

1. Religion Prevents Abominable Practices.

“Where there is no sense of God, the barriers are removed, the floodgates are opened for all wickedness to rush in upon mankind. Religion prevents men from abominable practices, and restrains them from being slaves to their own passions: an atheist’s arms would be free to do anything.” Stephen Charnock, *the Existence & Attributes of God*, Vol. 1, p. 78 (B.B.)(Page 10)

2. Enjoying God Forever.

“Augustine enumerates 288 options from philosophers about happiness, but all were short of the mark. The highest elevation of a reasonable soul is to enjoy God forever. It is the enjoyment of God that makes heaven...” Thomas Watson, *A Body of Divinity*, p. 15, 17-18 (B.T.)(Page 18)

3. Glory to the Trinity.

“Glorifying God has reference to all the persons in the trinity; to God the Father, who gave us life; to God the Son, who last His life for us; and to God the Holy Ghost, who produced a new life in us; we must bring glory to the whole Trinity. . . .” Thomas Watson, *A Body of Divinity*, p. 4, 7, 11 (B.T.) (Page 19)

4. Praise Exalts God in Eyes of Others.

“I will praise thee, O Lord my God, with all my heart; and I will glorify thy name” (Psalm 86:12). “Though nothing can add to God’s essential glory, yet praise exalts Him in the eyes of others. When we praise God, we spread His fame and renown, we display the trophies of His excellence.” Thomas Watson, *A Body of Divinity*, p. 4, 7, 11 (B.T.) (Page 19)

5. Show Those in the World a Better Life.

“It is too hard a task to persuade a poor drunkard, fornicator, or a proud and covetous worldling, to believe that a poor, complaining, comfortless Christian is happier than he, and that so sad and sorry a life must be preferred before all his temporal contentments and delights. You must show him better, or the signs and fruits of better, before he will part with what he has. You must show him a bunch of grapes, if you will have him go

for the Land of Promise.” Richard Baxter, *Puritan Sermons*, Vol. 2, p. 468 (P.S.)(Page 21)

6. The Evil One Works Overtime.

“It is not in the power either of the gift or seals of grace to deliver us from the assaults of Satan; they may have the force to repel evil suggestions, they have none to prevent them. Yes, the more we are engaged to God by our public vows and pledges of favor, the more busy and violent will be the rage of that Evil One to encounter us. . . .” John Hall, *Contemplations*, pp. 426-7 (T.N.)(Page 23)

7. Reproof Encourages Wickedness.

“An easy reproof only encourages wickedness. . . . It is a breach of justice, not to proportion the punishment to the offence.” Thomas Lye, *Puritan Sermons*, Vol. 3, pp. 168, 170-3 (B.S.)(Page 25)

8. Mourn for the Sin of a Child.

“We must mourn more for the sin of a child than for the sickness of a child; lay more to heart what our children have done, than what they have undergone; more for their impiety than for their poverty, more because they have left God, than because their trades or estates have left them; more for fear (that) they died in sin, than because they died.” William Jenkyn, *Puritan Sermons*, Vol. 3, pp. 113-4 (P.S.)(Page 26)

9. Live As If In Heaven.

“It is but reasonable that they that expect to live in heaven, should live accordingly while on earth. They that hope to be perfectly holy there, should be as holy as they can here.” Edward Veal, *Puritan Sermons*, Vol. 3, p. 46 (P.S.)(Page 28)

10. Holiness Maintains Christian Faith.

“It is serious holiness which must maintain a Christian’s faith. A man can only maintain his faith when his practice it answerable to it: “Faith without works is dead” (James 2:26). Faith respects commands, as well as promises; the conditions of the promise, as well as the mercy promised.” Edward Veal, *Puritan Sermons*, Vol. 3, p. 46 (P.S.)(Page 28)

11. Matters of Dress.

“a. That your apparel, for matter and fashion, suits with your general and special calling (1 Timothy 2:9-10, and with your estate, sex, and age.

b. That your apparel is consistent with health and comeliness (1 Corinthians 6:14-15)....

c. That fashion is neither strange, or immodest, singular, nor ridiculous....

d. That you are not over curious, or over long, taking up too much time in putting it on.” Henry Scudder, *The Christian Daily Walk*, pp 29-31 (S.P.) (Page 29)

12. Giving.

“Let not want of charity hinder you at any time from giving, though want of ability may hinder you, and prudence may restrain you, and must guide you. If you say, “Alas! we don’t have it to give’; I answer: (1) Do what you can. (2) Show by your compassion, that you would, if you could, take care of your poor brethren. (3) Beg of others on their behalf, and encourage those that can do it.” Richard Baxter, *Puritan Sermons*, Vol. 2, pp 470, 472-3 (P.S.) (Page 33)

13. He Gives Comfort.

“The world forsakes those that are in poverty, disgrace, and want; but God promises most of His presence to them that holy, meekly, and patiently bear the affliction which He lays on them. And one drop of this honey is enough to sweeten the bitterest cup that ever they drank of. If God be with us, if the power of Christ will rest upon us, then we may even glory in infirmities, as Paul did.” Thomas Manton, *A Homiletic Encyclopedia*, p. 202 (H.E.)(Page 41)

14. Live Virtue.

“Christian grace, being so exercised that they may be seen in their proper luster, are excellent orators, and have a mighty power to persuade. It is more to *live* virtue, than to *commend* it.” George Hammond, *Puritan Sermons*, Vol. 4, p. 412 (P.S.)(Page 42)

15. Hold Your Peace to Keep the Peace.

“A married couple, therefore, must study and pray for a meek and quit spirit, mortify pride, learn self-denial, and sometimes wisely withdraw till the storm is over; and hold their peace, to keep the peace. They must consider, as holy Mr. Bolton says that they

are not two angle met together, but two sinful children of Adam, from whom little can be expected but weakness and waywardness.” Richard Steele, *Puritan Sermons*, Vol. 2, p. 278 (P.S.)(Page 50)

16. Temptation is a Trial.

“The devil tempts, that he may deceive, but God suffers us to be tempted, to try us. Temptation is a trial of our sincerity. . . Temptation works for good, as God makes those who are tempted, fit to comfort others in the same distress.” Thomas Watson, *A Divine Cordial*, pp. 24-7 (S.G.)(Page 54)

17. God’s Promises Bring Hope.

“God’s promises have their stated times and seasons, during which there is work for hope. “William Hook, *Puritan Sermons*, Vol. 2, pp. 686-7 (P.S.)(Page 55)

18. The Cause of Trouble Is Self.

“A Christian when he sees trouble coming upon him, should not fly in the face of the *instrument* that brings it, but in the face of the *cause* of its coming. Now the cause is yourself, your base self, your sinful, and your unworthy demeanor toward God in spite of all the mercy, patience, and long-suffering that God has shown you, and exercise toward you.” John Bunyon, *Advice to Sufferers*, pp. 136-9 (A.B. P.)(Page 57)

19. Eminence Brings With It Eminent Sins.

“The more eminent the example, the more infectious it is. Great men cannot sin at a low rate because they are examples; the sins of commanders are commanding sins; the sins of rulers ruling sins; the sin of teachers teaching sins.” -- Ralph Venning (Page 61)

20. Blessing Hid in Worldly Evil.

“As in prosperity God mingles some crosses to balance our diet, so in all crosses there is something to comfort us. As there is a vanity hid in the best worldly goods, so there is a blessing hid in the worst worldly evil. “Richard Sibbes *The Soul Conflict*, pp. 166-7 (B.T.)(Page 63)

21. Do God Owe Us Anything?

“We would like to go to heaven upon a bed of roses, and so we pay more attention to one cross than to a hundred blessings. So unkindly do we deal toward God. Is God

indebted to us? Does He owe us anything? Those that deserve nothing should be content with anything.” Richard Sibbes *The Soul Conflict*, pp. 166-7 (B.T.)(Page 63)

22. God Knew the Worth of a Soul.

“The real value of an object is that which one who knows its worth will give for it. He who made the soul knew its worth, and gave His life for it.” -- Arthur Jackson (Page 64)

23. God Paid for Our Sins.

“I will be merciful to their unrighteousness, and their sins and their iniquities will remember no more” (Hebrews 8:12). “To remember them no more, means exactly what is said, “They shall be everlastingly forgiven, so that none of them shall ever rise up to the condemnation of the believer.” The condemnation is this, if all sins are externally pardoned to the believer upon the merit of this one sacrifice once offered, then this sacrifice is most complete and efficacious sacrifice; nor does the believer stand in need of any other sacrifice, no never, nor of the repetition of this very same sacrifice.” Thomas Watson, *Puritan Sermons*, Vol. 6, p. 513 (P.S.)(Page 76)

24. Work to Grow Better Under Afflictions.

“Labour to grow better under all your afflictions, lest your afflictions grow worse, lest God mingle them with more darkness, bitterness, and terror. . . . Lay down, then, the weapons of warfare against Him, give up yourselves to His will; let go everything about which He contends with you; follow after that which He calls you to; and you will find light arising to you in the midst of darkness. Has He a cup of affliction in one hand? Lift up your eyes, and you will see a cup of consolation in the other. And if all stars withdraw their light whilst you are in the way of God, assure yourselves that the sun is ready to rise.” -- John Owens, *A Homiletic Encyclopedia* p. 147 (H.E.) (Page 79)

25. Cane and Abel.

“...And the Lord had respect unto Abel and to his offering ...” Genesis 4:4

“It is necessary that this be distinctly laid down, that a man must be righteous first, even before he does righteousness: the argument is plain from the order of nature: for a corrupt tree cannot bring forth good fruit: wherefore make the tree good, and so its fruit good: or the tree corrupt, and its fruit corrupt. . . .

“Besides, God accepts not any work of a person who is not first accepted of Him: “The Lord had respect unto Abel and to his offering,” to Abel first, that is, before that Abel

offered. But how could God have respect to Abel if Abel was not pleasing in His sight? And how could Abel be yet pleasing in His sight for the sake of his own righteousness, when it is plain that Abel had not yet done good works? He was therefore first made acceptable in the sight of God, by and for the sake of that righteousness which God of His grace had put upon him. . .

“Now Abel, being justified, and in possession of this holy principle, offers this sacrifice to God. Hence it is said that he offered by faith, by the faith which he had demonstrated previously in his offering; for, if through faith he offered, he had that faith before he offered, but for the sake of that righteousness which God had already put upon him, and by which he was made righteous. . .

“From all this it is manifest that the person must be accepted before the duty performed can be pleasing to God: and, if the person must first be accepted, it is evident that the person must first be righteous; but, if the person be righteous before does good, then it follows that he is made righteous by a righteousness that is none of his own, in which he had no hand, except to receive it as the gracious gift of God.”-- John Bunyan, *The Desire of the Righteous Granted*. pp 20-1 (G.A.M.) (Page 80)

26. Christ's Death Put Death to Sin.

“By the cross of Christ we are to climb up to the throne of glory. The more the death of Christ is studied, the spirit will be more contrite, the heart more clean, the conscience more calm and quiet. The death of Christ puts the sin to death, but delivers the sinner from it.” -- Nathanael Vincent, *Puritan Sermons*, Vol. 3, p. 300 (P.S.) (Page 86)

27. Partake in the Lord's Supper.

M’y brethren. in disobeying this command (of partaking of the Lord’s Supper) you sin against Jesus the Just, and Jesus the Gracious; against Him that is by position your Head, in love your Father, in openness of heart your Friend. You sin against Him that emptied Himself that He might fill you, that because poor that He might enrich you, that became an exile from His throne and father’s kingdom that He might bring you home to your Father’s house, that became a curse that you might be blessed, that hung on a tree for you that you might sit on thrones with Him. . . .”-- Thomas Wadsworth, *Puritan Sermons* Vol. 2 pp. 128-9, 136 (P.S.) (Page 89)

28. God Sets Us Free Immediately.

“When a captive among men is redeemed, by the payment of a ransom, He is instantly set free from the power and authority of him that detained him, but in this spiritual redemption, upon the payment of the ransom for us, which is the blood of Jesus, we are not removed from God, but are “made nigh” unto God (Ephesians 2:13)—not delivered from His power, but restored to His favor. . . .” John Owen, *The Death of Death*, pp. 147-8 (B.T.)(Page 90)

29. The Way to Life Is Death.

“It is a great mystery of faith, and a great trial of faith, that the way to eternal life should lie through the midst of this dark valley of death. Our Lord Jesus Christ bought eternal life for us, by the price of His blood; He went through death to take possession of His kingdom and glory: and His people must go through death to take possession of the gift of eternal life.

“Through death must all the heirs of glory pass. . . .

“This is the blessedness of believers, which this grace allow them a right to, and gives them a possession of. Therefore we should come to the throne of grace for it. Then you are happy Christians, when serious thoughts of death breed serious joy.” Robert Traill, *The Works of Robert Traill*, vol. 1, pp 214-8 (J.O.) (Page 93)

30. Love Our Enemies.

“And if it should be so, have we not then just cause to love our enemies, Just cause to embrace our persecutors, seeing it is they that often made us lift up our souls, and flee to God. . . .” Sir Richard Baxter, *Meditations & Disquisitions*, pp. 277-8, 298 (S.P.)(Page 98)

31. Gone to Sting.

“O death where is thy sting, O grave, where is thy victory?” (1 Corinthians 15:55)

“Did Christ die the cursed death of the cross for believers? Then though there be much of pain, there is nothing of curse in the death of saints. It still wears its dart, by which it strikes; but has lost its sting, by which it hurts and destroys. Death poured out all its poison, and lost its sting in Christ, when He became a curse for us.

“But what speak I of the harmlessness of death to believers? It is their friend and benefactor. As there is no curse, so there are many blessings in it. Death is yours (1 Corinthians 3:22). Yours as a special privilege and favor. Christ has not only conquered it, but is more than a conqueror; for He has made it beneficial and very serviceable to the saints. When Christ was nailed to the tree, then He said, as it were, to death, which came to grapple with Him there, “O death, I will be thy plague; O grave, I will be thy destruction”; and so He was, for He swallowed up death in victory, spoiled it of its power. So that, though it may now frighten some weak believers, yet it cannot hurt them at all.

“If Christ died the cursed death of the cross for us, how cheerfully should we submit to and bear any cross for Jesus Christ? He had his cross, and we have ours; but what are ours compared with His? His cross was a heavy cross indeed, yet how patiently and meekly did He support it! He endured His cross; we cannot endure or bear ours, though they cannot be compared with His.” John Flavel, *The Fountain of Life*, p 321 (B.B.) (Page 104)

32. Death Are Birth Pangs to Glory.

“Sure, those who know that ‘when they die they go to receive their reward, should neither be fond of life nor fearful of death’ (Menander): The pangs of death to believers are but pangs of travail by which they are born into glory. . . .” -- Thomas Watson, *Puritan Sermons* (Page 105)

33. Grace Shows Itself in Visible Actions of the Body.

“Even grace expresses itself in visible actions by the body. In the sorrows of repentance it supplies tears, in fasting its appetites are restrained, in thanksgiving the tongue breaks forth into the joyful praise of God. All the victories over sensible pleasures and pain are obtained by the soul in conjunction with the body.” William Bates, *A Homiletic Encyclopedia*, p. 4334 (H.E.)(Page 106)

34. Living Long Over Living Usefully.

“How many good duties are lost and spoiled by sinful indulgence to our bodies. Alas, we are generally more solicitous to live long that to live usefully.” John Flavel, *The Fountain of Life*, pp. 489-91 (B.B.)(Page 108)

35. Glory of God in Adversity.

“There is no work which God has made—the sun, moon, stars and all the world—in which so much of the glory of God appears as in man who lives quietly in the midst of adversity.” Jeremiah Burroughs, *Rare Jewel of Christian Contentment*, p. 50-1 (S.G.)(Page 210)

36. Convincing Men of the Power of Grace in Adversity.

“So when a Christian can walk in the midst of fiery trials, without his garments being singed, and has comfort and joy in the midst of everything, it will convince men, when they see the power of grace in the midst of afflictions. When they can behave themselves in a gracious and holy manner in such afflictions as to make others roar: O, this is the glory of a Christian.” Jeremiah Burroughs, *Rare Jewel of Christian Contentment*, p. 50-1 (S.G.)(Page 210)

37. How the Spirit Leads.

“Make me to go in the path of thy commandments . . .” Psalm 119:35

“God leads not only by a naked guidance or directive light beamed into the understanding . . . but He leads, also, by the efficacious inclining of the heart, the bowing and bending of the will, the overpowering of the affections, to follow His guidance in the doing of what is good and in the shunning of what is evil. Divines bring the whole of the Spirit’s leading under two words, *monendo et movendo*: He first ‘counsels and directs’ as to what is to be done, and then He ‘excites and effectually inclines’ to the doing thereof. ‘Teach me, O Lord, the way of thy statutes’ (Psalm 119:33): here is the informing and directing act of the Spirit. ‘Make me go in the paths of thy commandments’ (Psalm 119:35): here is the efficacious and powerful act of the Spirit.

“*His cooperation and corroboration.* When one leads another, both the person leading, and the person led, have their proper action and motion, and both unite and concur in it. And so is the saints’ being led by the Spirit, as to what is holy and good. He acts, and they act too, something is done on His part, and something on theirs too: . . . They do the thing, but, it is by His influx: ‘Thou also hast wrought all our works in us’ (Isaiah 26:12).

“The other act of the Spirit—corroboration or strengthening—falls in with this in part. So, His lead resembles the mother or the nurse leading the child. The child being

weak, and not able to go alone, they take him by the hand, hold him up, join their strength with his weakness; and so they enable him to go. In like manner, the strong and the mighty Spirit of God does, as it were, take weak Christians by the hand, and communicates His strength to them. . . ." -- Thomas Jacombe, *Puritan Sermons* Vol. 3 pp 590-1 (P.S.) (Page 211)

38. Study the Scripture.

"To reject study on the pretence of the sufficiency of the Spirit, is to reject the Scripture itself. As a man rejects his land that refuses to till it . . . through he praise it never so much; so does he reject the Scripture that refuses to study it." Richard Baxter, *A Homiletic Encyclopedia*, pp. 2868-9 (H.E.)(Page 213)

39. God's Mercy is Holy and Heals.

"The mercy of the Lord is . . . upon them that fear Him" (Psalm 103:7). "Mercy is not for them that sin and fear not, but for them that fear and sin not. God's mercy is an holy mercy; where it pardons, it heals." Thomas Watson, *A Homiletic Encyclopedia*, p. 2349 (H.E.) (Page 225)

40. Seeking Assurance.

"It much pleases Satan, either to see us want assurance, or abuse it; this is to abuse assurance, when the pulse of our souls beat faster in sin, and slower in duty." Thomas Watson, *A Homiletic Encyclopedia*, p. 351 (H.E.) (Page 226)

41. Praying for the Conversion of the World.

"I now see more good and evil in men than I did before. . . . I admire less the gifts of utterance and a mere profession of religion than I once did. . . . I once thought that anyone who could pray eloquently and fluently, and talk well of religion, had to be saints. But experience has revealed to me that low crime can co-exist with high professions. . . .

I would hardly look beyond England in my prayers, and did not even consider the world at large. . . . But now, no part of my prayers are so deeply serious as those for the conversion of the infidel and ungodly world. . . ." -- Richard Baxter, *Reliquiae Baxterianae*, pp 60-1 (R & D) (Page 229)

42. Why Did He come?

“Why did He Come? That He might take our flesh, and redeem us; that He might induct us into a kingdom. He was poor, that He might make us rich. He was born of a virgin, that we might be born of God. He took our flesh, that He might give us His Spirit. He lay in the manger that we might lie in paradise. He came down from heaven, that He might bring us to heaven. . . .” Thomas Watson, *A Body of Divinity*, pp. 136-7 (B.T.)(Page 374)

43. Rags of Humanity.

“He stripped Himself of the robes of His glory, and covered Himself with the rags of our humanity.” Thomas Watson, *A Body of Divinity*, pp. 136-7 (B.T.)(Page 374)