from us..
220	Psalm 119:107	8:100-106	Reproval	Use 1. To reprove the stupidity and carelessness of them that neglect God..
220	Psalm 119:107	8:100-106	Information	Use 2. Then it takes off the discouragements of poor disconsolate ones...
220	Psalm 119:107	8:100-106	Condemn	Use. To condemn those that despond, and give over all treaty with God...
220	Psalm 119:107	8:100-106	Information	Use. Well, then, you see upon what occasion we should go for grace...
220	Psalm 119:107	8:100-106	Press	Use. To press us to be often with God for quickening, that we may obtain...
221	Psalm 119:108	8:106-114	Press	Use. To press us to serve with a perfect heart and with a willing mind.
222	Psalm 119:109	8:114-127	Exhortation	Use 1. First, if we be not in this condition, let us look for it and prepare for it.
222	Psalm 119:109	8:114-127	Instruction	Use 2. If God's people are put into such a condition...then learn from hence...
222	Psalm 119:109	8:114-127	Instruction	Use 3. If this should now befall you...then shrink not, but resolve to endure...

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222	Psalm 119:109	8:114-127	Caution	Use 1. Caution to the people of God. Take heed you do not forget the word...
222	Psalm 119:109	8:114-127	Press	Use 2. To press you to courage and constancy in a time of danger...
223	Psalm 119:110	8:127-133	Instruction	To apply this...double use...To trust God...To bless God
223	Psalm 119:110	8:127-133	Instruction	Use 2...1. You ought to ask God's counsel..2. Get spiritual wisdom..3. Keep the...
223	Psalm 119:110	8:127-133	Admonition	Use. Oh! Then, let the children of God abhor this hateful disposition; take heed..
224	Psalm 119:111	8:134-141		
225	Psalm 119:111	8:141-148	Information	Use 1. It informs us what is the reason why a believer, that hath nothing in hand...
225	Psalm 119:111	8:141-148	Examination	Use 2. For examination. You have heard much what it is to have an heritage in...
225	Psalm 119:111	8:141-148	Exhortation	Use 3. For exhortation, to press you to take God's promises for an heritage...
225	Psalm 119:111	8:141-148	Comfort	Use 1...As the sun shines many times when it rains...yet they have..the comfort..
226	Psalm 119:112	8:148-155	Press	Use 1. To press you to get this bent of heart, otherwise all your labour in religion
226	Psalm 119:112	8:148-155	Examination	Use 2. Have we such a heart, a heart inclined to do the will of God?

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227	Psalm 119:113	8:155-166	Humble	Use 1. To humble us all, the best of us, from first to last.
227	Psalm 119:113	8:155-166	Examination	Use 2. Do we love the law of God? Do we aim at a complete and entire subjection
227	Psalm 119:113	8:155-166	Press	Use 3. It presseth us to take care of our thoughts.
228	Psalm 119:114	8:166-177	Instruction	Use 1. Admire the goodness of God, who will be all things to his people.
228	Psalm 119:114	8:166-177	Persuasion	Use 2. To persuade us to contentation in a time of trouble.
228	Psalm 119:114	8:166-177	Encouragement	Use 3. This should encourage us against the evil of sin, since God assures us...
228	Psalm 119:114	8:166-177	Press	Use 4. it presseth us to depend upon God's protection.
229	Psalm 119:115	8:177-187	Information	Use 1. Information, to show us how we should make sin odious to us, both by...
229	Psalm 119:115	8:177-187	Press	Use 2. To press us to behave ourselves to God, as he is the Lord our God.
229	Psalm 119:115	8:177-187	Reproval	Use 1. Reproof of their foolhardiness that rush upon evil company...
229	Psalm 119:115	8:177-187	Persuasion	Use 2. Let us be persuaded to shake off the society of the wicked
230	Psalm 119:116	8:188-198	Press	Use. To press us to look after this upholding and sustaining grace...

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230	Psalm 119:116	8:188-198	Exhortation	Use. To exhort us all to look after this life, and when you have got it, be very...
231	Psalm 119:116,117	8:198-208	Admonition	Use. Oh! Be not deceived with false promises.
231	Psalm 119:116,117	8:198-208	Reproval	Use. For reproof of those that ask sustaining grace customarily and carelessly
231	Psalm 119:116,117	8:198-208	Instruction	Use. Instruction, to show us how constantly God must be sought to in prayer
231	Psalm 119:116,117	8:198-208	Reproval	Use. It serves to reprove two sorts of people:
232	Psalm 119:118	8:208-220	Caution	Use 1. A warning to them that are in prosperity, that they do not carry it proudly
232	Psalm 119:118	8:208-220	Instruction	Use 2. Not to be dismayed at the prosperity of the wicked, so as to be troubled
232	Psalm 119:118	8:208-220	Instruction	Use 3. Observe the judgments upon those that err from God's statutes...
232	Psalm 119:118	8:208-220	Teach	Use. Let this teach us to carry it sincerely both to God and men
233	Psalm 119:119	8:220-230	Admonition	Use 1. To wean us from present things, which the wicked enjoy
233	Psalm 119:119	8:220-230	Exhortation	Use 2. Let us be contented thought we be kept low and mean in the world
233	Psalm 119:119	8:220-230	Admonition	Use 3. Let us not envy the prosperity of the wicked.

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
233	Psalm 119:119	8:220-230	Examination	Use. Let us see what we are, real members of Christ's mystical body, yea or no
233	Psalm 119:119	8:220-230	Information	Use 1. To inform us that God in his judicial proceedings will distinguish, he will..
233	Psalm 119:119	8:220-230	Information	Use 2. That a few wicked men may bring a great deal of hurt and mischief..
233	Psalm 119:119	8:220-230	Information	Use 3. All judgments on the visible church are to sever the dross from the gold.
233	Psalm 119:119	8:220-230	Teach	Use 4. To teach us to wait upon God in the way of his judgments.
233	Psalm 119:119	8:220-230	Exhortation	Use 5. let us see we be not put away like dross..
233	Psalm 119:119	8:220-230	Exhortation	Use. Let our love to God and liking of his law be accompanied with hatred of sin
234	Psalm 119:120	8:230-238	Reproval	Use. Reproof of the greatest part of the world, that pass by God's judgments...
234	Psalm 119:120	8:230-238	Reproval	Use 2. It reproveth those that triumph over the fallen, and declaim...
235	Psalm 119:121	8:238-248	Press	Use. To press us to do judgment and justice.
235	Psalm 119:121	8:238-248	Instruction	Use. Go, then, and represent your condition to God with humiliation...
236	Psalm 119:122	8:248-257	Advice	Use. Advice to the us what we should do in our deep distresses and troubles

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
237	Psalm 119:122	8:257-262	Information	Use. It informeth us what reason there is to pray and wait with submission to...
237	Psalm 119:122	8:257-262	Instruction	Use 1. Oh! Pity the oppressed!
237	Psalm 119:122	8:257-262	Instruction	Use 2. Keep from oppression; let us be far from this sin.
238	Psalm 119:123	8:263-273	Instruction	Use 1. To bless God that we are upon such sure terms.
238	Psalm 119:123	8:263-273	Exhortation	Use 2. To exhort us to rest contented with God's word, and to take his promises.
238	Psalm 119:123	8:263-273	Reproval	Use 3. Reproof to us that we do no more build upon this word of righteousness
238	Psalm 119:123	8:263-273	Exhortation	Use. Let us turn ourselves towards God for help, and have our eyes on him...
238	Psalm 119:123	8:263-273	Reproval	Use 1. it reproveth our tenderness when we cannot bear a little while
238	Psalm 119:123	8:263-273	Exhortation	Use 2. let us provide for long sufferings...
239	Psalm 119:124	8:273-285	Information	Use 1. Information. We learn hence that we should not be discouraged
239	Psalm 119:124	8:273-285	Admonition	Use 2. How inexcusable those are that reject the offers of grace.
239	Psalm 119:124	8:273-285	Thanksgiving	Use 3. What reason there is the best of God's servants should carry it thankfully
239	Psalm 119:124	8:273-285	Instruction	Use 4. That we should carry it humbly as well as thankfully.

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239	Psalm 119:124	8:273-285	Direction	Use 5. Directeth us how to pray.
239	Psalm 119:124	8:273-285	Press	Use 1. To press us to be often with God for this teaching and make it our great..
239	Psalm 119:124	8:273-285	Instruction	Use. Well, then, desire the Lord to guide thee in all thy troubles..
239	Psalm 119:124	8:273-285	Confutation of False Doctrine	Use 1. To refute the claim of them that would plead mercy, but would still go on.
239	Psalm 119:124	8:273-285	Instruction	Use 2. If we would have this effect, we must go to God, who alone can work..
240	Psalm 119:125	8:285-296	Persuasion	Use. To persuade us to become the servants of the Lord.
240	Psalm 119:125	8:285-296	Examination	Use. Are we God's servants? We all say so, but we speak out of...
240	Psalm 119:125	8:285-296	Exhortation	Use 1. Let us be often dealing with God in prayer, that our judgments may...
240	Psalm 119:125	8:285-296	Information	Use 2. it informeth us that there is somewhat more than the word necessary..
240	Psalm 119:125	8:285-296	Reproval	Use 3. Is reproof to those that presume on their own with to understand...
241	Psalm 119:126	8:296-307	Teach	Use of all is--to teach us how to behave ourselves in these times...
242	Psalm 119:127	8:307-320	Information	Use 1. Information. That the general corrupt custom and example of those...

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242	Psalm 119:127	8:307-320	Admonition	Use 2. We ought to be so far from being involved in the conspiracy...
242	Psalm 119:127	8:307-320	Press	Use 1. To press us to get this esteem and love of the word above all earthly...
242	Psalm 119:127	8:307-320	Examination	Use 2. Have we such an esteem and affection to the word of God?
243	Psalm 119:128	8:320-333	Information	Use. It is very reasonable for us in these times to mind this, that...
243	Psalm 119:128	8:320-333	Teach	Use 2. Teacheth us to keep up our profession even in lesser truths...
243	Psalm 119:128	8:320-333	Instruction	Use. Learn to approve the law of God in all things, as right and good for you.
243	Psalm 119:128	8:320-333	Information	Use 1. How few are there that are God's children, for how few are there that...
243	Psalm 119:128	8:320-333	Examination	Use 2. Do we indeed hate sin? We had need look after this.
244	Psalm 119:129	8:333-342		
245	Psalm 119:129	8:342-345	Reproval	Use 1. Reproof to several sorts.
245	Psalm 119:129	8:342-345	Instruction	Use 2. Instruction. To instruct us how to entertain the word of God.
246	Psalm 119:130	8:346-357	Exhortation	Use 1. Let us bless God for this door and porch, that the scriptures are so plain...
246	Psalm 119:130	8:346-357	Exhortation	Use 2. Let us use this method in learning, and teaching others.

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246	Psalm 119:130	8:346-357	Exhortation	Use 3. Let the entertainment we have upon our first entrance into the study...
246	Psalm 119:130	8:346-357	Information	Use 1. Information...
246	Psalm 119:130	8:346-357	Exhortation	Use 2. Exhortation to look after this light, without which we shall be in the dark
246	Psalm 119:130	8:346-357	Confutation of False Doctrine	Use 1. For the confutation of them that forbid the simple use of the word.
246	Psalm 119:130	8:346-357	Encouragement	Use 2. Of encouragement to poor Christians that have a sense of weakness...
247	Psalm 119:131	8:357-365	Reproval	Use 1. For reproof.
247	Psalm 119:131	8:357-365	Information	Use 2. Information why the people of God press through so many difficulties...
247	Psalm 119:131	8:357-365	Quicken	Use 3. it should quicken our dulness, and exhort us to get this affection.
248	Psalm 119:132	8:365-371	Instruction	Use 1. Beg earnestly for God's look.
249	Psalm 119:132	8:371-381	Instruction	Use 1. Then enter into this covenant.
249	Psalm 119:132	8:371-381	Exhortation	Use 2. let us bless God, and admire his grace in bringing about this new...
249	Psalm 119:132	8:371-381	Admonition	Use. Do not say God is a hard master.
249	Psalm 119:132	8:371-381	Information	Use 1. Examples and instances of God's mercy should confirm us.
249	Psalm 119:132	8:371-381	Exhortation	Use. Let us be of this temper.

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250	Psalm 119:133	8:381-389	Press	Use. To press us to seek this great privilege of God, beg of the Lord...
251	Psalm 119:133	8:389-397	Reproval	Use 1. To reprove the security and carelessness of many.
252	Psalm 119:134	8:398-408	Instruction	Use. Instruction to teach us what to do when we are oppressed.
252	Psalm 119:134	8:398-408	Exhortation	Use. Well, then, let us make good the vows of our distress...
253	Psalm 119:135	8:408-420	Examination	Use. ...the use I shall make is to put this question- Is this your case, yea or no?
253	Psalm 119:135	8:408-420	Examination	Use. Is this our temper and frame of our hearts?
253	Psalm 119:135	8:408-420	Exhortation	Use. Oh! Then, let us turn onto the Lord in prayer, and in the use of all other...
253	Psalm 119:135	8:408-420	Reproval	Use 1. For reproof of three sorts...
253	Psalm 119:135	8:408-420	Direction	Use 2. Is direction to us...
254	Psalm 119:136	8:420-431		
255	Psalm 119:136	8:431-437	Reproval	Use 1. For reproof of two sorts of persons...
255	Psalm 119:136	8:431-437	Trial	Use 2. Trial. Are we so tenderly affected?
255	Psalm 119:136	8:431-437	Exhortation	Use 3. To exhort you to get this practice, and to get this disposition of the saints.
256	Psalm 119:137	8:437-447		
257	Psalm 119:137	8:447-454	Information	Use 1. Information. If God be righteous, then all that comes from him is righteous

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257	Psalm 119:137	8:447-454	Terror	Use 2. If God be righteous...this is terror to wicked men, that securely wallow in...
257	Psalm 119:137	8:447-454	Press	Use 3. To press is to acknowledge this justice of God, that he governeth...
258	Psalm 119:138	8:454-465	Exhortation	Use 1. Let us own and improve the word, as a righteous and faithful word...
258	Psalm 119:138	8:454-465	Instruction	Use 2. Express these virtues of the word. We must be righteous and true...
258	Psalm 119:138	8:454-465	Information	Use 3. To show the reason why men are so backward in obedience.
259	Psalm 119:139	8:465-477	Examination	Use. Have we this pure zeal, such a zeal as David speaks of?
260	Psalm 119:140	8:477-489	Information	Use 1, To inform us that they can never love God and his ways that hate purity
260	Psalm 119:140	8:477-489	Information	Use 2. To inform us in what rank to place principles.
261	Psalm 119:141	8:493-498	Exhortation	Use. Oh! Then, let us be fore-armed against this temptation, that when we lose..
261	Psalm 119:141	8:493-498	Instruction	Use 1. Carry your duty still in remembrance.
261	Psalm 119:141	8:493-498	Examination	Use 2. It showeth who are lovers of the word and who not.
262	Psalm 119:142	9:3-14	Exhortation	Use. Let us live as becometh them that have such a righteous rule...

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262	Psalm 119:142	9:3-14	Information	Use 1. To inform us of the difference between the laws of God and the laws of men
262	Psalm 119:142	9:3-14	Exhortation	Use 2. Exhortation.
262	Psalm 119:142	9:3-14	Humble	Use. Let us humble ourselves that we bear so little respect to God's word that...
262	Psalm 119:142	9:3-14	Exhortation	Use 1. To commend the word of God to us; we cannot have true doctrine...
262	Psalm 119:142	9:3-14	Instruction	Use 2. We should consider the truth of the word, partly in the general for the...
263	Psalm 119:143	9:14-24	Exhortation	Use 1. Let us look for troubles and provide for them.
263	Psalm 119:143	9:14-24	Admonition	Use 2. If you are under afflictions, o not strange at it...
263	Psalm 119:143	9:14-24	Exhortation	Use 3. When we are out of affliction, let us bless God that we are out of affliction
263	Psalm 119:143	9:14-24	Advice	Use 4. Advice; do not draw sufferings upon yourselves by your own rashness.
263	Psalm 119:143	9:14-24	Exhortation	Use. Let us take notice how affliction worketh..
263	Psalm 119:143	9:14-24	Information	Use 1. To show how far they are from the temper of God's children whose delight..
263	Psalm 119:143	9:14-24	Examination	Use 2. Have we this delight?
263	Psalm 119:143	9:14-24	Exhortation	Use 3. Let us be exhorted to do what we can for the begetting increasing...

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263	Psalm 119:143	9:14-24	Exhortation	Use. Let no calamity drive you from the commandments.
264	Psalm 119:144	9:24-36	Exhortation	Use. Let it be thus with us; let it be so deeply imprinted upon our minds that...
264	Psalm 119:144	9:24-36	Instruction	Use. Oh! Then, beg this gift from God. Lord give me understanding eyes.
264	Psalm 119:144	9:24-36	Instruction	Use. Well, let not only poor ignorant creatures take up David's prayer, but also...
264	Psalm 119:144	9:24-36	Exhortation	Use. Let us seek the saving knowledge of God, that we may live...
265	Psalm 119:145	9:36-45	Reproval	Use 1. To reprove most men for their deadness and carelessness in prayer
265	Psalm 119:145	9:36-45	Press	Use 2. To press you to this crying or holy vehemency in prayer.
265	Psalm 119:145	9:36-45	Persuasion	Use. To persuade us to pray with our whole hearts.
266	Psalm 119:145	9:45-53	Reproval	Use. To reprove them that thrown away their prayers, and never look after them
266	Psalm 119:145	9:45-53	Press	Use 2. To press us to hearken after the answer of our prayers.
266	Psalm 119:145	9:45-53	Exhortation	Use.. This exhorteth us to look more after the manner of praying.
266	Psalm 119:145	9:45-53	Instruction	Use. Mind your service more; engage yourselves to God anew...
267	Psalm 119:146	9:53-66	Reproval	Use. Reproof to two sorts...

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267	Psalm 119:146	9:53-66	Information	Use. You see, then, what seriousness we should use in devoting ourselves to God
267	Psalm 119:146	9:53-66	Instruction	Use. Be content to cast into such an estate that you may learn to pray
267	Psalm 119:146	9:53-66	Reproval	Use. It reproveth them that neglect God in their troubles...
267	Psalm 119:146	9:53-66	Reproval	Use. To reprove divers sorts
267	Psalm 119:146	9:53-66	Information	Use 2. To inform us of the privilege and duty of the godly.
267	Psalm 119:146	9:53-66	Persuasion	Use. To persuade us to seek deliverance with these aims.
268	Psalm 119:147	9:66-77	Persuasion	Use. Now you see David's instance, let this persuade you to this assiduity...
268	Psalm 119:147	9:66-77	Instruction	Use. You see how we pray; the occasion of prayer is necessity...
269	Psalm 119:148	9:77-83	Exhortation	Use...(four exhortations concerning prayer)
270	Psalm 119:149	9:83-96	Exhortation	Use. Well...1. let us meditate...2. Observe the fruits and effects...3. Praise God...
270	Psalm 119:149	9:83-96	Encouragement	Use. To encourage the people of God, when they miss his help in the spiritual life..
271	Psalm 119:150	9:96-101	Instruction	Use 1. Be not offended if God cast you into great dangers...
271	Psalm 119:150	9:96-101	Exhortation	Use 2. let us use the more prayer...

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271	Psalm 119:150	9:96-101	Thanksgiving	Use 3. The greater the danger, the more thankfully should we acknowledge...
271	Psalm 119:150	9:96-101	Instruction	Use. Well, then, whenever this falleth out, mind God of it and be not discouraged..
272	Psalm 119:151	9:101-113	Persuasion	Use 1. To persuade us to enter into this state of nearness...
272	Psalm 119:151	9:101-113	Quicken	Use 2. To quicken us and encourage us actually to draw night to God...
273	Psalm 119:152	9:113-125	Humble	Use 1. To humble us for our uncertainty and inconstancy...
273	Psalm 119:152	9:113-125	Comfort	Use 2. Is comfort to the people of God...
273	Psalm 119:152	9:113-125	Persuasion	Use 3. To persuade us to behave ourselves to the Word of God as an...
273	Psalm 119:152	9:113-125	Exhortation	Use. Oh! Study to be informed more and more of this great truth..
273	Psalm 119:152	9:113-125	Reproval	Use 1. To reprove the people of God for their diffidence and distrust
273	Psalm 119:152	9:113-125	Press	Use 2. To press you...
274	Psalm 119:153	9:125-135	Press	Use. It presseth us...1. To look for crosses. 2. To prepare for them. 3. When they...
274	Psalm 119:153	9:125-135	Information	Use 1. It informeth us of the goodness of God
274	Psalm 119:153	9:125-135	Encouragement	Use 2. To encourage us to come to God in our afflictions.
274	Psalm 119:153	9:125-135	Exhortation	Use. When we...are in any distresses...1. Let us go to God..2. Be sure you keep up...

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274	Psalm 119:153	9:125-135	Information	Use. They are too nice that think we may not ask of God temporal mercies.
274	Psalm 119:153	9:125-135	Exhortation	Use...let us not forget or forsake our duty, nor throw off profession of godliness...
275	Psalm 119:154	9:135-145	Admonition	Use 1. To rebuke our fears and misgiving of heart.
275	Psalm 119:154	9:135-145	Exhortation	Use . Let us commit our cause to the Lord, as the expression is...
275	Psalm 119:154	9:135-145	Encouragement	Use. Let us encourage ourselves, rouse up our heavy hearts, and wait for God...
276	Psalm 119:155	9:145-158	Information	Use 1. To show us the reason why the people of God, when they grow wicked...
276	Psalm 119:155	9:145-158	Comfort	Use 2. Comfort in a good cause, where in the godly are opposed by the wicked..
276	Psalm 119:155	9:145-158	Information	Use 1, It informeth us of two things...
276	Psalm 119:155	9:145-158	Exhortation	Use 2. Let it exhort us to believe and improve this truth...
276	Psalm 119:155	9:145-158	Caution	Use 1. You see now who are far from salvation, they do not study the word...
276	Psalm 119:155	9:145-158	Exhortation	Use 2. Let us be sure to be far from the disposition of the wicked...
277	Psalm 119:156	9:158-166	Exhortation	Use 1. To exhort us to consider of this, and to meditate much upon this...

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277	Psalm 119:156	9:158-166	Press	Use 2. To press us to be merciful...
278	Psalm 119:161	9:166-176	Information	Use 1. To show us what frame of spirit they are under who despise the word.
278	Psalm 119:161	9:166-176	Press	Use 2. To press us to get this blessed frame of heart, to stand in awe of the word
279	Psalm 119:162	9:177-180	Condemn	Use 1. To condemn them...
279	Psalm 119:162	9:177-180	Exhortation	Use 2. To exhort us to delight in the word of God.
280	Psalm 119:163	9:180-189	Exhortation	Use...we must truly, sincerely, and constantly turn from all known sin...
280	Psalm 119:163	9:180-189	Information	Use 1. To show us the reason why so many are entangled again in the sins...
280	Psalm 119:163	9:180-189	Caution	Use 2. Take heed of two things...1. A secret love to your sins. 2. A remiss hatred...
280	Psalm 119:163	9:180-189	Instruction	Use. Oh! Then, hate and abhor lying.
281	Psalm 119:164	9:189-199	Press	Use. Let me press you now to three things...
282	Psalm 119:165	9:199-209	Examination	Use 1. Examination...
282	Psalm 119:165	9:199-209	Information	Use 2. It shows...1. How far they are from..2. They do not love the law..3. It shows..
282	Psalm 119:165	9:199-209	Exhortation	Use 1. Let us from hence see the sad condition of carnal men...
282	Psalm 119:165	9:199-209	Persuasion	Use 2. To persuade us to love the law of God by this argument...

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283	Psalm 119:165	9:209-217	Examination	Use. It concerneth us all to look to this, whether we love the law so as to have...
284	Psalm 119:166	9:218-226	Reproval	Use 1. It reproveth those that hope well, but take no care to do anything for God
284	Psalm 119:166	9:218-226	Persuasion	Use 2. To persuade us to the coupling of these two...
285	Psalm 119:167	9:227-236	Conviction	Use 1. This is for the conviction of divers persons, that they do not more serve...
285	Psalm 119:167	9:227-236	Press	Use 2. To press you to serve God with your hearts and souls as well as your bodies
285	Psalm 119:167	9:227-236	Information	Use 1. To show us the reason why do many miscarry in the profession of godliness
285	Psalm 119:167	9:227-236	Press	Use 2. To press us not only to keep God's testimonies, but to love them.
286	Psalm 119:168	9:237-245	Press	Use. To press us to walk as in the sight of God, and to foresee him before...
287	Psalm 119:171	9:245-254	Information	Use 1. To inform us how the saints do and should esteem this benefit...
287	Psalm 119:171	9:245-254	Direction	Use 2. It directeth us...1. How to pray..
287	Psalm 119:171	9:245-254	Exhortation	Use 3. Exhortation to press you to glorify God and praise him...
288	Psalm 119:172	9:254-263	Reproval	Use 1. Reproof. It reproveth us for being so dumb and tongue-tied in holy things.

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288	Psalm 119:172	9:254-263	Exhortation	Use 2. To exhort us to be frequent and serious in our discourses of God...
288	Psalm 119:172	9:254-263	Exhortation	Use 1. Let us approve of those things which God hath bound us to believe...
289	Psalm 119:173	9:263-276	Information	Use 1. To show that they act upon a wrong principle who are not good...
289	Psalm 119:173	9:263-276	Persuasion	Use 2. To persuade you to choose God's precepts...
290	Psalm 119:174	9:277-285	Exhortation	Use. In times of trouble let us look to God, and continue looking all the time...
290	Psalm 119:174	9:277-285	Exhortation	Use. To exhort us in all out straits, dangers, and troubles...
291	Psalm 119:174	9:285-292	Reproval	Use 1. To reprove those that are loath to leave the woeful life, and do not long...
291	Psalm 119:174	9:285-292	Exhortation	Use 2. To rouse up our languid and cold affections, that they may be more...
292	Psalm 119:175	9:292-299	Exhortation	Use of all. Exhortation. It presseth you...(5 exhortations)
292	Psalm 119:175	9:292-299	Direction	Use 2. Direction; but of this see ver. 17
293	Psalm 119:176	9:299-311	Exhortation	Use 1. Let us stand upon our guard.
293	Psalm 119:176	9:299-311	Information	Use 2. It shows us the need of the new covenant.
293	Psalm 119:176	9:299-311	Teach	Use 2. It teacheth us, again, the necessity of dependence upon god's care...

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293	Psalm 119:176	9:299-311	Encouragement	Use 4. We learn the encouragement which one hath who is right for the main...
293	Psalm 119:176	9:299-311	Caution	Use 5. Here is caution; take heed not to run into infirmities...
294	Matthew 25:1-2	9:319-331	Information	Use 1. To show how far from salvation some are...
294	Matthew 25:1-2	9:319-331	Caution	Use 2. Is caution to us all. Let us take heed we do not deceive ourselves...
294	Matthew 25:1-2	9:319-331	Exhortation	Use 3. Is to exhort us to be very serious in our preparation for the coming of the...
295	Matthew 25:3-4	9:331-339		
296	Matthew 25:3-4	9:339-348	Reproval	Use 1. Is to reprove those that can afford a little religion, but cannot afford enough
296	Matthew 25:3-4	9:339-348	Press	Use 2. Is to press you to get oil in your vessels, to be rooted and grounded...
297	Matthew 25:5	9:348-360	Caution	Use. Oh! Take heed of this evil...
298	Matthew 25:5-6	9:360-371	Exhortation	Use 1. Let us improve this to the particular use of Christ's coming...
298	Matthew 25:5-6	9:360-371	Exhortation	Use 2. We may improve this as to his coming to us by death, or rather...
298	Matthew 25:5-6	9:360-371	Exhortation	Use 3. We should improve it as to Christ's general coming...
299	Matthew 25:7-8	9:371-383	Quicken	Use 1. Is to quicken you to rouse up yourselves, and to trim you lamps.

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299	Matthew 25:7-8	9:371-383	Exhortation	Use 1. Oh! Then let us not be high minded, but fear...
299	Matthew 25:7-8	9:371-383	Exhortation	Use 2. To excite you to this duty, take these considerations...
299	Matthew 25:7-8	9:371-383	Caution	Use. Oh! Then let us take heed we be not of the number of those whose lamps..
300	Matthew 25:9	9:383-391	Confutation of False Doctrine	Use 1. Is to disprove the conceit of works of supererogation, or doing more than
300	Matthew 25:9	9:383-391	Exhortation	Use 2. Is to exhort us to work out our salvation with fear and trembling
300	Matthew 25:9	9:383-391	Reproval	Use 1. Of reproof to those that think we make more ado than needeth
300	Matthew 25:9	9:383-391	Exhortation	Use 2. is to excite us..."I press toward the mark of the high prize.."
300	Matthew 25:9	9:383-391	Exhortation	Use 3. If we have the graces of the Spirit...let us use the means...
301	Matthew 25:10	9:392-403	Instruction	Use, Oh! Then, be espoused to Christ; otherwise he will not come...
301	Matthew 25:10	9:392-403	Examination	Use. Are we ready? I must direct the edge of this use to four sorts of people..
301	Matthew 25:10	9:392-403	Press	Use. Is to press us to begin with God betimes.
302	Matthew 25:11,12	9:404-413	Reproval	Use. Is to reprove those that adjourn and put off the work of religion...
302	Matthew 25:11,12	9:404-413	Exhortation	Use. Oh! Do not rest in desiring to be happy...

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302	Matthew 25:11,12	9:404-413	Exhortation	Use. Oh! Let this make you more serious for the time to come
303	Matthew 25:13	9:413-423	Admonition	Use 1. I may from hence take occasion to bewail the neglect of this duty.
303	Matthew 25:13	9:413-423	Press	Use 2. To press us to this duty; there is a God who watcheth...
304	Matthew 25:14-15	9:423-434	Admonition	Use 1. It serveth to check many sins.
304	Matthew 25:14-15	9:423-434	Press	Use 2. Is to press us to more faithfulness in God's service..
304	Matthew 25:14-15	9:423-434	Quicken	Use 1...It should quicken us to keep the charge of the Lord...
304	Matthew 25:14-15	9:423-434	Instruction	Use 2. As he gave gifts. Look upon Christ as exalted at the right hand of God
304	Matthew 25:14-15	9:423-434	Persuasion	Use 1. Is to persuade us to employ our several talents for God...
304	Matthew 25:14-15	9:423-434	Instruction	Use 2. Give yourselves and all that is yours to God.
305	Matthew 25:16-18	9:434-446	Press	Use 1. To press us to this negotiation; for if these things be so, we should...
305	Matthew 25:16-18	9:434-446	Exhortation	Use 1. Let this assuage the envy and trouble of the meanest.
305	Matthew 25:16-18	9:434-446	Examination	Use. Let us see if we be found in the number of the faithful or unfaithful.
306	Matthew 25:19-23	9:447-461	Examination	Use. Is our account ready against that great day of audit?
306	Matthew 25:19-23	9:447-461	Exhortation	Use. Let us labour to get this evidence.

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
306	Matthew 25:19-23	9:447-461	Information	Use 1. It informeth us that it is good to be Christ's servants, and to be faithful...
306	Matthew 25:19-23	9:447-461	Persuasion	Use 1. To persuade us to be contented with the meanest estate...
306	Matthew 25:19-23	9:447-461	Encouragement	Use 2. Is for the encouragement of poor weak Christians, who have the essentials.
306	Matthew 25:19-23	9:447-461	Quicken	Use. Is to quicken us to be more faithful to God for these considerations...
307	Matthew 25:24-25	9:461-470	Exhortation	Use. Oh! Then, when we set our hearts to religion, let us take heed of slavish fear
308	Matthew 25:26-27	9:470-482	Admonition	Use 1. Let us all be ashamed of our sloth.
308	Matthew 25:26-27	9:470-482	Caution	Use 2. If spiritual sloth be so great an evil, let the children of God take heed of it..
308	Matthew 25:26-27	9:470-482	Information	Use 3. It serves to justify God in his judgments upon the careless and negligent..
308	Matthew 25:26-27	9:470-482	Caution	Use 1. Since sloth is so great an evil, let the children of God take heed of it...
309	Matthew 25:28-29	9:482-492	Exhortation	Use is to commend us to diligence and industry, especially in the work of our...
310	Matthew 25:30	10:3-14	Admonition	Use. Is to shame us that we make no more preparation to escape this dreadful...

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310	Matthew 25:30	10:3-14	Information	Use 1. To show that is the unprofitable servant be cast into hell, what will become..
311	Matthew 25:31-33	10:14-23	Information	Use. You see what need there is to get in with Christ.
312	Matthew 25:31	10:23-33	Exhortation	The Use of all is exhortation..To press you to propound this truth...
313	Matthew 25:32-33	10:33-45	Exhortation	Use. If these things be so...then, let the thought of this make us more watchful
313	Matthew 25:32-33	10:33-45	Encouragement	Use. Let all this encourage you to look for your supplies by Christ.
313	Matthew 25:32-33	10:33-45	Comfort	Use 1. Here is comfort to them that mourn under the degenerate and corrupted...
313	Matthew 25:32-33	10:33-45	Caution	Use 2. This may serve to alarm hypocrites.
313	Matthew 25:32-33	10:33-45	Examination	Use 3. Are we sheep or goats?
313	Matthew 25:32-33	10:33-45	Encouragement	Use. Let us then encourage ourselves when we are counted the scurf and...
314	Matthew 25:34	10:45-55	Exhortation	Use 1. Let us be convinced that there is such an estate, and will be such a time...
315	Matthew 25:35-36	10:56-66	Confutation of False Doctrine	Use. To set us right in the doctrine of grace and works.
315	Matthew 25:35-36	10:56-66	Instruction	Use. If it fall to your lot...bless God..and neglect not your duty.
316	Matthew 25:37-40	10:66-77	Information	Use. That which we learn from this question of theirs, is...

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316	Matthew 25:37-40	10:66-77	Comfort	Use 1. It comforts us against the sense of our own unworthiness.
316	Matthew 25:37-40	10:66-77	Reproval	Use is reproof, because there are so few true Christians in the world.
317	Matthew 25:41	10:77-83	Information	Use 1. It informeth us of the evil of sin.
317	Matthew 25:41	10:77-83	Reproval	Use 2. It reproveth and convinceth...the atheist and the carnal sensualist...
317	Matthew 25:41	10:77-83	Admonition	Use 3. To chide us for our unbelief.
318	Matthew 25:41	10:83-92	Information	Use 1. Observe how a sinner hasteneth to his own misery by steps and degrees.
318	Matthew 25:41	10:83-92	Examination	Use 1. Is examination; how is it with you?
318	Matthew 25:41	10:83-92	Press	Use 2. Is to press is to come out of the curse of nature.
319	Matthew 25:41	10:92-100	Information	Use 1. Lay to heart your distance from God by nature.
319	Matthew 25:41	10:92-100	Caution	Use 1. This should make us consider the folly of sinners, that will run this hazard...
319	Matthew 25:41	10:92-100	Examination	Use 2. Are we of the number?
320	Matthew 25:46	10:100-106	Press	The Use is to press us...1. To believe these things; 2. Seriously to consider them.
321	John 17:1	10:109-125		
322	John 17:2	10:125-139	Information	Use 1. To show us the great love and consideration of Christ.

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322	John 17:2	10:125-139	Teach	Use 2. It teacheth us more self-denial, to do all for God's glory...
322	John 17:2	10:125-139	Comfort	Use 1. Comfort to God's children.
322	John 17:2	10:125-139	Instruction	Use 2. An invitation to bring in men to Christ.
322	John 17:2	10:125-139	Instruction	Use 3. To magistrates, to own the mediator.
322	John 17:2	10:125-139	Press	Use 1. To press us to labour after this holy life...
322	John 17:2	10:125-139	Exhortation	Use 2. Bless the Lord Jesus Christ for opening a door of life for them...
322	John 17:2	10:125-139	Comfort	Use 1. Comfort to believers.
322	John 17:2	10:125-139	Press	Use 2. To press us, especially humble sinners, to come under these sweet hopes.
323	John 17:3	10:139-156	Information	Use 1. Is to show us the sad estate...
323	John 17:3	10:139-156	Press	Use 2. To press Christians to grow in knowledge, that they may enter upon eternal..
323	John 17:3	10:139-156	Confutation of False Doctrine	Use 1. To confute them that say that every man shall be saved in his own religion
323	John 17:3	10:139-156	Exhortation	Use 2. Let us bless God, for the gospel, that revealeth God and Christ.
323	John 17:3	10:139-156	Instruction	Use 3. Study God in Jesus Christ.
323	John 17:3	10:139-156	Press	Use 4. To press us to seek salvation in no other but in God through Christ.

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324	John 17:3	10:156-169	Exhortation	Use. Let us bless God that we have such a complete object for our faith.
324	John 17:3	10:156-169	Information	Use. It showeth three things...
324	John 17:3	10:156-169	Exhortation	Use 1. Let us receive Christ as an anointed saviour.
324	John 17:3	10:156-169	Comfort	Use 2. Comfort; we are anointed too.
325	John 17:4	10:169-185	Information	Use. God loseth no honour by Christ.
325	John 17:4	10:169-185	Information	Use. Oh! Then, consider two things...
326	John 17:5	10:185-195	Press	Use 1. In that Christ prayeth for glory, it presseth us..
326	John 17:5	10:185-195	Comfort	Use 2...it is useful for our comfort and for our instruction...
327	John 17:6	10:195-203	Exhortation	Use. Let us bless God for the word, and take heed unto it, as to a light shining...
327	John 17:6	10:195-203	Instruction	Use. Well, then....look for this inward light to shine into your hearts...
328	John 17:6	10:203-210	Instruction	Use 1. Admire the love of God in this donation.
328	John 17:6	10:203-210	Exhortation	Use 2. Let us consecrate and give up ourselves to Christ.
329	John 17:6	10:210-218	Information	Use 1. It informeth us of two things...
329	John 17:6	10:210-218	Persuasion	Use 2. It persuadeth us wholly and absolutely to resign up ourselves into Christ's..

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329	John 17:6	10:210-218	Information	Use. We may know when Christ will speak good of us...when we keep the word
330	John 17:7	10:218-226	Persuasion	Use 1. Be persuaded of the truth of what you deliver, and look to your aims..
330	John 17:7	10:218-226	Comfort	Use 1. Comfort. What would have become of us if the Father himself had not..
330	John 17:7	10:218-226	Instruction	Use 2. Glorify God the Father; it is the end of the whole dispensation of grace.
331	John 17:8	10:226-240	Reproval	Use 1. It reproveth the folly of two sorts of men; there are some that think...
331	John 17:8	10:226-240	Exhortation	Use 2. It stirreth us up to attend upon the word; it is God's instrument
331	John 17:8	10:226-240	Information	Use. Which should stablish us the more in the truth, and is a pattern to ministers.
331	John 17:8	10:226-240	Admonition	Use 1. It discovereth the wretched condition of ignorant persons.
331	John 17:8	10:226-240	Press	Use 2. To press Christians to gain more distinct knowledge, if you would settle...
331	John 17:8	10:226-240	Information	Use of the whole..you see that there is required to faith- knowledge and receiving
332	John 17:9	10:240-254	Exhortation	Use 1. it is an engagement to believers to walk so that God may not be ashamed..

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332	John 17:9	10:240-254	Admonition	Use 2. To disprove their claim- 1. That only can make their claim by creation..2...
332	John 17:9	10:240-254	Instruction	Use 3. See the felicity and dignity of those that believe in Christ.
333	John 17:10	10:254-269	Condemn	Use 1. To condemn them which put asunder those operations which God has...
333	John 17:10	10:254-269	Information	Use 2. Information how believers come to be possessed of such excellent privileges
333	John 17:10	10:254-269	Comfort	Use 3. To show us the comfort of the faithful.
333	John 17:10	10:254-269	Information	Use 1. Information. We lose nothing by glorifying Christ...
333	John 17:10	10:254-269	Exhortation	Use 2. Exhortation; to press us to glorify Christ.
333	John 17:10	10:254-269	Consolation	Use 3. Is consolation to them that desire to glorify Christ.
334	John 17:11	10:269-281	Information	Use 1. Information. 1. it informeth us of the privileges of God's children.
334	John 17:11	10:269-281	Exhortation	Use 2. Exhortation. ..
334	John 17:11	10:269-281	Comfort	Use 3. Comfort. We have Christ for us in the heavens.
334	John 17:11	10:269-281	Direction	Use 4. Direction in the sacrament.
334	John 17:11	10:269-281	Confutation of False Doctrine	Use 1. For confutation of the Lutherans, who, to establish their doctrine of...

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334	John 17:11	10:269-281	Press	Use 2. To press Christians to look for the spiritual presence of Christ...
334	John 17:11	10:269-281	Admonition	Use 3. For the conviction of them that please themselves in fond wishes and...
335	John 17:11	10:281-291	Caution	Use 1. To teach us to walk with caution, and in a continual dependence on God
335	John 17:11	10:281-291	Press	Use 2. To press us to grow weary of the world...
335	John 17:11	10:281-291	Examination	Use 3. Examination. What kind of temper do we have?
335	John 17:11	10:281-291	Comfort	Use 4. Comfort. Christ is apprehensive of your danger.
335	John 17:11	10:281-291	Information	Use 5. The example of Christ. When we die, let us be mindful of the danger of our..
336	John 17:11	10:291-300	Information	Use 1. Information. It informeth us...
336	John 17:11	10:291-300	Press	Use 2. It presseth us to draw nigh to God as unto a holy Father.
337	John 17:11	10:300-313	Exhortation	Use 1. It exhorteth us to persevere with the more care...
337	John 17:11	10:300-313	Instruction	Use 2. If you fall, be not utterly discouraged.
337	John 17:11	10:300-313	Thanksgiving	Use 3. When you stand, let it entice you to love and thankfulness.
337	John 17:11	10:300-313	Information	Use 4. If any fall often, constantly, frequently, and easily, they have no interest in grace.

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337	John 17:11	10:300-313	Exhortation	Use 5. It provoketh us to get an interest in such a sure condition.
337	John 17:11	10:300-313	Comfort	Use 6. It is comfort to God's children.
337	John 17:11	10:300-313	Exhortation	Use. It exhorteth us...
338	John 17:11	10:313-322	Press	Use. To press us to come under these sweet hopes.
339	John 17:11	10:322-334	Information	Use 1. How contrary are they to Christ that love strife and sow discord among brethren
339	John 17:11	10:322-334	Exhortation	Use 2. Let us be as earnest for unity as Christ.
339	John 17:11	10:322-334	Persuasion	Use 3. To persuade the minsters of the gospel to a greater concord and amity in the...
339	John 17:11	10:322-334	Exhortation	Use. Let us study to imitate the Trinity; as in the case now before us, there is a little...
339	John 17:11	10:322-334	Instruction	Use. Acknowledge God in this matter.
340	John 17:12	10:334-351	Exhortation	Use 1. Let us learn how safe it is to be in Christ's hands and keeping.
340	John 17:12	10:334-351	Information	Use 2. We should learn of Christ to be faithful to our charge.
340	John 17:12	10:334-351	Instruction	Use 1. Admire the providence of God about such a creature as man is.
340	John 17:12	10:334-351	Instruction	Use 2. Learn to wait upon God, though you want an outward guard and veil of safety.
340	John 17:12	10:334-351	Exhortation	Use. Let us not be troubled at the defection of hypocrites, let is not shake our belief...

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340	John 17:12	10:334-351	Caution	Use. Oh! Take heed of a willful obstinacy, and wresting yourselves out of the arms of..
340	John 17:12	10:334-351	Exhortation	Use. Let all these things open our eyes, that we may behold the man of sin.
340	John 17:12	10:334-351	Admonition	Use. Let us hate those sins that brought Judas to destruction.
340	John 17:12	10:334-351	Admonition	Use 1. Do not rest in outward privileges.
340	John 17:12	10:334-351	Instruction	Use 2. Look to your grounds and motives upon which you take up the profession...
340	John 17:12	10:334-351	Information	Use 3. When scandals arise, the whole body is not to be condemned for the...
340	John 17:12	10:334-351	Caution	Use 4. Hearken unto this, you that commit sin with jollity and security, you can eat...
340	John 17:12	10:334-351	Instruction	Use 1. Wait for the accomplishment of prophecies; fear the truth of threatenings...
340	John 17:12	10:334-351	Comfort	Use 2 Here is comfort to the godly against the wrath of their enemies.
341	John 17:13	10:352-363	Information	Use 1. To show us the goodness of God, who hath made our wages a great part of...
341	John 17:13	10:352-363	Admonition	Use 2. To take off the slander brought on the ways of God, as if they were dark....
341	John 17:13	10:352-363	Exhortation	Use 3. Let us despise the dreggy delights of the world.

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341	John 17:13	10:352-363	Reproval	Use 4. Reproof of two sorts...
341	John 17:13	10:352-363	Exhortation	Use 5. To raise your minds to the exercise of this joy.
342	John 17:14	10:363-376	Advice	Use 1. Advice to us- 1. To prepare for sufferings..2. When they come, do not count it...
342	John 17:14	10:363-376	Caution	Use 2. Of caution. (numbered list..)
343	John 17:14	10:376-389	Examination	Use 1. If the children of God hath the world's respect at any time, they have need to look
343	John 17:14	10:376-389	Press	Use 2. To press all to avoid this sin and snare of death...
343	John 17:14	10:376-389	Advice	Use 3. Advice to the people of God.
343	John 17:14	10:376-389	Information	Use 1. To show us what to judge of persons that live as if they were of the world.
343	John 17:14	10:376-389	Press	Use 2. To press Christians not to conform to the world.
344	John 17:15	10:389-403	Information	Use. To refer it to the wisdom and goodness of God, either to go or tarry.
344	John 17:15	10:389-403	Teach	Use 1. It teacheth us how to pray to God.
344	John 17:15	10:389-403	Instruction	Use 2. How to wait and hope for the blessings of Christ's purchase.
344	John 17:15	10:389-403	Teach	Use 3. To teach us to suffer with patience.
344	John 17:15	10:389-403	Caution	Use 1. Caution. Take heed; the world is a dangerous place, even to a disciple of Christ.

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344	John 17:15	10:389-403	Instruction	Use 1. Do not forfeit God's keeping.
344	John 17:15	10:389-403	Press	Use 2. To press the children of God to two duties- dependence and confidence.
344	John 17:15	10:389-403	Caution	Use 1. Let persecutors take heed, the devil is near, and they are guided by him....
344	John 17:15	10:389-403	Advice	Use 2. Here is advice to the people of God...
345	John 17:16	10:403-411	Exhortation	Use 1. Let it not be grievous to you to hear the same things pressed.
345	John 17:16	10:403-411	Encouragement	Use 2. It serveth to encourage you in your private exercises of rehearsing and meditation
345	John 17:16	10:403-411	Instruction	Use . To ministers, not only to study new things, but to inculcate those that are of a...
345	John 17:16	10:403-411	Press	Use. To press us to beware the more of worldliness...
345	John 17:16	10:403-411	Information	Use. This should be regarded by us in these times. When some grasp the world..
345	John 17:16	10:403-411	Instruction	Use. Meditate on this. God hath but one Son, he came into the world without sin, but..
346	John 17:17	10:411-422	Teach	Use. Is to teach us what to seek for ourselves and others..
346	John 17:17	10:411-422	Press	Use. Let it press us not to rest in abstaining from sin.
346	John 17:17	10:411-422	Press	Use. It presseth us--

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346	John 17:17	10:411-422	Instruction	Use 1. Be not satisfied with any present degrees of grace..
346	John 17:17	10:411-422	Instruction	Use 1. Ministers should look to their inward call.
347	John 17:17	10:422-438	Information	Use 1. Of information...
347	John 17:17	10:422-438	Exhortation	Use 2. Exhortation...
347	John 17:17	10:422-438	Instruction	Use 1. To wicked men...1. Wait upon common grounds..2. Do not rest...
347	John 17:17	10:422-438	Advice	Use 2. Here is advice to the people of God...
348	John 17:17	10:438-450	Press	Use. To press us to reverence the word of God, since God hath owned it...
348	John 17:17	10:438-450	Caution	Use. Learn to regard the promises and threatenings of the word with more reverence..
349	John 17:17	10:450-461	Information	Use 1. It informeth us how to settle the conscience in sore temptations..
349	John 17:17	10:450-461	Teach	Use 2. It teacheth us these duties...
350	John 17:18	10:461-470	Information	1. The distinction of the persons of the Trinity..
350	John 17:18	10:461-470	Information	2. The knowledge of Christ's person...
350	John 17:18	10:461-470	Information	3. It showeth us the love of God...
350	John 17:18	10:461-470	Information	4. It informs us of the great condescension of Christ...
351	John 17:18	10:470-482	Information	Use 1. Information in two things-that the ministry is an office, and a standing office.

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351	John 17:18	10:470-482	Reproval	Use 2. Reproof of those that invade the minister's office, and of those that...
351	John 17:18	10:470-482	Advice	Use 3. Advice to ministers and people...
352	John 17:18	10:482-490	Information	Use 1. It informeth us of four things...
352	John 17:18	10:482-490	Advice	Use 2. Advice both to people and ministers...
352	John 17:18	10:482-490	Reproval	Use 3. Reproof to those that wrong Christ's messengers...
353	John 17:19	11:3-15	Information	Use 1. Information. It informeth us of divers important truths.
353	John 17:19	11:3-15	Direction	Use 2. direction in the Lord's Supper.
354	John 17:20	11:15-23	Comfort	Use 1. It is much for the comfort of them who do already believe...
354	John 17:20	11:15-23	Exhortation	Use 2. It is an engagement to others to believe.
354	John 17:20	11:15-23	Information	Use 3. It showeth the excellency of faith.
354	John 17:20	11:15-23	Examination	Use. Can you thus believe in Christ, take him out of God's hand?
354	John 17:20	11:15-23	Examination	Use. Examination. Is our faith thus wrought?
355	John 17:21	11:23-32	Press	Use 1. To press us to look after an interest in this great privilege.
355	John 17:21	11:23-32	Information	Use 2. How shall we know that we have a share in this mystical union? By the Spirit of...
356	John 17:21	11:32-43	Exhortation	Use 1. Let us strive to imitate the Trinity in our respects both to the head and our fellow..

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356	John 17:21	11:32-43	Thanksgiving	Use 2. Let it put us upon thanksgiving.
357	John 17:21	11:43-53	Persuasion	Use 1. This may serve to persuade us that the conviction of the world is a great blessing
357	John 17:21	11:43-53	Information	Use . It informeth us of the love and care of Christ...
357	John 17:21	11:43-53	Press	Use 3. It presseth us not to slight, nor yet to rest in these convictions...
357	John 17:21	11:43-53	Press	Use 4. To press the children of God to express such fruits of their union with Christ...
358	John 17:22	11:54-62	Information	Use 1. It showeth who are Christ's they that are like him.
358	John 17:22	11:54-62	Press	Use 2. It presseth us to look after this conformity and likeness unto Christ.
358	John 17:22	11:54-62	Comfort	Use 1. It is a great comfort--
358	John 17:22	11:54-62	Information	Use 2. It informeth us--
358	John 17:22	11:54-62	Exhortation	Use 3. It is an engagement to holiness
358	John 17:22	11:54-62	Information	Use 1. To help us to conceive of the mystery of union.
358	John 17:22	11:54-62	Quicken	Use 2. It serveth to quicken those that are united to Christ to look for greater things...
358	John 17:22	11:54-62	Direction	Use 3. It directeth us in what order we should seek these things- first grace, then glory
358	John 17:22	11:54-62	Instruction	Use 1. In times of desperation...look upon Christ as a depositary...

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358	John 17:22	11:54-62	Thanksgiving	Use 2. To be thankful to God for Christ.
358	John 17:22	11:54-62	Press	Use3. It presseth us to get a union with Christ...
358	John 17:22	11:54-62	Exhortation	Use1. Let us bless God aforehand...
359	John 17:23	11:62-76	Instruction	Use. Is to prize Christ as mediator, and to make use of him in your addresses to God.
359	John 17:23	11:62-76	Exhortation	Use 1. If Christ be in us...let us manifest it as Christ did.
359	John 17:23	11:62-76	Instruction	Use 2. Learn dependence upon Christ.
359	John 17:23	11:62-76	Press	Use 1. To press us to labour after an interest in this privilege...
359	John 17:23	11:62-76	Direction	Use 2. Direction. What must we do that Christ may be in us?
359	John 17:23	11:62-76	Examination	Use 3. Examine whether Christ be in you or no.
359	John 17:23	11:62-76	Caution	Use...then take heed of two things...
359	John 17:23	11:62-76	Information	Use 1. See the honour that is put upon the saints...
359	John 17:23	11:62-76	Grounds	Use 2. It is a ground of hope, we shall all meet together in one assembly...
359	John 17:23	11:62-76	Exhortation	Use 3. It is an engagement to the churches of all parts to maintain a common...
359	John 17:23	11:62-76	Comfort	Use 4. It giveth you assurance of the continuance of the ministry as long as the world...

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
359	John 17:23	11:62-76	Encouragement	Use 1. It giveth us confidence in both parts of Christ's priestly office...
359	John 17:23	11:62-76	Information	Use 2. It is a pledge of the Father's love to us...
359	John 17:23	11:62-76	Exhortation	Use 3. It is an engagement to us to love the Lord Jesus...
360	John 17:23	11:76-89	Information	Use 1. Information, to show what ground we have of patience, comfort, and confidence.
360	John 17:23	11:76-89	Direction	Use 2. Direction.
360	John 17:23	11:76-89	Exhortation	Use 3. Exhortation, to endeavour after the sense and apprehension of this love in our...
360	John 17:23	11:76-89	Caution	Use 1. Caution to the carnal world.
360	John 17:23	11:76-89	Advice	Use 2. Advice to the children of God, to promote the conviction and conversion...
361	John 17:24	11:89-102	Information	Use 1. This notion represents the freeness of grace in giving us glory...
361	John 17:24	11:89-102	Information	Use 2. It showeth the necessity of becoming sons to God if we expect heaven.
361	John 17:24	11:89-102	Teach	Use 3. It teacheth God's children with patience and comfort to wait for this happy state
361	John 17:24	11:89-102	Comfort	Use 1. It is comfort to us when we come to die...
361	John 17:24	11:89-102	Exhortation	Use 2. It is an engagement to holiness.
361	John 17:24	11:89-102	Examination	Use. Are you of this number?

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
361	John 17:24	11:89-102	Information	Use 1. To show us the love of Christ; his heart is not satisfied till we be in like condition
361	John 17:24	11:89-102	Exhortation	Use 2. If the presence of Christ be no small part of our happiness, let us more delight in it
361	John 17:24	11:89-102	Admonition	Use 3. Be willing to die... You shun his company when he desireth yours, and he...
361	John 17:24	11:89-102	Reproval	Use 1. Reproof. You see how Christ standeth affected to the society of his people...
361	John 17:24	11:89-102	Comfort	Use 2. Comfort against the scorn and contempt of the world...
361	John 17:24	11:89-102	Exhortation	Use 3. Let us prize the communion and fellowship of Christ.
362	John 17:24	11:102-113	Encouragement	Use 1. To ravish your hearts with the contemplation of this happiness.
362	John 17:24	11:102-113	Instruction	Use 2. Strive to get an interest in so great a privilege.
362	John 17:24	11:102-113	Admonition	Use 3. Let the foresight of this glorious estate wean thee from all inordinate affections..
362	John 17:24	11:102-113	Grounds	Use 1. It is a ground of hope why we may look for everlasting life, because of God's love
362	John 17:24	11:102-113	Exhortation	Use 2. It commendeth God's love, that you may admire it.
362	John 17:24	11:102-113	Admonition	Use 3. It shameth us that we adjourn and put off love to God till old age.

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362	John 17:24	11:102-113	Teach	Use 4. It teacheth us to disclaim merit.
362	John 17:24	11:102-113	Information	Use 5. We are not to measure God's love by temporal accidents.
362	John 17:24	11:102-113	Press	Use 6. It presseth us to get an interest in this eternal love.
363	John 17:25	11:114-131	Information	Use 1. Let it set God clear.
363	John 17:25	11:114-131	Caution	Use 2. Let sottish men know that God is not all mercy and all honey.
363	John 17:25	11:114-131	Information	Use 1. See how careful God is to preserve the honour and the awe in us of his justice
363	John 17:25	11:114-131	Grounds	Use 2. It is to give us a sure ground of hope.
363	John 17:25	11:114-131	Press	Use. To press us to get knowledge.
363	John 17:25	11:114-131	Information	Use 1. Information.
363	John 17:25	11:114-131	Press	Use 2. It presseth us to be more earnest to get a clear and satisfactory knowledge in the
363	John 17:25	11:114-131	Information	Use. It informeth us... 1. Of our misery by nature. 2. The danger of ignorance...
363	John 17:25	11:114-131	Direction	Use 1...it directeth us in the use of all ordinances to look up to him.
363	John 17:25	11:114-131	Teach	Use 2. It teacheth us how to direct our prayers to Christ.
364	John 17:26	11:131-141	Exhortation	Use. Let us admire and study more the name of God in the gospel.
364	John 17:26	11:131-141	Instruction	Use 1. Sit down with this revelation which Christ hath left in the church...

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364	John 17:26	11:131-141	Instruction	Use 2. When you consult with the gospel, make use of Christ.
364	John 17:26	11:131-141	Comfort	Use 1. Comfort against present defects.
364	John 17:26	11:131-141	Press	Use 2. It presseth us to grow in knowledge...
364	John 17:26	11:131-141	Information	Use 1. It informeth us of a double duty.
364	John 17:26	11:131-141	Examination	Use 2. Examination, whether you have gotten benefit by the gospel.
364	John 17:26	11:131-141	Press	Use 3. To press us to labour after the sense of his love.
365	John 17:26	11:141-149	Press	Use 1. To press us to mind this great privilege, 'Christ is in us.'
365	John 17:26	11:141-149	Examination	Use 2. Examination. 1. Is Christ in you?
366	Romans 6:1-2	11:153-162	Caution	Use 1. Caution against this abuse (abuse being not living a holy life)
366	Romans 6:1-2	11:153-162	Exhortation	Use 2. To exhort you to three things: 1. To carry yourselves as those...2. Honour grace...
367	Romans 6:3	11:162-171	Direction	Use. Here is direction to us about the improvement of our communion with Christ...
368	Romans 6:4	11:171-181	Lamentation	Use 1. Is matter of lamentation that so many are baptized into Christ, and yet express...
368	Romans 6:4	11:171-181	Persuasion	Use 2. To persuade you to make conscience of your baptismal vow, and to observe and...
369	Romans 6:5	11:181-190	Information	Use . Information. It informeth us of divers truths.

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369	Romans 6:5	11:181-190	Exhortation	Use 2. Is exhortation, to press you...1. To die unto sin...
370	Romans 6:6	11:191-201	Information	Use 1. It informeth us that Christianity is the only true doctrine that teacheth us the right
370	Romans 6:6	11:191-201	Direction	Use 2. Direction. Let us often and seriously consider the death of Christ, and the great..
370	Romans 6:6	11:191-201	Caution	Use 3. Caution. Let us not serve sin.
370	Romans 6:6	11:191-201	Examination	Use 4. It puts us on self-reflection. Do I know that my old man is crucified with Christ?
371	Romans 6:7	11:201-210	Information	Use 1. To inform us of the intimate connection between all the parts and branches of..
371	Romans 6:7	11:201-210	Direction	Use 2. Direction. What we should do to be freed from sin. Meditate upon and improve...
371	Romans 6:7	11:201-210	Exhortation	Use 3. Exhortation. 1. To be dead with Christ. 2. Let us demonstrate ourselves really...
372	Romans 6:8	11:211-219	Exhortation	Use. Let us now improve these things that we have been delivering to you.
373	Romans 6:9-10	11:220-228	Exhortation	Use. Let us often and seriously thing of him 'who died for our offences'
374	Romans 6:11	11:228-236	Press	Use. To press us to two things: 1. To regard your duty..2. To own the grace of Christ..

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375	Romans 6:12	11:236-246	Humble	Use 1. To humble us, that we have so much forgotten our solemn covenant...
376	Romans 6:13	11:246-256	Information	Use 1. Information. ... (numbered list)
376	Romans 6:13	11:246-256	Exhortation	Use 2. To press you to this solemn dedication of yourselves to God.
376	Romans 6:13	11:246-256	Examination	Use 3. To put us upon self-reflection. If your dedication to God sincere?
377	Romans 6:14	11:256-266		
378	Romans 6:14	11:266-274		
379	Romans 6:14	11:274-286		
380	Romans 6:14	11:286-299	Reproval	Use 1. Of reproof, to reprove- 1. The security and carelessness of many...
380	Romans 6:14	11:286-299	Exhortation	Use 2. Exhortation, when God affordeth to poor captivated sinners such help...
381	Romans 6:15	11:299-307	Information	Use of information. It informeth us- (numbered list)
382	Romans 6:16	11:307-316	Information	Use 1. We learn hence whom we should choose for our master...
383	Romans 6:17	11:316-326	Examination	Use. Is there a change? (this question is followed by several commands/instructions)
384	Romans 6:18-19	11:326-335	Persuasion	Use. Is to persuade us to make our new obedience more clear and explicit.
385	Romans 6:20	11:336-343	Press	Use 1. To press those that are, or would be, accounted renewed by grace...

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
386	Romans 6:21	11:343-352	Admonition	Use 1. To rouse us out of a state of sin.
386	Romans 6:21	11:343-352	Admonition	Use 2. To prevent acts of sin for the time to come.
386	Romans 6:21	11:343-352	Information	Use 1. To show how much they differ from the people of God that wallow in all...
386	Romans 6:21	11:343-352	Exhortation	Use. Well, then, let us walk more cautiously, not return again to our wallowing...
386	Romans 6:21	11:343-352	Instruction	Use. Often think of the end.
387	Romans 6:22	11:352-363	Exhortation	Use 1. To exhort you to undertake the service of God, that you may have your fruit...
388	Romans 6:22	11:363-370	Information	Use 1. If this be the reward of the holy, then it informeth us that certainly...
388	Romans 6:22	11:363-370	Persuasion	Use 2. To persuade us...
388	Romans 6:22	11:363-370	Direction	Use 3. Direction to us in the Lord's Supper...
389	Romans 6:23	11:370-379	Information	Use 1. See how God doth beset us on every side...
389	Romans 6:23	11:370-379	Information	Use 2. From this conjunction, let us learn that God is both a righteous judge and a...
389	Romans 6:23	11:370-379	Information	Use 1. Information...
389	Romans 6:23	11:370-379	Direction	Use 2. Direction...
389	Romans 6:23	11:370-379	Instruction	Use 1. With faith in Christ you must join holiness.
389	Romans 6:23	11:370-379	Instruction	Use 2. Acknowledge the freeness of it.
389	Romans 6:23	11:370-379	Information	Use 3. To show us how happy the children of God are.
390	Romans 8:1	11:385-395	Information	Use 1. Is information...

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390	Romans 8:1	11:385-395	Exhortation	Use 2. For exhortation...
391	Romans 8:2	11:395-412	Humble	Use 1. Is to humble us that we bear so little respect to the precepts of the gospel
391	Romans 8:2	11:395-412	Direction	Use 2. is direction to us. If you would not be flighty in the duties of the gospel...
391	Romans 8:2	11:395-412	Caution	Use 1 is, to convince the rabble of carnal Christians, how little they have gained by...
391	Romans 8:2	11:395-412	Humble	Use 2, is to humble the better sort of Christians, that they have gotten so little of...
391	Romans 8:2	11:395-412	Direction	Use 3 is of directions to all sorts of Christians...
392	Romans 8:2	11:412-420	Exhortation	Use 1. Since there is a liberty by Christ, and that wrought in us by the Spirit...
392	Romans 8:2	11:412-420	Examination	Use 2. Let us examine whether we have received this regenerating grace...
392	Romans 8:2	11:412-420	Exhortation	Use 3. If we be free, let us not return to our old slavery again...
393	Romans 8:3	11:420-429	Information	Use 1 is, Information. 1. To show the heinous nature of sin. 2. If Christ came to destroy..
393	Romans 8:3	11:420-429	Exhortation	Use 2 is, To exhort us to consider first our misery...
393	Romans 8:3	11:420-429	Direction	Use 3 is, Direction in the Lord's Supper.
394	Romans 8:4	11:430-438	Information	Use 1 is information. It informeth us of several important truths...

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394	Romans 8:4	11:430-438	Reproval	Use 2 is Reproof to two sorts of people...
394	Romans 8:4	11:430-438	Exhortation	Use 3. If this be the end of Christ's coming, then let us be exhorted to seek after...
394	Romans 8:4	11:430-438	Trial	Use 4 is to put us on trial and self-reflection.
395	Romans 8:5	11:438-448		
396	Romans 8:5	11:448-458	Examination	Use 1. To put us on serious self-reflection, of what sort are we?
396	Romans 8:5	11:448-458	Exhortation	Use 2 is Exhortation.
397	Romans 8:6	11:458-468	Information	Use 1 is Information to show us the folly of wicked men, who are self-destroyers...
397	Romans 8:6	11:458-468	Admonition	Use is Admonition. Oh! Let this stop us from going on in a flesh-pleasing course.
397	Romans 8:6	11:458-468	Examination	Use 3. Let us examine what is our frame and temper-the carnal minding or the spiritual
398	Romans 8:7	11:468-477	Caution	Use 1 is Caution, not to stroke the carnal minding with a gentle censure, as if it were...
398	Romans 8:7	11:468-477	Press	Use 2 is to press us to come out of this estate of carnality...
398	Romans 8:7	11:468-477	Information	Use is information. Since the unregenerate are altogether flesh, and the regenerate in...
399	Romans 8:8	11:478-484	Information	Use 1. Is to show us what to think of the good actions of carnal men...

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399	Romans 8:8	11:478-484	Exhortation	Use 2. Is to exhort us. 1. To come out of the carnal estate into the spiritual life...
400	Romans 8:9	11:484-493	Information	Use 1 is information. 1. How much this is for the glory of God that he can maintain grace.
400	Romans 8:9	11:484-493	Exhortation	Use 2 is to exhort you to get this Holy Spirit to dwell in our hearts...
400	Romans 8:9	11:484-493	Examination	Use 3 is to put us upon serious reflections. Are we in the flesh or in the spirit?
401	Romans 8:9	12:1-10	Persuasion	Use 1 is to persuade us to seek after the presence of the Spirit in our hearts.
401	Romans 8:9	12:1-10	Examination	Use 2 is self-reflection. Let me put this question to you: 'Have you received the Holy Ghost'
402	Romans 8:10	12:11-18	Exhortation	Use. Is to enforce the great things of Christianity...to live holily and die comfortably..
403	Romans 8:11	12:18-27	Exhortation	Use 1. Let us give up ourselves to the Holy Spirit as our sanctifier
403	Romans 8:11	12:18-27	Instruction	Use 2. Live in obedience to his sanctifying motions
403	Romans 8:11	12:18-27	Instruction	Use 3. Use your bodies well; possess your vessel in sanctification and honour
404	Romans 8:12	12:27-36	Information	The first Use is information. It informeth us of divers truths.
404	Romans 8:12	12:27-36	Exhortation	The second Use is, to exhort us to pay the debts of obedience.
405	Romans 8:13	12:36-45		

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406	Romans 8:13	12:45-54	Information	The first Use is information. 1. To show the lawful use of threatenings. 2 The folly of two..
406	Romans 8:13	12:45-54	Admonition	The second Use is to dissuade you from this course.
406	Romans 8:13	12:45-54	Grounds	Third Use. Here is ground of trying your estate before God.
407	Romans 8:13	12:54-72	Exhortation	The First use is to enforce this duty upon all those that are called unto, or look for any...
408	Romans 8:13	12:72-82	Exhortation	The Use. Is to exhort, with all diligence, to set about the mortifying the deeds of the body
409	Romans 8:13	12:82-91	Exhortation	Use. Let all this that hath been spoken, quicken you to mortification.
410	Romans 8:14	12:91-101	Information	Use 1. Is to inform us..1. Of the nature of the Spirit's conduct..2. It informeth us of the...
410	Romans 8:14	12:91-101	Press	Use 2. Is to press us to put ourselves under the conduct and government of the Holy Spirit
410	Romans 8:14	12:91-101	Trial	Use 3. Is trial; for it is propounded as a mark of the children of God.
411	Romans 8:15	12:101-111	Information	Use 1. Is information and instruction, to teach us how to carry it as to the spirit of bondage
411	Romans 8:15	12:101-111	Trial	Use . Is to put us upon trial and self-reflection.
411	Romans 8:15	12:101-111	Press	Use 3. Is to press you to get rid of this spirit of bondage, and to prevail upon it more

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412	Romans 8:15	12:111-121	Persuasion	Use 1. To persuade us to look after the spirit of adoption.
412	Romans 8:15	12:111-121	Reflection	Use 2. Reflection. Have we the spirit of adoption?
412	Romans 8:15	12:111-121	Direction	Use 3. Is direction to us in the Lord's Supper
413	Romans 8:16	12:121-130		
414	Romans 8:17	12:130-139	Information	Use 1. Is information of several truths.
414	Romans 8:17	12:130-139	Exhortation	Use 2. Is exhortation.
415	Romans 8:18	12:139-147	Comfort	Use...Certainly it is useful for the afflicted in any sort, whatever their troubles..
416	Romans 8:19	12:147-157	Reproval	Use 1. Is to reprove those that never look after this estate.
416	Romans 8:19	12:147-157	Press	Use 2. To press believers to live in the constant expectation of this glorious day.
417	Romans 8:20	12:158-166	Teach	Use 1. To teach us the evil of sin.
417	Romans 8:20	12:158-166	Admonition	Use 2. Do not cast a greater burden upon the creature; you have already brought in too...
417	Romans 8:20	12:158-166	Persuasion	Use 3. Is to persuade us to turn our hearts from the creature to God.
417	Romans 8:20	12:158-166	Exhortation	Use . Let us seek after restitution by Christ.
418	Romans 8:21	12:166-176	Information	Use. It showeth three things...
418	Romans 8:21	12:166-176	Instruction	Use 1. Is to admire the goodness of God to poor afflicted creatures.
418	Romans 8:21	12:166-176	Examination	Use 2. Have you interest in this blessedness?
419	Romans 8:22	12:177-185		

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420	Romans 8:23	12:186-195	Information	Use 1. Is information. It informeth us of the certainty of blessedness to come
420	Romans 8:23	12:186-195	Exhortation	Use 2. Is exhortation. To rouse up our languid and cold affections, that we may more...
420	Romans 8:23	12:186-195	Examination	Use 3. Do we groan and wait?
421	Romans 8:24	12:196-205	Information	Use 1 is information.
422	Romans 8:24	12:205-215	Press	Use 2. Is to press us to get, and act hope
422	Romans 8:24	12:205-215	Examination	Use 3. Have we this hope?
422	Romans 8:24	12:205-215	Direction	Use 4. Is direction in the Lord's Supper
423	Romans 8:25	12:215-224	Confutation of False Doctrine	Use 1. For confutation of those that will not believe or hope for anything which they do not see
423	Romans 8:25	12:215-224	Reproval	Use 2. Is to reprove the sensual part of mankind, who are altogether for the present world
423	Romans 8:25	12:215-224	Exhortation	Use 2. is to exhort us to seek after the happiness we never saw.
423	Romans 8:25	12:215-224	Examination	Use 3. Do we hope for that which we see not?
423	Romans 8:25	12:215-224	Persuasion	Use 1. To persuade us to this patience of hope.
424	Romans 8:26	12:225-233	Comfort	Use 1. Is comfort to the children of God.
424	Romans 8:26	12:225-233	Direction	Use 2. Is direction. To ascribe our standing to the Spirit.
424	Romans 8:26	12:225-233	Exhortation	Use 3. Is exhortation. Let us not faint under our troubles.
424	Romans 8:26	12:225-233	Exhortation	Use 1. Is to exhort us to prayer.

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424	Romans 8:26	12:225-233	Information	Use 2. Is information. If we would have the Spirit's help, let us pray.
425	Romans 8:26	12:233-242	Information	Use 1. It informeth us...First what kind of help we have from the Spirit of God in prayer
425	Romans 8:26	12:233-242	Caution	Use 2. Is caution. See that your prayers come from the Spirit...
425	Romans 8:26	12:233-242	Exhortation	Use 3. Is to exhort you to get this spirit of prayer and supplication.
426	Romans 8:27	12:242-257	Comfort	Use 1. Is comfort to sincere worshippers.
426	Romans 8:27	12:242-257	Caution	Use 2. Caution. Let us take heed of all hypocrisy in prayer...
426	Romans 8:27	12:242-257	Information	Use. Is to show us what prayers are heard; such as...
427	Romans 8:28	12:258-275	Information	Use 1. Is information. (numbered list)
427	Romans 8:28	12:258-275	Caution	Use 2. Is caution. 1. Against misconstruction of providence. 2. Against non-improvement
428	Romans 8:28	12:276-300	Information	Use, To inform us that these are for the present excepted out of this privilege that do not...
428	Romans 8:28	12:276-300	Exhortation	Use 2 To exhort us to the love of God.
428	Romans 8:28	12:276-300	Instruction	Use 1. Hearken to this calling.
428	Romans 8:28	12:276-300	Press	Use 2. Is to press you to make your calling and election sure.
428	Romans 8:28	12:276-300	Press	Use. Is to press us to admire grace.

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429	Romans 8:29	12:301-309	Information	Use 1. Is information. First, what little hopes they have to get to heaven who are no way like..
429	Romans 8:29	12:301-309	Exhortation	Use 2. Is exhortation; to persuade you to look after conformity to the image of His Son
430	Romans 8:30	12:310-319	Information	Use 1. Is information. It informeth us of divers truths necessary to be observed by us.
430	Romans 8:30	12:310-319	Admonition	Use 2. Do not know these things in vain, nor reflect upon them merely to satisfy curiosity, or...
431	Romans 8:31	12:319-336	Awaken	Use. Is to awaken this self-communing; to make our assent more strong, our consideration...
431	Romans 8:31	12:319-336	Information	Use. Is information..1. It informeth us of the misery of wicked men in the general...
431	Romans 8:31	12:319-336	Press	Use 2. Is to press you to lay up this truth in your hearts.
432	Romans 8:32	12:336-348	Press	Use 1. Is to press us to admire the love of God, who spared not his own Son
432	Romans 8:32	12:336-348	Improve	Use 2. To improve it..1. To confidence and hope...2. Improve it to obedience...3. Improve this..
432	Romans 8:32	12:336-348	Persuasion	Use 3. Is to persuade you to get an actual interest in Christ, by receiving Him when God offer...

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433	Romans 8:33	12:348-357	Information	Use 1. Is information. To show us...1. The misery of wicked men..2. The happiness of the godly
433	Romans 8:33	12:348-357	Press	Use 2. Is to press us to get into this blessed condition, that you may say, it is God that justifieth
434	Romans 8:33	12:358-374	Information	Use, is information...1. It showeteh us the bad condition of wicked men..
434	Romans 8:34	12:358-374	Grounds	Use...What abundant cause we have to triumph..You have his humiliation as the ground of your
435	Romans 8:35	12:374-383	Instruction	Use 1. Is instruction: that we have no reason to doubt of God's favour and presence..
435	Romans 8:35	12:374-383	Information	Use 1. Is information. How a Christian cometh to be safe in the midst of temptations..
436	Romans 8:36-37	12:384-410	Information	Use. To inform us..1. That Christianity draweth us to another world...
436	Romans 8:36-37	12:384-410	Caution	Use. It cautioneth us not to be dismayed when the people of God seem to be run down
436	Romans 8:36-37	12:384-410	Persuasion	Use 2. To persuade us to get such a degree of faith and love and patience that we may
436	Romans 8:36-37	12:384-410	Information	Use 1. Information...1. That we cannot secure ourselves by ourselves.

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436	Romans 8:36-37	12:384-410	Persuasion	Use 2. Is to persuade us to give all diligence to this, that we be assured that Christ loveth
437	Romans 8:38-39	12:410-419	Information	Use 1. Is information...1. To show what cause they have to be ashamed..2. The great..
437	Romans 8:38-39	12:410-419	Exhortation	Use 2. Is to exhort us to several duties.
438	2 Corinthians 5:1	12:423-430		
439	2 Corinthians 5:1	12:430-441		
440	2 Corinthians 5:1	12:442-451	Exhortation	Use 1. Is an exhortation to press you to several duties...
440	2 Corinthians 5:1	12:442-451	Comfort	Use 2. To comfort and support us under all the afflictions and sorrows of the present life
441	2 Corinthians 5:2	12:451-459	Information	Use 1. Is information...1. It shows us what an argument we have that there is a better
441	2 Corinthians 5:2	12:451-459	Exhortation	Use 2. To exhort us to rouse up our languid and cold affections, that they may be more..
442	2 Corinthians 5:3	12:459-467	Press	Use. Is to press us to get ready, and to be clothed, that we may with comfort expect..
443	2 Corinthians 5:4	12:467-475		
444	2 Corinthians 5:5	12:476-486	Examination	Use. Are we framed, are we made fit, are we made new creatures?
444	2 Corinthians 5:5	12:476-486	Exhortation	2. Let us give God all the glory of whatever grace or heavenly affection is wrought in us

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444	2 Corinthians 5:5	12:476-486	Information	Use 3. To inform us that the reason why we are not taken to heaven sooner, is not...
445	2 Corinthians 5:6	12:486-494	Information	Use 1. Is to show us that true confidence is not a devout sloth or idle expectation...
445	2 Corinthians 5:6	12:486-494	Examination	Use 2. To put us upon self-reflection. 1. Have we the earnest of the Spirit?
445	2 Corinthians 5:6	12:486-494	Press	Use 3. To press us to seek after this confidence with diligence...
446	2 Corinthians 5:6	13:3-11	Exhortation	Use 1. Let us give in our names among them that profess themselves to be strangers and...
446	2 Corinthians 5:6	13:3-11	Condemn	Use 1. Is to condemn and disprove them from being true Christians that cannot abide...
446	2 Corinthians 5:6	13:3-11	Press	Use 2. Is to press us to two things: 1. To prize the communion..2. Let us long to be with him...
447	2 Corinthians 5:7	13:11-22	Information	Use. Is to show the advantage the people of God have above the carnal and unregenerate...
448	2 Corinthians 5:8	13:22-34	Exhortation	Use. Let us often think of this blessed estate; what it is to be present with the Lord...
448	2 Corinthians 5:8	13:22-34	Comfort	Use 1. Well then, here is great comfort for those that are now hard at work for God...

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448	2 Corinthians 5:8	13:22-34	Exhortation	Use. Let us all be of this temper and frame of spirit, willing rather to be absent from the body...
448	2 Corinthians 5:8	13:22-34	Exhortation	Use. Let us labour for this confidence, a holy and well-built confidence...
449	2 Corinthians 5:9	13:34-44	Reproval	Use 1. Is reproof of those that study to please men.
449	2 Corinthians 5:9	13:34-44	Examination	Use 2. By way of self-reflection. Is this your great scope and end?
450	2 Corinthians 5:10	13:44-51		
451	2 Corinthians 5:10	13:51-63	Terror	Use 1. Terror to the wicked. Here let us see-1. Who are the wicked ones..2. What is it that maketh
451	2 Corinthians 5:10	13:51-63	Comfort	Use 2. Here is comfort to the godly...1. Who make take comfort..2. What comfort there is.
452	2 Corinthians 5:10	13:63-72	Caution	Use 1...let us take heed of secret sin, and make conscience of avoiding it..
452	2 Corinthians 5:10	13:63-72	Information	Use 2. Is to show the folly of them who rather take care to hide their sins that get them pardoned
453	2 Corinthians 5:10	13:72-81	Caution	Use. Oh then, let us take heed what we do in the body, whether we sow to the flesh or spirit
454	2 Corinthians 5:10	13:81-90	Press	Use 1. To press us to believe these things.
454	2 Corinthians 5:10	13:81-90	Instruction	Use 2. Seriously consider of these things. The scripture everywhere calleth for consideration

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454	2 Corinthians 5:10	13:81-90	Exhortation	Use 3. Improve it, first, to seek a reconciliation with God in the way of faith and repentance...
455	2 Corinthians 5:11	13:90-100	Teach	Use is, to teach us all to apply this truth.
456	2 Corinthians 5:11-12	13:100-110	Exhortation	Use of all. 1. Let us study to approve ourselves to god, before whom we, and all that we do, are..
456	2 Corinthians 5:11-12	13:100-110	Exhortation	Use 2. Here is something to defend the poor ministers... We all own the same bible, believe the...
457	2 Corinthians 5:13	13:110-120	Exhortation	Use 1. Let us bear it with patience, if we be esteemed madmen for God's service...
457	2 Corinthians 5:13	13:110-120	Caution	Use 3. Is caution to carnal men. Let them forbear the censures of the godly, and study their own..
458	2 Corinthians 5:13	13:120-130		
459	2 Corinthians 5:13	13:130-139	Press	Use is to press you to make this your great aim, to glorify God.
459	2 Corinthians 5:13	13:130-139	Examination	Use 2. Is this the temper and disposition of our souls?
460	2 Corinthians 5:14	13:139-149	Information	Use. It showeth us how we should excite and rouse up ourselves in every duty..
461	2 Corinthians 5:14	13:149-158		
462	2 Corinthians 5:14	13:159-169		
463	2 Corinthians 5:14	13:169-179		

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464	2 Corinthians 5:14	13:179-189	Exhortation	Use. It exhorts us..1. To affect our hearts and ravish our thoughts..
465	2 Corinthians 5:14	13:189-197	Press	Use 1. To press us to make use of Christ's death for the mortifying of sin.
466	2 Corinthians 5:15	13:198-210	Information	Use 1. Information. It teacheth us three things...
466	2 Corinthians 5:15	13:198-210	Exhortation	Use 2. Is exhortation; to press you to several duties...
466	2 Corinthians 5:15	13:198-210	Examination	Use 3 is to put us upon self-reflection and self-examination.
467	2 Corinthians 5:15	13:210-219	Press	Use of all is to press us to this weighty duty of living to God, and not to ourselves.
468	2 Corinthians 5:16	13:219-231	Admonition	Use...do not esteem things that are religious for those things which have no affinity with religion.
468	2 Corinthians 5:16	13:219-231	Reproval	Use 1. Is reproof of those that please themselves with deceit of heart...
468	2 Corinthians 5:16	13:219-231	Examination	Use 2. Have we a better knowledge of Christ? Do we know him after the flesh, or after the spirit?
469	2 Corinthians 5:17	13:231-240	Information	Use 1. To inform us..1. How ill they can make out their interest in Christ that are not sensible...
469	2 Corinthians 5:17	13:231-240	Examination	Use 2. Have we this evidence of our being in Christ, that we are made new creatures?

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470	2 Corinthians 5:18	13:240-251	Caution	Use 1. Take heed of an abuse of this doctrine. Let it not lull us asleep in idleness...
470	2 Corinthians 5:18	13:240-251	Information	Use 2..To make us sensible that it is a hard task to get the change of the new creature...
470	2 Corinthians 5:18	13:240-251	Exhortation	Use 1. Let us seek after this reconciliation with God by Christ; then we may comfortably look to...
471	2 Corinthians 5:19	13:251-262	Exhortation	Use 1. Let us admire the mercy and grace of God..
471	2 Corinthians 5:19	13:251-262	Exhortation	Use 2. Let us consider seriously the mystery of Christ's death, which is the sacrifice of our...
472	2 Corinthians 5:19	13:262-271	Information	Use 1. Is to inform us, that all those that seek after reconciliation with God, or would take...
472	2 Corinthians 5:19	13:262-271	Information	Use 2. It showeth how much we should prize pardon...
472	2 Corinthians 5:19	13:262-271	Exhortation	Use 3. It should engage us to love God.
473	2 Corinthians 5:19	13:271-281	Press	Use 1. Is to press us to enter into God's peace by looking after the pardon of sins...
474	2 Corinthians 5:19	13:281-289	Instruction	Use 1. Let us respect God's institution the more..the circumstance of the means teacheth us..
475	2 Corinthians 5:20	13:290-295		
476	2 Corinthians 5:20	13:295-305	Press	Use. To sinners, to those reconciled already...he presseth them further to reconcile themselves..

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477	2 Corinthians 5:21	13:305-315	Information	Use 1. Let us propound this to our faith...
478	Hebrews 11:1	13:323-332		
479	Hebrews 11:1	13:332-345	Examination	Use 1. To examine whether you have this kind of faith or no...
479	Hebrews 11:1	13:332-345	Exhortation	Use 2. To exhort you to work up faith to such an effect, that it may be the substance of things...
479	Hebrews 11:1	13:332-345	Press	Use . To press you to get this faith.
480	Hebrews 11:1	13:345-353	Examination	Use. To put us upon examination and trial, whether we have such a faith or no...
481	Hebrews 11:1	13:353-363	Information	Use 1, Information. I shall draw from hence four practical corollaries...
481	Hebrews 11:1	13:353-363	Reproval	Use 2. Reproof to those that are all for sense and for present appearance...
482	Hebrews 11:1	13:363-373	Examination	Use 3...then let us examine- have we this faith that can believe things not seen?
482	Hebrews 11:1	13:363-373	Press	Use 4. To press you to get this faith, which is the evidence of things not seen...
482	Hebrews 11:1	13:363-373	Direction	Use 5. Direction to get and increase this faith.
483	Hebrews 11:2	13:373-388	Information	Use. Free grace is no novel doctrine, it is the old course which God hath taken for saving...
483	Hebrews 11:2	13:373-388	Information	Use. It shows what should be our principal care- to get faith and to maintain faith.

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483	Hebrews 11:2	13:373-388	Instruction	Use. Do not content yourselves with an idle naked faith.
483	Hebrews 11:2	13:373-388	Encouragement	Use 1. Prize this blessing; it is a sweet encouragement to you in the works of God.
483	Hebrews 11:2	13:373-388	Caution	Use 2. Be careful how you prejudice the good name of a believer.
483	Hebrews 11:2	13:373-388	Press	Use 3. To press you to this active faith. There is great reason for it...
484	Hebrews 11:3	13:388-397	Exhortation	Use. It serveth to quicken us to think of the creation
485	Hebrews 11:3	13:397-406		
486	Hebrews 11:3	13:406-415	Information	Use 1. For information. If by faith only we can understand the truth and wonders of the creation..
486	Hebrews 11:3	13:406-415	Exhortation	Use 2. It serves to stir you up to act faith.
487	Hebrews 11:3	13:415-424	Information	Use 1. It discovers the glory of God.
488	Hebrews 11:3	13:424-435	Information	Use 2. It showeth us the excellency of order; how pleasing order and method is to God
488	Hebrews 11:3	13:424-435	Information	Use 3. It discovers the odiousness of sin that disjointed the frame of nature.
488	Hebrews 11:3	13:424-435	Information	Use 1. It helpeth us to conceive of the creation, all things were done by his word according to...
488	Hebrews 11:3	13:424-435	Comfort	Use 2. Here is much comfort and profit to you.
488	Hebrews 11:3	13:424-435	Instruction	Use. God by this would teach the world what to think of him.
489	Hebrews 11:4	13:435-445		

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490	Hebrews 11:4	13:445-452	Information	Use 1. It serveth to inform us that the bare performance of the duties of religion is no gracious...
490	Hebrews 11:4	13:445-452	Direction	Use 2. If it be so...here is direction: in all your duties put your hearts to this question.
491	Hebrews 11:4	13:452-461	Press	Use. To press you to see that you offer a sacrifice more excellent than common men.
492	Hebrews 11:4	13:461-472	Press	Application- to press you to exercise faith in all your duties of religion...
493	Hebrews 11:4	13:472-483		
494	Hebrews 11:4	13:483-492	Press	Use. If all righteousness which saints expect reside in Christ...then it serves to press us to look after
495	Hebrews 11:4	14:3-11	Condemn	Use 2. To condemn them that seek righteousness in themselves.
495	Hebrews 11:4	14:3-11	Information	Use 3. Information; to direct us how to understand this great truth..
496	Hebrews 11:4	14:12-22	Information	Use 1. It serves to inform us what little reason they have to complain of the want of comfort...
496	Hebrews 11:4	14:12-22	Press	Use 2. To press you to three things- to be much in duties, to draw out your graces, and to...
496	Hebrews 11:4	14:12-22	Trial	Use 3. To put us on the trial, how shall we discern the testimony God giveth us in duties...

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496	Hebrews 11:4	14:12-22	Direction	Use 4. To direct us how we should behave ourselves with reference to this matter...
497	Hebrews 11:4	14:22-33	Terror	Use 1. It serves for terror to wicked men.
497	Hebrews 11:4	14:22-33	Comfort	Use 2. To represent the privilege of persons justified... You may improve it for comfort..
497	Hebrews 11:4	14:22-33	Direction	Use 3. Direction to teach us what to do in our preparation to duties and holy exercises...
497	Hebrews 11:4	14:22-33	Teach	Use 1. It teacheth us to bear it the more patiently.
497	Hebrews 11:4	14:22-33	Instruction	Use 2. Bear reproof patiently.
497	Hebrews 11:4	14:22-33	Terror	Use 1. It is terror to them that are secretly guilty of murder.
497	Hebrews 11:4	14:22-33	Comfort	Use, This is comfort to the children of God.
497	Hebrews 11:4	14:22-33	Terror	Use. What terror and astonishment should this be to the enemies of the church...
498	Hebrews 11:5	14:33-48	Reproval	Use 1. Is to reprove believers for minding the present life as much as they do
498	Hebrews 11:5	14:33-48	Comfort	Use 2. Is comfort to believers in the hour of death...
498	Hebrews 11:5	14:33-48	Comfort	Use. This may comfort believers against the terrors of death.
498	Hebrews 11:5	14:33-48	Comfort	Use This is a great comfort against the difficulties and inconveniences of the holy life.

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498	Hebrews 11:5	14:33-48	Exhortation	Use. Let it not be irksome to us to be loosed from the body that we may be present with the Lord
498	Hebrews 11:5	14:33-48	Information	Use. It is the duty of believers to be doing what is required and to refer mere dispensations..
498	Hebrews 11:5	14:33-48	Instruction	Use. Oh then, learn first 'to have no fellowship with the unfruitful works of darkness'
498	Hebrews 11:5	14:33-48	Press	Use 1. To press you to get faith upon this ground and motive, it will give you an interest in heaven
498	Hebrews 11:5	14:33-48	Direction	Use 2. It serves to direct you how to exercise and act faith in order to the everlasting state
498	Hebrews 11:5	14:33-48	Encouragement	Use 3. To exalt the mercy of God to believers, once sinners and by grace made believers.
498	Hebrews 11:5	14:33-48	Comfort	Use 4. Comfort to God's children against wants, and against troubles and persecutions, and...
499	Hebrews 11:5	14:48-62	Exhortation	Use, Let me exhort you to come to God, and to walk with him...
500	Hebrews 11:5	14:62-72	Reproval	Use 1. If there be such a necessity of pleasing God...then it serves for reproof of diverse sorts...
500	Hebrews 11:5	14:62-72	Exhortation	Use 2. If there be no hope of living with God without pleasing God..make it the aim and scope of..

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501	Hebrews 11:6	14:72-81	Press	Use...1. It presseth us to bless God..2. It presseth us to prize orthodoxism...
502	Hebrews 11:6	14:81-90	Press	Use 1. To press parents to bless God for the rich grace of the covenant...
502	Hebrews 11:6	14:81-90	Encouragement	Use 2. It should encourage parents to found a covenant interest in their own persons...
502	Hebrews 11:6	14:81-90	Comfort	Use 3. Here is comfort to believing parents concerning their children dying in infancy...
502	Hebrews 11:6	14:81-90	Teach	Use 4. to teach us confidence in the power of divine grace.
502	Hebrews 11:6	14:81-90	Encouragement	Use 5. Here is encouragement to the neglected duty of education.
503	Hebrews 11:6	14:90-97	Information	Use 1. This serves to represent to us the misery of natural men.
503	Hebrews 11:6	14:90-97	Information	Use 2. To represent to us the necessity of being in a state of faith..
503	Hebrews 11:6	14:90-97	Information	Use 3. We learn hence, that the opinion which makes God to bestow grace upon the preceding..
504	Hebrews 11:6	14:97-105		
505	Hebrews 11:6	14:106-114	Trial	Use 1. To put us upon the trial, Have we true faith?
506	Hebrews 11:6	14:114-123	Exhortation	Use 2. Exhortation to press us to faith.
507	Hebrews 11:6	14:123-133	Thanksgiving	Use. Admire the privilege that we may come to God.

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508	Hebrews 11:6	14:133-142	Exhortation	Use 1. If there be a God, let us charge this truth then upon our hearts..
508	Hebrews 11:6	14:133-142	Reproval	Use 2. It reproves those that either wish down, or live down, this supreme principle.
508	Hebrews 11:6	14:133-142	Caution	Use 3. If there be a God, then beware of such opinions and practices as strike at the being of God
508	Hebrews 11:6	14:133-142	Direction	Use 4. If he that cometh to God must believe that God is..It directs us what to do in fierce tempt..
508	Hebrews 11:6	14:133-142	Information	Use 5...then it shows with what care we should maintain this principle..
509	Hebrews 11:6	14:142-153	Direction	Use 6. Here is a direction to us in our addresses to God.
510	Hebrews 11:6	14:153-162		
511	Hebrews 11:6	14:162-172	Reproval	Use 2. If God be a rewarder of those...then here is a reproof because so few seek after God
511	Hebrews 11:6	14:162-172	Exhortation	Use 3. To exhort us to see God, and to seek him out till we find him
512	Hebrews 11:7	14:172-183	Instruction	Use 1. Take notice of the rich mercy and patience of God
512	Hebrews 11:7	14:172-183	Caution	Use 2. Again, whenever you are warned of the evil of your ways, lay it to heart.
512	Hebrews 11:7	14:172-183	Information	Use 1. When the generality of holy men are apprehensive of judgments, it is a sad omen.

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512	Hebrews 11:7	14:172-183	Press	Use 2. It presseth us, if we would know the secret of the Lord, be holy.
512	Hebrews 11:7	14:172-183	Instruction	Use, Learn hence, whereon to bottom faith-upon the Word of God.
513	Hebrews 11:7	14:183-190	Advice	Use 1. Here is counsel to the children of God, not only to take a view of the land of promise, but..
513	Hebrews 11:7	14:183-190	Direction	Use 2. Direction how we are to use the threatening
514	Hebrews 11:7	14:190-201		
515	Hebrews 11:7	14:201-213	Encouragement	Use 1. For encouragement to godly parents concerning their children.
515	Hebrews 11:7	14:201-213	Admonition	Use 2. If children are beloved for their parents' sake, then it serves to shame and terrify them that
515	Hebrews 11:7	14:201-213	Press	Use 3. It may press us to admire the grace of God to his children.
515	Hebrews 11:7	14:201-213	Information	Use 4. We learn hence that we are to save ourselves, and others committed to us
515	Hebrews 11:7	14:201-213	Press	Use 1. To press Christians to walk so that they may even preach in their conversations, that you may..
516	Hebrews 11:7	14:213-224	Press	Use 2. To wicked men, to press them to observe and improve the conversation of those ungodly...

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516	Hebrews 11:7	14:213-224	Comfort	Use 3. For comfort against the reproaches of the world. They may condemn you in word, but you....
516	Hebrews 11:7	14:213-224	Examination	Use. To press you to examine yourselves. Are you, as Noah was, heir of the righteousness of faith?
517	Hebrews 11:7	14:224-237		
518	Hebrews 11:7	14:237-248		
519	Hebrews 11:9-10	14:248-259		
520	Hebrews 11:9-10	14:260-272	Instruction	Use 1. Put in your name among them that profess themselves to be strangers and pilgrims
520	Hebrews 11:9-10	14:260-272	Reproval	Use 2. Reproof to those that fix their rest here
520	Hebrews 11:9-10	14:260-272	Information	Use 1. It informeth us of the reason of differences in the children of God
520	Hebrews 11:9-10	14:260-272	Examination	Use 2. It presseth us to search whether or not we have the same spirit by which all God's saints..
520	Hebrews 11:9-10	14:260-272	Information	Use 1. It showeth us that they do not truly despise the world who despise it merely out of...
520	Hebrews 11:9-10	14:260-272	Information	Use2. It informeth us of the reason why the world hath such a power upon us....
521	Hebrews 11:11	14:272-280	Press	Use. To press us to wait upon God in the greatest difficulties..
521	Hebrews 11:11	14:272-280	Instruction	Use. Well, then, meditate of this; silence discouragements when you have a clear promise.

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522	Hebrews 11:13	14:280-292	Exhortation	Use 1. Let us provide for this hour, that we may die in faith.
522	Hebrews 11:13	14:280-292	Examination	Use 2. Can you thus die in faith?
522	Hebrews 11:13	14:280-292	Press	Use 3. To press you to get and keep faith to the end
522	Hebrews 11:13	14:280-292	Reproval	Use 1. Reproof. 1. It reproves those that live as if they should never die.
522	Hebrews 11:13	14:280-292	Exhortation	Use2. Exhortation; it presseth us to live by faith.
523	Hebrews 11:13	14:293-305	Press	Use 1. It presseth us to such a faith as will be contented though it do not come to enjoyment
523	Hebrews 11:13	14:293-305	Information	Use 2. It informs us how much the happiness of a believer excels that of a worldling
524	Hebrews 11:13	14:305-315	Information	Use 1. Of information in two things...
524	Hebrews 11:13	14:305-315	Examination	Use . Of examination. Have you such faith?
524	Hebrews 11:13	14:305-315	Press	Use 3. To press you to get such a faith as will wait for future blessings with such patience...
525	Hebrews 11:13	14:315-328	Trial	Use 1. For trial of your faith, does thou behave thyself as a stranger and pilgrim?
525	Hebrews 11:13	14:315-328	Exhortation	Use 2. To stir us up to be strangers and pilgrims, put in your names among them that profess...
525	Hebrews 11:13	14:315-328	Reproval	Use 1. This may reprove those that are Nicodemites, Christians too much in the dark

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525	Hebrews 11:13	14:315-328	Condemn	Use 2. It condemns the backwardness of God's children, that they do no more talk of their hopes
526	Hebrews 11:14-16	14:328-338	Admonition	Use 1. Let us beware of all lying, especially of dissimulation of respect to God or men
526	Hebrews 11:14-16	14:328-338	Information	Use 1. We learn that in all controversies and the decision of cases genuine deductions are not an..
526	Hebrews 11:14-16	14:328-338	Information	Use 1. We learn hence that in reading of the scriptures we are to mark not only what is spoken..
526	Hebrews 11:14-16	14:328-338	Instruction	Use 1. Do not reckon the absence of a temptation to be grace.
526	Hebrews 11:14-16	14:328-338	Information	Use 2. It showeth us the evil of those that can break through the restraints of providence...
526	Hebrews 11:14-16	14:328-338	Press	Use 3. It presseth us to a voluntary mortification, in the fulness of all things to be strangers and..
526	Hebrews 11:14-16	14:328-338	Information	Use. This note is useful in public reformations and private conversations.
527	Hebrews 11:16	14:338-352	Exhortation	Use. O ye that are citizens! Put in for an interest in this great city...
527	Hebrews 11:16	14:338-352	Information	Use 1 Information; It informs us of two things..1. Of the great love of God..2. Of the happiness...

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527	Hebrews 11:16	14:338-352	Caution	Use 2. Caution. Take heed of those things that may withdraw God from us
527	Hebrews 11:16	14:338-352	Exhortation	Use 3. Exhortation. It exhorteth us..1. To take God for our portion..2. To make it sure that God is..
528	Hebrews 11:17-19	14:352-360	Exhortation	Use. Seeing we must have our trials, let us look for them, and prepare for them
528	Hebrews 11:17-19	14:352-360	Admonition	Use. Let not the weakest despond and be discouraged, and let not the best be secure...
529	Hebrews 11:17-19	14:360-368	Information	Use. Well then, acknowledge God in all your afflictions; he hath a great hand in them
529	Hebrews 11:17-19	14:360-368	Instruction	Use. Do not measure your uprightness by a lower trial, that doth but demolish the outworks of sin
529	Hebrews 11:17-19	14:360-368	Information	Use. Well then, if we miscarry in trials, it is for want of faith
529	Hebrews 11:17-19	14:360-368	Exhortation	Use. If God takes purposes for performances- let us take God's promises for performances
530	Hebrews 11:19	14:369-380	Press	Use. If this be the great attribute that will support our faith, the power of God, then it presseth..
530	Hebrews 11:19	14:369-380	Instruction	Use. If we would do as Abraham did, we must...

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531	Hebrews 11:20	14:380-394	Information	Use. Well then, learn from hence, that we can draw no argument of love or hatred from..
531	Hebrews 11:20	14:380-394	Admonition	Use. Well then, do not admire Esau's portion, but Jacob's and put in a share for it.
531	Hebrews 11:20	14:380-394	Caution	Use. Take heed of losing this privilege of having the covenant blessings continued in your line..
532	Hebrews 11:21	14:394-406	Instruction	Use 1. Well then, get such a faith as this.
532	Hebrews 11:21	14:394-406	Instruction	Use 2. Act faith after this manner when you come to die, that it may yield comfort to you...
532	Hebrews 11:21	14:394-406	Information	Use. This showeth us what we should chiefly respect and seek...
532	Hebrews 11:21	14:394-406	Admonition	Use. It shames us for our laziness and love of ease.
533	Hebrews 11:22	14:406-419	Information	Use 1. Well then, you see how hurtful the wickedness of those that have children is, they hurt...
533	Hebrews 11:22	14:406-419	Information	Use 2. And hence is the wickedness aggravated of those that are born of godly parents...
533	Hebrews 11:22	14:406-419	Information	Use 3. It is some plea to say, I am thy servant, and the son of thine handmaid.
533	Hebrews 11:22	14:406-419	Caution	Use. Well then, it maketh for the comfort and caution of rich men.
533	Hebrews 11:22	14:406-419	Reproval	Use is to reprove us..That we do no more regard the public welfare of God's people..

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534	Hebrews 11:23	14:419-427	Information	Use 1. It informeth us that to strengthen faith we may and must take in the help of nature..
534	Hebrews 11:23	14:419-427	Reproval	Use. It reproveth us that are so slow of heart to believe what is more clear and open.
534	Hebrews 11:23	14:419-427	Information	Use 1. Learn hence, that it is no want of faith to avoid danger by lawful means.
534	Hebrews 11:23	14:419-427	Encouragement	Use. It should encourage us to serve God, who will graciously accept of what is good in us, and...
534	Hebrews 11:23	14:419-427	Information	Use 1. God hath means to preserve his children in danger when he hath use for them.
534	Hebrews 11:23	14:419-427	Information	Use. It informeth us that it is no excuse though magistrates enjoin or connive at things evil.
534	Hebrews 11:23	14:419-427	Information	Use. This should draw us off from men. To this end consider...
534	Hebrews 11:23	14:419-427	Instruction	Use. When you are apt to miscarry by carnal fear, set faith a-work.
535	Hebrews 11:24	14:427-436		
536	Hebrews 11:24	14:437-448	Information	Use 1... There is nothing done by Moses but what is required of all Christians.
536	Hebrews 11:24	14:437-448	Exhortation	Use 2. Exhortation to the high, and those that are in honour, to be of Moses' spirit...

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536	Hebrews 11:24	14:437-448	Examination	Use 3. Examination; examine your faith and self-denial. The one discovereth the other.
537	Hebrews 11:25	14:448-459	Information	Use 1. First, it shows how evil they are that cannot deny themselves...
537	Hebrews 11:25	14:448-459	Examination	Use 2. Have we such a temper of soul as this, as to choose the greatest affliction rather than the..
538	Hebrews 11:26	14:459-473	Persuasion	Use. To persuade us to get this temper of soul, to prefer Christ's worst before the world's best
539	Hebrews 11:28	14:473-489	Instruction	Application. The use is to instruct us what to do in and about the supper of the Lord.
540	Hebrews 11:29	15:3-17	Information	Use 1. To inform us of the nature of true faith, so to believe the promises as to be ready to...
540	Hebrews 11:29	15:3-17	Reproval	Use 2. Reproof. It condemneth several sorts of persons--
540	Hebrews 11:29	15:3-17	Exhortation	Use 3. Of exhortation. To exhort you to such an entire resignation of yourselves to the will of..
541	Hebrews 11:30	15:17-30	Encouragement	Use 1. The use is to encourage all those who wish well to the propagation of Christ's kingdom
541	Hebrews 11:30	15:17-30	Admonition	Use 2. Let none of us build Jericho again.
542	Hebrews 11:31	15:30-43	Admonition	Use. To check despair for ourselves.

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542	Hebrews 11:31	15:30-43	Press	Use. The use is to press you to see whether you live by this ancient faith...
542	Hebrews 11:31	15:30-43	Exhortation	Use. Let this commend faith to us, which is the great grace..
543	Isaiah 43:22	15:297-314	Exhortation	Use. Oh! Then, let us begin to bethink ourselves. It is a dangerous case when men begin to slacken
543	Isaiah 43:22	15:297-314	Caution	Use. Take heed of growing weary of God.
544	Malachi 3:7	15:315-328	Information	Use 1. It informs us how difficult the work of conversion is, when the first work, and that which is..
544	Malachi 3:7	15:315-328	Exhortation	Use 2. To exhort us to two things- 1. Take heed of the shifts whereby men beguile themselves...
545	2 Chronicles 30:18-20	15:329-341	Information	Use. It is so, that when much care is taken about the ordinances, it serveth.. 1. To show what need
546	2 Chronicles 30:18-20	15:342-358	Direction	First, to direct us where to go for information how to perform the will of God.
546	2 Chronicles 30:18-20	15:342-358	Press	Use 2. Is it so? It serveth then to press us to see whether we do perform a duty aright or no.
547	Canticles 2:3	15:358-368	Instruction	Use 1. Here is an invitation to draw us to Christ.
547	Canticles 2:3	15:358-368	Examination	Use 2. Do we ever sit down under his shadow, so as to find his fruit sweet to our taste?

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547	Canticles 2:3	15:358-368	Direction	Use 3. Direction to us in our special addresses to God.
548	Luke 17:32	15:368-378	Information	Use. From the whole- 1. Remember that in getting out of Sodom we must make haste.
549	John 3:33	15:379-393	Persuasion	Use. To persuade us to receive Christ's testimony, and to receive it so as that we put to our...
550	Micah 6:8	15:394-404	Information	Use 1. Information or instruction how false the prejudices of the world are, as if the ways of God..
550	Micah 6:8	15:394-404	Information	Use 2. What reason we have to acquiesce in and bless God for the good religion what he hath...
550	Micah 6:8	15:394-404	Information	Use 3. It informeth us what a good people we should be, for the impress should be according...
551	Micah 6:8	15:404-413	Examination	Use 1. If walking humbly with God distinguisheth...let us see if we walk humbly with God.
551	Micah 6:8	15:404-413	Persuasion	Use 2. To persuade the most close walkers with God to be humble.
552	Zechariah 14:6-7	25:413-426	Instruction	Application. 1. Be sure you do not make an ill use of it. ...
553	Canticles 1:12	15:426-437	Information	Use 1. Information. 1. That in right celebration of the Lord's Supper, all the work is not the...

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553	Canticles 1:12	15:426-437	Press	Use 2. To press you to stir up your graces, and break open the box of precious ointment...
554	Micah 7:18	15:438-449	Reproval	Use 1. To reprove- 1. Them that look not after pardon of sin in their distresses, but temporal..
554	Micah 7:18	15:438-449	Instruction	Use 2. To instruct us what should most affect our hearts..
554	Micah 7:18	15:438-449	Information	Application. 1. Information. To show us the excellency of the Christian religion above other...
554	Micah 7:18	15:438-449	Examination	Use 2. To put us upon self-reflection.
554	Micah 7:18	15:438-449	Press	Use 3. To press you to admire the grace of God in the pardon of sins.
554	Micah 7:18	15:438-449	Comfort	Use 4. Comfort to refresh the weary, and make glad the mournful soul.
555	John 13:8	15:450-462	Information	Use 1. Information- That we have all need to be washed if we expect benefit by Christ.
555	John 13:8	15:450-462	Direction	Use 2. Direction. In the Lord's Supper, where we come to renew our interest in Christ...
556	Psalm 102:28	15:463-474	Advice	Use 1. I might apply this to parents by way of advice and consolation. 1. Be godly yourselves..
556	Psalm 102:28	15:463-474	Comfort	Use 2. Is comfort to poor dying saints, when they leave a great charge behind them...

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556	Psalm 102:28	15:463-474	Advice	Use 3. Advice to the children of godly parents. 1. Bless God for this privilege...2. Do not...
557	Luke 22:20	15:475-486	Instruction	Use. You have heard of a sealed testament...Oh! Then, mind your work, and go about it...
558	Matthew 11:7-9	15:487-499		
559	Matthew 22:11-13	16:11-22	Persuasion	Use. To persuade us to get this wedding garment.
560	Amos 4:12	16:23-36	Press	Use 1. To press you to consider England's danger, that you may effectually mind England's duty.
561	Titus 2:11-14	16:37-53	Persuasion	Use 1. To persuade us, if grace be the cause of all the good we enjoy, not to wrong grace.
561	Titus 2:11-14	16:37-53	Press	Use 2. To press you to glorify grace.
562	Titus 2:11	16:54-68	Exhortation	Use 1. Let us prize these days of grace..
562	Titus 2:11	16:54-68	Trial	Use 2. Let it put us upon trial.
562	Titus 2:11	16:54-68	Press	Use. To press you to regard the gospel more, as you would salvation itself, for it bringeth salvation
562	Titus 2:11	16:54-68	Exhortation	Use 1. If the grace of God hath appeared to all men, let us put in for a share
562	Titus 2:11	16:54-68	Comfort	Use 2. For comfort to weak believers
563	Titus 2:12	16:68-78	Information	Use 1. Of information. It showeth us...1. What is true holiness..2. That grace and corruption draw..

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563	Titus 2:12	16:68-78	Trial	Use 2. Of trial. Whether we are made partakers of the grace of God in the gospel?
563	Titus 2:12	16:68-78	Press	Use. Let it press us not to rest in abstaining from sin merely.
563	Titus 2:12	16:68-78	Direction	Use 1. Direction what to do in the business of mortification.
563	Titus 2:12	16:68-78	Trial	Use 2. Of trial. Do we renounce all sin?
564	Titus 2:12	16:78-90	Exhortation	Use. Would we not then be counted ungodly, let us take heed of all these sins, deny them all.
565	Titus 2:12	16:90-104	Information	Use 1. Information. It informeth us..1. How little interest in Christ they have who are still under...
565	Titus 2:12	16:90-104	Reproval	Use 2. Of reproof of those that do not deny worldly lusts, but feed and serve them.
566	Titus 2:12	16:104-118	Exhortation	Use 3. Exhortation. Let us deny these worldly lusts.
567	Titus 2:12	16:118-130		
568	Titus 2:12	16:130-142		
569	Titus 2:12	16:142-152		
560	Titus 2:12	16:152-164	Examination	Use 1. Examination. Art thou godly? Hast thou been a diligent hearer and reader of the word?
560	Titus 2:12	16:152-164	Press	Use 2. To press you to exercise yourself to godliness.
561	Titus 2:12	16:164-172	Reproval	Use 1. To reprove them that delay the work of repentance and their change of state.

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561	Titus 2:12	16:164-172	Admonition	Use 2. Is to reclaim us when we are greedily set upon other businesses and projects than the...
562	Titus 2:13	16:172-180		
563	Titus 2:13	16:180-188	Information	Use 1 Information. 1. It informs us that we may look for the reward. 2. It informs us of the reason..
563	Titus 2:13	16:180-188	Exhortation	Use 2. To exhort us to this expectation or looking for the blessed hope.
563	Titus 2:13	16:180-188	Direction	Use 3. To direct us how to look for this blessed hope.
564	Titus 2:13	16:188-198		
565	Titus 2:13	16:198-207	Information	Use 1. For information in seven particulars..(list of seven particulars follows)
565	Titus 2:13	16:198-207	Direction	Use 2. Direction, that we may not seek blessedness elsewhere.
565	Titus 2:13	16:198-207	Exhortation	Use 3. It is an invitation to the practice of holiness.
565	Titus 2:13	16:198-207	Exhortation	Use 4. Exhortation to those that have an interest in this blessed hope.
566	Titus 2:13	16:207-218	Information	Use 1. It showeth what they are who wish that it may never come.
566	Titus 2:13	16:207-218	Press	Use 2. To press us to this earnest looking.
566	Titus 2:13	16:207-218	Trial	Use 3. Of trial. It is good to see how we stand affected towards this appearing.

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567	Titus 2:13	16:218-230	Information	Use 1. For information in two things- 1. That humility is the way to glory..2. We learn what cause..
567	Titus 2:13	16:218-230	Comfort	Use 2. Here is comfort to the godly.
568	Titus 2:13	16:230-239	Exhortation	Use 1. Let us observe the love of Christ in becoming man, and let us improve it.
568	Titus 2:13	16:230-239	Press	Use 2. Here is an invitation to press us to come to Christ, or by Christ to God, Christ is worth a...
568	Titus 2:13	16:230-239	Direction	Use 3. Direction. 1. If we would see God, let us look on Christ as we look on the sun...
568	Titus 2:13	16:230-239	Instruction	Use 1. Bless God for Christ, that he hath taken the care of our salvation into his own hands.
568	Titus 2:13	16:230-239	Instruction	Use 2. Get an interest in him.
569	Titus 2:14	16:239-250	Thanksgiving	Use 1. To press us to thankfulness.
569	Titus 2:14	16:239-250	Exhortation	Use . Exhortation. If Christ hath given himself it presseth us...
569	Titus 2:14	16:239-250	Encouragement	Use 3. Here is encouragement in believing.
570	Titus 2:14	16:250-260	Thanksgiving	Use 1. To exhort us to thankfulness to our Redeemer.
570	Titus 2:14	16:250-260	Press	Use 2. To press us to avoid sin.

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570	Titus 2:14	16:250-260	Direction	Use 3. Direction. Whenever you are troubled with your sins, and lusts are too hard for you, go to..
570	Titus 2:14	16:250-260	Comfort	Use 4. Comfort in our conflicts.
570	Titus 2:14	16:250-260	Examination	Use 5. Examination. 1. Art thou sensible of thy natural bondage so as to grieve under it?
570	Titus 2:14	16:250-260	Information	Use 6. It informeth us what is true liberty, not to live at large...
571	Titus 2:14	16:260-274	Examination	Use 1. Are you thus purified? Have you passed this laver?
571	Titus 2:14	16:260-274	Information	Use 2. Information. It informeth us that we are all polluted by nature, for we need to be purified..
571	Titus 2:14	16:260-274	Exhortation	Use 3. Let it stir us up to purify ourselves yet more and more.
571	Titus 2:14	16:260-274	Information	Use 1. Information. 1. That we should not value men by their secular interests, but by their...
571	Titus 2:14	16:260-274	Exhortation	Use 2. Exhortation, and that both to carnal men and to God's people who are his peculiar ones...
572	Titus 2:14	16:274-292	Information	Use 1. Information. 1. That grace is no enemy to good works. 2. It informs us what little reason..
572	Titus 2:14	16:274-292	Exhortation	Use 2. To stir us up to this zeal of good works.
573	Hebrews 6:18	16:293-302		
574	Hebrews 6:18	16:302-314	Information	1. We see the greatness of the condescension of God. 2. What reason we have to bind ourselves..

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574	Hebrews 6:18	16:302-314	Press	Use 2. To press us to improve these two immutable grounds, that we may grow up into a...
575	Hebrews 6:18	16:314-325	Information	Use 1. Information in these branches...1. That comfort is allowed to the saints...
576	Hebrews 6:18	16:325-333	Press	Use 2. To press you to look after this strong consolation.
577	Hebrews 6:18	16:334-343	Comfort	Use 1. Comfort to those that can apply it, even to those who are thus qualified, that are driven...
577	Hebrews 6:18	16:334-343	Conviction	Use 2. Conviction. It showeth the hardness of their hearts who have neither felt the law work nor..
577	Hebrews 6:18	16:334-343	Persuasion	Use 3. To persuade you to this temper.
578	John 14:1	16:345-352	Caution	Use. Let us all take heed of the evil of a troubles and uncomfortable spirit. What shall we do to...
579	John 14:1	16:352-362	Direction	Use. Direction what to do in a time of troubles and dangers.
580	Luke 12:48	16:363-373	Information	Use. This showeth- 1. Whom to thank..2. Where to seek any good gift or grace that we stand...
580	Luke 12:48	16:363-373	Exhortation	Use. Let us improve our trust, and rouse up ourselves, and say...
581	Luke 12:48	16:373-386	Quicken	Use 1. To quicken us to improve our several talents for God...

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581	Luke 12:48	16:373-386	Examination	Use. To reflect the light of these things on our hearts. Is our account ready?
581	Luke 12:48	16:373-386	Exhortation	Use 1. Let this assuage the envy and trouble of the meanest.
581	Luke 12:48	16:373-386	Persuasion	2. To persuade those who have received greater gifts than others to do so much the more good
582	Deuteronomy 32:51	16:386-396	Information	Use 1. It informs us that God may be angry with his people.
583	Acts 17:30-31	16:396-408	Press	Use. Is to press us to mind this work of repentance.
584	Mark 10:17	16:408-421	Humble	Use. This may humble us, that we go not so far, and to caution us that we do not rest here
585	Mark 10:18	16:421-433	Confutation of False Doctrine	Use 1. I might take occasion hence to confute two popish errors.
585	Mark 10:18	16:421-433	Humble	Use 2. This should ever keep us humble in ourselves, for all the good in us is of God
585	Mark 10:18	16:421-433	Instruction	Use 3. It instructeth us, since none is good, where our happiness lieth, not in the plea of...
585	Mark 10:18	16:421-433	Humble	Use 1. To humble us in our converses with God. He is good, but we are evil; he is heaven, but...
585	Mark 10:18	16:421-433	Thanksgiving	Use 2. To make us thankful.
585	Mark 10:18	16:421-433	Exhortation	Use 3. If we would have good wrought in us, let us look up to God.

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585	Mark 10:18	16:421-433	Exhortation	Use 4. Let us love God, and love him above all things, for...
585	Mark 10:18	16:421-433	Comfort	Use 1. The consideration of his goodness is matter of great comfort to the godly and faithful at...
585	Mark 10:18	16:421-433	Exhortation	Use 2. Let it move all to repentance.
585	Mark 10:18	16:421-433	Instruction	Use 3. Honour and praise him for this in word and deed...
586	Mark 10:19	16:433-444	Information	Use 1. To inform us how the two covenants agree, and are subservient to one another...
586	Mark 10:19	16:433-444	Awaken	Use 2. To awaken our consciences to consider upon what terms we stand with God...
586	Mark 10:19	16:433-444	Instruction	Use 3. To instruct us, if we would be prepared for Christ, what we must do...
587	Mark 10:20	16:444-456	Reproval	Use. To reprove those that would keep some commandments, but not all...
587	Mark 10:20	16:444-456	Reproval	Use. This is spoken to reprove us, because we always think it too soon to begin with God...
587	Mark 10:20	16:444-456	Caution	Use. Let us take heed of self-conceit and self-righteousness...
588	Mark 10:21	16:456-468	Information	Use 1. It shows us how inexcusable they are in the sight of God, and how just their condemnation
588	Mark 10:21	16:456-468	Admonition	Use 2. If there may be amiable qualities in unregenerate men, then do not rest in these things

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588	Mark 10:21	16:456-468	N/A	Use. Now let us see what use we may make of this: Negatively...Positively...
589	Mark 10:21	16:468-482	Reproval	Use 1. For reproof unto two sorts..
589	Mark 10:21	16:468-482	Press	Use 2. To press us to be of such a spirit to be willing to part with all....
590	Mark 10:21	16:482-494	Information	Use. To show the necessity of becoming the disciples of Christ, that you may not satisfy...
590	Mark 10:21	16:482-494	Persuasion	Use. To persuade us to follow Christ.
591	Mark 10:21	17:3-13	Information	Use 1. Is of information. It informeth us- 1. With what thoughts we should take up the stricter...
591	Mark 10:21	17:3-13	Reproval	Use 2. Is of reproof of several sorts...
591	Mark 10:21	17:3-13	Press	Use 3. To press us to take up the cross, and to take heed of grudging and heartless discouragement..
591	Mark 10:21	17:3-13	Examination	Use 4. If all that enter themselves disciples of Christ must prepare for the cross, then are we indeed..
592	Mark 10:22	17:13-24	Press	Use. It doth press us unto two things- to search for a sound work, and to watch against declinings
592	Mark 10:22	17:13-24	Caution	Use. Well, then, expect trials, and see to it how you behave yourselves under them.
592	Mark 10:22	17:13-24	Information	Use. To inform us of the evil of worldliness

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593	Mark 10:23	17:24-36	Information	Use 1. This doctrine showeth us how contended we should be with a mean condition.
593	Mark 10:23	17:24-36	Teach	Use 2. It teacheth us patience and comfort under loss of goods.
593	Mark 10:23	17:24-36	Information	Use 3. To the rich, to show them what need they have of special grace to manage that condition...
594	Mark 10:24	17:36-48		
595	Mark 10:25	17:48-59	Admonition	Use 1. It serveth to check the desire of greatness and increase of wealth.
595	Mark 10:25	17:48-59	Teach	Use 2. It teacheth us patience, not only in the want, but in the loss of outward riches.
595	Mark 10:25	17:48-59	Information	Use 3. Let rich men think of this, and make application of this sentence to their own hearts...
596	Mark 10:26	17:59-72	Information	Use 1. This shows us the reason of that presumption which is so common.
597	Mark 10:27	17:72-82	Caution	Use 1. Take heed that you do not make a wrong use of this impossibility, namely, so as to be...
597	Mark 10:27	17:72-82	Exhortation	Use 1. Let this support us in all the difficulties that we meet with in our way to heaven.
598	Mark 10:27	17:82-93	Exhortation	Use. For exhortation. To press you to believe that God is almighty, and to improve it.

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599	2 Thessalonians 1:3	17:95-105	Thanksgiving	Use. Oh! Then, let us be more abundant in thanksgiving and praise.
599	2 Thessalonians 1:3	17:95-105	Exhortation	Use. Is to exhort us to two things- 1. To be in a capacity to bless God..2. To be most affected with...
599	2 Thessalonians 1:3	17:95-105	Admonition	Use 1. they are monsters of men that repine at the riches poured down by their own...
599	2 Thessalonians 1:3	17:95-105	Exhortation	Use 2. Let us bless God for others
599	2 Thessalonians 1:3	17:95-105	Instruction	Use. Take notice of God's favour in the addition of every new degree of grace...
600	2 Thessalonians 1:3	17:105-117		
601	2 Thessalonians 1:3	17:117-126		
602	2 Thessalonians 1:3	17:126-135		
603	2 Thessalonians 1:3	17:135-145		
604	Matthew 8:5-10	17:145-154	Instruction	Use. Go you and do likewise.
605	Matthew 15:21-28	17:154-165	Instruction	Use. You have heard this faith opened to you; labour to get such a wrestling faith in expecting the..
606	John 8:56	17:165-177	Information	Use. Well, then, you see faith is not only a sight, but a taste, or a feeding on the promises...

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
607	Romans 4:18-21	17:179-189	Exhortation	Use. Let us get such a faith, even such a sincere, hearty, giving up ourselves to Christ...
608	Mark 3:5	17:191-199		
609	Mark 3:5	17:199-209		
610	Mark 3:5	17:209-219	Trial	Use 1. Of trial. Is this our state? Take the two properties to judge by- insensibleness and....
610	Mark 3:5	17:209-219	Exhortation	Use 2. Exhortation. 1. To press us to beware of hardness of heart; it is a grievous sin...
611	Exodus 4:21	17:221-231	Exhortation	Use. Let us take warning by Pharaoh's example, that this great judgment light not upon us..
612	Exodus 4:21	17:231-240		
613	Genesis 3:15	17:241-261	Thanksgiving	Use 1. Thankfulness and praise to our mediator.
613	Genesis 3:15	17:241-261	Exhortation	Use 2. To exhort us to make use of Christ's help for our recovery out of the defection and apostasy
613	Genesis 3:15	17:241-261	Information	Use 3. To show us the nature of Christ's victory, and wherein it consisteth...
613	Genesis 3:15	17:241-261	Encouragement	Use 4. To animate and encourage Christ's servants in their war against Satan's kingdom.
614	Genesis 24:63	17:263-273		
615	Genesis 24:63	17:273-281		
616	Genesis 24:63	17:281-288		
617	Genesis 24:63	17:288-297		

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618	Genesis 24:63	17:298-306		
619	Genesis 24:63	17:306-314		
620	Genesis 24:63	17:314-323		
621	Genesis 24:63	17:323-331		
622	Genesis 24:63	17:331-339		
623	Genesis 24:63	17:339-348		
624	Luke 16:30-31	17:353-363	Information	Use 1. Information. 1. That a man is apt to indent with God about believing and repenting...
624	Luke 16:30-31	17:353-363	Exhortation	Use . To exhort us to improve the scriptures to repentance. This is the great work.
625	Luke 16:30-31	17:363-371		
626	Hebrews 13:20-21	17:373-382	Information	Use 1. To establish our dependence. In doing any good we must depend on God.
626	Hebrews 13:20-21	17:373-382	Exhortation	Use 2. Exhortation to several duties..1. Let us shake off carnal security and laziness...
626	Hebrews 13:20-21	17:373-382	Instruction	Use 1. Is of instruction. 1. How we are to look upon God in our prayers, as the God of peace...
627	2 Chronicles 32:25	17:383-394	Reproval	Use. To reprove- 1. Those that, instead of rendering according, render the quite contrary..2...
627	2 Chronicles 32:25	17:383-394	Caution	Use. O Christians! Beware of being lifted up in any kind

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628	Luke 22:31-32	17:395-405	Exhortation	Use 1. Let us not be secure. Christ was tempted, so was Job, so was Paul. We have a fierce adversary
629	Hebrews 1:9	17:407-418	Exhortation	Use. I shall exhort you to two things: 1. To holiness; 2. To get more of the oil of gladness...
630	Acts 24:14-16	17:419-428		
631	Acts 24:14-16	17:428-440	Confutation of False Doctrine	Use 1. Is disproof of the nullifidians, and solifidians; those that cry up good life without faith...
631	Acts 24:14-16	17:428-440	Press	Use 2. To press us all, if we would be complete Christians, to take up three parts...
632	Zechariah 14:20-21	17:441-451	Persuasion	Use. Is to persuade you to this universal obedience. None enter upon God's service but with...
633	John 3:14-15	17:453-467	Exhortation	Use. Let us look upon the Lord Jesus for cure.
634	1 Thessalonians 1:16	17:469-479		
635	1 Thessalonians 1:16	17:479-489	Press	Use. To press you to this spiritual rejoicing. God never hath our hearts till he hath our delight...
636	1 Thessalonians 1:17	17:491-504	Reproval	Use 1. To reprove those that never call upon God, or very rarely, either in their families or closets...
636	1 Thessalonians 1:17	17:491-504	Information	Use 2. It informeth us of a necessary truth; if we must pray evermore, then there must be an...

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636	1 Thessalonians 1:17	17:491-504	Exhortation	Use 3. To exhort us to pray without ceasing, Consider-...
637	Mark 2:17	18:3-12	Exhortation	Use. Let us obey Christ, and continually carry on the work of repentance with more seriousness
638	Psalms 8:2	18:13-28	Instruction	Use 1. If it be so great a mercy, see that you be partakers of it...
639	Joshua 6:26	18:29-39	Instruction	Use. We must neither build the walls of Jericho again, nor, as much as in us lieth, suffer others...
640	Micah 6:5	18:41-50	Press	Use. To press us to this remembrance- 1. Of the great Christian mercies that concern the whole...
641	Isaiah 50:10	18:51-61	Exhortation	Use 1. If God's people may be in such a condition, let us bless God that he dealeth...
641	Isaiah 50:10	18:51-61	Exhortation	Use 2. Let us prepare for such a time; for none of us can promise ourselves a total exemption...
641	Isaiah 50:10	18:51-61	Instruction	Use. Well then- 1. Trust in the Lord against carnal reason..2. Trust God against carnal affection...3...
641	Isaiah 50:10	18:51-61	Exhortation	Use. Then, if we would trust ourselves with God's holy government, let us fear his name...
642	2 Samuel 7:27	18:62-73	Information	Use 1. Information. 1. What need is there of recollection before we come to pray...
642	2 Samuel 7:27	18:62-73	Caution	Use 2. Caution. Do not take everything for prayer which looks like it.

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
642	2 Samuel 7:27	18:62-73	Exhortation	Use 3. To exhort us to find in our hearts whatever prayer we make to God...
643	Psalms 50:5	18:74-84	Press	Use. To press you to enter into covenant with God, especially being encouraged thereunto by the...
644	Psalms 127:3	18:85-95	Reproval	Use 1. To reprove those who are not thankful for children, but do grudge...
644	Psalms 127:3	18:85-95	Reproval	Use 2. Reproof to those who do not acknowledge and improve this mercy.
644	Psalms 127:3	18:85-95	Exhortation	Use 3. To exhort parents to bring up their children for God for if they be an heritage...
645	Philippians 4:8	18:96-103	Exhortation	Use 1. If religion doth adopt moralities into its frame and constitution, we must not leave them...
645	Philippians 4:8	18:96-103	Information	Use 2. Here is an answer to those that ask, 'Wherein must we be holy, and show our obedience..'
645	Philippians 4:8	18:96-103	Information	Use 3. That Christians should be known to be the best sort of men in the world, abstaining not only..
646	Luke 19:14	18:104-115	Information	Use 1. Information. 1. It showeth us whence all the contentions arise which are raised about...
646	Luke 19:14	18:104-115	Exhortation	Use 2. Exhortation. If we would distinguish ourselves from the carnal world, let us resolve upon...

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647	Luke 2:52	18:116:123	Teach	Use 1. Is to teach us to admire the condescension of the Son of God, who submitted to all our...
647	Luke 2:52	18:116:123	Press	Use. To press us to get and increase in this heavenly wisdom, whereby we may get the favour...
648	Philippians 2:7	18:124:133		
649	1 Corinthians 8:3	18:134-145	Exhortation	Use 1. Is of exhortation, to join with your knowledge of God love to God...
649	1 Corinthians 8:3	18:134-145	Examination	Use 2. Examination. Do we know God so as to love him?
649	1 Corinthians 8:3	18:134-145	Direction	Use 3. Direction to us in the Lord's Supper...
650	Psalms 84:10	18:146-154	Information	Use 1. If these things be so, then it informeth us how cheerfully we should pass through our...
650	Psalms 84:10	18:146-154	Exhortation	Use 2. Let us reflect the light of this truth upon our own hearts.
651	Luke 19:10	18:155-161		
652	Luke 19:10	18:162-170	Information	Use 1. Information. 1. How contrary to the temper of Christ they are who are careless of souls...
652	Luke 19:10	18:162-170	Press	Use 2. To press you to accept of this grace, and deal with Christ as a saviour...
652	Luke 19:10	18:162-170	Thanksgiving	Use . Is to press us to thanksgiving that the Son of God should come from heaven to seek and save..
653	Psalms 90:1	18:171-181		

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654	Psalms 90:1	18:181-188	Press	Use of all. To press us to dwell in God.
655	1 Timothy 6:9	18:189-201	Information	Use 1. It informeth us of a twofold deceitfulness of heart that men are conscious unto...
655	1 Timothy 6:9	18:189-201	Information	Use 2. This point will give us satisfaction as to that questions whether we may pray for riches...
655	1 Timothy 6:9	18:189-201	Press	Use 3. To press us to mortify this inordinate inclination.
655	1 Timothy 6:9	18:189-201	Examination	Use 4. To observe and examine whether this disposition be in us, yea or no...
656	1 Peter 1:12	18:202-215	Information	Use 1. Information. It showeth us- 1. The sublimity of gospel mysteries...2. The goodness of them...
656	1 Peter 1:12	18:202-215	Reproval	Use 2. To reprove- 1. The slightness of men..2. It reproveth that satiety that is apt to creep...
656	1 Peter 1:12	18:202-215	Persuasion	Use 3. Is to persuade us to search into and meditate upon these blessed and glorious mysteries...
657	Galatians 5:5	18:216-225	Information	Use of all. Here you see your scope, what you should look for and hope for- the forgiveness...
658	2 Peter 3:9	18:226-235	Information	Use 1. It showeth how cross to God's design they act who delay repentance because God...

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658	2 Peter 3:9	18:226-235	Information	Use 2. What reason all of us have to bless God for his forbearance and long-suffering...
658	2 Peter 3:9	18:226-235	Exhortation	Use 3. To exhort to repentance...
659	Romans 10:5-9	18:236-248	Admonition	Use 1. To check the dream of the efficacy of extraordinary means above the ordinary...
659	Romans 10:5-9	18:236-248	Admonition	Use 2. If God hath so settled the way of salvation..then we should not live in jealousies and doubt
659	Romans 10:5-9	18:236-248	Exhortation	Use 3. If the Christian religion be true, then we must love Christ and live to him, obey his precepts..
660	Romans 10:10	18:249-258	Press	Use. To press you- 1. To mark the order of the benefits...2. Mark the order of duties...
661	1 Corinthians 8:6	18:259-273	Comfort	Use 1. To press us to improve this for our comfort and use...
662	2 Corinthians 4:18	18:274-294	Press	Use 1 To press us to get this heavenly frame and temper of spirit...
662	2 Corinthians 4:18	18:274-294	Reproval	Use 2. Is reproof- 1. To the incredulous and unbelieving...2. The inconsiderate and brutish...
663	Luke 16:25	18:295-305	Information	Use 1. Information to teach us...
663	Luke 16:25	18:295-305	Caution	Use 2. Is caution to us all...
664	1 Corinthians 8:4-8	18:306-313	Exhortation	Use 1. Let me beseech you, as Chrysostom did his hearers...

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665	Psalm 84:7	18:314-325	Information	Use 1. It showeth the folly of them who count an earnest pursuance of eternal life to be more...
665	Psalm 84:7	18:314-325	Reproval	Use 2. It reproveth those who, if they have gotten such a measure of grace, whereby...
665	Psalm 84:7	18:314-325	Information	Use 3. It showeth the miserable estate of them that do not go from strength to strength...
665	Psalm 84:7	18:314-325	Persuasion	Use 4. Is to persuade you to go on from strength to strength. It is the gift of God's free grace, and...
665	Psalm 84:7	18:314-325	Examination	Use 5. Try whether God's grace be decayed or increased in you...
665	Psalm 84:7	18:314-325	Exhortation	Use. Let this beget patience...
666	1 Corinthians 11:26	18:326-336	Press	Use. To press you to the duty of the text, 'To show forth Christ's death.'
667	Malachi 3:17	18:337-347	Caution	Use 1. Is caution and warning to the people of God, that they do not entertain jealousies..
667	Malachi 3:17	18:337-347	Information	Use 2. To show us the privilege of them that fear God, or have a sonlike and childlike affection...
667	Malachi 3:17	18:337-347	Instruction	Use 3. Is to instruct us in our duty with respect to this choice privilege...
668	2 Timothy 2:19	18:348-356	Information	Use. We learn two things: 1. A comfortable dependence upon God till our salvation be...

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669	Acts 24:25	18:357-366	Information	Use 1. Information. We learn divers profitable lessons from hence. 1. The power of the word...
669	Acts 24:25	18:357-366	Caution	Use 2. Caution, which is double- 1. Do not lose the advantage of this common work..2. Do not...
670	Proverbs 3:17	18:367-375	Admonition	Use 1. To remove prejudice. Men usually judge wisdom's ways to be sour and bitter...
670	Proverbs 3:17	18:367-375	Reproval	Use 2. To reprove two sorts of people- 1. Those that can find no pleasure in a holy life...2...
670	Proverbs 3:17	18:367-375	Press	Use 3. To press you to make trial.
671	Proverbs 3:31-23	18:376-386	Reproval	Use 1. To reprove us, and humble us for this envying the wicked.
672	Proverbs 10:20	18:387-395		
673	Proverbs 10:20	18:395-404	Humble	Use 1. Let this humble us, for this was the temper of our hearts; they were the devil's nest...
674	Acts 10:34-35	18:405-419	Information	Use 1. Of information- 1. It informeth us..how much they are mistaken who think sanctification...
674	Acts 10:34-35	18:405-419	Press	Use 2. To press you to fear God and work righteousness.
675	Mark 4:24	18:420-429	Information	Use 1. Is information, to show us the reason why so many reap so little fruit by hearing of the word

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675	Mark 4:24	18:420-429	Direction	Use 2. Is direction. If you would profit by the word, take heed to what you hear; see what you do..
675	Mark 4:24	18:420-429	Examination	Use 3. Is to put us upon self-reflection: Is our fruit proportionable to our hearing?
676	Hebrews 2:11	18:430-442	Instruction	Use 1. To consider Christ's love. He would not entrust our salvation with an angel, but come himself
676	Hebrews 2:11	18:430-442	Comfort	Use 2. Think of this for your comfort. We have an unity with Christ in nature, that we may be...
676	Hebrews 2:11	18:430-442	Instruction	Use 2. Instruction. Let us not be ashamed of Christ, or anything that is his...
676	Hebrews 2:11	18:430-442	Press	Use 1. To press you to labour after holy hearts and holy lives.
676	Hebrews 2:11	18:430-442	Information	Use 2. It shows who they are that may take comfort in that Christ calls them brethren...
676	Hebrews 2:11	18:430-442	Information	Use 1. It showeth us how and where we should look for this benefit of sanctification...
677	Hebrews 8:5	18:443-452		
678	1 Thessalonians 1:8	18:453-463	Persuasion	Use 1. Is to persuade us to get these graces, all of them...
678	1 Thessalonians 1:8	18:453-463	Instruction	Use 2. Exercise these graces. Remember they are your armour and furniture for the conflict...

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679	Proverbs 14:14	18:464-474	Admonition	Use 1. Consider who is the backslider; one involved in the apostasy of Adam...
680	John 1:29	18:475-485	Press	Use 1. To press you to behold the Lamb of God; behold him as a sacrifice for sin, whose blood...
680	John 1:29	18:475-485	Press	Use 2. To press you to take and eat Christ, and receive him out of God's hands by faith...
681	John 1:29	18:486-495	Caution	Use 1. Is caution. Let us renounce all sin, that we may not make Christ's coming into the world..
681	John 1:29	18:486-495	Instruction	Use 2. Hath Christ taken upon him to carry away sin; then here is instruction...
681	John 1:29	18:486-495	Thanksgiving	Use 3. Let it put us on thankfulness to our Redeemer. Sin is a great mischief...
682	John 18:11	19:3-13	Information	Use 1. Showeth what provision the Christian religion maketh for patience...
682	John 18:11	19:3-13	Exhortation	Use 2. To exhort us to bear whatsoever God shall lay upon us.
683	Luke 23:34	19:14-28	Information	Use 1. Information. 1. It informeth us that the love of Christ is greater than we can think or...
683	Luke 23:34	19:14-28	Reproval	Use 2. Reproof of those that are cruel and revengeful.
683	Luke 23:34	19:14-28	Exhortation	Use 3. To exhort us to imitate Christ in being meek, patient, merciful, void of malice....

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683	Luke 23:34	19:14-28	Caution	Use. Let us beware of sin against knowledge; these sins, of all others, are the most dangerous...
684	John 19:30	19:29-48	Thanksgiving	Use. Let this raise in us an hearty thanksgiving and admiration of the love of Christ...
684	John 19:30	19:29-48	Exhortation	2. Let it raise in us a confidence of the benefits purchased.
684	John 19:30	19:29-48	Quicken	3. Let it quicken us to perseverance in our duty, notwithstanding sufferings...
684	John 19:30	19:29-48	Teach	4. It teacheth us how to comfort ourselves in death.
684	John 19:30	19:29-48	Exhortation	5. Let us believe things to come.
684	John 19:30	19:29-48	Exhortation	Use 1. To commend the love of Christ to us.
684	John 19:30	19:29-48	Comfort	Use 2. This affords much comfort to humbled sinners.
684	John 19:30	19:29-48	Exhortation	Use 3. Let us learn to imitate Christ.
685	Ecclesiastes 7:29	19:49-60	Lamentation	Use 1. Is to represent the misery of fallen man, that we may take up a lamentation for him...
685	Ecclesiastes 7:29	19:49-60	Exhortation	Use 2. To exhort us not only to lament it, but to come out of this condition.
685	Ecclesiastes 7:29	19:49-60	Information	Use 3. It showeth what need we have to give up ourselves to the conduct of God's Word and Spirit
686	Ecclesiastes 7:7	19:61-79	Terror	Use 1. Is terror to the wicked and ungodly.

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686	Ecclesiastes 7:7	19:61-79	Caution	Use 2. Is caution. 1. Do not hazard your souls for things that perish.
686	Ecclesiastes 7:7	19:61-79	Exhortation	Use 3. Is exhortation, to persuade you to make it your mark and scope to look after this immortal...
687	Revelation 1:5-6	19:80-93	Thanksgiving	Use 1. In the general, all this should stir up our hearts to give continual praise and glory to Christ...
688	Revelation 1:6	19:93-106	Information	Use 1. It informeth us- 1. That our service is an honour, and worship a privilege...
688	Revelation 1:6	19:93-106	Exhortation	Use 2. To exhort the children of God- 1. To long and hope for the time of their ministration...
688	Revelation 1:6	19:93-106	Comfort	Use 3. Comfort. 1. Against our weaknesses in duty. 2. Against troubles and sufferings...
689	Leviticus 19:17	19:107-115		
690	Leviticus 19:17	19:115-124	Exhortation	Use 1. If we are to reprove others, let us take care that we be innocent ourselves, not culpable...
690	Leviticus 19:17	19:115-124	Information	Use 2. If others be bound to reprove, certainly you are bound to take a reproof.
690	Leviticus 19:17	19:115-124	Exhortation	Use 3. It exhorts us to set up this duty.
690	Leviticus 19:17	19:115-124	Direction	Use 4. Direction to perform this duty.
691	1 Corinthians 15:19	19:125-133		

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692	1 Corinthians 15:19	19:133-144	Information	Use 1. It showeth us how much it concerneth us to be assured of the future estate...
692	1 Corinthians 15:19	19:133-144	Exhortation	Use 2. That it concerneth us to see this blessed estate, not only by the light of faith, but reason.
692	1 Corinthians 15:19	19:133-144	Persuasion	Use 3. Is to persuade us to live in the constant hopes of this blessed estate in the life to come.
693	Romans 2:7	19:145-155	Examination	Use 1. Let us examine whether we be in the number of those that shall be saved.
693	Romans 2:7	19:145-155	Exhortation	Use 2. Is exhortation, to press you...
694	2 Corinthians 13:14	19:156-164	Exhortation	Use 1. To encourage us to seek after the effects of this love of God, grace of Jesus Christ, and...
694	2 Corinthians 13:14	19:156-164	Examination	Use 2. Is to put us upon self-reflection. Is the love of the Father, and the grace of Christ, and...
695	Ephesians 5:1	19:169-179	Persuasion	Use. Is to persuade us to be followers or imitators of God.
696	Ephesians 5:2	19:179-189	Information	Use 1. This love of Christ must be firmly believed.
696	Ephesians 5:2	19:179-189	Information	Use 2. It must be closely applied for our good and benefit..
697	Ephesians 5:3	19:189-199	Information	Use 1. Is information, to inform us what need we have to work in Christians a greater abhorrence...
697	Ephesians 5:3	19:189-199	Caution	Use 2. Is caution to young men that are not yet taken in the snare.

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
697	Ephesians 5:3	19:189-199	Advice	Use 3. Is advice to all Christians.
698	Ephesians 5:4	19:199-209		
699	Ephesians 5:5	19:209-219	Exhortation	Use. Let sinners propound this to their choice, either these sins must be laid aside, or the...
700	Ephesians 5:6	19:220-232	Exhortation	Use. Let no man deceive you.
700	Ephesians 5:6	19:220-232	Teach	Use. To teach us in what rank to place principles of obedience...
700	Ephesians 5:6	19:220-232	Exhortation	Use, Well, then, let us be none of these...
701	Ephesians 5:7	19:232-244	Information	Use 1. To show us that we are not to be idle spectators of God's judgments on others...
702	Ephesians 5:8	19:244-257	Admonition	Use. Remember it often to your humiliation, lest God permit you to remember it to your confusion
703	Ephesians 5:9	19:257-268	Information	Use 1. Is information. 1. It informeth us how false the prejudices of the world are...
703	Ephesians 5:9	19:257-268	Exhortation	Use 2. To exhort us to increase in all goodness.
704	Ephesians 5:9	19:268-278	Information	Use 1. To show what a friend religion is to human societies that placeth so much in righteousness
704	Ephesians 5:9	19:268-278	Press	Use 2. To press you to get this fruit of the Spirit.
705	Ephesians 5:9	19:278-288	Reproval	Use 1. To reprove many, because they make so little conscience of truth.

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705	Ephesians 5:9	19:278-288	Information	Use 2. It showeth how much they give suspicion that they are not children of light who have not this
705	Ephesians 5:9	19:278-288	Instruction	Use 3. See that ye be found in this grace also, as well as in goodness and righteousness...
706	Ephesians 5:10	19:288-299	Information	Use 1. Is for information. 1. That judgment of discretion must be allowed to all Christians.
706	Ephesians 5:10	19:288-299	Reproval	Use 2. Is for reproof to several sorts... 1. Some that take no care to know their duty...
707	Ephesians 5:11	19:300-310	Press	Use. Is to press the two duties in the text...
708	Ephesians 5:12	19:310-319	Information	Use 1. To show us the evil of sin...
708	Ephesians 5:12	19:310-319	Information	Use 2. It showeth how impudent and desperate in sin they are, and how much they have outgrown..
708	Ephesians 5:12	19:310-319	Teach	Use 1. It teacheth us to make conscience of secret sins, whether they be sins of omission or...
708	Ephesians 5:12	19:310-319	Exhortation	Use 2. Exhortation, to press you to three duties...
709	Ephesians 5:13	19:319-329	Information	Use 1. Information. It informeth us of divers truths.
709	Ephesians 5:13	19:319-329	Exhortation	Use 2. Is exhortation, to persuade us to get light.
710	Ephesians 5:14	19:329-338		
711	Ephesians 5:14	19:338-346	Exhortation	Use. Of this be the intent of Christ, it serveth for exhortation, to awaken sinners out of sleep...

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712	Ephesians 5:15	19:347-358	Reproval	Use. Of reproof. 1. Of those that scoff at strictness and accurate walking.
712	Ephesians 5:15	19:347-358	Exhortation	Use 2. Is to exhort you to this duty. You have had motives enough before, now I shall give you...
713	Ephesians 5:16	19:358-366		
714	Ephesians 5:16	19:367-378	Reproval	Use 1. Is reproof of several sorts of men. 1. Of them that willfully spend their time vainly...
714	Ephesians 5:16	19:367-378	Press	Use . Is to press you to redeem the time.
715	Ephesians 5:17	19:378-388	Reproval	Use 1. Is of reproof to divers sorts of persons who live in ignorance, or countenance ignorance...
715	Ephesians 5:17	19:378-388	Press	Use 2. Is to press us to get this knowledge and understanding of God's will.
716	Ephesians 5:18	19:389-398	Examination	Use 1. See the folly of the exchange of the joys of the Holy Ghost....Will you cheat yourselves in this?
717	Ephesians 5:18	19:398-408		
718	Ephesians 5:19	19:408-417	Exhortation	Use 1. Let us make conscience of this duty, not only of the matter, but the manner of it...
718	Ephesians 5:19	19:408-417	Information	Use 2. To show us what a good God we serve, who hath made our delight a great part of our work.

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718	Ephesians 5:19	19:408-417	Information	Use 3. To show how much we overlook our profit when we deal slightly in this ordinance...
719	Ephesians 5:20	19:417-427	Caution	Use 1. Is it such a duty? Then take heed of impediments and enemies to thankfulness...
719	Ephesians 5:20	19:417-427	Examination	Use 2. Is our thanksgiving right?
720	Ephesians 5:21	19:427-436	Information	Use 1. To show how much the Christian religion befriendeth human societies...
721	Ephesians 5:22	19:436-446	Reproval	Use 1. Is reproof to several sorts...
721	Ephesians 5:22	19:436-446	Exhortation	Use 2. Is to exhort wives to submit to their own husbands...
722	Ephesians 5:23	19:446-457	Information	Use 1. If Christ be head of the church- 1. Then there is no other that can usurp...2. None can be...
722	Ephesians 5:23	19:446-457	Exhortation	Use 2. Let us make conscience of those duties which this relation bindeth us unto...
722	Ephesians 5:23	19:446-457	Comfort	Use 3. Is comfort to those that are in so near a relation to Christ.
722	Ephesians 5:23	19:446-457	Exhortation	Use 1. Let us come to Christ for salvation if he be a saviour...
723	Ephesians 5:24	19:457-468	Persuasion	Use. To persuade all to subject yourselves to Christ, if you would not be such members of the...
723	Ephesians 5:24	19:457-468	Persuasion	Use 2. To persuade the people of God to live in a more perfect and exact obedience to his will...

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723	Ephesians 5:24	19:457-468	Direction	Use 3. Direction to husbands.
724	Ephesians 5:25	19:468-477	Reproval	Use 1. To reprove that which is contrary to this love, bitterness and harshness of carriage...
724	Ephesians 5:25	19:468-477	Persuasion	Use 2. To persuade to this love. Directions--
725	Ephesians 5:26	19:477-486	Information	Use 1. Is information. It informeth us of divers important truths...
726	Ephesians 5:27	19:486-496	Exhortation	Use 1. To exhort you often to think of this estate.
727	Philippians 3:7	20:3-12	Examination	Use. Is it thus with you? Can you say as Paul did, 'What things were gain to me, those I counted loss'
728	Philippians 3:8	20:12-20	Press	Use. Is to press us to reflect upon ourselves. Have we such an esteem of Christ as to count all things..
729	Philippians 3:8	20:21-31	Reproval	Use 1. Of reproof- 1. To those who study to know all things else but Jesus Christ...
729	Philippians 3:8	20:21-31	Exhortation	Use 2. Let this be our main study, to know Christ, and to know him as we ought to know him...
729	Philippians 3:8	20:21-31	Instruction	Use 3. Bless God that he hath given thee this knowledge, this excellent knowledge of Jesus Christ..
729	Philippians 3:8	20:21-31	Persuasion	Use. To persuade us to own Christ as a lord.
730	Philippians 3:8	20:31-41	Press	Use. To press us to this application.
730	Philippians 3:8	20:31-41	Reproval	Use 1. For reproof of two sorts of men...

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730	Philippians 3:8	20:31-41	Instruction	Use 2. Is instruction...
730	Philippians 3:8	20:31-41	Exhortation	Use 3. To exhort you and persuade you to get Christ.
731	Philippians 3:9	20:41-50	Exhortation	Use. Oh, let us think of these things...
732	Philippians 3:10	20:50-62	Exhortation	Use 1. To exhort us to get this experimental knowledge of Christ...
732	Philippians 3:10	20:50-62	Examination	Use 2. Have we any experimental knowledge of Christ?
732	Philippians 3:10	20:50-62	Instruction	Use 1. Look for sufferings. Every member of Christ's body hath his allotted portion and share.
733	Philippians 3:11	20:62-74	Admonition	Use 1. Let us not sit down contented with a worldly portion and happiness.
733	Philippians 3:11	20:62-74	Exhortation	Use 2. Let us seek after this happiness without sticking at any difficulties either in active or...
733	Philippians 3:11	20:62-74	Instruction	Use 3. When we are actually tried, we must do four things...
734	Philippians 3:12	20:74-81	Information	Use 1. To show us the difference between carnal security and solid assurance of our good estate...
735	Philippians 3:12	20:81-88	Teach	Use 2. Is to teach us three duties which are to be observed to the very last-diligence, watchfulness..
735	Philippians 3:12	20:81-88	Persuasion	Use. Is to persuade us to get grounded in our race, which we do as our title is more assured by...

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735	Philippians 3:12	20:81-88	Press	Use. Is to press us to answer Christ's apprehension of us by an exact, resolved, diligent pursuit...
736	Philippians 3:13-14	20:88-98	Teach	Use 1. To teach us that growth in grace, and an increase of humility, or a low esteem of ourselves..
736	Philippians 3:13-14	20:88-98	Exhortation	Use 2. Let us be sensible of our imperfection, and take notice of our defects for caution and...
736	Philippians 3:13-14	20:88-98	Exhortation	Use. If there be such a prize..then all good Christians should look upon themselves as deeply...
737	Philippians 3:14	20:98-109	Persuasion	Use 1. To persuade us to make heavenly things our scope.
737	Philippians 3:14	20:98-109	Persuasion	Use 2. To persuade us often to think of this end and scope...
737	Philippians 3:14	20:98-109	Instruction	Use 3. Measure and value all things with respect to your end.
737	Philippians 3:14	20:98-109	Examination	Use 4. Do we make heavenly things our scope?
737	Philippians 3:14	20:98-109	Examination	Use. Is self-reflection. What is the prize you run for?
737	Philippians 3:14	20:98-109	Persuasion	Use. To persuade us to continue in our Christian course till we come to the end of the race...
738	Philippians 3:17	20:109-120	Information	Use 1. To show us that good examples must be given and taken

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738	Philippians 3:17	20:109-120	Caution	Use 2. To show us how cautious we should be that we be not infected by bad examples.
739	Philippians 3:18	20:120-131	Information	Use 1. To show how much they are mistaken who think they shall ever be counted friends...
739	Philippians 3:18	20:120-131	Press	Use 2. To press those who would be accounted sincere Christians to mortify their affections to...
740	Philippians 3:19	20:131-147	Examination	Use 1. Do we mind earthly things or heavenly?
740	Philippians 3:19	20:131-147	Admonition	Use 2. To dissuade us from earthly mindedness.
741	Philippians 3:20	20:147-157	Press	Use 1. To press us to this constant and earnest pursuit after heavenly things.
742	Philippians 3:20	20:157-167	Press	Use 1. To press you to look for Christ from heaven as a Saviour
742	Philippians 3:20	20:157-167	Instruction	Use 2. Prepare for it, make all things ready. There must be strict and heavenly walking.
743	Philippians 3:21	20:167-178	Exhortation	Use 1. Is exhortation to all holy conversation and godliness...
743	Philippians 3:21	20:167-178	Examination	Use 2. Is to put us upon self-reflection. How shall we know that this will be our condition...
744	Philippians 1:21	20:179-187	Persuasion	Use 1. To persuade us to make it our business to honour Christ, to advance him...
745	Philippians 1:21	20:188-197	Exhortation	Use 1. To commend Christ's service to you.

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745	Philippians 1:21	20:188-197	Information	Use 2. A meditation for the dying.
745	Philippians 1:21	20:188-197	Confutation of False Doctrine	Use 3. To confute their fondness that would divide these two. Many would have death to be gain...
745	Philippians 1:21	20:188-197	Comfort	Use 4. Comfort concerning departed friends.
746	2 Thessalonians 1:4	20:198-207	Information	Use 1. Information. 1. With what thoughts we should take up the stricter profession of Christianity..
746	2 Thessalonians 1:4	20:198-207	Exhortation	Use 1. Let us determine with ourselves that suffering with Christ is the way to reign with him
747	2 Thessalonians 1:5	20:207-216	Information	Use 1. To show us how differently men will reason from the same principles...
747	2 Thessalonians 1:5	20:207-216	Admonition	Use 2. To keep us from murmuring, or taking scandal at the sufferings that befall us...
747	2 Thessalonians 1:5	20:207-216	Direction	Use 3. Of direction. When things promised in the other world seem too uncertain and far-off...
747	2 Thessalonians 1:5	20:207-216	Exhortation	Use. Let us seriously consider of these things.
748	2 Thessalonians 1:6-7	20:216-225	Terror	Use 1. Terror to the wicked, especially those that are enemies of Christ's kingdom in the world...
748	2 Thessalonians 1:6-7	20:216-225	Caution	Use 2. Let us take heed how we oppress any, especially that our hearts boil not with rancour...

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748	2 Thessalonians 1:6-7	20:216-225	Information	Use. We say rest in God, but we forget our true resting-place.
749	2 Thessalonians 1:6-7	20:225-234	Information	Use 1. To fortify our choice. It is left to us whether we will have our rest and ease here or hereafter
749	2 Thessalonians 1:6-7	20:225-234	Admonition	Use 2. To shame the people of God, that they are so delicate and tender of the flesh when such...
749	2 Thessalonians 1:6-7	20:225-234	Exhortation	Use. Well, then, let us love the saints of God now, for these are to be our everlasting companions...
750	2 Thessalonians 1:7	20:234-243	Instruction	Use 1. Believe it.
750	2 Thessalonians 1:7	20:234-243	Quicken	Use. To quicken us to get our minds more deeply possessed with the majesty of our Redeemer...
751	2 Thessalonians 1:8	20:244-254	Instruction	Use 1...if you would have the comfort and not the terror of this day, you must obey the gospel...
751	2 Thessalonians 1:8	20:244-254	Instruction	Use 2. What have we then to do but-1. To study to know the Lord...
752	2 Thessalonians 1:9	20:254-264		
753	2 Thessalonians 1:10	20:264-274		
754	2 Thessalonians 1:10	20:274-284	Admonition	Use 1. To wean us from the vain glory of the world.

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754	2 Thessalonians 1:10	20:274-284	Encouragement	Use 2. To encourage us to seek after this glorious estate, by continuance in well-doing...
754	2 Thessalonians 1:10	20:274-284	Information	Use 1. Information. 1. Of the nature of faith. 2. The ground of faith
754	2 Thessalonians 1:10	20:274-284	Exhortation	Use 2. To exhort you sincerely to believe this testimony, that you may make out your title to...
755	2 Thessalonians 1:11	20:284-293	Information	Use 1. If the whole business of our salvation floweth from the pleasure of God's goodness...
755	2 Thessalonians 1:11	20:284-293	Exhortation	Use 2. To encourage prayer for grace.
756	2 Thessalonians 1:11	20:293-302	Exhortation	Use 1. To exhort us to behave ourselves as a people called by the Lord...
756	2 Thessalonians 1:11	20:293-302	Information	Use 2. Since God counts us worthy of this calling...he must be sought to by prayer...
757	2 Thessalonians 1:11	20:302-312	Persuasion	Use. To persuade us to look after, both in our desires and practice, an entire Christianity
757	2 Thessalonians 1:11	20:302-312	Press	Use. To press us to enlarge our desires, affections, and endeavours after grace.
758	2 Thessalonians 1:11	20:313-322	Information	Use 1. Information. That we should not judge of our spiritual condition by an airy religion...
758	2 Thessalonians 1:11	20:313-322	Caution	Use 2. For caution. See that your work be the work of faith.

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758	2 Thessalonians 1:11	20:313-322	Press	Use 3. To press us to accomplish the work of faith.
759	2 Thessalonians 1:12	20:322-332	Information	1. It showeth us the need of trials.
759	2 Thessalonians 1:12	20:322-332	Information	2. The use of trials.
759	2 Thessalonians 1:12	20:322-332	Comfort	3. The comfort of trials.
759	2 Thessalonians 1:12	20:322-332	Persuasion	Use. Since it is so much for the glory of Chris...then it persuadeth them that have embraced this...
759	2 Thessalonians 1:12	20:322-332	Exhortation	Use. Let us carry it so that Christ may be glorified in us.
760	2 Thessalonians 1:12	20:332-342	Information	Use 1. To inform us that we should not be troubled at the reproach and shame we meet with in...
760	2 Thessalonians 1:12	20:332-342	Press	Use 2. To press you to make this your great care, to glorify Christ...
761	2 Thessalonians 1:12	20:342-352	Information	Use 1. Information. 1. That the merit of Christ is consistent enough with the grace of God
761	2 Thessalonians 1:12	20:342-352	Direction	Use 2. Direction, both for prayer and praise...
761	2 Thessalonians 1:12	20:342-352	Exhortation	Use 3. Exhortation. 1. To admire grace. 2. Let the grace of God lead you to repentance.
762	Matthew 22:14	20:353-363	Press	Use 1. To press us to make our calling and election sure.

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762	Matthew 22:14	20:353-363	Instruction	Use. Get your hearts affected with this free love and grace of God.
763	Mark 7:37	20:364-370	Exhortation	Use 1. Let us give God this glory: Hitherto thou hast done all things well which thou hast done...
763	Mark 7:37	20:364-370	Exhortation	Use 2. Let us imitate our Lord, and learn of him to do all things well...
764	2 Corinthians 4:17	20:371-379	Information	Use 1. To inform us how little cause believers have to murmur under their afflictions...
764	2 Corinthians 4:17	20:371-379	Persuasion	Use 2. To persuade us- 1. To be in a condition to make use of this cordial. 2. To be often meditating..
765	1 John 2:12	20:380-390	Exhortation	Use. Let me now exhort you to seek after the pardon of sins.
765	1 John 2:12	20:380-390	Admonition	Use 2. To stir us up not to offend God any more, or provoke him to anger by our sins...
766	1 John 2:13-14	20:390-399	Admonition	Use 1. If there be fathers, young men, and children, then- 1. Let us not despise..2. Let us not despise
766	1 John 2:13-14	20:390-399	Exhortation	Use 2. Let us consider in what rank we are, that we may wisely apply ourselves to the duties...
766	1 John 2:13-14	20:390-399	Awaken	Use 3. To awaken us to labour after the highest rank of grace..
767	1 John 2:13-14	20:399-407		

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768	1 John 2:13-14	20:407-416	Teach	Use 1. To teach us who are fathers, or in the highest rank of Christianity.
768	1 John 2:13-14	20:407-416	Information	Use 2. To show how much it concerneth fathers in years to be fathers in grace, and to be more...
768	1 John 2:13-14	20:407-416	Information	Use 3. That the aged in years and grace must be written unto... 1. That they may persevere...
768	1 John 2:13-14	20:407-416	Information	Use 2. Is to show us what is a proper meditation for the aged Christians....
769	1 John 2:13-14	20:416-427	Exhortation	Use. If this be the age of conquests, let us not count it strange.
770	1 John 2:13-14	20:427-437	Information	Use 1. To inform us what care ought to be taken for the institution of little children...
770	1 John 2:13-14	20:427-437	Examination	Use 2. If the lowest sort of Christians do know God as father, do we know God as father?
771	1 John 3:1	20:438-449	Persuasion	Use 1. And indeed the use that I shall make of it is to persuade you to put in for a share of this...
772	1 John 3:1-2	20:449-459	Instruction	Use 1. Be contented to be hidden from and hated by the world...
772	1 John 3:1-2	20:449-459	Instruction	Use 2. Do not affect appearances, nor live by opinion, but content yourselves with the favour and...
772	1 John 3:1-2	20:449-459	Exhortation	Use 3. If you privileges be hidden, let your graces appear in their fruits and effects...

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772	1 John 3:1-2	20:449-459	Instruction	Use 4. Be contented with a mean condition...
772	1 John 3:1-2	20:449-459	Instruction	Use . Judge not according to appearance, but judge righteous judgment...
773	1 John 3:2	20:459-470	Information	Use. To show how much it concerneth us to get it evident that we are the sons of God...
774	1 John 3:3	20:470-479		
775	1 John 3:3	20:479-488	Information	Use 1. To show the misery of those men that could never endure this purity of heart and life...
775	1 John 3:3	20:479-488	Press	Use 2. To press us to endeavour after this purity...
776	1 John 3:4	20:488-498	Information	Use 1. To show the dangerous condition of those who live in a course of sin...
776	1 John 3:4	20:488-498	Information	Use 2. Since it is hard to state how far a child of God may go in sinning...the best way will be to...
777	1 John 3:4	20:498-512		
778	1 John 3:5	21:3-12		
779	1 John 3:5	21:12-22		
780	1 John 3:6	21:22-32	Information	Use 1. Information; to teach us how to check sin by the remembrance of union and communion...
780	1 John 3:6	21:22-32	Examination	Use 2. Are we true members of Christ's mystical body?
780	1 John 3:6	21:22-32	Direction	Use 3. Is direction. If he that abideth in Christ sinneth not, then let us abide in Christ.

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780	1 John 3:6	21:22-32	Exhortation	Use. Well, then, let us seek after this saving knowledge, to see and know Christ as we ought to...
781	1 John 3:7	21:32-42	Caution	Use 1. Is the caution of the text, 'Let no man deceive you' nor deceive yourselves in point of sin
781	1 John 3:7	21:32-42	Persuasion	Use 2. Is to persuade us to look after this righteousness, which is the drift of the text...
782	1 John 3:8	21:42-49	Exhortation	Use 1. Exhortation to those that yet wallow in their sins...
783	1 John 3:8	21:49-58	Admonition	Use 1. Let us not cherish sin.
783	1 John 3:8	21:49-58	Instruction	Use 2. If you find anything of the words of the devil in you, run to Christ, though your souls are...
784	1 John 3:9	21:59-66		
785	1 John 3:9	21:66-75	Exhortation	Use 1. Is exhortation, to press you that you are born of God, or profess yourselves to be so...
785	1 John 3:9	21:66-75	Direction	Use 2. Directions in this case. 1. The general mortification must go before the particular...
786	1 John 3:10	21:75-86	Reproval	Use 1. Is to reprove them that profess themselves to be the people of God...
786	1 John 3:10	21:75-86	Information	Use 2. Is information. It informeth us of two important truths; the one concerneth the ministry...

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786	1 John 3:10	21:75-86	Awaken	Use 3. It is an awakening to God's people, who after long profession are no more clear in their own...
786	1 John 3:10	21:75-86	Instruction	Use. Look after these evidences, and see they be more and more found in you.
787	1 John 3:11	21:86-96	Information	Use. The use is to show us the excellency, the amiableness, and beautifulness of the Christian religion
788	1 John 3:12	21:97-102	Press	Use 1. To press us to avoid this sin and snare of death, especially in these times of dissension
789	1 John 3:13	21:102-112	Persuasion	Use 1. Is to persuade us to venture upon the profession of Christianity with this resolution...
789	1 John 3:13	21:102-112	Instruction	Use 2. Fortify you minds against the world's hatred by such considerations as may best support you..
789	1 John 3:13	21:102-112	Thanksgiving	Use 3. If this hatred be restrained, be the more thankful to God and men.
789	1 John 3:13	21:102-112	Information	Use 4. Is information. Some practical corollaries I will thence deduce.
790	1 John 3:14	21:112-123	Comfort	Use. Keep this evidence clear, then, that you may take comfort in your condition...
791	1 John 3:15	21:123-132	Information	Use 1. Is information- 1. It showeth us the reason why divines refer all sins and virtues to the...

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791	1 John 3:15	21:123-132	Press	Use 2. Is to press us to beware of this sin, the hatred of our brother.
792	1 John 3:16	21:133-143	Thanksgiving	Use 1. This glorious demonstration of God's love should fill us with admiring thoughts and praise.
792	1 John 3:16	21:133-143	Instruction	Use 1. If we are to lay down our lives for the brethren, then we should sincerely perform all lesser...
793	1 John 3:17-18	21:144-154	Information	Use 1. Information. 1. That is we would get readiness of mind to help and relieve others in their...
793	1 John 3:17-18	21:144-154	Exhortation	Use 2. Is to exhort us- 1. To show compassion to those in necessity..2. To show it not in word only...
794	1 John 3:19	21:154-165	Information	Use 1. To inform us, that the grounds of a well-tempered assurance are clear and positive.
794	1 John 3:19	21:154-165	Exhortation	Use 2. To exhort us, if we would live in a holy security and peace, let us not only be good but do good
795	1 John 3:20	21:165-174	Information	Use 1. Is information. To show the bad condition of wicked men...
795	1 John 3:20	21:165-174	Instruction	Use 2. Carry it so that conscience may not condemn you...
796	1 John 3:20	21:174-184	Awaken	Use. Is to awaken all to a greater mindfulness of this truth.

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797	1 John 3:21	21:184-192	Information	Use 1. That liberty in prayer is so great a mercy, that we should not easily sin it away...
797	1 John 3:21	21:184-192	Press	Use 2. To press Christians to keep a good conscience,
798	1 John 3:22	21:192-201	Information	Use 1. To show us with what confidence we must pray..
798	1 John 3:22	21:192-201	Teach	Use 2. it teacheth us that we should look after the answers of prayer
799	1 John 3:22	21:201-210	Information	Use 1. Is information, to show us the necessity of obedience, if we would keep a good conscience...
799	1 John 3:22	21:201-210	Persuasion	Use 2. To persuade you to holiness in keeping the commandments and pleasing of God...
800	1 John 3:23	21:210-219	Reproval	Use 1. To reprove those that do little regard the planting growth...
800	1 John 3:23	21:210-219	Exhortation	Use 2. To exhort us to be tender of this double commandment...
801	1 John 3:24	21:219-227	Information	Use 1. Is information. 1. That they do in vain boast of communion with God who do not keep his...
801	1 John 3:24	21:219-227	Persuasion	Use 2. Is to persuade us to keep his commandments.
802	1 John 3:24	21:227-236	Information	Use 1. To inform us how to know whether our communion with God be interrupted, yea or no...

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
802	1 John 3:24	21:227-236	Examination	Use 2. To put us upon self-reflection, what kind of spirit dwelleth in our hearts.
803	Acts 2:37	21:237-247	Information	Uses- 1. An argument to confirm us in the divine authority of the word..2. It encourageth us to preach
803	Acts 2:37	21:237-247	Exhortation	Use. All this is spoken that you may not grow weary of a sound and searching ministry
803	Acts 2:37	21:237-247	Caution	Use 1. Oh, take we heed then how we play with sin, or the occasions that lead thereunto...
804	Acts 2:37	21:247-254	Admonition	Use 1. If it be o that this is the method of God...let us not hinder nor smother so good a work...
805	Acts 2:37	21:254-261	Press	Use 1. To press ministers to evidence themselves to men's consciences rather than their lusts..
805	Acts 2:37	21:254-261	Information	Use 2. Information, that he that hath a secret grudge and distaste against God's faithful servants...
805	Acts 2:37	21:254-261	Reproval	Use 1. is reproof of our carelessness...
805	Acts 2:37	21:254-261	Direction	Use 2. to direct you how to further, and also how to judge of, your progress in the work of conversion
806	Acts 2:38	21:262-271	Information	Use 1. If this be God's instituted course to ease troubled consciences, then they are physicians...

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
806	Acts 2:38	21:262-271	Persuasion	Use 2. Is to persuade you to this work upon the necessity of this course..
807	Acts 2:38	21:271-279	Information	Use 1. To show us what course to take for peace and pardon.
808	Acts 2:38	21:279-288	Caution	Use 1. Is caution to us, that we be not slight in the use of baptism and the Lord's supper, for they...
808	Acts 2:38	21:279-288	Examination	Use 2. Is to put us upon self-reflection. We are all baptized in the name of Christ, but what are...
808	Acts 2:38	21:279-288	Condemn	Use 3. To condemn- 1. The careless...2. The profane...
809	Acts 2:38	21:288-298	Quicken	Use. First, Why? To quicken us to look after this gift.
809	Acts 2:38	21:288-298	Examination	Use 2. Let us see whether we have the Spirit or no.
810	1 Peter 1:23	21:299-307	Exhortation	Use 1. To exhort you all to look after this work, to be new-born.
811	1 Peter 1:23	21:308-315		
812	1 Peter 1:23	21:315-325	Trial	Use 2. Is trial; are we born again, or have we been truly acquainted with this work of God?
813	1 Peter 1:23	21:326-336	Information	Use 1. Is to inform and instruct us in the nature of the word's concurrence, that we may keep...
813	1 Peter 1:23	21:326-336	Exhortation	Use 2. Is exhortation. 1. To ministers to rouse up themselves...2. To people to attend upon the Word
814	Psalm 19:13	21:337-346		

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
815	Psalm 19:13	21:346-355	Reproval	Use 1. For the just condemnation and reproof of them that never take care to be kept from these sins
816	Psalm 19:13	21:356-366	Press	Use 2. To press us...1. To take heed of presumptuous sins; 2. Not to depend on our own strength...
817	Psalm 19:13	21:367-378	Exhortation	Use 1. To exhort us to take heed of this great mischief, That sin may not have dominion over us...
817	Psalm 19:13	21:367-378	Examination	Use 2. Hath sin dominion over us, yea or no? Doth it reign in us or not?
818	Psalm 19:13	21:378-390	Examination	Use 1. Oh, study this grand case of conscience more, whether we be sincere and upright with God
818	Psalm 19:13	21:378-390	Persuasion	Use 2. To persuade you to be upright. There are many arguments which the scripture useth...
819	Psalm 19:13	21:390-405	Information	Use 1. To show the vanity of that plea whereby the heart is deceived...
819	Psalm 19:13	21:390-405	Caution	Use 2. Is caution to take heed of the great transgression, and the steps that lead thereunto...
820	Psalm 131:1	21:405-414	Instruction	Use. Therefore, if we would trust in God, we must be sensible of sin and impotency to help...

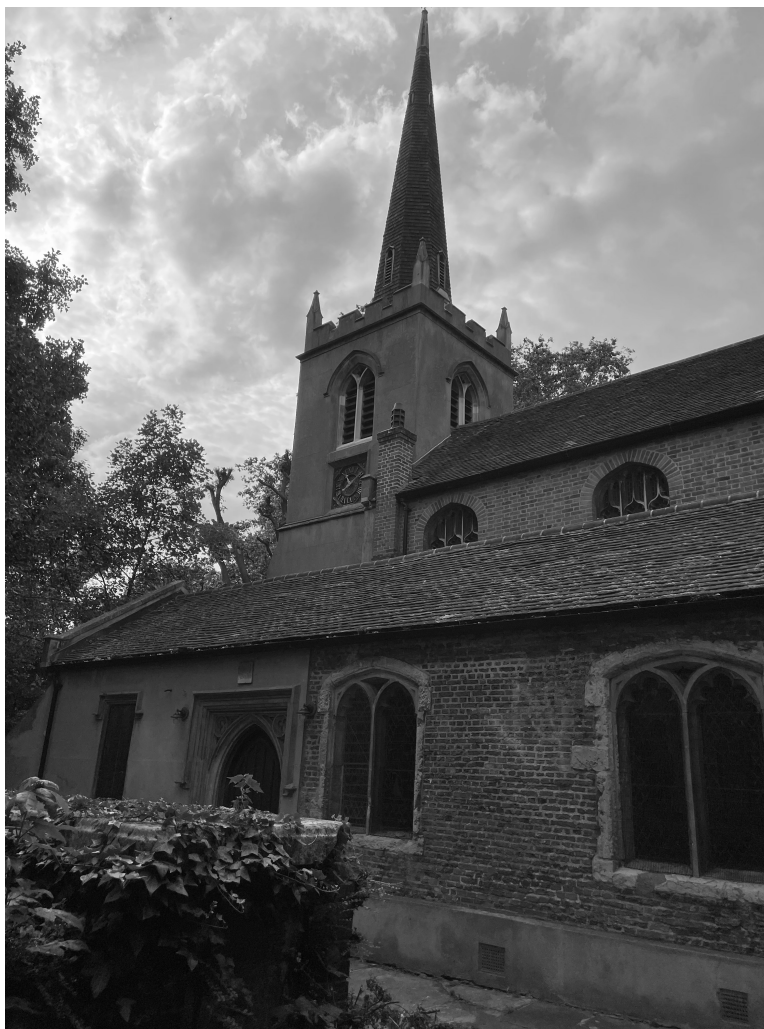
Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
820	Psalms 131:1	21:405-414	Admonition	Use. Oh then, if we would enjoy communion with God, let us remove pride far from us...
821	Psalms 131:1	21:414-425	Persuasion	Use. To persuade us to purge out this leaven of pride.
822	Psalms 131:1	21:425-437	Press	Use 1. To press you to take heed of this sort of pride; not pressing into God's secrets, or going...
822	Psalms 131:1	21:425-437	Instruction	Use 2. In point of practice. We should not affect great things in the world.
822	Psalms 131:1	21:425-437	Press	Use. To press us to take heed of this seeking great things.
823	Psalms 131:2	21:437-449	Exhortation	Use. Of exhortation, to persuade us to this resignation of our wills to the will of God...
824	Psalms 131:3	21:449-462	Information	Use 1. To show the reason of public thanksgiving for private mercies.
824	Psalms 131:3	21:449-462	Exhortation	Use 2. Let us commend to you these things...
825	Ezekiel 18:23	21:463-471		
826	Ezekiel 18:23	21:471-479	Information	Use 1. Of information. First, that God is not the cause of man's destruction, but it is man's sown fault...
826	Ezekiel 18:23	21:471-479	Exhortation	Use 2. Of exhortation. To exhort you to repent and turn to the Lord. The Lord desireth not the....
826	Ezekiel 18:23	21:471-479	Comfort	Use 3. Of comfort. To comfort the sincere and broken-hearted, that are troubled with the sense of...

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
827	Jeremiah 45:5	21:480-488	Admonition	Use. To dissuade us from seeking great things for ourselves.
828	Proverbs 6:6-8	22:3-12	Press	Use 1. To press us to mind our work in this our day.
828	Proverbs 6:6-8	22:3-12	Examination	Use 2. Is by way of inquiry. 1. To inquire what should be the reason why men should be so silly...
829	Proverbs 3:18	22:13-21	Persuasion	Use . To persuade us to get and keep this wisdom, and this saving knowledge of Christ.
829	Proverbs 3:18	22:13-21	Information	Use 2. To inform us that life is to be had and best preserved by obedience and close adherence...
830	Psalms 91:1	22:22-32	Reproval	Use 1. To reprove those that trust something else instead of God
830	Psalms 91:1	22:22-32	Press	Use 2. To press you entirely to trust yourselves in God's hands.
831	John 19:34-37	22:33-40	Comfort	Use 1. Oh then, let us make use of this great comfort, Christ is dead!
831	John 19:34-37	22:33-40	Exhortation	Use 2. Let us not be quiet till we feel Christ is dead.
831	John 19:34-37	22:33-40	Rejoice	Use 1. To rejoice in Jesus Christ, because we are complete in him.
832	Matthew 19:30	22:41-49	Information	Use 1. See that you do not make an ill use of it. 1. It is not to discourage men from beginning...
832	Matthew 19:30	22:41-49	Information	Use 2. The right use that we should make of it- 1. Is to excite men to a perseverance in a course of...

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
832	Matthew 19:30	22:41-49	Admonition	Use 3. Let us not despair of any.
832	Matthew 19:30	22:41-49	Instruction	Use 1. You that are converted late should double your diligence.
832	Matthew 19:30	22:41-49	Admonition	Use 2. Do not upbraid others with past sins, when they are afterwards more forward and earnest...
833	1 John 1:7	22:50-60	Information	Use 1. For information in sundry particulars. 1. It showeth us the heinous nature of sin.
833	1 John 1:7	22:50-60	Persuasion	Use 2. To persuade you to make use of Christ's death for this effect.
834	Job 10:2	22:61-69	Direction	Use 1. To direct us what to do when we have many estimations of mind.
834	Job 10:2	22:61-69	Information	Use 2. It showeth what we should do that the wounds of an healed conscience may not bleed afresh
834	Job 10:2	22:61-69	Information	Use 3. It is lawful humbly to desire God to show us the reason of his dispensations...
835	Acts 7:55-56	22:70-80	Exhortation	Use. Let us oftener look within the veil.
836	2 Samuel 24:24	22:81-94	Information	Use 1. It informeth us of the reasonableness and necessity of self-denial.
836	2 Samuel 24:24	22:81-94	Reproval	Use 2. It reproveth those that put off God with anything.
836	2 Samuel 24:24	22:81-94	Caution	Use 3. Of caution. Let us not rest satisfied with the cheaper part of religion...
836	2 Samuel 24:24	22:81-94	Press	Use 4. To press us to this self-denying way of serving God...

Sermon Unique Number	Scripture Reference	Volume/Page Number	Category	Unique Labeling Terminology
837	1 John 2:20	22:95-105	Persuasion	Use 1. To persuade us to get this anointing...
838	Hebrews 12:24	22:106-122	Examination	Use. Have you been sensibly acquainted with the power and virtue of Christ's death?
838	Hebrews 12:24	22:106-122	Information	Use 1. For information. First, to show us the nature of Christ's intercession.
838	Hebrews 12:24	22:106-122	Exhortation	Use 2. If the blood of Christ speaketh better things than the blood of Abel, it exhorteth us to duties...
838	Hebrews 12:24	22:106-122	Caution	Use 3. Of caution. Let us take heed of the slighting of the blood of Christ, and counting it a common...
838	Hebrews 12:24	22:106-122	Direction	Use 4. Direction to us what to do when troubled with the terror of sin.

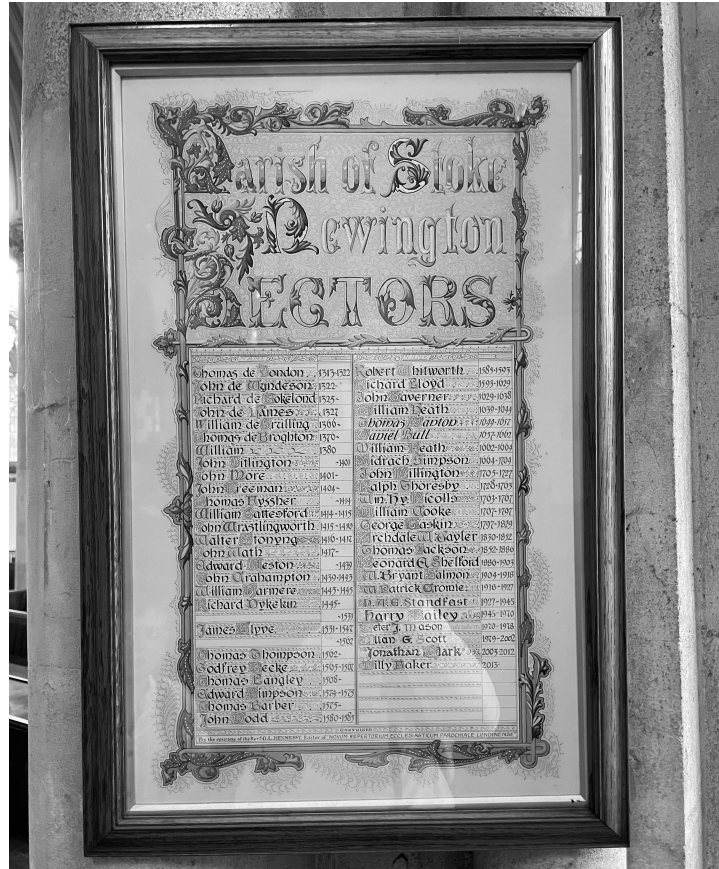
APPENDIX 4
PHOTOS FROM LONDON



St. Mary's Old Church, Stoke Newington. Manton pastored here from 1644-1656. A new building was erected across the street from this older building.

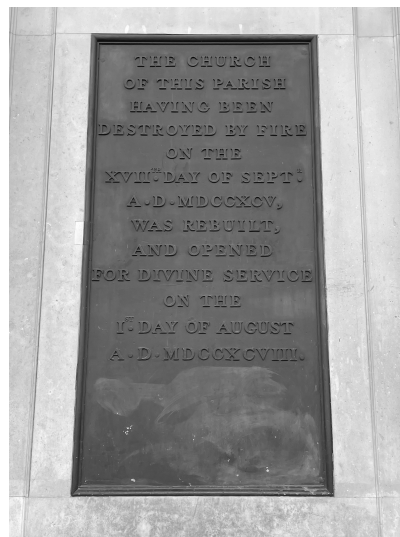


The pulpit inside St. Mary's Stoke Newington.



ADMITTED	VACATED	RECTOR	ADMITTED	VACATED
1313-1322		Robert Whitworth	1585	1593
1322-		Richard Bloyd	1593	1629
1325-		John Gaverner	1629	1638
1327		William Heath	1639	1644
1366-		Thomas Manton	1644	1657
1376-		Daniel Bull	1657	1662
1380		William Heath	1662	1664
-1401		Hidrach Simpson	1664	1704
1401-		John Millington	1705	1727

This list of rectors is hanging on the wall of the new St. Mary's Stoke Newington, listing Thomas Manton as former rector in the years 1644-1657. Historical records show Manton began ministering at St. Paul's Covent Garden in 1656.



St. Paul's Covent Garden in London is now directly in the middle of a popular market area. Today, St. Paul's is referred to as an Actor's Church, as it primarily seeks to serve actors in the area.

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ABSTRACT

APPLICATION FOR THE SAKE OF TRANSFORMATION: A STUDY OF THOMAS MANTON'S CATEGORICAL APPROACH TO SERMON APPLICATION

James Davis Funchess, PhD
The Southern Baptist Theological Seminary, 2023
Chair: Dr. Hershael W. York

In this dissertation, I argue that Thomas Manton's categorical approach to sermon application, being thoroughly influenced by William Perkins and the *Westminster Directory for Public Worship*, maintained a teleological aim of transformation through an informed mind as conceptualized in the Augustinian tradition. Chapter 1 introduces the key components of this study and articulate the thesis of this work. Chapter 2 provides a biographical context for Thomas Manton. Chapter 3 explores the primary influences for Thomas Manton's approach to application in the sermon. Throughout hundreds of sermon manuscripts, Manton employed categorical framework for sermon application. This categorical approach has its roots in the homiletical theory of William Perkins as laid out in his seminal work, *The Arte of Prophesying*, in which Perkins conceptualizes sermon application categorically, both in terms of hearers as well as actual application. Additionally, Manton was influenced by the *Westminster Directory for Public Worship*, written by the English Westminster divines. In the *Directory*, sermon application is again conceived in a categorical framework, specifically in terms of application categories. In chapter 4, I present a careful analysis of Manton's extant sermon manuscripts with particular focus on application. I argue that Manton indeed followed the course charted by Perkins and Westminster, but also seek to show that Manton expanded on the available categories in his own sermons. In chapter 5, attention is shifted to the teleological aim of Manton's categorical sermon application. I argue that Manton's

central focus in his sermon application was the transformation of those to whom he ministered. The catalyst for transformation in Manton's theological framework was faith in Christ. A careful study of Manton's *Treatise of the Life of Faith* provides the foundation for this chapter. The sixth chapter, following the discussion of Manton's purpose in application, seeks to show how Manton's understanding of human psychology affected the manner in which he applied the sermon to his hearers. Thomas Manton followed the prevailing psychological perspective of his day: faculty-humor psychology. Manton's aim in sermon application was transformation through faith in Christ. This transformation, however, took place in the rational faculties of the soul: the mind, the will, and the affections. As such, Manton targeted the rational faculties of the soul in his sermon application and frequently mentioned the faculties by name in his sermons. In chapter 7, I conclude the study and provide final remarks on Manton's works and their relation to the larger world of Puritan preaching.

VITA

James Davis Funchess

EDUCATION

BA, University of Central Florida, 2013

MDiv, The Southern Baptist Theological Seminary, 2017

ORGANIZATIONS

The Evangelical Homiletical Society

ACADEMIC EMPLOYMENT

Admissions Ambassador, The Southern Baptist Theological Seminary, 2015-2016

Garrett Fellow, The Southern Baptist Theological Seminary, Louisville, Kentucky, 2020

MINISTERIAL EMPLOYMENT

Pastoral Intern, Aloma Church, Orlando, Florida, 2011-2013

Interim Student Pastor, Highview Baptist Church, Louisville, Kentucky, 2015-2017

Executive Pastor, The Oaks Church, Cincinnati, Ohio, 2017-