

Charles Simeon-Index to Sermons-2

Horae Homileticae

Index 1 of Horae Homileticae -- A thru G

Index 2 of Horae Homileticae -- H thru O

Index 3 of Horae Homileticae -- P thru Z

You are presently at Index #2

INSTRUCTIONS & HINTS FOR UTILIZING THIS INDEX TO 13,000 PAGES OF SIMEON'S EXPOSITORY PREACHING

First, note that all 21 volumes of **Horae Homileticae** (Genesis through Revelation) are online (links listed below) and all are paginated in the online electronic edition which allows you to go directly to a specific page. It is amazing to me that these 13,000 pages of sound, evangelical, expository messages representing Simeon's life word have been fully indexed alphabetically by subject which is easily retrieved with the **VOLUME NUMBER** (I-XXI) and **PAGE NUMBER**. When you find a subject of interest, note the volume and page number, Then open the respective volume from the list below and type in the page number to go to the discussion, which is often identifiable by the title of the Sermon but sometimes is not obviously designated (by a title or subtitle) which requires you to read the page to find the discussion related to the Topic being studied (**eg.** note the subject "*affliction... designed for our good*" which is found in **Volume VII**, page **195** -- the discussion is at bottom of page). Page numbers that are not directly adjacent to Volume Numbers go with the preceding (not following) Volume number. (e.g., Note the entry in the index that says "*Separation of Abram and Lot*, I. 105–110. *Blessed by Melchizedek*, 110–116". The discussion of "*Blessed by Melchizedek*" goes with the preceding volume number, in this case Roman numeral "I". In other words pages 110-116 are found in Volume I).

[Volume I -- Genesis - Leviticus](#)

[Volume II -- Numbers - Joshua](#)

[Volume III -- Judges to 2 Kings](#)

[Volume IV -- 1 Chronicles to Job](#)

[Volume V -- Psalm 1 to 72](#)

[Volume VI -- Psalm 73 to 150](#)

[Volume VII -- Proverbs to Isaiah 26](#)

[Volume VIII -- Isaiah 37-66](#)

[Volume IX -- Jeremiah to Daniel](#)

[Volume X -- Hosea to Malachi](#)

[Volume XI -- Matthew](#)

[Volume XII -- Mark to Luke 16](#)

[Volume XIII -- Luke 17 to John 12](#)

[Volume XIV -- John 13 to Acts](#)

[Volume XV -- Romans](#)

[Volume XVI -- 1 & 2 Corinthians](#)

[Volume XVII -- Galatians - Ephesians](#)

[Volume XVIII -- Philippians to 1 Timothy](#)

[Volume XIX -- 2Timothy - Hebrews](#)

[Volume XX -- James to Jude](#)

[Volume XXI -- Revelation](#)

WHY WOULD ONE WANT TO UTILIZE THIS INDEX TO SIMEON'S PRODIGIOUS WORK, HORAE HOMILETICAE?

Many modern evangelicals are not familiar with this great saint and evangelical expositor **Charles Simeon** and will be blessed by taking a few moments to read Dr John Piper's brief but pithy biographical sketch of Simeon's life. Once you begin to understand the depth of his godly character, you will quite likely want to read some of his sermons! (Click the following link to [Read Piper's sketch of Charles Simeon's life entitled "Brothers We Must Not Mind a Little Suffering" {If you have time, the Mp3 is even better}](#))

Charles H Spurgeon writes that **Horae Homileticae** are "Not Commentaries, but we could not exclude them. They have been called "a valley of dry bones": be a prophet and they will live." ([Commenting on Commentaries](#))

John Piper says that **Horae Homileticae** "is the best place to go for researching Simeon's theology. You can find his views on almost every key text in the Bible. He did not want to be labeled a Calvinist or an Arminian. **He wanted to be Biblical through and through and give every text its due proportion**, whether it sounded Arminian as it stands or Calvinistic. But he was known as an evangelical Calvinist, and rightly so. As I have read portions of his sermons on texts concerning election and effectual calling and perseverance he is uninhibited in his affirmation of what we would call the doctrines of grace... What Simeon experienced in the word was remarkable. And it is so utterly different from the counsel that we receive today that **it is worth looking at**" ([Brothers, We Must Not Mind a Little Suffering](#)) (Bolding added)

Who's Who in Christian History says that "If **Wilberforce** is the most famous evangelical layman in the Church of England, then **Simeon** is the most famous evangelical clergyman." (Bolding added)

Paul Mizzi notes that "Hours and hours of toil and labour have produced this **veritable treasure**, full of scholarship and intellectual endeavour." (Truth for Today) (Bolding added)

B. B. Siegel notes that "One can easily find suggestive and practical helps in the preparation of sermons, devotional talks, young people's messages, prayer meeting talks, Sunday School lessons and personal Bible study. **The study of these outlines will contribute greatly to expository preaching**. It is a wonderful book for your library." (Bibliotheca Sacra Volume 112: page 458, October, 1955) (Bolding added)

H.

Habits,

ungodly, danger of, I. 667, 668.

Degraded state of the habits of mankind, V. 377, 378.

The power of evil habits, IX. 113–117. The difference between sin and grace, as affected by our habits, 118.

Evil habits, an obstacle to the reception of the Gospel, XII. 287.

Hagar,

flight of, into the wilderness, considered, I. 131–133.

The casting out of Hagar and Ishmael, 169–175; its typical import, XVII. 180–184.

Hallowing of God's name, explained, XI. 181–185.

Halting between two opinions, III. 402–406.

Address to those who are hesitating, II. 377. IX. 290;

particularly between the services of God and of mammon, XI. 229.

Haman's murderous proposal, IV. 297–302. Its frustration celebrated by the feast of Purim, 302–307.

Hannah's song of thanksgiving, explained, III. 109–113.

HAPPINESS

Happiness (or Felicity),

the object of universal pursuit, IV. 411–414.

False notion formed of happiness by the world, XII. 342, 343. The representations given of it, in the Scriptures, 344.

Happiness of the Christian character generally, I. 60. II. 537–539. V. 84.

Particularly in this world, I. 290;

of the spiritual Israel, II. 143, 144;

of Christ's people, III. 362, 363. VIII. 17–21;

of his sheep, XIII. 513;

also in the future world, I. 291.

Address to those who are seeking their happiness in God, V. 24.

How it is to be sought, VI. 174.

Christianity designed to promote our happiness, XIV. 64–67.

The Gospel lays a greater foundation for the happiness of men and angels, than they ever could have enjoyed, if man had not fallen, XVIII. 478–482. The happiness of the true Christian delineated, XX. 145–150. The connexion between duty and happiness, 365, 366.

The happiness of heaven, XXI. 157–160, 180–182.

Folly and vanity of seeking it in sin, I. 17, 220;

in the things of time and sense, V. 24; and in the creature, 287.

Is the fruit of our own choice, II. 340, 341.

Our present happiness promoted by a love of God's ordinances, V. 184.

The happiness of those who love God's law, VI. 377; and of the Church of God, 446, 447.

Address to those who are seeking happiness in earthly things or in the creature, VII. 408, 409. XV. 160.

Address to those who are seeking it in the ways of God, VII. 408.

To those who are seeking happiness, but are not religious, XI. 50.

To those who are seeking happiness in God, XV. 160, 161.

Hardening of Pharaoh's heart, illustrated and vindicated, I. 347–351. Folly of hardening ourselves against God, IV. 354–356.

Harmony of Christian doctrine and duties, XVIII. 349.

Harpers, in heaven, XXI. 180, 181.

Harvest, the judgments of God represented by, X. 180–182. The day of judgment compared to, XI. 409, 410.

Hatred of Joseph by his brethren, II. 260–264. Why men hate those whom they have injured, III. 278, 279; of the people of God, illustrated in the conduct of Haman, IV. 297–300. Address to those who are objects of the world's hatred, 301. Address to those who hate the people of God, 306, 307. Hatred of Christ is hatred of the Father, XIV. 85–89. Unregenerate men, haters of God, and why, XV. 22–28.

Hawtrej (Rev. C. S.), funeral sermon on the death of, XIII. 547–557.

Hazael, atrocious acts of, predicted, III. 509–513.

Head:—Christ our living Head, V. 143; and Head of the Church, XVII. 283–286.

Healing to be sought from Jesus Christ, XI. 439.

Health, address to persons in the enjoyment of, III. 549, 550.

Hearers, duty of, to their ministers, I. 552.

Address to inattentive hearers, VI. 82;

different classes of, XI. 401. The wayside hearers, *ibid.* 402. The stony ground hearers, 402. The thorny ground hearers, 403. The good ground hearers, *ibid.* 404.

Why they should take heed how they hear, XII. 375, 376.

In what manner they should hear, IV. 292, 293. VII. 14, 15. XII. 376, 377.

Undue partiality to ministers in them reproved, XVI. 104–108.

Address to inconsiderate hearers, XX. 45: and to practical hearers, *ibid.*

Encouragement to hear the Gospel, VIII. 480.

The responsibility of hearers, XV. 585.

HEART

Heart

of man, is open to the inspection of God, III. 195–200. IV. 33. Humiliation for the sin of the heart exemplified, 211–214. The evil of the heart not known until it is tried, 215. Uprightness of heart required by God, 43–49.

Development of the atheism of the heart, V. 51, 52, 55, 56. The folly of indulging it, 53, 54, 56–58. The heart is rejoiced by the word of God, 109. Renovation of heart delineated, 415, 416. How it is to be obtained, 416, 417. A broken and contrite heart, the best sacrifice, 423–425.

Caution against hardness of heart, VI. 153–156.

The heart is the seat of divine knowledge, VII. 10. The heart to be *kept*, by fortifying it with good principles, 53; by watching its most secret motions, *ibid.* by combining all its energies in the service of God, 54; and by calling in for it the most effectual aid, *ibid.* How the heart is to be kept with all diligence, 55, 56. Why the heart is to be thus kept, 56–58. Motives to it, 58, 59. God will form *his* estimate of us by the heart at the last day, 158, 159. The deceitfulness of the human heart, 175. Extent of the duty of giving the heart to God, 229, 230. The reasonableness of this duty, 230, 231. The hearts of men alike, 257–263. The folly of trusting in our own hearts, 289–293.

The enmity of the heart of man against God. VIII. 351.

The deceitfulness of the human heart, illustrated and improved, IX. 143–149; and its wickedness, 149–156. The inscribing of the law of God on our hearts, one of the blessings of the new covenant, 237, 238. Heart idolatry condemned, 376–379. The out-pouring of the Holy Spirit promised, to cleanse, renew, and sanctify the heart and life, 436–439.

The character and blessedness of the pure in heart, XI. 65–70.

The heart regulates the life, XII. 348, 349; by which in return we must judge of the heart, 350.

How we may best approve ourselves to the heart—searching God, XVI. 289.

Heathen (or *Pagans*), ignorance of, pitiable, III. 475. Their sorrows, V. 70, 71. The duty of making Christ known to them, VI. 156–159. The advantages of Christians above them, XV. 51–55.

HEAVEN:—a glorious place, XII. 387, 388. The blessedness of heaven generally illustrated, I. 533. In what respect it was typified

by the holy of holies, XIX. 308, 309. Its felicity typified by the sabbatical year, I. 677. Translation of Enoch to heaven, I. 56–60; and of Elijah, III. 456–460. The end for which Christ ascended into heaven, XIX. 309, 310; the frequent survey of, a remedy for impatience, IV. 367. The love of God's ordinances, the best preparation for heaven, V. 184, 185. Christ's directions to labour for heaven, XIII. 370–373; and encouragement to labour, 373–376. Meetness for it, necessary, 439–445; and desired, XVIII. 382–386. How to seek it with success, XX. 156–159. The worship of heaven, XXI. 153–155; by whom performed, 150, 151. The object of adoration there, 151; the adoration offered, 152. Instruction to be derived from it, 155, 156. The felicity of the glorified saints there, 157–160, 180–182. The character of those who are permitted to participate in it, 182–184. Joy in heaven at the prospect of Christ's reign on earth, 167, 168. Address to the candidates for heaven, 184, 185; and expectants of it, 185, 186. Vision of the heavenly glory, 249–252.

Heavenly-mindedness, nature of, XVIII. 228, 229. Its reasonableness, 229–231. Our resurrection with Christ a motive to heavenly-mindedness, 223–227.

Heavenly Witnesses, observations on 1 John 5:7. respecting, XX. 531, 532.

Heavy-laden, who they are, XI. 345. Christ's invitation to them, 346, 347. The promise with which it is enforced, 347, 348.

Hebrews, scope of the epistle to, XIX. 475.

Heifer (red), ordinance of, explained, II. 102–108.

Heirs of salvation, ministry of angels to, XIX. 151–153. Desirableness of being found among them, 153, 154.

Hell, nature of, V. 38; will be the portion of all that forget God, V. 38.

Helmet, use of, in ancient warfare, XVII. 487. The hope of salvation the Christian's helmet, 488–490. Its use and importance in the Christian warfare, 490–496.

Heman's distress of soul, considered, VI. 101–106.

Heritage of the saints, nature of, VIII. 451, 452. Their security for the possession of it, 452, 453.

Herod the Idumean, causes of his murdering the infants at Bethlehem, XI. 13, 14. Prophecy thereby accomplished, 14.

Herod Antipas, reconciliation of, with Pilate, XIII. 129–132.

Heth, courtesy, equity, and prudence of the children of, to Abraham, I. 194, 195.

Hezekiah, character of, IV. 206–210. He destroys the brazen serpent, III. 537–544. His deliverance from Sennacherib, 544–546.

His appeal to God, 547–550. His resignation, 551–554. His reflection on the benefits arising from peace and truth, 554–558.

His covenanting with God, IV. 181–185. He restores the temple worship, 186–190. His address to the Jews, 190–193. His

zeal for the glory of God, 193–197. His prayer for his people, 197–203. Celebration of the passover, 203–206. His

humiliation for the pride of his heart, 211–214. God left him, in order to try him, 214–218. His confidence in God, during his

sickness, VIII. 92–100. His reflection during it, 101–104. His thanksgiving for his recovery, 105–117.

Hidings of God's face, a cause of spiritual dejection, V. 337.

Higher ranks of society, address to, IV. 205.

High-priest:—Christ our great High-priest, I. 473–475. V. 142. VI. 254, 255. XIX. 253, 254. A suitable High-priest, 277, 278.

Why such an High-priest became us, 278–280. Our encouragement from that character, in our addresses to the throne of grace, 255–257.

History, sacred, instructiveness of, VI. 37. The history of the Jews typical of Christian experience, I. 432–436. Important lessons derivable from it, IX. 403.

Hobab, account of, II. 19, 20. Moses' invitation to him, explained and enforced, 21–26.

HOLINESS

I. Holiness of God, VIII. 487; illustrated, X. 360–363; displayed in the Gospel dispensation, 569.

II. The Holiness of Christ, and its efficacy in our behalf, I. 476, 477. V. 345, 346.

III. Holiness in Man, nature of, XIX. 466. It implies a love of the whole will of God, *ibid.* without any deviation from it, *ibid.*; and that we actually grow in conformity to it, 467. Holiness the greatest blessing which Christ was sent to bestow, XIV. 285, 286. It is the gift of Christ, XXI. 274. The Gospel productive of holiness, XIX. 97–100. Advancement in holiness, enforced, II. 608, 609. XVIII. 323–328. On what grounds holiness is necessary in order to salvation, XIX. 467–469. Necessity of it, in heart and life, II. 450. It is the end of true religion, III. 535, 536. A ground of joy to the true Christian, V. 72. Necessity of cultivating it, XVI. 557, 558. XX. 162, 163. Motives to it, 162, 163. The benefits of holiness, V. 347, 348. The beauties of holiness made known to the truly upright, V. 405. Exhortation to a holy walk, VII. 478–481. The love of holiness, the characteristic of the true Christian, XI. 57. God dwelling in us a motive to holiness, XV. 265–268. The effect of love on universal holiness, XVIII. 317–320.

Holy persons, objects of God's love, VIII. 487, 488.—See SAINTS.

HOLY SPIRIT, OR, HOLY GHOST.

I. *Proofs of the DEITY and PERSONALITY of the Holy Spirit:—*

The Deity of the Holy Spirit, XIV. 90, 311. XVI. 305.

The Personality of the Holy Spirit, XIV. 90, 311.

The Holy Spirit, in what sense subordinate to the Father, XIV. 91.

Why called the Spirit of Christ, XV. 213–218.

II. *The OFFICES and POWERS of the Holy Spirit:—*

His miraculous operations, XVI. 302–304.

His ordinary operations, 425–428. XVIII. 332.

His spiritual influences, 304, 305.

The Holy Spirit is a witness for Christ, XIV. 91, 92. XV. 242–244.

Without whom there can be no knowledge of Christ, XVI. 297–300.

A Comforter to believers, XIV. 92. XV. 259–261.

He convinces the world of sin, XIV. 93. XV. 238;

of righteousness, XIV. 94. XV. 239–241;

of unbelief, XV. 240, 241;

and of judgment, XIV. 95.

He glorifies Christ, 96–100. He is a Teacher to believers, XV. 253–256;

and a Sanctifier, 257, 258. XX. 134.

The province of the Holy Spirit in relation to the great mystery of redemption, XVI. 84–88.

The outpouring of the Holy Spirit upon the Apostles, XIV. 239–244. How to be regarded by us, 245–247; and what we may learn from it, 247, 248.

Our need of the Holy Spirit, XV. 225–237. His influences, XVI. 88–93. By Him the Scriptures were inspired, XVII. 497–499; and speak to men, 499; and from Him they derive all their efficacy, 499, 500; and by them he has wrought the most stupendous miracles in the conversion of men, 500, 501. The influences of the Holy Spirit as a Spirit of Wisdom, XVII. 277–280; and what discoveries he will make to our souls, 280–282. The willingness of God to give his Holy Spirit, XI. 255–258. The Holy Spirit offered by Christ, XIII. 426–429. The promise of the Spirit encourages obedience, XIV. 39–42. What it is to have the Spirit of Christ, XV. 218, 219. The prophetic promise of the outpouring of the Spirit explained, IX. 433–440. Our need of his influences, I. 489, 490; their sufficiency for all, I. 490, 491. Our need of his renewing influence, V. 401. The outpouring of the Holy Spirit promised, VIII. 178–183; and foretold, X. 176–179. The baptism of the Holy Spirit, announced by John the Baptist, XI. 23–27. The sealing of the Spirit, explained, XVII. 275. How accomplished, 276. Strivings of the Spirit, I. 60–64. The change wrought by the Holy Spirit, not of necessity wrought by baptism, XV. 231, 232. Who are led by the Holy Spirit, XV. 271–273. Their privileges, 273, 274. How believers are filled with the Holy Spirit, XVII. 396, 397; and consequent work, 397. Glorious changes wrought by, in the hearts of all that seek Him, I. 5. He enables the believer to devote himself unreservedly to God, XV. 245, 246. His warnings, when withheld, IX. 365, 366. Works in the unconverted as a spirit of bondage, XV. 279, 280; but in the converted, as a spirit of adoption, 280, 281. How the witness of the Spirit is given, XV. 283, 284; and how distinguished from false and enthusiastic pretences, 286, 287. The work of the Spirit, in strengthening men in seasons of suffering, XV. 307; or of prayer, 308, 309. The Holy Spirit is the Author of hope, 533–555, Practical Christianity, the fruit of the Holy Spirit, XVII. 383–389. The operations of the Holy Spirit in believers, a proof that they dwell in God, and God in them, XX. 466, 467. The testimony of the Holy Spirit to the doctrine, that justification and sanctification are by Christ, 528–530. His influences are to be sought by us, I. 491, 492. X. 363. XVI. 305, 306. XVII. 506, 507. XVIII. 140. Especially his enlightening and sanctifying influences, that we may be preserved from error, and guided into all truth, XVI. 237–239. His teaching to be implored, V. 273. VIII. 422.

III. *The Sin against the Holy Spirit, and of grieving or quenching Him:—*

The nature of blasphemy against the Holy Ghost, XI. 374. Why it is declared to be unpardonable, 375.

How the Jewish people vexed him, VIII. 607, 608. How the Holy Spirit is vexed by us, 608. The consequence thereof, 609.

What is the sin against the Holy Ghost, XIII. 145.

The Holy Spirit is grieved by our departure from the truth in our principles, XVII. 364; or dishonouring it in our practice, 365.

The Holy Spirit is quenched by resisting his operations, XVIII. 353; by delaying to comply with them, 354; by entertaining sentiments inimical to them, *ibid.* by indulging habits contrary to his mind and will, *ibid.* Caution against quenching the Holy Spirit, 354, 355.

Addresses to those who withstand the motions of the Holy Spirit, I. 65.

Homilies of the Church of England, excellence of, XII. 436. Their testimony to the doctrine of the corruption of human nature, XVI. 246.

Honour of the Christian, I. 60. God will honour those who honour him, III. 126–130.

HOPE

The Holy Spirit the author of hope, XV. 553–555.

Assured hope, the attainableness of, IV. 406. On what built, 407. The comfort of it, *ibid.* 408.

The sinner's hope, illustrated, V. 254–260. Exhortation to hope in God, 338.

The duty of hoping in God, VI. 419, 420; encouragement to it, 420, 421.

The prisoners of hope, invited to Christ their strong hold, X. 499–502. The proper objects of the Christian's hope, 599.

The office of hope, XV. 300–303; and its effects, 303–305.

The hope of salvation, what, XVII. 488, 489. Its author, 489. Holiness, its inseparable companion, 489, 490. Its use in the Christian warfare, 490–493.

The firmness of the believer's hope, XVIII. 68. How Christ is in them the hope of glory, 171–173.

The Christian ready to give an account of his hope, XX. 229–234. The Christian's hope described, 423, 424; and the effect it produces on him, 424, 425.

Horeb, striking of, by Moses, I. 429–432. The repentance of the Israelites there, 514–518.

House of God, why beloved by David, V. 174–176. How it should be regarded by us, IV. 82, 83. Why we ought to cherish an attachment to it, V. 176–178.

Household, Abraham's care of, I. 144–150. David's attention to his household, IV. 14–16.

Householder, the parable of, explained, XI. 420–422.

Houses, in the east, structure of, XII. 10, note c.

Humble, the character of, depicted, XI. 47, 48. Their blessedness, 49; privileges, *ibid.* and comforts, 49, 50. Humble souls, encouraged, V. 510–513. VIII. 321. Are objects of God's love, 488. Walking humbly with God, recommended, IX. 510. The necessity of cultivating a humble spirit, XI. 123. God giveth grace to the humble, XX. 274.

Humiliation, true, delineated, IV. 501–504. Exemplified and enforced, IX. 552–557; especially in Christ, XVI. 580. The humiliation of Christ proposed as a fact to be believed, XVIII. 51–54; and a pattern to be imitated, 54–57. Humiliation with zeal, VII. 624–627. The necessity of humiliation, I. 68. Its nature, 363–365. Expostulation with those who are not humbled, 365–367. A call to humiliation, III. 536. Humiliation of Job, IV. 501–505. Of David, III. 269–272. Humiliation for the sin of the heart, IV. 211–214. Of Ezra, for the sins of his people, 257–259. The unparalleled humiliation of Christ from his cradle to his grave, VIII. 323–328. The end for which he submitted to it, 328–331. National humiliation the only means of averting national judgments, IX. 127–130. Exhortation to deep and lasting humiliation, XX. 371.

Humility, nature of, XIII. 518, 519. Its importance in human life, 519, 520. Humility defined, XVII. 82. XX. 270; and explained, XVIII. 45, 46. No true humility without the knowledge of the law, XVII. 83. Our need of humility, 301. Its reasonableness, XVIII. 47, 48; and advantages, 48, 49. Caution against false humility, 207. Humility inculcated, XX. 270–274.

Husband:—In what sense 'our Maker' is 'our Husband,' VIII. 433–435. Our duties resulting from this relation, 435, 436. The duties of husbands, XVII. 403 404. XVIII. 261. Christ, the Husband of the Church, XVII. 409–414.

Husbands AND Wives, mutual duty of, in seeking each other's salvation, XVI. 174, 175. Their mutual duties stated, XVII. 401–403.

Hypocrisy, nature of, XII. 458–460. Illustrated in the character of Gehazi, III. 500. Danger of, IV. 349, 350. Exposed, 492–496. Cautions against hypocrisy, XII. 461, 462; especially in devotion, XI. 176, 177. The hypocrisy and blindness of the human

heart, XII. 508. All allowed hypocrisy, is of the nature of the sin of Ananias and Sapphira, XIV. 312, 313.
Hypocrites, formal worshippers, XI. 429–432. The existence of hypocrites, no argument against true religion, III. 501, 502. Their character, IV. 350, 351, 493–495. Their employment, V. 495, 496. Short address to, IV. 396.—See *Formal Professors*.

I.

I am that I am, the phrase explained, I. 327, 328.

Idle words, what are such, XI. 379. Must be accounted for at the last day, 380.

Idolatry, different kinds of, IV. 463. The idolatry of Jeroboam, reprov'd and punished, III. 375–379. Nature of spiritual idolatry, IV. 463, 464. Its source, VIII. 186, 187. Its sinfulness, IV. 464, 465. Its folly, VIII. 184, 185. The idolatry of the heart condemn'd, IX. 376–379. Nature of spiritual idolatry. X. 29. Its danger and punishment, 30. Every unregenerate man, an idolater, 294, 295.

Ignorance of divine things in the natural man, XVI. 94, 95. Its source, 95. Confirmation of this truth, 96; and the lesson to be derived from it, 97, 98. How far ignorance extenuates the guilt of an action, I. 593, 594. The evils of ignorance, VII. 198–200. Those who are ignorant of the truth of Christ, are objects of our compassion, 201. Its destructiveness, X. 21–25. Men's ignorance of Christ, accounted for, 57. Extensive prevalence of ignorance of the Gospel, XVI. 70–72; its injurious tendency, 72; and fatal issue, 73. The shamefulness of being ignorant of God, 375–378.

ILLUMINATION, our need of, VIII. 445. Promised to us in the Gospel, 446, 447; and imparted by it, XVI. 3.

Image of God, in what it consisted, I. 3, 4. VII. 371. Importance of conformity to it, XX. 361–366. Conformity to it, requisite to friendship with God, X. 195–200. Our restoration to it, the one scope of all Christ's plans, XVIII. 241, 242; and the one object of his regard, 242, 243. The happiness of those who have the image of God in them, XXI. 197, 198.

Immortality, how brought to light by Jesus Christ, XIX. 11, 12.

IMMUTABILITY

Immutability

of God, improv'd, I. 327–330. II. 246. X. 609, 610;

and of his counsels, VII. 573–578.

Immutability of the Gospel, VIII. 123, 124.

The benefit we derive from the immutability of God, X. 611, 612.

The immutability of Christ displayed in the dignity of his person, XIX. 502–504; in the extent of his power, 504–506; in the virtue of his sacrifice, 506–508; in the tenderness of his compassion, 509–511; and in his fidelity to his promises, 511–513.

Immutability of God's purpose, a ground of the stability of believers, XX. 408.

Its union with the sufficiency of his grace, 409, 410.

Impatience, illustrated in the conduct of Saul, III. 175–179; reprov'd, IV. 362–365. Remedies for it, 366. A cause of despondency, VI. 33. VIII. 262. The impenitence of Judas, XI. 575–579.

Impenitent, why God cannot shew mercy to the, I. 515, 516. Caution against impenitence in sin, III. 333, 334. The condemnation of the impenitent just, IV. 478, 479. The blind impenitent world, an object of pity, V. 201. Their dreadful state, VII. 378. Address to the impenitent for their conviction, V. 426. Our impenitence under divine chastisements, VII. 529–532. Expostulation with the impenitent, IX. 70–74. The woes which they have to expect, 119. How unwilling God is to inflict them, *ibid.* 120. Impenitence reprov'd, 495–501. Their inexcusableness, XI. 387. Their fearful prospect, 548–550. The Christian's lamentation over them, 551, 552. God's terrible punishments of impenitent transgressors, XX. 329–331.

Impetuousity, a cause of men's taking offence, I. 35.

Impiety of Pharaoh, I. 333–339; of Belshazzar compar'd with ours, IX. 501–506; of mankind, IV. 484–486. Its effects in the world, VII. 264–266. Impiety of ungodly men, IX. 290–294. Its certain consequences, 294, 295.

Importunity, force of, in our intercourse with man, XVI. 439, 440. Encouragement to be derived from it in our intercourse with God, 440–442, 413–448. Illustrated in the parables of the Importunate Friend, XII. 438–442; and of the Importunate Widow, XIII. 26–30.

Impotency without Christ, illustrated, XIV. 53–56. The extent of man's impotency, XVI. 445–449.

Imprecations occasionally found in the Scriptures, observations on the interpretation of, III. 21.

Impressions, good, danger of trifling with, III. 530.

Imputation of our sins to Christ, explained, XVI. 527; and of Christ's righteousness to us, *ibid.* Vindication and improvement of the doctrine of, 528–531.

Impurity, Christ's exposition of the Seventh Commandment concerning, XI. 128, 129. What effect it should have on us, 129–131.

Inability, moral, nature of, XVI. 243. Proofs of it, from Scripture and from the Liturgy of the Church of England, 245, 246.

Explanation of the difficult doctrine of man's inability to come to Christ, XIII. 389, 390. The reasons of it, assigned, 390. It is founded on our indisposition to come to Christ, *ibid.* 391; and on our moral impotency, 391, 392. This doctrine guarded from abuse by the ignorant and ungodly, 392, 393; and by many professors of religion, 393.

INCARNATION

The incarnation of Christ, foretold, VII. 526–528; briefly described, XIII. 202, 203; shadowed forth by the Feast of Tabernacles, I. 655. God's condescension in, IV. 70–75. A ground of joy, VI. 175, 176. VII. 614–618. The causes of it, XII. 228–231. Glad tidings to all people, 231–235. The angels' song on account of it, 235–240. Inquiry into it recommended, 240–244. The time and manner of it, XVII. 155–159. The ends of Christ's incarnation, XIII. 204–206. XVII. 160, 161. XIX. 171–174. XX. 427, 428, 431–434. His humiliation in it, XVIII. 51, 52. The incarnation of Christ, a special call to worship him, XIX. 135, 136.

Incense, altar of, typical institution of, I. 478–480. Its importance as an emblematic rite, 481–483.

Incomprehensibility of God, IV. 372–377; particularly in the way he has provided for the salvation of men, XV. 457–459; and in which he imparts it to them, 459–462.

Inconsideration, the source of almost all the evil that exists, VI. 334. Its prevalence, X. 71, 72. Its folly, 73, 74. Advices to the inconsiderate, 75. XII. 532.

Inconsistent Christians, remonstrance with, XV. 41–47.

Incorrigibleness reprov'd, X. 209–213.

Indecision, danger of, XIII. 136; illustrated in the conduct of the Israelites at Bochim, III. 6–12. Addresses to the undecided, IV. 160. XIV. 585, 586.

Indifference, a cause of falling into further trespasses in circumstances of distress, IV. 178. The fatal tendency of sceptical indifference, VII. 135, 136. Address to those who are indifferent about their salvation, VIII. 218. Caution against indifference to the concerns of others, XIV. 479. Paul's indifference to men's judgment, XVI. 145–147.

Indifferent things, our duty concerning, stated and illustrated, XVI. 284–286; and confirmed by examples, 287, 288.

Industry, advantage of schools of, VII. 318–321.

Infant-schools, advantages of, VII. 403, 404.

Infants, the slaughter of, at Bethlehem, XI. 12–17.

Infirm woman, miraculous cure of, XII. 507–509.

Infirmity, prayer against sins of, V. 113, 114. The infirmities incident to the people of God, XVI. 621, 622. The duty of their more established brethren towards them, 622–624.

Influence, importance of, VI. 194. VII. 395; and what use we are to make of it, I. 145–148. The importance of exerting it for God, III. 134. How to be employed or improved, 159. IV. 246. Necessity of seeking the influences of God's grace, VII. 212; and of guarding against evil influence, 399.

Ingratitude, depicted, XIV. 10–14. Its odious nature illustrated in the conduct of Pharaoh's butler, I. 269–272; and of the nine lepers, XIII. 11. The natural ingratitude of man displayed, II. 292–294. The evil and danger of, VI. 222–224. God's complaint of man's ingratitude, IX. 1–4.

Injuries, to be expected from an ungodly world, VIII. 382, 383. How we are to bear them, XX. 207, 208. The example of Christ proposed in this respect, 208, 209.

Iniquity of the heart, how to be detected, IV. 216. What may be properly called our own iniquity, V. 90–92. Inquiry how far we have kept ourselves from it, 92–94. In what sense our iniquities prevail against us, 460–462.

Innocence (Christian), nature of, X. 97–99. Wisdom and innocence to be united, XI. 316–320.

Inquiry into the state of the Church, XIV. 443–447.

Insolvent debtors, parable of, XII. 365–367.

Instability of every thing human, VIII. 122, 123; of nominal Christians and mere professors, X. 59.

Instruction, divine, our need of, VII. 159, 160. The consequences of refusing it, 160, 161. The value of religion but little known, and why, X. 246, 247.

Integrity, consequences of the want of, VI. 194–196. The integrity of Job, illustrated, IV. 367–371, 393–398, 421–423. Integrity, the characteristic of the children of God, V. 66–68. The importance of inward integrity, 401–407. The seeking of it recommended, VI. 173, 174. Integrity of soul, enjoined, X. 420–424. Necessity of personal integrity, XI. 137.

Intentions, good, approved by God, III. 334–338.

INTERCESSION

The duty and efficacy of intercession, I. 523, 524. IV. 512. VI. 223, 224.

The intercession of Abraham for Sodom, I. 150–156; of Moses for the Israelites, 508–512.

The answer of God to it, II. 59–65. The intercession of Aaron for the Israelites, 92–97;

of Samuel for the Israelites, III. 141–144;

of Job for his friends, IV. 509, 510.

The duty of interceding for the Church, VIII. 587–591.

Intercession of Christ for Jerusalem, X. 438–441. Our encouragement for intercessory prayer, 442.

Efficacy of intercession, XII. 13.

The intercession of Christ necessary to uphold our faith, XIII. 105. His intercession for his enemies, 145–149.

Christ's disciples the special objects of his intercession, XIV. 120, 121. Why he interceded for them in particular, 121, 122; particularly that they might be preserved from sin, 123–126.

Our constant need of the intercession of Christ, XV. 179, 180. The intercession of the Holy Spirit, 307–309.

Interest and duty, conflict between, illustrated, IV. 155–159.

Interpositions, divine, seasonableness of, II. 511. Why they are sent, 512; are obligations to love and serve God, 616–618.

Intolerance, caution against indulging, XIV. 478.

Investigation of truth, recommended, XVIII. 356–359.

Invisible world, Christ's power over, XXI. 23–25.

Invitations, gracious, of God, to his people, IX. 35–41. The necessity of attending to them, VII. 1–5. Invitation to backsliders, 46–48; to come to Christ, XXI. 272–277. Moses' invitation to Hobab, explained, II. 21–26.

Inward testimony of the Gospel to the believer, XVI. 2. The necessity, suitableness, and sufficiency of the believer's inward witness, XXI. 537–539.

Irony, exemplified, VII. 406, 407.

Isaac, circumstances of Abraham's offering of, explained, I. 175–177. XIX. 401–407. In what respects he was a type of Christ, I. 178, 179. His marriage to Rebekah, 199–205. His blessing obtained by subtilty by Jacob, 215–221. *Isaiah's* vision of Christ, VII. 504–509, 513.

Israel, the spiritual, character of, VI. 2, 3. The goodness of God to them, 3, 4. The declaration that 'they are not all Israel, who are of Israel,' explained, XV. 345–349. The improvement to be made of it, 349–351.

'*Israelite indeed*,' the character of, illustrated, XIII. 229, 230; and commended to our imitation, 230–232.

Israelites.—See JEWS.

J.

Jabez, prayer of, considered, IV. 1, 2. Its success, 3, 4.

Jacob preferred before Esau, I. 205–211. His conduct in purchasing the birthright of Esau, 213. Obtains by subtilty the blessing of Isaac, 215–221. His vision at Bethel, a type of the ministration of angels to Christ, 222–225. God's promise to him, 225–228. Reflections on the pillar erected by him at Bethel, 229–239. His vow there, 339–345. Jacob pleading with God, 245–251; and wrestling with the angel, X. 127–130. His reconciliation with Esau, I. 251–255. His unbelieving fears, 282–286. His resolution to visit Joseph in Egypt, 291–296. His interview with Pharaoh, 297–300. Blesses the sons of Joseph, 300–305. His prophecy respecting Shiloh, explained, 305–309. His sons' fulfilment of prophecy concerning Joseph's advancement, 314–318. The worm Jacob threshing the mountains, VIII. 143–145.

Jael and Sisera, the case of, considered, III. 16–20.

Jailor at Philippi, conversion of, XIV. 456–459.

Jairus, faith of, how tried, XII. 378. How it operated, *ibid.* 379; and was rewarded by the healing of his daughter, 379.

James and *John*, ambition of, reproved, XII. 109–114. No real contradiction between him and *Paul*, on the subject of justification by faith alone, XV. 95.

Jealousy, in what sense ascribed to *God*, I. 540, 541. X. 349. Our duty arising from it, 541–543. The law of the jealousy—offering, explained, II. 1–4. Jealousy to be maintained over ourselves, 185. IV. 313. VII. 212. XII. 62. Caution against provoking the jealousy of *God*, IX. 514.

Jehoiakim's burning of the sacred roll, considered, IX. 278–284.

Jehoash, or *Joash*, king of *Judah*, character of, IV. 146–151. There—opening of the temple by him, 151–155.

Jehoshaphat, edict of, for teaching the law to the *Jews*, VI. 117–127. His connexion with *Ahab*, reproved, 127–132. His prayer, when his dominions were invaded, 132–136. His address to the *Jews*, 137–139.

JEHOVAH, character of, explained and improved, II. 474–477. The character of, as described by the *Apostle Jude*, XX. 572, 573. The dispositions with which it should be contemplated, 573, 574.

JEHOVAH—JIREH—the Lord will provide, meaning of, explained, I. 183–190.

Jehu's destruction of *Ahab's* family, considered, III. 514–517. True and false zeal, illustrated in his character, 517–523. A review of his character, 523–526.

Jericho, circumstances of the capture of, II. 565–569. Its walls thrown down by faith, XIX. 422–428.

Jeroboam, revolt of the ten tribes under, III. 369–374. *Abijah's* remonstrance with him, IV. 96–99. *Jeroboam's* idolatry reproved, III. 375–379.

Jerusalem,

three annual feasts to be held at, and why, I. 543–547.

The zeal of *Nehemiah* in rebuilding the walls of, IV. 264–267; and of the *Jews*, 267–270. The expedition with which the wall was built, 284–289.

Christ's intercession for *Jerusalem*, X. 438–442.

His triumphant entry into that city, XIII. 64–68. His weeping over it. 72–77. The Gospel to be first preached there, 178–181.

God, the light and glory of the New *Jerusalem*, XXI. 255–260.—See further, *TEMPLE*.

JESUS CHRIST

A Summary of this Title:—

I. Import of the NAMES given to *Jesus Christ*.

II. PROPHECIES concerning *Jesus Christ*.

1. General Prophecies.

2. Particular Prophecies concerning *Jesus Christ*.

1. Prophecies concerning his INCARNATION.

2. Prophecies concerning the QUALITY in which *Christ* should appear; including also the NAMES and TITLES given to Him in the Scriptures.

3. Prophecies concerning the PERSON and MINISTRY of *Christ*.

4. Prophecies concerning the SUFFERINGS, DEATH, RESURRECTION, and ASCENSION of *Jesus Christ*.

5. Prophecies concerning *Christ's* COMING TO JUDGMENT.

6. A Prophetic Summary of the CHARACTER of *Jesus Christ*.

III. On the DEITY and MEDIATORIAL WORK of *Jesus Christ*.

IV. On the DIFFERENT CIRCUMSTANCES and DISCOURSES in the Life of *Christ*.

1. From the Annunciation of the Birth of *Jesus Christ*, to the Commencement of his more Public Ministry.

2. From the Commencement of the more Public Ministry of *Christ*, to the Mission of the Twelve Apostles.

3. From the Mission of the Twelve Apostles, to the Mission of the Seventy Disciples.

4. From the Mission of the Seventy Disciples, to *Christ's* Entry into *Jerusalem* six days before the Passover.

5. From *Christ's* Triumphant Entry into *Jerusalem* to his Apprehension.

6. From the Apprehension of *Christ* to the Crucifixion.

7. From the Death of *Christ* until his Ascension into Heaven.

V. The EXAMPLE of *Christ* proposed to our Imitation.

VI. OUR DUTY in relation to *Jesus Christ*.

I. *Import of the NAMES given to Jesus Christ*

Import of these Names, XI. 1, 2. XII. 245.

The reason of them, XI. 4; and the interest we should take in them, 5.

The names and offices of Christ, and our duty in relation to them, XIX. 179–182. XX. 372–375.

II. PROPHECIES *concerning Jesus Christ*

The importance of the Prophecies, XX. 147–150.

They are the testimony of Jesus, XXI. 229–232.

1. GENERAL PROPHECIES *concerning Jesus Christ*, XIII. 217–219.

More especially as the woman's SEED, I. 36–39. Abraham's PROMISED SEED, 190–192. The SHILOH, 305–309.

Balaam's STAR, II. 156–160.

Job's REDEEMER, IV. 403–408.

The PROPHET foretold by Moses, XIV. 278–281.

2. PARTICULAR PROPHECIES *concerning Jesus Christ*

1. *Prophecies concerning his INCARNATION.*

His incarnation and character, VII. 526–528.

His covenant engagements with the Father, XIX. 323–327.

The Father's covenant engagements with Christ and us, VI. 113–115.

The family whence he was to descend, VII. 551–554.

The time and end of his advent, I. 305, 306. IX. 562–567.

The place where he was to be born, X. 296–302. The signs of it, 172–176. The effects of it, 604–608.

The incarnation of Christ, a ground of joy, VI. 175–177. VII. 614–617. X. 495–499.

Our duty arising from the predicted advent of Christ, VIII. 534–537.

His being called out of Egypt, X. 117–119.

Christ's qualification for his office, VII. 539–543.

2. *Prophecies concerning the QUALITY in which Christ should appear; including also the NAMES and TITLES given to Him in the Scriptures.*

ADVOCATE, XX. 373, 374.

ANGEL OF THE LORD, I. 320, 449. X. 439.

Danger of rejecting Him under this character, I. 450. Encouragement to obey Him, *ibid.*

The BRANCH, X. 473–477.

The BRIDEGROOM, XXI. 222.

The CAPTAIN OF THE LORD'S HOST, II. 561; our duty to Him, 562–564.

A CHILD BORN, VII. 526–528.

A COMMANDER and WITNESS to the people, VIII. 458–462.

The CONSOLATION of Israel, XII. 256–260.

A COUNSELLOR, VIII. 527.

A DIADEM OF BEAUTY, VIII. 17–20.

The DESIRE of all nations, X. 417–419.

The EVERLASTING FATHER, VII. 527, 528.

The only FOUNDATION, XVI. 109–112.

A FOUNTAIN of Life and Light, VII. 527, 528.

A Fountain of LIVING WATER, XIII. 277–282;

the evils of forsaking it, IX. 8–14.

THE Fountain opened, X. 524–527.

The HEALER of His people, and our duty to him in that relation, I. 414–419.

A HIGH-PRIEST, I. 473–475. V. 142. VI. 254, 255. XIX. 213, 214, 277–280.

HUSBAND of the Church, XXI. 225.

KING of kings, and Lord of lords, XXI. 233–235. (See also GOSPEL-KINGDOM.) The LAMB of God, XIII. 213–216.

The LAMB SLAIN from the foundation of the world, XXI. 176, 177.

The LIFE, XIV. 25.

The LIGHT OF THE WORLD, XIII. 435–439.

The LIGHT and Salvation of the Gentiles, VIII. 243–247.

The ONLY TRUE LIGHT, XIII. 189–192.

The LIVING BREAD, XIII. 382–384.

The LORD our Righteousness, IX. 166–168.

A MEDIATOR, XIX. 281–287.

The MIGHTY GOD, VII. 527.

The MORNING STAR, XXI. 269–271.

The OBJECT of universal adoration, XIX. 134–137.

Our PASSOVER, XVI. 165, 166.

Our PEACE in trouble, X. 305–309.

Our PHYSICIAN, IX. 84–88.

A PLANT of renown, IX. 429–433.

A PREACHER of righteousness, V. 321–324.

A PRIEST, VI. 254.

The perpetuity of his priesthood, XIX. 272, 273.

The PRINCE of peace, VII. 527, 528.

A PROPHET, VI. 253, 254.

Our PROPITIATION, XX. 373.

The RESURRECTION and the LIFE, XIII. 526–531.

A RIGHTEOUS GOVERNOR, III. 305–308.

The ROOT and offspring of David, XXI. 268, 269.

A RULER in Israel, X. 299.

The SALVATION of Israel, VIII. 230–233.

The SAVIOUR of the world, XX. 486–490.

A GREAT Saviour, VII. 583–585.

A SERVANT, VIII. 313–316.

A SHEPHERD, VIII. 129–132. IX. 422–424.

The GOOD SHEPHERD, XIII. 499–502.

A STANDARD for the Gentiles, VIII. 551–554.

A STRONG-HOLD, X. 499–502. The STRENGTH of his people X. 506–511.

The SUN of Righteousness, X. 623–626.

A SURETY for our persons XVII. 406.

The TREE of life, XX. 260, 261

The TRUTH, XIV. 25. A VINE, 51. The WAY, 24.

3. *Prophecies concerning the PERSON and MINISTRY of Christ.*

His person and offices, generally, VI. 250–256. The manner in which He should execute His office, IX. 422–424. His compassion, XI. 361–363. His suitableness, VII. 605–610. His sufficiency, VIII. 45–48. His commission, VIII. 150–153, 559–563. (His first sermon at Nazareth upon it, XII. 299–302.) The commission given to ministers respecting it, VIII. 125–128. The scope of His ministry, VI. 502–507. His triumphant entry into Jerusalem, X. 495–498; and the acclamations of the

4. *Prophecies concerning the SUFFERINGS, DEATH, RESURRECTION and ASCENSION of Christ.*

The true cause of Christ's sufferings, VIII. 353–359. His sufferings, V. 130–134. His sorrows and sufferings, 504–510. His sufferings and supports, VIII. 279–283. The depth of his humiliation, 323–331. The sale of Messiah for thirty pieces of silver, X. 514–520. The characters and treatment of Messiah, VIII. 343–352. The sufferings of Christ, the means of man's redemption unto God, 359–366. Christ's behaviour under his sufferings, 366–375. His trial and execution, 375–384. The Father's conduct towards Jesus, 384–397. His death a condition of our salvation, 397–406. Christ's satisfaction in his people, 407–416. The means of our justification before God, 416–424. Christ smitten for our sins, X. 527–533. The fruits of Christ's death, VIII. 424–433. Christ's reward for his services, 312–322. His dying complaint upon the cross, V. 127–129. The effects produced by a sight of the cross, X. 521–524. His resurrection, V. 78–81. Glad tidings, XIV. 418–420. His ascension, V. 139–145. His ascension an occasion for joy, 361–363. Its manner and ends, 493–496. Our duty arising from it, 363, 364. His exaltation and victory over his enemies, VIII. 220–223. His exaltation, a ground of confidence, VI. 295–299.

5. *Prophecies concerning Christ's COMING TO JUDGMENT.*

The circumstances of his coming, XX. 563; and ends of it, 564.

His saving of the righteous, XIX. 314–316.

The manner and procedure of his coming to judgment, XXI. 245–248.

6. A PROPHETIC SUMMARY of the Character of Jesus Christ, X. 502–505.

7. *Prophecies relating to the REIGN of Christ.*—See GOSPEL-KINGDOM.

III. *On the DEITY and MEDIATORIAL WORK, of Christ.*

Who Jesus Christ was, and the end of his coming into the world, XVIII. 485, 486. He is the Christ, XI. 467. His proper Deity or Divinity, VI. 251. VIII. 125–127. XIII. 187. XVIII. 200–202. XXI. 23, 143, 144, 234. Our interest in it, XIII. 188. Its importance to us, XVIII. 202–204. His Deity confessed by Peter, XI. 446, 447; and vindicated by himself, XIII. 328–333. His equality with the Father, 326–328. His unity with the Father, 519–526. XIV. 29–34. His eternity, VI. 203. X. 300, 301. XII. 187. His immutability, VI. 204. X. 612. XIX. 499–513. His superiority to angels, 143–147, 161–165. His pre-existence, XVI. 579. His distinct personality, XIII. 187. The transcendent dignity of his person, XIX. 131, 132, 163, 164, 502–504. XI. 23–25. VII. 442–449. On what grounds pre-eminence is due to him, XVIII. 157–159. In what way it should be assigned to him, 159–161. What fulness resides in him, 161–164, 186–192. The glory of his person, III. 361, 362. The excellency of his person and government, XIX. 138–143. His greatness, penetration, and power, XXI. 67, 68; and the improvement to be made of it, 69, 70. The perfections of God revealed in Jesus Christ, VI. 83–88. The great mystery of godliness displayed in Christ, XVIII. 504–508. Isaiah's vision of Christ, VII. 504–506. What it teaches us, 507–509. Christ is the Lord and Son of David, XI. 515–520. A proper object of divine worship, XIX. 134, 135. Inquiry into our views of Christ, XI. 511–514. The office committed unto him, VI. 111; and his sufficiency to discharge it, 111, 112. His exaltation, XVIII. 61–64. XIX. 291–296; and the ends of it, XIV. 315–319. He has power to give eternal life, 113–116. Salvation is by Christ alone, 291–296. The voluntariness of his undertaking, XIII. 506–511. His compassion in undertaking it, VI. 106. The extent of his compassion, 502–506. God's covenant engagement with Christ and us, 113–115. Salvation is for all, XVIII. 493–497. Christ is the author of our sanctification, XV. 191–194. What Christ did for us as man, VIII. 45–48. What views we should have of Christ, XII. 261, 262. The blessed effects of them in a dying hour, 263–266. God's gift of Christ, the ground for our expecting every other blessing, XV. 321–323. Christ is all in all, in the work of our salvation, XVIII. 236–239; and of sanctification, 211–243. Being our wisdom, righteousness, sanctification, and redemption, XVI. 17–32. Christ, a dying and a risen Saviour, 345–351. The soul of the entire Scriptures, 477–481. The great object of our redemption by Christ, XVII. 2, 3. Its magnitude, 3–5. He is the supreme Head of the Church, 283–286; the perfection of which is the end of all he hath done for it, 405–408. The nature of the union subsisting between Christ and his Church, 409–413; and his people, 414–419. All needful supplies obtained through him, XVIII. 147. How he is the hope of glory, 171–173. In what manner he will come to judge the world, 378. The ends of his coming, 379. Life and immortality, how brought to light by Jesus Christ, XIX. 11, 12. A fulness of grace treasured up in Christ, XIX. 18, 19. Our duty in relation to it, 19, 20. How he was benefited by his own sufferings, 218–220. The perpetuity of his priesthood and his ability to save, 272–275. The superior efficacy of Christ's blood over that of Abel, 480–482. The interest which the believer has in it, 482. Christ precious to believers, XX. 191, 192. Every thing needful provided for us by Christ, 286–289. With what power Christ *has* already come, 317; and *will* come, *ibid.* 318. The great end of his

incarnation, 427, 428, 431–434. His power over the invisible world, XXI. 23–25. His constant care for the protection of his ministers, 26–28; and for the edification of his people, 28, 29. The enemies of Christ described, and their end, 213–215.

IV. *On the DIFFERENT CIRCUMSTANCES and DISCOURSES in the Life of Jesus Christ*

1. *From the Annunciation of the Birth of Jesus Christ, to the Commencement of his more public Ministry*

The birth of Christ announced to the Virgin Mary, XII. 215–220. Her song of praise on account of it, 220–224. The angel's address to Joseph, XI. 1–3. The birth of Christ announced, as glad tidings to all, XII. 231–235. The angels' song, 235–240. The shepherds' visit to Bethlehem, 240–244. The circumcision of Christ, 245–250. The presentation of Christ in the temple, 251–256. Simeon's acknowledgment of Christ, as the consolation of Israel, 256–260; and blessing of him, 260–265. His testimony as to the ends and effects of Christ's exhibition to the world, 266–268. The wise men seeking Christ, XI. 4–7. Their joy on seeing the star which announced him, 7–11. Christ's early habits, XII. 268–273. Christ fulfilling all righteousness by his baptism, XI. 31–35. The descent of the Holy Spirit upon him, XII. 294–298. Christ's temptation, XI. 36–41. Testimony of John the Baptist to Jesus Christ, XIII. 202–213 particularly as the Lamb of God. 213–216. The call of Nathanael, 216–222. His testimony to the character of Nathanael, 228–232. Christ attends the marriage at Cana, and performs a miracle there, 232–236. Drives the buyers and sellers out of the temple, 237–240. His reply to the Jews on that occasion, 241–245. His conversation with Nicodemus, 245–268. John's last testimony to Christ, and necessity of faith in him, 269–277.

2. *From the Commencement of the more public Ministry of Christ to the Mission of the Twelve Apostles*

The scope of Christ's ministry, XII. 1–5. His conversation with, the woman of Samaria, XIII. 277–312. Converts the Samaritans, 312–316. Performs his second miracle at Cana, by curing the nobleman's son, 317–320. His first public preaching in the synagogue at Nazareth, XII. 299–306. Escapes From his persecutors, 306–310. The miraculous draught of fishes, 317–321. The call of four Apostles, XI. 41–46. The demoniac healed at Capernaum, XII. 310–314. Peter's wife's mother cured of a fever, 314–317. Christ cures a leper, 6–9, Heals a paralytic, and vindicates his cure, 9–15. Heals an infirm man at Bethesda, XIII. 320–324. Asserts his equality with the Father, 324–328. Vindicates his divinity, 328–333. Asserts the believer's happy state, 333–337; and the resurrection, 337–339. His attestation to the character of John the Baptist, 340–343. His appeal to the Scriptures, 343–349. The reason of men's destruction, 349–352. Men's want of love to God, 352–357. Faith asserted to be incompatible with the love of human applause, 357–362. Rebukes the unbelief of the Jews, 362–366. Asserts the use and benefit of the Sabbath, XII. 15–21. Heals the man with the withered hand, 21–25. Christ's compassion to the weak, XI. 361–364. The twelve Apostles chosen, XII. 330–334. Christ followed by multitudes, whose diseases he heals, 334–342. Delivers the Sermon on the Mount, XI. 46–282. XII. 342–354. [For an analysis of which, see title *Sermon*, infra,] The effect of Christ's preaching, XI. 283–288. The centurion's servant, healed, XII. 354–357. The widow's son at Nain, raised to life, 357–360. How we are to follow Christ, XI. 288–292. Christ's answer to the message sent to him by John the Baptist, 333–340. His commendation of John, 340–344. Rebukes the Jews for their impenitence and insensibility, XII. 361–365. Invites the heavy laden to come to him, XI. 344–349. Who is a meek and lowly teacher, 349–353. Delivers the parable of the Insolvent Debtors, XII. 365–367. Commends the faith of a female penitent, 367–372. Asserts himself to be greater than the temple, XI. 354–360. Heals a blind and dumb demoniac, 364–368. Declares his faithful disciples to be his real kindred, XII. 25–29. His reasons for teaching by parables, XI. 396–401. The parable of the Sower, 401–404. Christ directs his hearers to practise what they hear, XII. 372–375; and to take heed how they hear, 375–377. Delivers the parables of Leaven bid in Meal, XI. 405–408; the Tares, 408–411; the Hidden Treasure, 411–414; the Pearl of Great Price, 414–417; the Net, 417–420; the Householder, 420–422; the Springing Field, XII. 29–32; the Mustard Seed, 33–35. Christ crosseth the Sea of Galilee, and stilleth the tempest XI. 292–295. Heals the Gadarene demoniac, XII. 35–40. The call of Matthew, 321–326. Dines with Matthew, and declares that mercy is before sacrifice, XI. 296–300; and delivers the parable of New Wine and Old Bottles, XII. 326–330. Heals the woman with a flux, 41–43. Restores to life the daughter of Jairus, 377–380. Gives sight to two blind men, XI. 300–303. Marvels at the unbelief of the Jews, XII. 43–46; preaches in Galilee, and represents our duty to the benighted world, XI. 303–307.

3. *From the Mission of the Twelve Apostles to the Mission of the Seventy Disciples*

The limited commission of the Apostles, XI. 307–310. Diffusion of the Gospel a duty, 311–315. Wisdom and innocence to be united, 315–320. Enduring to the end, 321–324. The doctrine of a particular providence asserted, 325–327. The rule of Christ's procedure at the last day, 327–333. Christ feeds five thousand, XII. 380–383; proves his Messiahship by this miracle, XIII. 366–370; walks on the sea, XI. 423–425; saves Peter when sinking, 426–429. Astonishment of the ship's crew at the ceasing of the storm, XII. 46–51. Teaches the duty of labouring for heaven, XIII. 370–376; and the necessity of faith in himself, 376–382; who is the living bread, 382, 384. His willingness to receive sinners, 385–386. Asserts man's inability to come to himself, 388–394; and the necessity of living by faith on himself, 394–396. The Gospel a ground of offence, 397–401. He is the source of eternal life, 401–406. No Saviour but the Lord Jesus, 406–411. One of his Apostles a devil, 411–416. Declares formal worshippers to be hypocrites, XI. 429–432. The means of spiritual defilement, XII. 51–56. Heals the daughter of the Canaanitess, XI. 434–436. Great multitudes healed, 437–440; also, a deaf and dumb man, XII. 56–59. Cautions against formality and indifference, XI. 440–445. Heals a blind man at Bethsaida, XII. 59–64. Peter's confession of Christ rewarded, XI. 445–452. The danger of being ashamed of Christ, XII. 63–66. Peter's mistaken tenderness reproved, XI. 452–456. The duty of self-denial enforced, 456–460. The worth of the soul, 460–463. The transfiguration of Christ, XII.

384–388. Elijah's advent in John the Baptist, XI. 463–468. Deaf and dumb spirit cast out, XII. 67–76. Christ pays the tribute-money, XI. 468–471; inculcates humility by a little child, 471–475. The security of God's children, 475. The parable of the Unmerciful Servant, 481–483. God's interest in his people, XII. 76–78. An offending member to be cut off, 78–82. Christians to have salt in themselves, 82–87. The efficacy of social prayer, XI. 478–481. Against mistaking our own spirit, XII. 388–392. Appropriate addresses to distinct characters, 392–398. Against a disposition to relinquish the Lord's service, 398–402.

4. *From the Mission of the Seventy Disciples, to Christ's Entry into Jerusalem, six days before the Passover*

The mission of the seventy Disciples, and Christ's instructions to them, XII. 402–406. Christ's address to the Jews at the feast of Tabernacles, on the connexion between duty and knowledge, XIII. 416–420. Christ may be sought too late, 420–425. His offer of the Holy Spirit, 426–429. The woman taken in adultery dismissed, 429–434. Christ declares himself to be the light of the World, 435–439. Meetness for heaven, necessary, 439–445. The danger of rejecting Christ, 445–451. The liberty which Christ gives to his people, 451–454. Who are the true children of Abraham, 455–458. Love to Christ, a test of our spiritual relation to God, 459–465. Unbelief traced to its source, 465–470. Abraham's views of Christ, 470–475. Enrolment of our names in heaven a ground of joy, XII. 406–411. The Gospel revealed to babes, 412–417. The blessings of a preached Gospel, 418–422. The parable of the Good Samaritan, 422–425. The characters of Martha and Mary compared, 426–429. One thing needful, 429–433. Christ teaches his Disciples to pray, 434–438. The force of importunity, 438–443. Importunity encouraged, 449–449. The strong man armed, 449–453. The blessedness of the true Christian, 453–457. Caution against hypocrisy, 457–463. God to be feared, not man, 463–468. Caution against covetousness, 468–475. The parable of the Rich Fool, 475–478. The privilege of Christ's flock, 478–482. The Watchful Servant, 482–484. Punishment proportioned to men's desert, 485–488. The bloody baptism of our Lord, 488–492. Judging what is right, 492–495. Repentance urged, 495–502. The Barren Fig-tree, 502–506. Christ cures an infirm woman, 506–509. The need of working while it is day, XIII. 476–481. The blind man healed at the pool of Siloam, 481–485. Proper disposition towards the Gospel, 486–492. Discriminating effects of the Gospel, 492–499. Christ declares himself to be the Good Shepherd, 499–502. Life abundantly by him, 503–505. The voluntariness of his undertaking, 505–511. The security of Christ's sheep, 511–519. Christ, one with the Father, 519–526. The last first, and the first last, XII. 510–511. A man cured of the dropsy, 514–521. Liberality to the poor recommended, 521–527. The parable of the Great Supper, 527–530. The Foolish Builder and the Inconsiderate King, 530–534. Parable of the Lost Sheep, 534–537; of the Lost Piece of Silver, 537–541. Angels rejoicing over penitents, 541–545. Parable of the Prodigal Son, 545–548. The Prodigal's elder brother, 549–552. The Unjust Steward, 532–556. Pressing into the kingdom, 556–559. Christ receives and blesses little children, 87–93. Parable of the Rich Man and Lazarus, 559–563. Hopeless state of those who disregard the Scriptures, 563–568. The importance of faith, XIII. 1–6. The Obedient Servant, 6–9. The ten lepers healed, 10–13. The suddenness of Christ's second coming, 13–20. Remember Lot's wife, 20–24. The duty of persevering in prayer, 24–26. The Importunate Widow, 26–30. The Pharisee and the Publican, 30–34. Parable of the Labourers in the Vineyard, XI. 484–488. The Rich Youth forsaking Christ, XII. 93–98. The danger of riches, 98–105. The reward of those who suffer for Christ, 105–109. Christ again foretels his own sufferings, XIII. 35–41. The ambition of James and John reprov'd, XII. 109–116. Legitimate ambition, illustrated, 116–121. Blind Bartimeus cured, 121–124. The conversion of Zaccheus, XIII. 41–46. The end for which the Son of Man came, 47–51. The parable of the Pounds, 52–54; of the Rebellious Citizens, 54–57. Talents lost, if not improved, 57–61. Christ's enemies warned, 61–64. Christ the Resurrection and the Life, 526–531. His sympathy, 531–536. Lazarus raised to life, 536–538; the counsel of Caiaphas on that occasion, 539–543. Commendation of Mary's love in anointing Christ, XII. 175–181.

5. *From Christ's triumphant Entry into Jerusalem to his Apprehension*

Christ's triumphant entry into Jerusalem, XIII. 64–68. The children's acclamations vindicated, XI. 488–491. Our duty towards Christ, XIII. 68–72. His lamentation over Jerusalem, 72–77. Our Lord's views of his own death, 543–547. Benefit of following Christ, 547–557. His resignation, 557–560. The effects of his death, 561–565. The duty of walking in the light, 565–567. The danger of loving the praise of men, 567–572. Men judged by the Gospel, 572–575. The fig-tree cursed, XI. 491–495. Importance of faith in prayer, XII. 125–130. Parable of the Two Sons, XI. 495–499; of the Vineyard and the Husbandmen, XII. 130–136. XIII. 77–80; of the Wedding-Feast, XI. 499–510. Duties to our earthly and to our heavenly King, XII. 136–139. The resurrection proved from the Pentateuch, 139–144. Love to God the great commandment, 114–149. Love to our neighbour, 150–153. Excellence of the moral law, 154–159. Not far from the kingdom of God, 159–164. The Widow's Mite, 164–167. The rejected Corner-stone, XIII. 80–83. Inquiry into our views of Christ, XI. 510–512. Christ the Son and Lord of David, 514–520. Our relation to Christ and each other, 521, 522. Christ's compassion and man's obstinacy contrasted, 523–526. Caution against declension in religion, 526–530. The duty of watchfulness enforced, XI. 167–171; and of waiting for Christ's second coming, 171–175. Encouragement to bear persecution, XIII. 84–87. The Budding Fig-tree, 88–91. The parable of the Ten Virgins, XI. 530–533; of the Talents, 534–537. The day of judgment, 537–543. Importance of charitable exertions, 513–548. Christ eats the last Passover with his Disciples, XIII. 91–96. The self-diffidence of the Apostles, XII. 181–185. The fearful prospect of the impenitent, XI. 548–552. Institution of the Lord's Supper, 553–559. The circumstances of our Lord's death foreordained. XIII. 97–100. The reward of faithfulness, 100–103. Christ's address to Peter, 103–106. His condescension to his Disciples, XIV. 1–5 Enforces practical religion, 6–9. The treason of Judas depicted, 10–14. God

glorified in him, 14–18. Peter's self-confidence XII. 186–188. Christ's last discourse to his Apostles, XIV. 14–110. His intercessory prayer, 111–147. His sufferings in the garden, XIII. 106–111. The treason of Judas, 111–118. Christ's enemies smitten down, XIV. 147–149. His apprehension, XI. 559–563. The healing of Malchus's ear, XIII. 118–121. Christ forsaken by his Disciples, XI. 563–567.

6. *From the Apprehension of Christ to the Crucifixion*

Christ smitten in the high-priest's palace, XIV. 152–157. Peter's denial of his Lord, XII. 188–190. His fall and repentance, XIII. 121–125. Our Lord's condemnation by the Jewish council, XI. 567–571. Indignities offered to him, 572–575. Judas declares his innocence, 575–579. The disposal of the money paid to the traitor, 580–583. Christ's accusation before Pilate, XIII. 126–129. His good confession before Pilate, XIV. 157–161. Pilate's inquiry about truth, 162–167. His further attempt to save Jesus, 167–171. His protest, XI. 583–587. Herod's reconciliation with him, XIII. 129–132. Barabbas spared and Jesus condemned, 132–136. The indignities offered to our Lord, XI. 588–593. The superscription affixed to the cross, XIV. 171–175. Lots cast for our Lord's vesture, 175–180. The mocking of Christ upon the cross, XI. 593–598. His address to the women who lamented him, XIII. 137–144. His intercession for his enemies, 145–149. His answer to the penitent thief, 149–152. Jesus commends his mother to the care of John, XIV. 181–185. The supernatural darkness, XI. 598–601. The Saviour's death, XIV. 185–188. His work finished, 188–193. Signs attendant on our Lord's death, XI. 602–606. The treatment of our Lord's body on the cross, XIV. 193–198. Effects of Christ's death upon the beholders, XIII. 152–157.

7. *From the Death of Christ, until his Ascension into Heaven*

The burial of Jesus, XIV. 199–204. The guarding of the sepulchre, XI. 607–611. The resurrection of Christ, 612–616. XIII. 168–178. XIV. 210–213. His appearance to Mary Magdalene, XII. 191–196. His discourse with the Disciples at Emmaus, XIV. 157–169. His appearance to the Apostles at Jerusalem; their inspiration and authority, 214–218. Thomas's unbelief reproved, 218–226. Inquiries about love to Christ, 227–233. Christ's last interview with the Apostles; the Gospel to be first preached at Jerusalem, XIII. 178–181. The Apostles' commission, XI. 618–620. The Gospel message, XII. 196–211. XXI. 410–426. The ascension of Christ, XIII. 182–185. The ends and design of it, XIV. 234–239.

V. *The EXAMPLE of Jesus Christ proposed to our Imitation*

Christ, an example to his followers, generally, XX. 382–386; particularly in his early habits, XII. 268–273. His diligence in serving God, XIII. 306–309. His condescension and humility, XIV. 1–5. His grace, XVI. 578–584. His love to souls, XX. 235–237. His self-denying love, XV. 541, 542. His compassion for his enemies, XIII. 72–77. His care and tenderness for his people, II. 477–480. His anxiety for their preservation from evil, XIV. 123–126. His concern for their happiness, 120–126. His activity in benefiting man, XIV. 374–378. His humiliation, XVIII. 50–61. His meekness, XI. 349–353. His resignation, XIII. 557–560. His patience under sufferings, XIX. 454–458. His forgiving spirit, XIII. 145–149. His fervency in prayer, XIX. 218–220. His persevering diligence, notwithstanding all difficulties, 450–454. Our mercy in having such an example as Christ, V. 348; and the necessity of conformity to it, *ibid.* XV. 517–520. XVIII. 60.

VII. *Our DUTY in relation to Jesus Christ*. How he is to be regarded by us, III. 543, 544. We are to make an open profession of our attachment to him, I. 53. To look to Christ, as our example in sufferings, III. 285. To submit to him and fear Him. V. 9, 10. Regard to Christ, enforced, V. 10–13. XI. 130–136. The benefit of receiving Christ, XIII. 193–196. The duty of the Church as married to Christ, V. 348–351. Address to those who have not yet been espoused to Christ, 354, 355; and to those who profess to stand in the relation of his spouse, 355. We are to praise Christ ourselves, and make him known to others, VI. 157, 158. The Church's love to Christ, VII. 420–425. Her fellowship with Christ, 426–431. The Christian's reliance upon Christ, 450–453. The Church's desire of his love, 454–458. The grounds of our faith in Christ, XI. 335, 336. The difficulties it has to surmount, 336, 337. Christ's commendation of it when duly exercised, 338. The necessity of adherence to Christ, 369–373. What regard is due from us to Christ, XII. 131–136. A believing sight of Christ, a source of joy, XIII. 216–222. There is no Saviour but the Lord Jesus, 406–411; who may be sought too late, 420–425. The Holy Spirit offered to us by Christ, 426–429. The danger of rejecting Christ, 267, 268, 445–451. No way to God but through Christ, XIV. 25–29. Our life dependent upon his life, 42–45. He is worthy of all that we can do or suffer for him, 532, 533. How Christ is magnified in our bodies, XVIII. 24–26; and by what means, 26, 27. Faith in Christ, enjoined, XX. 459–461; and by what authority, 461–463. Importance of the manifestation of Christ to our souls, I. 124, 125. No knowledge of Christ, but by the Holy Spirit, XVI. 297–300. Necessity of trusting in His righteousness, VII. 212, 213. Desirableness of having an interest in him, XVII. 238. Happiness of the believer's interview with Christ in heaven, I. 297. Our obligations to Christ, I. 526; especially to magnify him, XIII. 69–72. Felicity of Christ's people, III. 362. Importance of obtaining an interest in Christ, I. 539. Wonderful efficacy of his blood, I. 597, 638; which must be applied to purge away our guilt, 627; and in what manner, 628–630. Address to those who neglect Christ, II. 48, 49. Danger of rejecting or neglecting Christ, II. 91. VI. 224. Motives to the love of Christ, II. 242, 243. Benefit of enlisting under his banners, II. 569. Dangerous consequence, at the last day, of neglecting Christ, III. 123–125. Knowledge of Christ, a comfort to the soul, III. 141. Nature of the opposition made to Christ, V. 6–8; and its vanity, 8. Awful state of those who die without an interest in Christ, VI. 106. security and comfort in Christ, VIII. 45–48. The saints' views of Christ, 307–311. Our

obligations to him, XVII. 343–345. The ground of our praise to him, and in what manner we should shew it, XXI. 7–9. Our invitation to come to Christ, 274–276.

JEWS, OR ISRAELITES

A Summary of this Title:—

I. The PROPHECIES concerning the Jews.

II. Illustration of the LEADING CIRCUMSTANCES in the HISTORY of the Jews:

1. From their DEPARTURE OUT OF EGYPT to their Entrance into Canaan.
2. From their ENTRANCE INTO CANAAN to the Establishment of the Monarchy.
3. From the ESTABLISHMENT OF THE MONARCHY to the Death of Solomon.
4. From the REVOLT OF THE TEN TRIBES to the Destruction of Jerusalem.
5. After the RETURN OF THE JEWS FROM THE BABYLONIAN CAPTIVITY to the time of Jesus Christ.
6. On the CONDUCT OF THE JEWS, subsequently to the Birth of Christ.

I. *The PROPHECIES concerning the Jews.* Moses' prediction of the Jews being moved to jealousy by the Gentiles, II. 480–502.

The conversion of the Jews a matter of importance to God and man, IX. 264–271. The conversion of Jews and Gentiles, VII. 585–589. X. 239–241. XVI. 468–477. The future prosperity of Israel. VIII. 3–9. The conversion of the Jews gradual, 10–17. Their conversion, and our duty to attempt it, IX. 191–206; and also to promote it. X. 537–557. Blessings consequent upon it, 249–252, 265–267. Design of God in their dispersion, X. 310, 311. The ulterior purposes they are destined to accomplish, 311–314. In what light we are to regard them, 314, 315. The restoration of the Jews foretold, VIII. 591–596. IX. 215–218. X. 451–456, 481–484, 507, 508; particularly by the sticks of Judah and of Ephraim joined, IX. 468–475. Their universal restoration, 448–465. Their restoration compared with the conversion of a soul, 403–406. Obstructions to their conversion, 451–453. Obstacles to their restoration, how to be removed, 43, 44. Encouragements to attempt it, 252–255, 453–465. The out-pouring of the Holy Spirit upon them, promised, 433–440. God's mercy; as reserved for them, X. 339–347. Vindication of the plan and objects of the London Society for Promoting the Knowledge of Christianity among the Jews, 550–557.

II. *Illustration of the LEADING CIRCUMSTANCES in the HISTORY of the Jews.*

1. *From their DEPARTURE OUT OF EGYPT to their Entrance into Canaan*

The presence of Christ prevented their destruction in Egypt, I. 320, 321. Pharaoh's refusals to let them go, 334–343. Their despondency, 343–374. Had light in their dwellings, 367–371. Difference between them and the Egyptians, 371–373. Their deliverance celebrated, 373–376. The Passover instituted, 377–380. Circumstances of their deliverance from the destroying angel, 381–384. Redemption of their first-born, 385–388. God's consideration for their weakness, 389–392. Guided by the pillar and the cloud, 394–396. God's command to them in their difficulty at the Red Sea, 398–402. Their deliverance there, 403–406. Their hymn of praise, 407–409. The waters of Marah sweetened for them, 410–412; fed with manna, 426–428. Water obtained for them at Horeb, 429, 430. The manna and rock types of Christ, XVI. 215–219. Their history typical of Christian experience, I. 433–435. Moses' message to them, 436–439. The law given to them, 441–444. Their victories gradual and progressive, 452–458. God's covenant with them, 458–463. Are commanded to build the tabernacle, 467–469. Moses' indignation against those Israelites who worshipped the golden calf, 497–501. Exhorted to be decided and firm, 503–506. Intercession of Moses for them, 508–512. Their repentance, 514–516. The three yearly feasts instituted, 543–546. Why Moses veiled himself before them, 548–550. Their offerings for making the tabernacle, 553–556. Tabernacle service commenced, 557, 558. Their sacrifices accepted, 609, 612. Their duties on the day of atonement, 634–638. They are forbidden to eat blood, and why, 639–643. Why they were to celebrate the feast of First-fruits, 644–647; also the feast of Trumpets, 648–650; and the feast of Tabernacles, 652–656. The blasphemous Israelite to be stoned, 665–668. Enjoined to celebrate the jubilee, 669–672; and the sabbatical year, 674–677. God's promise to penitent Jews, 679–683. The form of benediction of the Israelites, explained, II. 10–13. Their journeys regulated by God, and why, 14–19. Murmuring at the report of the spies, 54–58. God's answer to Moses' intercession for them, 59–65. Presumption of the rebellious Israelites, 70–73. Rebellion of Korah, Dathan, and Abiram, 87–91. Intercession of Aaron for the Israelites, 92–96. The Israelites discouraged by reason of the way, 121–125. They are stung by fiery serpents—the brazen serpent, 126–130. God's judgments on them, typical, XVI. 220–223. Balaam's first attempt to curse Israel, II. 141–144; his second attempt, 145–149; his third attempt, 154–156. Perishing of the Israelites in the wilderness, 164–167. Their destruction of the Midianites, 177–181. Victory assured to the Israelites, 208–211. Their spies protected by Rahab, 544–549. Their passage over the Jordan commemorated, 550–555. God's mercies to them in the wilderness, 212–217. Their request, in consequence of the terror with which the Divine Majesty had inspired them, 233–240. Dispositions in it, which God approves, 240–245. The great

alternative set before them, 335–338. Why they were prohibited to eat blood, 341–346. Their leading objections to Christianity, considered, 347–360. The duty of benevolence towards them enforced, 389–396. God's care for them, 397–400. Moses' complaint of their blindness, 423, 424. Their restoration and conversion foretold, 436–440.

2. *From their ENTRANCE INTO CANAAN to the Establishment of the Monarchy.*

Their passage of the Jordan, II. 550–556. Their first proceedings in Canaan, 556–560. The taking of Jericho, 565–569. Israel discomfited by the men of Ai, 569–574. Their conquest and partition of Canaan, 596–601. Their sloth and lukewarmness reproved, 601–607. The disbanding of the troops of Israel, 607–610. The altar of witness, 611–615. Joshua's covenant with them to serve the Lord, 623–627. The punishment of Adonibezek, III. 1–6. The Israelites reproved at Bochim, 6–11. Death of Eglon, king of Moab, 12–16; of Sisera, 17–20. Prayer of Deborah, 20–23. Gideon's fleece, 24–28. His victory over Midian, 29–33. He pacifies the Ephraimites, 33–38. His obedience to the divine call, 38–42. The men of Succoth and Penueel chastised, 43–47. Jephthah's vow, 47–63. Manoah's vision, 63–66. Samson's riddle, 66–72. His character and end, 72–77. Idolatry of the Israelites, and Micah's false confidence, 73–83. Wickedness of the Ben-jamites, 83–88. The ark of God captured by the Philistines, 133–136. Its return to Bethshemesh, 137–141. Samuel's intercession for the Israelites, 141–144; He erects memorials of the Lord's goodness towards them, 145–154. In what manner the Israelites were judged by him, 155–159. The Israelites reproved for rejecting Samuel, 167–171. They are urged to devote themselves to God from motives of gratitude, 171–174.

3. *From the ESTABLISHMENT OF THE MONARCHY to the Death of Solomon.*

1. *Reign of David:*—His lamentation for Abner, III. 237–241; dances before the ark of God, 247–252. His thanksgiving at carrying it up to Jerusalem, IV. 9–13. Nathan's parable to him, III. 265–269. His humiliation and acceptance, 269–274. Rebellion of Absalom against him, 281–286. His lamentation on account of Absalom's death, 294–299. Famine in his reign, and its cause, 302–305. His sin in numbering the people, 317–320. Advice to his successor, Solomon, IV. 31–35. Preparations for erecting the temple, 35–39. His good desires accepted by God, 66–70.
2. *Reign of Solomon:*—He puts Shimei to death, III. 321–325. His choice of wisdom, 326–329. Erection of the temple, 331–334. His dedication of it, IV. 75–79. Prayer at the dedication, III. 339–358. Visit of the queen of Sheba to him, 358–364. His fall, 364–369.

4. *From the REVOLT OF THE TEN TRIBES to the Destruction of Jerusalem.*

Revolt of the ten tribes, III. 369–374. Jeroboam's idolatry reproved, 375–379. Humiliation of Rehoboam and his people, IV. 88–93. Evil consequence of his neglecting prayer, 93–96. Remonstrance of his son Abijah to Jeroboam, 96–99. Address of the prophet Oded to Asa, 100–103. Encouragement of Asa, 103–105. His covenant with God, 105–111. Ahab's sin in sparing Benhadad, III. 425–429. Ahab and Elisha in Naboth's vineyard, 429–435. Feigned repentance of Ahab, 436–439. His hatred of faithful prophets, 439–445. Satan's stratagem to deceive him, 445–450. Jehoshaphat's connexion with him reproved, IV. 127–132. His successful prayer, 132–136. Evil influence of bad example in the person of Ahaziah, the son of Ahab, 140–146. Destruction of Ahab's family by Jehu, III. 514–516. Character of Jehu, 523–526. Elisha's reproof of Joash king of *Israel*, 526–530. Life and character of Joash, or Jehoash, king of *Judah*, IV. 146–151. He reopens the temple, 151–155. Conflict in Amaziah, king of Judah, between duty and interest, 155–160. His disobedience to the divine counsel, 161–165. Prosperity of Uzziah, king of Judah, 166, 167. Character and conduct of Ahaz, 177–181. Hezekiah's covenant with God, 181–185. He restores the temple—worship, 185–190. He destroys the brazen-serpent, III. 537–544. His zeal for the glory of God, IV. 193–197. Solemn passover celebrated in his reign, 203–206. Character of Hezekiah, 206–210. Deliverance of Hezekiah and the Jews from Sennacherib, III. 544–547. His resignation, 551–554. Repentance of Manasseh, IV. 218–222. Penitence of Josiah, king of Judah, 223–226. Josiah and the Jews covenant with God, III. 559–562. His character, 562–566.

5. *After the RETURN OF THE JEWS FROM THE BABYLONISH CAPTIVITY, to the time of Jesus Christ*

Decree of Artaxerxes for restoring the temple, service, and worship, IV. 250–256. The rebuilding of the temple, 230–235. Humiliation of Ezra, for the sins of the Jews, 256–259. God's dealings with them improved, 260–263. Zeal of Nehemiah, 264–267; and of the Jews, 267–270. His firmness, 275–284. The wall of Jerusalem speedily rebuilt, 284–289. Effect of Ezra's preaching upon the Jews, 290–293. Haman's murderous proposal to destroy the Jews, 297–302; its frustration commemorated by them, 302–307. Jews and Christians compared, VI. 37–41. Their obstinacy in sin reproved, 45–49. The extent of their wickedness, and of the divine mercy towards them, 54, 55. Prayer for their restoration, VI. 197–200; its effects, 201, 202. Their deliverance from captivity, improved, 397–402. God's complaint against them, VII. 458–462. Their sinfulness and incorrigibleness, 462–464. How they are treated, IX. 193–195. The inhumanity, injustice, and ingratitude of such a conduct, 196–199; and its impiety, 199, 200. How they ought to be treated by us, 40, 41. Their dissimulation reproved, 290. The veracity and power of God pledged in behalf of their conversion, IX. 252–254.

6. *On the CONDUCT OF THE JEWS subsequently to the Birth of Christ*

Vain reliance of the Jews, in the time of Christ, upon their relation to Abraham, XI. 19. The Jewish council condemn Christ, 567–571. Their imprecation of Christ's blood upon themselves, 586, 587. The sepulchre guarded at their request, 607–611. In what sense salvation is of the Jews, and our duty to them, XIII. 282–296. Their rejection of Christ, considered, XIV. 272, 273. The Gospel commanded to be first preached to them at Jerusalem, XIII. 178–181; and why, XIV. 282–284. The privileges of Jews and Christians compared, XV. 333–338. Christ rejected by them, but believed on by the Gentiles, 367–

372. Paul's love for them, 372–376. The restoration of the Jews a blessing to the Gentiles, 413–418. Neglect of them, 419–424. The character of God's dispensation to Jews and Gentiles, 428–432. Its final issue, 433–442. The future salvation of all Israel, 442–444. The Jews still beloved of God for their fathers' sake, 445–451. The Gospel given to us as a deposit for the Jews, 451–456. Our obligations to the Jews, 562–569. The return which we ought to make to them, 569–577. The present state of the Jews, IX. 451–455.

Joab's murder of Abner, considered, III. 238–241.

Joash, Elisha's reproof of, improved, III. 527–530.

Jonathan, victory of, over the Philistines, III. 179–182.

Job, character of, IV. 444–449. Anxiety of, for his children, 308–314. His trials and resignation, 320–325. Sympathy of his friends for him, 325–329. He curses the day of his birth, 329–333; is reproofed by Eliphaz, 333–338; is warned of the danger of hypocrisy, 347–352. He asserts the folly of self-righteousness and presumption, 350–356. His weariness of life, improved, 362, 367. His conscious integrity, 367–371, 393–398, 421–423. His love to the word of God, 423–426. His compassion for the poor, 457–462. He vindicates himself from idolatry, 462–467. His deep humiliation, 501–505. His restoration to health and prosperity, 508–512. His patience in his afflictions, XX. 112–114. Design of God in them, 114–116. The general character of God as exhibited in this particular dispensation, 116, 117.

John the Baptist, predicted as the Elijah who was to precede the advent of Jesus Christ, V. 626–631. Was the forerunner of Jesus, XII. 212–215. Elijah's advent in his person, XI. 463–468. Zachariah's song of praise on account of his birth, XII. 221–231. His ministry, 273–279. His recommendation of liberality to the poor, 279–283. Practical duties enforced by him, 284–290. His imprisonment, 290–294. The effects of his preaching, 556, 557. His address to his followers, XI. 17–23. Declared the baptism of Christ to be superior to that administered by himself, 23–27. Christ's answer to John's disciples, 333–340. His commendation of John, 340–344; and attestation of his character as a burning and shining light, XIII. 340–343.

*John the Apostle, Christ commends his mother to, XIV. 181–185. His testimony to the Gospel, XX. 357; and to Jesus Christ, *ibid.* 358. Benefit of receiving his testimony, 359, 360. How far his being in the Spirit may be realized by us, XXI. 14–16; and our special call to seek it, 16–18. His vision in Patmos illustrated, 19–21. Observations on it, 21, 22. His vision of a new heaven and a new earth, 249–253. His prayer for Christ's coming, 283–286.*

Jonadab, the obedience of the Rechabites to his precepts, considered and improved, IX. 271–278.

Jonah, reproofed by the mariners, X. 252–256. Restored from the belly of a fish, 257–261. His reflections while there, 261–264. His acknowledgment of the mercy of God, 269–274. His inordinate joy at the acquisition of the gourd, 275–277. Intemperate sorrow at the loss of it, 277. A type of Christ, 259. XI. 383–387.

Jordan, the passage of, commemorated, II. 550–556

Joseph envied by his brethren, I. 260–264. His chastity and integrity, 265–268. Ingratitude of Pharaoh's butler to him, 269–272. His advancement by Pharaoh, 273–276. Power of conscience illustrated in the confessions of his brethren, 277–282. God viewed in his advancement, 286–291. Jacob's resolution to visit him, 291–297. His sons blessed by Jacob, 300–305. Joseph a type of Christ, 309–314. His brethren fulfilling the prophecy respecting him, 314–318.

Joseph of Arimathea, burial of Christ by, XIV. 199, 200.

Joshua, envy of, reproofed, II. 41–44. His boldness in rebuking the murmuring Israelites, 54, 56. Is appointed to succeed Moses, 168–171. A type of Christ, 222–227. The divine charge given to him, 540–544. Appearance of Christ, the Captain of the Lord's host, to him, 561–564. Capture of Jericho, 565–569. His persevering zeal, recommended, 581–586. League with Gibeon, 586–592. His victory over the confederate kings, 593–596. His conquest and division of Canaan, 596–601. His reproof of the Israelites for their sloth and lukewarmness, 601–607. His address on disbanding the troops of Israel, 607–610. His dying address to the Israelites, 619–622. His covenant with Israel to serve the Lord, 623–627.

Josiah, character of, illustrated, III. 562–566. His penitence, IV. 223–226. His covenanting with God, II. 559–562.

Jotham, parable of, explained, III. 47–52.

Journey of Abram into the land of Canaan, improved, I. 100–105. The journey of the Israelites regulated by God, II. 14–17.

Jowett (Rev. Dr.), funeral sermon on, XVIII. 334–346.

Joy of the Lord, in what sense our strength, IV. 294–296. The joys of the true Christian delineated, V. 72. Joy in the Lord inculcated, 226–228. The blessings of salvation a ground of joy, 525–527. The incarnation of Christ, a ground of joy, VI. 175, 176. How we are to testify our joy for it, 176, 177. The harvest of joy, explained, 407, 408. Its certainty, 408: and blessedness, 409. Joy, a blessing imparted by the Gospel, VII. 523, 524. Conversion, a ground of joy, III. 159–166. Redemption, a ground of joy, VIII. 193–198. The Gospel a ground of joy, 305, 306. Address to those who account religion a source of joy, X. 187, 188. The sight of Christ, a source of joy, XIII. 216–222; also, the conversion of souls, 269–272. Cause of the joy of the Samaritans, XIV. 336–338. A minister's joy over his people XV. 1–5. A fulness of joy imparted by the Gospel, 581. The joy of a minister, when his people walk in the truth, XX. 557–560. Joy in heaven at the prospect of Christ's reign on earth, XXI. 167–169. God's government a ground of joy, 216–220.

Jubilee, a type of the Gospel, in its manner and proclamation, I. 669, 670. In the blessings conveyed, 671, 672.

Judas Iscariot, aggravations of the treason of, XIII. 112–114. Applied to traitors of every description, 114–116. His treason foretold, XIV. 10–14. His conduct, a proof of the truth of Christianity, 12. His final impenitence and suicide, XI. 575–579. The

disposal of the money paid to the traitor, 580–583.

Jude, the doxology in the epistle of, explained, XX. 571–574.

JUDGMENT (THE LAST)

- I. *The Preparation which God is making for it* IX. 157, 158. Comparison of it to the harvest, X. 180–182. XI. 409, 410. Its certainty, VII. 417. XV. 524–526. XIX. 314. Its nearness, and the attention which it demands, II. 509. XX. 109–112. Its awfulness, XV. 526, 527. XIII. 141. A day is fixed when the whole world shall be judged, XIV. 471, 472. Why it is called ‘the day of the perdition of ungodly men,’ XX. 340–342. Considerations thence arising, 342–344. In what light God’s forbearance of his final judgment is to be viewed, 345–348. Its circumstances predicted, 349–351, and the effect which they ought to produce on us, 351, 352. Aspect of the future judgment on the different classes of mankind, XXI. 11–13. The importance of preparing for it, IV. 457–462, VII. 486. IX. 511. XI. 542. XVI. 147. XX. 565, Youth warned of the last judgment, VII. 405–408.
- II. *By whom the World will be judged*, XIV. 473. The coming of Christ to judgment desired, XXI. 283–286. In what manner Christ will come to judge the world, XVIII. 378. XX. 563. The ends of his coming, XVIII. 379, 380. XX. 584. The appearance of the Judge and the persons to be judged, XXI. 246.
- III. *The Rule of God in the future judgment, and Christ’s rule of procedure therein* IX. 158, 159. XI. 327–333. XIII. 574, 575. XV. 35–41. XXI. 246, 247. The grounds of God’s final decision, XVII. 255, 256. The quality of men’s works discovered in the day of judgment, XVIII. 521–524. Important consequences thereof, 524–527. Many things not cognizable by human laws, will then be brought to trial, III. 121–123. Idle words must be accounted for, XI. 378–383. The sentence to be pronounced, XI. 540 XXI. 247; and its execution, 247, 248. The final issue of it to the souls of men, XI. 30, 31. Punishment will be proportioned to men’s desert, XII. 485–488. Improvement to be made of this doctrine, XVI. 513–515.
- Judgment* of others, to be formed with candour, III. 325. Uncharitable judgment reprov’d, IV. 314–319. Those who judge others will themselves be judged, XV. 28–35. The judgment is rectified by divine knowledge, VII. 12. What is not an unjust judgment of others, XI. 237, 238. What is unjust judgment is forbidden, 238, 239; and why, 240, 241. The importance of forming a just judgment of our own character, 542, 543. Man is capable of forming a judgment of what is right, when it is fairly proposed to him, XII. 493, 494. Our judgment of the Gospel to be formed with care, XVI. 234, 235; exercised with candour, 235, 236; and with prayer for the influences of the Spirit, 237, 238. Caution against partiality and self-love in judging of others, XVII. 248. XX. 403.
- Judgments* of God, not to be hastily condemned, III. 72; are different from man’s judgment, XVI. 154. The sure consequence of sin, IV. 89, 90. Their final execution fast approaching, IX. 343–345; and to be prepared for by us, 345, 346. The equity of God’s judgments, stated, vindicated, and improved, 390–396. His holiness illustrated in a way of judgment, X. 361.
- Judicial* policy, how to be regulated, II. 612, 613.
- Justice* of God, explained, I. 538. Illustrated in the punishing of sin, II. 63.
- Justice*, among men, blessing of the impartial administration of, II. 190. III. 118–121. Retributive justice, how to be executed by men, 322, 323. How it will be exercised by God, 324, 325. A strict award of justice deprecated, VI. 471–475.

JUSTIFICATION

I. *Source and Nature of Justification by Faith.*

Justification briefly defined, XVI. 266; and maintained, XVII. 184–192. The source and means of our justification, VIII. 417, 418. It is by Christ, XX. 527, 528. How the Holy Spirit attests it, 528–530. The manner of a sinner’s justification before God, XV. 80, 81. The justice of God as displayed in it, 81, 82. The vicarious sacrifice of Christ is the ground of our justification, VIII. 419, 420. The insufficiency of the moral law to justify us, II. 112. The folly of justifying ourselves before God, IV. 354. Impossibility of justification by the works of the Law, XI. 175. Shewn by an appeal to the moral and ceremonial law, to the prophets, to Jesus Christ himself, and to the Apostles, XVI. 269–275. Characters and evidences of justifying righteousness, XV. 75–78. How it becomes ours, 78. Justification is without boasting, XV. 83–88. By faith alone, 90. Without works, XVI. 267, 268, 275–277. Evinc’d *first* in the case of ABRAHAM, I. 118–123. XV. 93, 112–116. No contradiction between Paul and James on the subject of Abraham’s justification by faith, 95. *Secondly* in the case of David, XV. 96, 97. Justification by faith alone without the works of the law, the great theme of St. Paul’s preaching, XVII. 8–11. Why he manifested such zeal in maintaining it, 12–14. The doctrine of justification by faith alone, not a *new* doctrine, XV. 97; nor unimportant, 98; nor discouraging, *ibid.* nor licentious, 98. Justification by faith necessary to the honour of God, 107, 108; and for the happiness of man, 108, 109. This doctrine guarded from abuse, 110; and commended to acceptance, 111; and to be held fast, 120. Justification by faith secures the performance of good works, XVI. 278, 279; and is suited to our condition as fallen sinners, 279–282. The harmony between St. Paul’s doctrine of justification by faith, and St. James’s doctrine of *justification by works*, XX. 65–67. Conclusion drawn from it, 68–78. Faith and works, not to be separated, 70, 71.

II. *Benefits of a Justifying Faith.*

A state of favour and acceptance with God, XV. 117. A joyful hope of glory, *ibid.* A delight in tribulation for Christ’s sake, 118. A

sense of his love shed abroad in the heart, 119.

K.

Keeping of the heart, explained, VII. 52–56. Motives to it, 56–58.

Kenyan (Lord), his impartial administration of justice, III. 120.

King (the) duty of prayer for, IV. 236–246. The duties of subjects to their earthly and heavenly King, XII. 136–139. Parable of the Inconsiderate King explained, XII. 531.

Kingdom of Christ, pressing into, explained and enforced, XII. 556–559. See further, **GOSPEL KINGDOM**.

Kings (confederate) Joshua's victory over, II. 592–596.

Knowledge,

divine, defined, VII. 9. Desirableness of, 197–202; especially of the knowledge of God, as revealed in the Gospel, I. 339. How to attain divine knowledge, VI. 306–309. VII. 5–9. The blessedness of the knowledge gained by affliction, 342, 343. The heart, the proper seat of divine knowledge, VII. 10, How it should be received there, 10, 11. Its salutary influence, when received, 11–14. The knowledge of the Lord is true religion, 547, 548. In what manner it will hereafter prevail, 548–550. Spiritual knowledge peculiar to God's people, X. 160–162. Why it is peculiar to them, 162–167. The knowledge of Christ, how to be attained, XI. 451. The speculative knowledge of Christ, not to be rested in, XII. 313. The inseparable connexion between knowledge and piety, 416–420. XIV. 6–9. Criterion for judging of our knowledge of divine things, XVI. 92. How it ought to be appreciated, 97–99. The defects commonly attendant upon knowledge, 191–193. With what qualities our knowledge should be imbued, 194–197. The knowledge of the saints, while on earth, defective, 337. Their knowledge in heaven, 338, 339. Why we should pray for growth in knowledge, XVIII. 7, 8. The excellency of the knowledge of Christ, 87–91. Importance of obtaining the knowledge of the Gospel, 381; and of diffusing it, *ibid.* Causes of the slow progress of many in divine knowledge, in proportion to their advantages, XIX. 222, 223. The sad consequences resulting from it, 223, 224. Nature of the Christian's knowledge of Christ, XX. 552–555. How he obtains this knowledge, 555. Benefits resulting from it, 556.

Korah, Dathan, and Abiram, rebellion of II. 88, 89. Its punishment, 89. Instruction to be gathered from it, 90, 91.

L.

Labourers, the parable of the, explained, XI. 484–488.

LAMB OF GOD

The character of Jesus Christ under the representation of the Lamb of God, described, XIII. 214. How we are to 'behold' him, 215, 216. He is 'the Lamb slain from the foundation of the world,' XXI. 176, 177; through whom the saints overcome Satan, 173, 174. How we are to regard this Lamb, 174, 175. The security of those who believe in him, 177–179. The song of Moses and the Lamb, 199–201. His enemies described, and their end, 213–215. The Church's union with the Lamb, 221–224. The marriage supper of the Lamb, 225, 226; and the blessedness of those who partake of it, 226, 227.

Lame Man, healed at the Pool of Bethesda, XIII. 320–324. At the Beautiful Gate, healed by Peter, XIV. 266–271, 287–290.

Lamentation of David over Abner, III. 238–240; and over Absalom, 294–298.

Laodicea, the Epistle to the Church at, illustrated, XXI. 117, *et seq.* Christ's reproof of their lukewarmness, 118. The instruction which it conveys to us, 118–120. Their mistaken views of their destitute condition, 122–124. Christ's counsel to them, 124, 125. How he acts towards the objects of his love, 127–129. What return they should make, 129, 130. Christ's marvellous condescension, 131, 132. The mercies he designs to impart to them, 132–134.

'Last first, and first last', to what extent this has been realized, XII. 511, 512. Improvement suggested by it, 513, 514.

Last Day.—See JUDGMENT (THE LAST.)

Latter Day, the felicity of, VI. 445–447 See *Millennium*.

LAW

The general import of the Law of God in the Scriptures, VI. 375. What it is to love this law, *ibid.* 376. The blessedness of those who love it, 376–378. Its spirituality, XI. 116, 117. The Gospel honours it, XVIII. 470–474.

I. **The CEREMONIAL, or MOSAIC Law.**

Its transitory nature, II. 113. Its various institutions explained, viz:—The command to build the Tabernacle, I. 467–470. Aaron's Breastplate, 471–475. Aaron's Mitre, 475–477. The Altar of Incense, 478–483. The Atonement—money, 484–488. The Anointing Oil, 488–492. The three yearly festivals at Jerusalem, 543–547. The Offerings for the Tabernacle, 553–556. The Tabernacle Service commenced, 556–560. The erecting of the Tabernacle, 560–564. The Burnt-offering, 564–570. The Meat-offering a Type of Christ, 570–576. The Meat-offering, 576–581. Green Ears of Corn to be offered, 581–586. The Sin and Trespass-offerings, compared, 586–592. The Trespass offering, a type of Christ, 593–597. Fire on the Altar not to go out, 598–603. The Peace-offering, 604–608. The Laws relating to Leprosy, 616–620. Purification of the Leper, 621–624. The cleansing of the Leper, 625–630. The Scape-goat, a type of Christ, 631–634. Duties required on the great Day of Atonement, 634–639. The Prohibition to eat Blood. 639–643. The feast of First-fruits 644–647. The feast of Trumpets, 648–652. The feast of Tabernacles, 652–656. The Golden Candlestick, 657–660. The Shewbread, 661–665. The Jubilee, a type of the Gospel, 669–673. The Sabbatical Year, 674–679. The Law of Purification, II. 102–108. The Morning and Evening Sacrifice, 173–177. Discussion of the question whether the Ceremonial Law was obligatory upon the Gentiles, XIV. 439, 440. Peter's judgment concerning its abrogation, 440, 441. The decision of the Apostles concerning it, 441, 442. In what sense Christ is the end of it for righteousness, XV. 380, 381. The Law and the Gospel compared, XVI. 455–561. The glory of the Gospel above that of the Law, 461–468. The true use of the Law, in relation to our hopes from it, XVII. 50, 51; and to our obedience to it, 52, 53. Spiritual nature of its requirements, 70, 71. Sanctions with which it is enforced, 71. All are under its curse, 72. Folly of seeking justification by the works of the Law, 72; and of adhering to it, 161. Without a distinct knowledge of the Law, we can have no just sentiments of God and his perfections, 78–80; of Christ and his offices, 80, 81; and of the operation of the Holy Spirit, 81, 82; nor any proper feelings, 82–85; nor any scriptural hopes, 85, 86. The spirituality of the Law, illustrated, 88–101. How the Christian is freed from the Law, 229, 230. The Law good, if used aright, XVIII. 418–421. The difference between the Jewish and Christian codes, II. 83.

II. The MORAL Law.

Its extent and excellency, II. 416–418. The circumstances of the giving of the Law, improved, I. 441–444. Its insufficiency to justify us, II. 112. The breaking and restoring of the two tables of the Law, 316–320. Consequences of it to us, 320, 321. The Law and the Prophets, confirmed by Christ, XI. 89–91. Explanations of the First Commandment, of, XV. 66; of the Second Commandment, *ibid.* of the Third Commandment XI. 143–149. XV. 67; of the Fourth Commandment, XV. 68; of the Fifth Commandment, XV. 68, 69; Sixth Commandment, XI. 113–119. XV. 69, 70; of the Seventh Commandment, XI. 128–131, 137–142. XV. 71; of the Eighth Commandment, 71, 72; of the Ninth Commandment, 73; of the Tenth Commandment, 73. Justification by the works of the Law, impossible, XI. 175. The excellency of the Moral Law, XII. 154–159. Its spirituality, XV. 169–173. Our violations of every commandment of it, proved, 65–74. Faith establishes the Law, 89–91. How we are liberated from the Law by the death of Christ, 166, How concerned we are to know it, 167, 168. In what sense Christ is the end of the Moral Law for righteousness, 380, Delusion of those who affirm that the Law is cancelled, not only as a covenant of works, but also as a rule of life, XVIII. 369.

III. The JUDICIAL Law.

Regulation concerning the release of bondservants, II. 369–372. The method of expiating an unknown murder, II. 384–388.

IV. This USES of the Law.

The uses of the Mosaic Law, generally, XIX. 281. Particularly, it is a monitor to guard us against adhering to the first covenant, XVII. 101–112; an instructor to guide us to a better covenant, 112–126; and to prepare men for the Gospel, 141–143. Its perpetuity established as a rule of life, 128–132; and its obligations enforced, 133–139.

Law of Liberty, the Gospel, why so termed, XX. 42, 52, 53; and a perfect law of liberty, 42. Our duty in relation to it, 61, 62.

Lazarus, parable of the Rich Man and, explained, XII. 559–568.

Lazarus, the brother of Martha and Mary, raised from the dead, XIII. 536–538.

Leanness, spiritual, cause of, VII. 111, 112.

Learning, persons eminent for, why not eminent for spirituality, XVI. 130, 131. A substitute for supernatural spiritual gifts, 314. Its importance, in enabling us to acquire the knowledge of religion, 315. XVIII. 185. For attaining a facility of Diffusing the knowledge of religion, XVI. 316; and for maintaining Christianity against its adversaries, 316. Its inferiority to charity, 317–319.

Leaven hid in meal, the parable of, explained, XI. 405–407. Uses of it, 407, 408. Sin compared to leaven, from its corrupting nature, XVI. 159; and from its spreading and assimilating nature, 160. Importance of having just conceptions of it, in this view, 160–162. The leaven of the Pharisees and Sadducees, explained, XI. 441–443.

Lent, origin of the season of, IX. 547. X. 168, Its design, XX. 89.

Leper, purification of I. 621–624. The cleansing of the leper, 625–630, The leper healed, XII. 6–9. The ten lepers healed, XIII. 10–13.

Leprosy, laws relating to, I. 616–620, Address to those infected with leprosy 630; and to those who have been cleansed from it, *ibid.* The miraculous healing of Naaman's leprosy, III. 487–492. Sin, a leprosy, V. 408, 409. The means of

deliverance from it, 409, 410. Address to those who feel themselves infected with it, XII. 8; or who hope that they have been healed of it, 9.

Levi, blessings bestowed on the tribe of, by Moses, II. 522–526. The Levitical Priesthood to be succeeded by Christ, I. 114, 115.

Liberality in giving, recommended and enforced, IV. 54, 55. The character of Christian liberality delineated, VII. 109, 110. The benefits accruing to the possessor of it, 110, 111. Liberality encouraged, 401–405; and recommended, XII. 279–283, 521–527; especially to the poor, XVI. 570–574, 574–578, 584–588, 589–594. The liberality of the poor widow commended, XII. 164–167. Liberality preferable to receiving, because it calls forth more noble feelings, XIV. 527; assimilates the giver more to the Deity, 528; and is a source of more extensive benefits, 528, 529.

Liberty, true, described, VI. 327, 328. Civil and religious, fully enjoyed by us, IX. 483. The nature of the liberty which Christ gives to his people, XIII. 451–454. Found in his fold, the Church, 501. A fulness of liberty imparted by the Gospel, XV. 580, 581. The Gospel, a ministration of liberty, XVI. 479, 480. Spiritual liberty desired, VI. 467–471. Liberty to serve God, the fruit of Christ's advent, XII. 226. The proper boundaries of Christian liberty, XVI. 202, 203. Its legitimate operations, 203–205. Believers to be cautious in the exercise of their liberty, XV. 533, 534.

Licentiousness, the way of, and its final issue, VII. 176–178. The mistake of those exposed, who think that the Gospel leads to it, XVIII. 368

Life, a pilgrimage, I. 297–300. Its shortness, a ground for indifference to the things of the world, III. 299–302. Christ, the Fountain of Life, V. 285. Life abundantly by him, XIII. 503–505. What impression it should make on us, V. 314–316. The Christian's life delineated, VI. 14, 15. Life in the soul, an effect of true religion, VII. 38, 39. The shortness of human life, V. 312–316; a motive against covetousness, XII. 474. In what sense Christ is *the* Life, XIV. 25. Our life dependent on the life of Christ, 42–45. The present life, how to be regarded by us, XVI. 339, 340. Eternal life, how brought to light by Jesus Christ, XIX. 11, 12. Christ, the Tree of Life, XXI. 260, 261. Its transcendent excellence, 262. Obedience, the way to life, 263–268.

Light of day, who rebel against, IV. 427. Of conscience and revelation, 428. Christ, the fountain of light, V. 286. The Christian's path compared to light, VII. 49–51. The light enjoyed by the godly, explained and accounted for, 270–276. The Gospel why compared to light, XIII. 264. The blessing of light, imparted by the Gospel, VII. 522–525, 611, 612. Christ, the fountain of light to the universe and to the Church, VIII. 535. Our consequent duty, 536. Why men reject the light, XIII. 265, 266; their danger in rejecting it, 267, 268. Christ the true light, 565, 566. The true light described, XX. 388–391. How it is to be obtained and improved, 391, 392. The duty of walking in this light, XIII. 566, 567. Our light will be increased in proportion to the light we have, XIV. 373. A fulness of light imparted by the Gospel, XV. 580, 581. Spiritual import of the metaphor, 'Light,' XVII. 391, 392.

Light of the world, Christ the only true one, XI. 85. XIII. 190, 191, 436. The blessedness of following this light, 437–439. How Christians are the light of the world, 86, 87; their duty resulting from it, 87, 88. How we may become lights of the world, 88, 89; and shine therein, XVIII. 72.

Liturgy, lawfulness of, II. 246–250. Its expediency, 250–252. Is acceptable to God, 253. The use of a liturgy not necessarily productive of formality, 259–261. Testimony of the Liturgy of the Church of England, to the helplessness of man, XVI. 246. An appeal to it on our lost estate, 407–411. The means of our recovery from it, 411–415; and the path of duty, 416, 417. The general confession in it, to be taken as a test by which to try the discourses we hear, 418; and also our own experience, 419, 420.—For Homilies, explaining or elucidating particular lessons or other portions of the Liturgy, see INDEX III. *infra*.

Living Bread.—See **Bread**.

Living Water.—See **Water**.

London Society for promoting the Knowledge of Christianity among the Jews, the designs and labours of, stated and vindicated, X. 537–557.

Looking to Christ, explained, VIII. 216. Arguments by which this duty is enforced, 217, 218.

LORD.—See **GOD—JESUS CHRIST**.

LORD's DAY.—See **SABBATH**.

LORD's PRAYER, exposition of:—The hallowing of God's name, XI. 181–185. Thy kingdom come. Thy will be done, 185–189. Petition for daily bread, 190–194. Forgiveness of sins, 194–199. Lead us not into temptation, 199–203. The concluding doxology, 203–206.

LORD'S SUPPER

I. *Its Institution and Design.*

Analogy between the Jewish Passover and the Lord's Supper, I. 378, 379. It was instituted by Christ, as a commemorative sign, XI. 553; and as an instructive emblem, 554; also to shew forth his death until he come, XVI. 290. What it is to eat and drink unworthily, 293; the consequences of so doing, 294.

II. *Motives and Exhortations to the frequent Reception of it*

The Lord's Supper is still honoured with Christ's peculiar presence, XI. 554–556; and will be completed and realized in the eternal world, 556, 557. The necessity of attending it, XVI. 291, 292. Excuses for not partaking of the Lord's Supper stated and answered, 292.

III. *Preparation requisite for the Lord's Supper.*

Self-examination, XVI. 296, 297. Just views of the ordinance, XI. 557; realize the great truths declared in it, 558. Humble penitence, I. 379. Faith in Christ, 384. XIV. 349. Unfeigned sincerity and active zeal, I. 380

Lost, who are, XIII. 50. Their salvation, the end for which the Son of Man came, 51.

Lot, Abram's separation from, I. 103–110. Deliverance of Lot from the destruction of Sodom, 157–162. The sin of his wife, XIII. 21, 22; her punishment, 22. Improvement to be made of it by us, 22–24.

Lots, the casting of, for Christ's vesture, XIV. 176–179. Lots disposed of by God, VII. 185–188.

LOVE

I. The LOVE OF GOD to man, I. 179; displayed generally, XX. 451, 452, 494–496; and particularly in giving his Son for man, XIII. 254–258. XIX. 406, 407. XX. 446, 447, 480, 481. V. 270. The end of this gift, XIII. 259–263. The objects of God's love, VIII. 487, 488. XIV. 104, 105. In what manner he displays his love to them, 105, 106. A sense of the love of God shed abroad in the heart, one of the benefits of justifying faith, XV. 119. The love of God evinced in the dispensations of his grace, XX. 496, 497; and the administration of his moral government, 497, 498–500. The believer's resemblance to God in love, 501–504; and consequent blessedness, 505, 506. The love of God to his people, VIII. 609–611. His manifestations of his love, when withheld, IX. 364. God's love the source of ours, XX. 513–515. How Christians are to keep themselves in the love of God, 569, 570. The love of God an incentive to holiness, II. 326–332. His loving-kindness delineated, V. 282–284.

II. LOVE OF CHRIST to man, the greatness of, V. 129. XVIII. 77. The love of Christ, an object of desire to the Church, VII. 454–458. How to be estimated and requited by us, XI. 452, 453. Nature and extent of the love of Christ to us, XIV. 62, 63, 68, 69. Its constraining power, XVI. 515–519. A more exquisite enjoyment of the love of Christ, the privilege of the victorious Christian, XXI. 64, 65. How Christ loves those who are objects of his love, 127–129. What return they should make, 129, 130.

LOVE TO CHRIST, nature of, XVI. 389, 390. The consideration of his sufferings the strongest motive to our loving Christ, V. 509. Our obligations to love Christ, VIII. 358. Commendation of Mary's love to Christ, XII. 175–181. Love to Christ is a test of our relation to God, XIII. 459–464. Our obedience to Christ, the test of our love to him, XIV. 38–42, 45–50. Love to Christ the result of his love to us, 63, 64; and a pattern of our love to the brethren, 69, 70. Its obligation upon us, 71, 72. Address to those who are destitute of love to Christ, 106, 107. Repeated violations of duty, a just ground for questioning our love to Christ, 227, 228. Our consequent duty, 229. In what case we may appeal to Christ that we do indeed love him, 230, 231. Addresses to various characters, in relation to their love to Christ, 232, 233. The guilt and danger of not loving Christ, XVI. 390–392. The love of Christ, a pattern for ours, XVII. 371–375. The demonstrations Christ hath given us of his love, XVII. 406, 407; the ends for which it has been so demonstrated, 407, 408. The effect of love on universal holiness, XVIII. 317–320. The attention due to it under this particular consideration, 320–323. The love of Christ a pattern to us, XX. 445–448. The grounds of our love to Christ, XXI. 7, 8; and in what manner we should shew it, 8, 9. How those who are beloved by Christ, should demean themselves towards him, 129, 130.

III. LOVE TO GOD, a character of the righteous, V. 27. The grounds of David's love to God, and his expression of it, 437–440. The character and blessedness of those who love God, VII. 76–78. Love to God, the great commandment, XII. 145–149. Men's want of love to God considered, XIII. 352–354. Their awful condition, 355, 356. Our love to God, put in competition with God's love to us, XX. 482–484.

IV. BROTHERLY or CHRISTIAN LOVE:—Amiability of exercising unfeigned love, I. 296. Its true nature, IV. 326. XX. 177, 178. Cautions and instructions relative to its exercise, IV. 328, 329. The love of our enemies inculcated and recommended, VII. 239–243. Love to enemies enjoined, XI. 159–164. A spirit of love to all mankind, to be cultivated, 241, 242. Love to our neighbour enforced, XII. 150–155. The proper office of love, XIX. 118–120; its excellence when so employed, 120–122. The duty and office of Christian love, XX. 250–253. The love of one another in what respects a new commandment, and yet not a new commandment, 387, 388. Love of the brethren, a test of the change experienced by every true Christian, 443, 444. The extent of it, 447, 448. Love to man a test of our love of God, 452, 453. Influence of love, as a principle, in casting out fear, 510, 511; and as a test, 512, 513. Our love to God, the result of his love to us, 513–515

V. LOVE OF THE WORLD, caution against, XI. 579; forbidden, XX. 400, 401; and why, 401, 402.

Love of Ungodly Persons, characters of, III. 275–277.

Loving-kindness of God, excellency of, V. 283, 284; delineated, VI. 345, 346; in its freeness and sovereignty, VIII. 602; its richness and variety, 603; its constancy and continuance, *ibid.* How we should notice it, 604, 605

Lowly, how regarded by God, VI. 449, 450.—See *Humility*.

Lukewarmness reprov'd, II. 601–607; its final issue, VII. 138. Caution against it, XIV. 479. Christ's reproof of the lukewarm Laodiceans, XXI. 118. What instruction it affords to us, 119, 120. Addresses to lukewarm Christians, V. 459. XVIII. 96, 135.

Lusts, secret, the danger of harbouring, V. 488, 489.

Lydia, means of the conversion of, XIV. 449. The evidences of it, 450, 451.

M.

Madness of unregenerate men, VII. 382, 383.

Magi, who they were, XI. 4. Their seeking of Christ, 4, 5. Instructions thence to be deduced, 6. Their joy on finding him, 7–11.

Magistrates (civil), of divine appointment, II. 47. XV. 505, 506. Importance of a vigilant magistracy, III. 85, 86. Their duties, VI. 227–229, 233. Their office XV. 505, 506. The duties of subjects to them, 506–508. Address to those who oppose the civil magistrate, II. 47, 48.

Magnanimity of the Apostles, illustrated, XIV. 320, 321; proposed to our imitation, 321, 322.

Majesty of God, illustrated, I. 536. VIII. 486; contrasted with the meanness of man, IV. 71, 72.

Maker, our Husband, VIII. 433–438.

Malchus, miraculous healing of, XIII. 118–121.

Malice of Satan, means of security from, XIII. 103–106.

Maltese, opinion of, when Paul was bitten by a viper, XIV. 591, 592. How it should be viewed, 592, 593.

Mammon, import of, XI. 226. The services of God and mammon inconsistent, 227. The reasons of it, 227, 228. Address to those who are endeavouring to unite them, 229; or who are halting between them, *ibid*.

Man, creation of, I. 1. His original and present state, VII. 370–375. The covenant made with man, I. 12–18. His temptation and fall, 24–28. Extent of his wickedness, 67; what effect it should produce, 68, 69. God's resolution to destroy him, I. 70–74. His weakness and depravity, IV. 214–218. Extent of his depravity, XV. 61–64. XVI. 240–250. His apostasy, VIII. 360–362. No man pure before God, IV. 335. Man can claim nothing from God, 335, 336. Infinite distance between man and his Maker, 338. His time on earth, fixed, 343–347. Degraded state of man, in his understanding, V. 376, 377; in his habits, 377, 378; and in his end, 378, 379. The general state of mankind pitiable, VI. 80. Whence it is that men have such an overweening confidence respecting their own ways, VII. 163. They judge themselves by a wrong standard, *ibid*. They turn their eyes from things that have a doubtful aspect, *ibid*. They use all possible artifices to obtain a favourable testimony from their own consciences, 164. How God will form *his* estimate of man, 165, 166. Man's abuse of God's patience, 376–378. Propriety of God's appeals to man, 470. His final state, 482–486. The change to be wrought on man by the Gospel in the latter day, and by what means it is to be effected, 544–547. Their unconcern amidst God's calls to repentance, VII. 555–559. A dissuasive from the fear of man, VIII. 290–294. The means of man's restoration to God, 362–365. The extent of man's wickedness, IX. 381, 382; and supineness, X. 31–33. Causes of it, 33, 34. Their unconverted state, 81–83. Its sinfulness, 83–85; and danger, 85–87. His destruction is from himself, 135; but his salvation of God alone, 136, 137. Relative duties to God and man, illustrated, 576–585. The obstinacy of man contrasted with Christ's tender compassion, XI. 523–526. Un-regenerate men haters of God, and why, XV. 23–28. The extent of man's impotency, XVI. 445–449. Our awful state, from which Christ interposed to deliver us, XVIII. 166–168. The real state of man made known in the Scriptures, 187–189. The councils of the Most High concerning man, 189, 190. The source of his salvation, 191, 192. An immense difference in the mind of God, between man and man, XIX. 364; especially in the eternal world, 364, 365. Man's duty to accept the offered mercy of God, XV. 136, 137.

Manasseh, repentance of, IV. 218–222.

Manifestation of Christ to our souls, importance of, I. 124; of God to the soul, effects of, IV. 505–508.

Manna, typical appointment of, I. 420–422. Miraculous sending of, I. 426–429. XVI. 215–218.

Manoah's vision, explained, III. 63–66.

Marah, waters of, sweetened, I. 410–412.

Marriage of Isaac, circumstances of, explained and improved, I. 199–205. Importance of the indissolubility of the marriage tie, XI. 139–142. The marriage union, illustrated, XVII. 399–404. Its mystical import, 416–438. The marriage supper of the Lamb, XXI. 225, 226; the blessedness of those who partake of it, 226, 227. Address to those who are disposed to decline the invitation given them, 227; and to those who are willing to accept it, 228.

MARY (the blessed virgin), the angel's message to, XII. 215–217. Her acceptance of it, 217. Her faith, *ibid*.; submission, 218; and gratitude, 218, 219. Her song of praise, 220–223. Her purification, 251–253. Was commended by Christ to the care of John, XIV. 180–184.

Martha and Mary, the characters of, compared, XII. 426–429. Christ's address to Martha on the one thing needful, 429–433; commendation of Mary's love, 175–179. Christ's declaration to Martha, that he was the resurrection and the life, explained, XIII. 526–531. His sympathy with the two sisters, 531–535. Her brother raised from the dead, 536–538.

Mary Magdalene, Christ's appearance to, after his resurrection, XII. 191–196.

Masters, responsibility of, I. 55. The devout master exemplified in the character of Abraham, 144–150; and in Boaz, III. 100–102. Christ, our Master, XIII. 519, 550, The duties of masters, XVIII. 264.

Matthew, unexpected call of, to the Apostle–ship, XII. 323. His exemplary obedience to it, 324, 325. Instructions derivable from it, 325, 326.

Meat, Offering, constituent parts of, considered, I. 572–575. Its appropriation, 575, 576. In what respects a type of the sacrifice of Christ, 577–581.

MEDIATION

Importance of the mediation of Christ, VIII. 431, 432. The security of those who are interested in it, 432. It was ordained of God, XVIII. 500. Executed by himself, 501; and attested by the Holy Spirit, 502, 503. In what sense Christ is the Mediator of a better covenant, XIX. 284–286; and our consequent duty, 286, 287.—See further, INTERCESSION

Mediocrity, Agur's request for, explained, VII. 311–314.

Meekness (Christian) characters of, XI. 52, 53. V. 150, 151. The necessity for these characters, V. 151, 152. The promise made to the meek, illustrated, 153; also the blessedness of the meek, XI. 54. They have fewer occasions of disquietude than others, 54, 55; are less affected by those which actually occur, 55; and are more tranquil in mind, *ibid.* 56. Christian meekness, under the treatment which every Christian experiences from an ungodly world, XVI. 152–154.

Meekness for heaven, necessary, XIII. 439–445; desired, XVIII. 382–386.

Meiosis, the figure of, illustrated, IX. 178.

Melancholy, religion not a source of, IX. 15. XIV. 67. Address to those who erroneously imagine religion to be a source of melancholy, X. 187.

Melchizedek, observations on the character of, I. 111, 112; and on Abram giving him tithes, 113, 114. A type of Christ, 114, 115; particularly in the dignity of their persons, XIX. 264, 265; and in the duration of their priesthood, 265, 266.

Member, offending, to be cut off, XII. 79, 80; and why, 80, 81.

Men–pleasing contrary to God, XVII. 17. In the things required by man and by Jesus Christ, 18; which cannot possibly be reconciled, 18, 19. Practical bearing of the subject upon our life and conversation, 19–23.

MERCY of God,

illustrated, [I. 536–538](#). [V. 198–201](#). [X. 337–347](#).

Its greatness, [VIII. 174–178](#). [XIV. 356](#): especially in forbearing vengeance, [II. 62](#).

Never sought in vain, [II. 590, 591](#).

How it is to be sought, [II. 591, 592](#).

Displayed in the case of Manasseh, [IV. 221](#);

Displayed to the most obstinate sinners, [VIII. 490–492](#).

Marvellous, [V. 39](#).

All the paths of the Lord are mercy and truth, [V. 155–158](#).

Mercies of God, enumerated, [I. 437, 438](#). On what terms bestowed, [439, 440](#).

Past mercies pleaded before God, [I. 519–524](#).

Past mercies to be marked, [II. 555](#);

Past mercies to be gratefully remembered, [X. 564, 565](#);

Past mercies - the knowledge of them perpetuated, [IX. 313–318](#).

Past mercies - How to be improved, [III. 66](#).

Past mercies - Memorials of them, [III. 145–150](#).

Past mercies - The duty of commemorating them, [III. 150–154](#).

Past mercies to be to be thankfully acknowledged, [IV. 11](#).

The believer adoring God for his mercies, [V. 188–191](#).

Extent of the divine mercy, [VI. 55](#).

Mercy and judgment grounds of praise, [VI. 181–185](#).

The duty of praising God for his mercies, [VI. 205–2](#) ; [204–209](#), [235–238](#) [485–490](#); esp of God's mercy, [VI. 213, 214](#).

The effects which national mercies should produce on us, [VI. 220–222](#).

God the source of all our mercies, [VI. 388, 389](#).

The acknowledgment of him in them, the truest source of the enjoyment of them, [VI. 389](#).

A view of God in his providential mercies will encourage us to apply to him for the blessings of his grace, [VI. 389, 390](#);

an encouragement to prayer, [VI. 411–415](#); a call to contemplate and adore God for his mercy, God the source of all our mercies [VI. 433–436](#).

Temporal mercies a ground of praise, God the source of all our mercies [VI. 512–516](#).

God more ready to shew mercy than to execute judgment, [VII. 147](#).

To be praised for his mercies, especially on recovery from sickness, [VII. 105–108](#).

Past mercies to be remembered, and made the ground of future expectations, [VIII. 296, 297](#).

The contempt, with which God's richest mercies are treated, [IX. 105–110](#).

The mercy of God to his people, [IX. 307–310](#).

His mercy contrasted with our sinfulness, [IX. 311, 312](#).

The extent of God's mercy on the renewed soul, [IX. 380–386](#).

They are not given according to our merits, [IX. 444–448](#).

Mercy preferred to sacrifice, [X. 61–65](#).

The mercy of God delineated by Jonah, and illustrated in his history, [X. 269–274](#).

The proper improvement of God's mercies, [X. 356–359](#).

The duty of thankfulness for them, [X. 402–408](#).

The mercy of God, specially displayed in the incarnation of Christ, [XI. 230](#).

Sure ground of hope for all who feel their need of mercy, [XIV. 191](#).

God's mercy to the vilest sinners, [XVI. 166–170](#).

How Christians are to look for the mercy of Christ unto eternal life, [XX. 570](#).

Merciful, characters of, XI. 60, 61. Their blessedness, 61–64.

Message of God to the Israelites, explained and improved, I. 437–440.

MESSIAH

David's testimony to the Messiah, VI. 502, Note (°). His sufferings and supports, VIII. 279–283. Marks and characters of, 345–348. The reception he should meet with in the world, 348–350. His triumphs predicted, 597–600. XIII. 36–38.

Messiahship of Christ proved, 367–369. XIV. 423. XIX. 164. Our duty to him under this character, XIII. 369, 370. The importance of the evidence from prophecy, for satisfying our minds respecting the Messiahship of Jesus, XX. 325, 326.

The sufferings of Messiah, necessary, XIX. 166–170.

Metaphors of Scripture, importance of, V. 285.

Micah, false confidence of, exposed, III. 77–82.

Michal's reproach of David for dancing before the Lord, III. 253–257.

Midianites, destruction of, II. 177–181. Defeat of them by Gideon, III. 29–33.

Millennium, state of the world in the, VII. 547–550. Its fast approach, foretold, VIII. 22–26. Isaiah's description of millennial piety, 538, 539. How to be regarded by us, 540, 541. State of the Church in the millennial period, 556. X. 241–245. The reign of the saints, described, IX. 538–543. Its blessings foretold, X. 183–185; and our duty in prospect of it, 185–188. The millennial glory, 567–570. The first resurrection, a spiritual one, XXI. 238–241. The blessedness of those who partake in it, 241–243. God the light of the New Jerusalem in the millennial age, 255–257. Address to those who apply Paul's description of the state of God's children to the millennium, X. 298.

Mind of man, the wickedness of, I. 345. Its delicate texture, XVI. 569, 570. Is illuminated by the Scriptures, V. 108.

MINISTERS

A Summary of this Title:—

I. The INSTITUTION of their Office, and its IMPORTANCE.

II. The CALL and ORDINATION of Ministers.

III. The COMMISSION and QUALIFICATIONS of Ministers.

IV. The SPECIAL DUTIES of Ministers to the FLOCKS entrusted to them, and their ENCOURAGEMENTS.

V. The DUTIES of People to their Ministers.

I. The INSTITUTION of the Office of Ministers by Jesus Christ, and its IMPORTANCE.

The dignity and importance of the Christian ministry, II. 282–285. The ends for which ministers were ordained, XVII. 348–350. Their office, and its responsibility, explained, VIII. 499, 500. IX. 411–415. X. 599–604. The subserviency of a faithful ministry to the erection of God's spiritual temple, IV. 247–250; and to the communication of Gospel-blessings, XV. 582–584. The ministry, a glorious work, 584.

II. The CALL and ORDINATION of Ministers.

The ordination of ministers an important work, XII. 332. Address to those who are preparing for the ministry, XIV. 483, XVI. 619. The Ordination Service of the Church of England, explained and vindicated, II. 277–287. Advice to ministers on their ordination vows, III. 61. In what light they are to be regarded XVI. 104–106.

III. The COMMISSION and QUALIFICATIONS of Ministers.

1. Their COMMISSION opened and explained, IX. 340–342. What evidence there is of their commission, XI. 310. Their commission more extended than that of the Apostles, 309. Points of coincidence between the two commissions, 619, 620.
2. Whence a minister must receive his choicest QUALIFICATIONS, XVI. 89–91; and how only his efforts can be made effectual for the salvation of his hearers, 91, 92. The character of a Christian minister, portrayed, 536–541; his heart is enlarged by the Gospel, 545–547; his desires in reference to any Church which he may have planted, 601, 602. Importance of ministers being animated by the spirit of vital Christianity, XIX. 1–6. The qualifications of Apollos for the ministry, and his ministerial exertions, XIV. 481–483. The character of St. Paul proposed to the imitation of ministers, XIX. 60–63. Ministers are ambassadors from God, XVI. 525. XIX. 545; and stewards over his family, 546. XVI. 112–144. Compared to stars, XXI. 27. Christ's constant care for their protection, 27, 28.
3. The necessity and importance of FIDELITY in ministers, I. 23. II. 339. III. 435, 440, 441. VIII. 501. IX. 173, 174. XI. 136. XII. 288. XVI. 199, 200. XIX. 77. Ministerial fidelity, delineated, X. 286–288. XII. 373. XIV. 513, 514. The dispositions and habits of a faithful minister, XVIII. 285–287. The difficulty of maintaining ministerial fidelity, XIV. 515. Importance of it to the souls of men, 516, 517. Godly jealousy, the duty of faithful ministers, XVI. 608–612. Unfaithful ministers reproved, IX. 374. Earnestness enforced upon ministers, VIII. 500.

IV. The SPECIAL DUTIES of Ministers to the FLOCKS entrusted to them, and their ENCOURAGEMENTS.

Their office and duty, generally, XIV. 509, 510. XVIII. 292–294. Their character and aim, 266–268. The immediate and the ultimate objects of their labours, XIV. 569–572. Ministers ought to have personal intercourse with their people, XVII. 178. They are to intercede for the Church, VIII. 587–591; to seek not their own advantage, but that of their flock, XVI. 633, 634. They are to preach the Gospel, 188, 189; and Christ, XVIII. 175–178; to shew the things of Christ unto men, XIV. 99. Christ crucified the great subject of the Christian ministry, XVI. 7–9, 32–47. Ministers are to preach the degeneracy of our nature, and the means used by God for our recovery, XIX. 113, 114; and why, 114–116. Salvation by Christ to be universally proclaimed, XV. 389–394. Importance of their preaching the doctrine of justification by faith alone, without the

works of the law, XVII. 14, 15. They must preach with assiduity, XIX. 77; with undaunted firmness, XIV. 511; with fidelity —[see § III. 3 of this article] and with inflexible perseverance, XIV. 511: XIX. 77; in a way of affectionate entreaty, XVIII. 292; and also of authoritative injunction, 293, 294. They are justified by the Scripture in using great plainness of speech, VII. 289; but they are to discriminate in their addresses to their people, I. 551; and to suit them to their respective cases, XVII. 178, 179.

The great object of a minister's desire in behalf of his people, XX. 558, 559. Why the attainment of it fills him with joy, 559–561. His chief wish for his people, XVII. 175, 176. When he has reason to stand in doubt of them respecting it, 176, 177. By what means he may most effectually promote it among them, 178, 179. Ministerial zeal depicted, XVIII. 73–78. The standard of a faithful minister's preaching, 268. In what light he views his people, 300–305. Their stability is his comfort, 305–311. His joy in them, 311–316. The feelings experienced by a faithful minister, XVI. 49–51. His trials and consolations useful to his people, 393–399. The grounds of ministers' regard to their people, 562–564. Faithful ministers, objects of hatred, III. 439–445; and why, XIV. 576. Their encouragement in the promise of the perpetual presence of God, I. 324, 325; and of Christ, XI. 619.

A minister's address to his people, after labouring fifty years among them, XX. 305–315. The desire of a faithful minister for his people, when present with them, XIV. 523. His consolation when absent from them, 524. His appeal to them, II. 453–459. A parting address to a congregation, XIV. 525. A minister's dying charge to his people, II. 518–522.

V. The Duties of People to their Ministers.

Their duty, a minister's joy, XIX. 547–549. Their duties, generally, XVIII. 178. XIX. 78. They should experience a reciprocity of feeling with their ministers, XVI. 547, 548, 634, 635. XVIII. 287–289. They should be thankful for having a faithful ministry continued to them, XIV. 576, 577; be concerned for his welfare, XVI. 51; and anxious to answer the end of his exertions, 52, 53; and to improve them, 145. Their responsibility and danger, if their ministers labour among them in vain, 169–171. The use they should make of the stated ministry, 350–352. They are to yield themselves up to the full influence of their ministers' labours, XVII. 212; and display the efficacy of them in the sight of all men, 283. They are to co-operate with them in every good word and work, 289; to pray for them, XII. 332. XV. 587, 588. The reasonableness of this duty, 588, 589; and its importance, 589, 590. They are to receive their ministers' message with meekness, IX. 342; with attention, X. 604. XVIII. 288; taking heed how they hear, XII. 374–377. [See also *Hearers*.] They are to profit by the ministry which they do enjoy, XI. 275, 276. XVIII. 15, 16. Address to those who have received good by the ministry, XIV. 483, 484. The danger of those who disregard or reject the Gospel, XII. 402–406. XIV. 517, 518. Address to those who disregard ministers, II. 453–459. Address to those who have received good from the ministry, XIV. 483; or of whom their minister stands in doubt, XVII. 179; or of whom he has no doubt, *ibid*. 180.

MINISTRY, judicious, benefit of, III. 273, 274. The scope of Christ's ministry, XII. 1–5; and of the Christian ministry, XVIII. 280–282. Its great ends, XIX. 43–46. XX. 128. The ministry of reconciliation described, XVI. 523–526. Inquiry, what effect the ministry of the Gospel has produced upon us, XXI. 56, 57; and our future expectations from it, 57, 58.

MIRACLES

A Summary of this Article:—

- I. EVIDENCE of Miracles.—Their NATURE.
- II. Elucidations of particular Miracles related in the OLD TESTAMENT.
- III. Elucidations of particular Miracle related in the NEW TESTAMENT.
 1. The Miracles of JESUS CHRIST.
 2. The Miracles performed by the APOSTLES of Jesus Christ.

I. EVIDENCE of Miracles.—Their NATURE. Miracles may properly be regarded as proofs of a divine mission, XIII. 367. Sufficiency of Christ's miracles for this purpose, 368. The use and intent of the miracles of Christ, XII. 36. XIV. 223–226; which were greater than those of Moses, II. 357, 358. The analogy between bodily and spiritual cures, XII. 334–342. The miracles of Christ, a ground of our faith in him, XI. 335. Why Christ prohibited the divulging of some of his miracles, XII. 7. Why he used means in some of them, 60. The spiritual design of miracles, XIV. 268, 269.

II. Elucidations of Particular Miracles related in the OLD TESTAMENT.

Importance of the miracles related in the Old Testament, III. 464. Elucidation of the miraculous deliverance of the Israelites at the Red Sea, I. 403–405. The Waters of Marah sweetened, 410–412. The sending of the Manna, 426–429. Miraculous Supply of Water at Horeb, 430, 431. The giving of the Law, 441, 442. The miraculous Supply of the Widow of Sarepta, III. 392, 393. Her Son raised to Life, 394–398. Elisha healing the Spring with Salt, 464–468; Increases the insolvent Widow's Oil, 476–480. Naaman healed of his Leprosy, 487–492.

III. *Elucidations of Particular Miracles related in the New Testament.*

1. *The Miracles of Jesus Christ.*

The Temptation, XI. 36–41. The turning of Water into Wine, XIII. 232–236. The Buyers and Sellers driven out of the Temple, 237–240. The Nobleman's Son cured, 317–320. Christ withdrawing himself from those who were about to murder him, XII. 307–310. The Lame Man healed at the Pool of Bethesda, XIII. 320–324. The Draught of Fishes, XII. 317–319. An Unclean Spirit cast out, 310–314. Peter's Wife's Mother healed 314–317. A Leper healed, 6–9. A Paralytic healed, 10–13. A Blind Man healed at the Pool of Siloam, XIII. 481–485. A Man with a Withered Hand healed, XII. 21–25. The Centurion's Servant healed, 354–357. The Widow's Son at Nain raised to life, 357–360. The Blind and Dumb Man dispossessed, XI. 365–368. The Tempest calmed, 292–295. XII. 46–51. The Gadarene Demoniacs dispossessed, 36–40. The Woman with an Issue of Blood healed, 40–42. The Daughter of Jairus raised to Life, 377–380. Two Blind Men healed, XI. 300–303. Five Thousand Men fed, 380–383. Jesus walking on the Sea, 423–425. Jesus preserving Peter from sinking, 426–429. The Daughter of the Canaanitess dispossessed, 433–436. The Deaf and Dumb Man healed, XII. 56–59. Great Multitudes healed, XI. 437–440. The Blind Man healed, XII. 59–62. The Transfiguration, 384–388. A Demon expelled from a Deaf and Dumb Lunatic, 67–70. The Tribute money supplied by a Fish, XI. 468–471. The Infirm Woman cured, XII. 506–509. The Dropsical Man healed, 514–517. The Ten Lepers healed, XIII. 10–13. Lazarus raised to Life, 536–538. Bartimeus restored to Sight, XII. 121–124. The Barren Fig-tree cursed, XI. 491–495. Christ by a word beating down those who came to apprehend him, XIV. 147–151. Christ healing Malchus's Ear, XIII. 118–121. The Resurrection of Christ, 168–178. His Ascension, 182–185. XIV. 234–239. His sending the Holy Spirit on the day of Pentecost, 239–244. His exercise of supreme power over the invisible world, XXI. 23–25.

2. *The Miracles performed by the Apostles of Jesus Christ*

The Cripple healed by Peter, XIV. 266–271, 287–290. The Conversion of Paul, 351–356. Dorcas restored to Life, 361–364. Elymas the Sorcerer struck blind, 410–414. Eutychus raised to Life, 504. The gift of working miracles not always exercised by the Apostles, though possessed by them, XII. 70, 71.

Miriam and Aaron reproved, II. 45–49.

Mirth (carnal), corrupt tendency of, IV. 312. Its vanity exposed, VII. 141, 142; and emptiness, 331–336. The way to attain more solid mirth, 143.

Misconceptions about the true way of salvation exposed, VII. 134–139.

Misery of Adam and Eve after their fall, I. 29; is the fruit of our own choice, II. 340, 341. The misery of an un-pardoned soul, V. 160; and of unregenerate men, VII. 383.

Missions, the undertaking of, a duty, XI. 311–314. The need of them, XVI. 325. In what spirit they should be undertaken, 325, 326. Extent of the missions of the Moravians, XI. 314, 315.

Missionary spirit, described, VII. 509–513. Cause of the want of missionaries, XIV. 327.

Mistaken Christian, address to, XII. 533.

Mitre of Aaron, typical uses of, I. 475–477.

Mizpeh, erection of the stone Eben-ezer at, improved, III. 145–154.

Moab, king of, sacrifices his son, III. 472, 473. Reasons for this extraordinary act, 473, 474.

Mocking at sin, what it is, VII. 128–130. The folly of it, 130, 131. Cautions concerning it, 131. The mocking of Christ upon the cross, XI. 593–598.

Moderation, Christian, recommended, in our hopes and fears, XVIII. 114; in our joys and sorrows, 115; in our spirit and conduct, 115, 116. Motives to this duty, 117, 118. Moderation in our desire of earthly things, recommended, IV. 170. XVI. 183, 184; and why, 185, 186. Great things not to be sought by us, IX. 296. The influence of *present* moderation on our *future* abundance, III. 483. Moderation, to be desired in prayer, XI. 191, 192. Moderation and vigilance, enforced, XVIII. 347–349. The moderation of the Church of England, XVII. 40.

Monachism, inutility of, XX. 523.

Monitor, faithful, value of, III. 11.

Moral characters, proper objects of our love, XX. 367.

Moral duties more excellent than those which are merely ritual, XI. 297, 298.

Moral image of God, I. 3, 4. [and see *Image*.] Necessity of moral attainments, VII. 467, 468.

Moral Law.—See **LAW**, § II.

Moralist, self-righteous, address to, VII. 167.

Morality of the Old and New Testaments, identity of, VII. 238, 239. Importance of distinguishing between mere morality and the Gospel of Christ, VIII. 307. Exalted nature of Christian morality, XVI. 206. Persons who *trust* in morality are objects

of our pity, XX. 368, 369. The interests of morality not impugned by the doctrine of the security of Christ's sheep, XIII. 517, 518.

Moravians or United Brethren, notice of the missions of, XI. 314, note.

Morning Star, Christ, why so called, XXI. 269–271.

Morrow, caution against depending upon it, enforced, VII. 248–250.

Mortification of all sin, necessity of, V. 483. XI. 132–136. XVI. 556, 557; will terminate in everlasting happiness, XV. 268.

Moscow, observation on the burning of, III. 474, note.

Moses, choice of, XIX. 407–411. His zeal, XIV. 323–328. Appearance of an angel to him at the burning-bush, I. 319. God's promise of his presence with him, 322; and message to the Israelites through him, 327. His declining the commission given to him, 330. Interview with Pharaoh, 334–339. Despondency of the Israelites when he spoke to them, 343. Moses commanded to institute the Passover, 377–381. His faith in relation to it, XIX. 416–422. He sweetens the waters of Marah, I. 410. His striking the rock, 429. His message to the Israelites, 436. The circumstances attendant on the giving of the Law to him, I. 441–444. Design of his putting a veil on his face, XVI. 469–472; and of his putting it off, 472–474. His indignation against the worshippers of the golden calf, I. 497. His intercession for Israel, 508; pleads past mercies before God, 519. The veil of Moses, 548.

His invitation to Hobab, II. 19–26. His prayer at the removal and resting of the Ark, 27–29. His grief at the murmuring of the Israelites for flesh, 30–33. His reproof of Joshua's envy, 43, 44; and of Aaron and Miriam, 45–49. Moses and Aaron deprecate the apostasy of the Israelites, 50–54. Intercession of Moses for the murmuring Israelites, and God's answer to it, 59–65. Is sentenced to die in the wilderness, 108–114. His concern for the Israelites, 169, 170. Reproves the Reubenites, 182–184. His prayer for the prosperity of Zion, 202–207. Views Canaan from Pisgah, 217–222. His solemn charge to Israel, 227–232. The great alternative set before the Israelites by him, 336–341. His appeal to them, 453–458. His encouraging address to them, 459–464. His death announced to him, 464–467. His song, a witness against Israel, 468–472. His character of Jehovah, 473–476. Blessings bestowed by Moses on the tribe of Levi, 523–526; on the tribe of Benjamin, 526–529. The views of Christ under the Mosaic dispensation, indistinct, VIII. 308. Moses and Christ compared in their prophetic office, XIV. 278–281. The superiority of Christ to Moses, XIX. 182–186. The superiority of the Christian dispensation above that of Moses, 267–270. The Song of Moses and the Lamb, explained, XXI. 205–209.

Mothers, address to, XII. 254, 255.

Mourning, the house of, why to be preferred, VII. 350–356. The duty and the benefit of mourning for sin, IX. 353–357.

Address to those who mourn for sin, 358.

Murder of Abel, circumstances of, explained, I. 46–48. The method of expiating an unknown murder, II. 384–386. Improved, 387, 388.

Murmuring of the Israelites at the report of the spies, II. 54–57. What use we should make of it, 57–59. A cause of falling into further trespassing, in circumstances of distress, 179. The sinfulness of murmuring against God, VII. 202–204.

Music, the use of, in the worship of God, IV. 57–65.

Mustard-seed, the Church and kingdom of Christ compared to, XII. 33, 34. Improvement of it, 34, 35.

Mysteriousness of the Gospel, in the profundity of its principles, XVI. 64, 65; and in the comprehensiveness of its provisions, 66. In its remoteness altogether from human apprehension, 67; and in its suitableness to the end proposed, 68.

Mystery;—the Gospel a stupendous one, XVI. 76–81. The office of the Holy Spirit in relation to the great mystery of redemption, 84–88. The mystery of the Gospel to be searched out, XVIII. 179–184. The great mystery of godliness, explained, 504–508.

N.

Naoman, miraculously healed of his leprosy, III. 487–492. His question of conscience, on his bowing in the house of Rimmon, and Elisha's reply, explained and improved, 493–499. Hypocrisy of Elisha's servant towards Naaman, and its punishment, 499–502.

Nabal, churlishness of, III. 220. David restrained from avenging himself upon him, *ibid.* 221.

Naboth's vineyard, Abab and Elijah in, III. 429–435.

Nadab and Abihu, death of, I. 613, 614.

Nain, a widow's son restored to life at, XII. 357–360.

Name of God, what is implied in, V. 32, 33. VII. 189, 190. A ground of trust, V. 34, 35. In what sense it is a strong tower, VII. 191. The safety of those who take refuge therein, *ibid.* Import of the names given to Christ, XI. 1–3. His names and offices, and our consequent duty to him, XIX. 179–182. The hallowing of God's name explained, XI. 181–185. The enrolment of our names in heaven, a fact which may be known, XII. 407, 408; when known, it is a ground of the most

exalted joy, 409, 410. What it is to do all things in the name of Christ, XVIII. 254–258.

Naomi, the conduct of her daughters-in-law to, III. 90–92. Her character, 92, 93. The changes made by time and circumstances, illustrated in the history of, 95–99.

Nathan, parable of, to David, explained, III. 265–269.

Nathanael, the character of, XIII. 229–232. An instance of the evil and cure of prejudice, 222–228.

Nations, interests of, how to be regulated, II. 611, 612. The crimes of individuals, how imputed to nations, III. 239, 240. The destructive influence of sinners upon, VII. 396.

Natural man, described, XVI. 94. His ignorance of divine things, 94, 95. Source of his incapacity, 95, 96. Confirmation of this truth, 96, 97. Improvement of it, 97, 98.

Nature, deplorable state of man by, XVII. 288, 289; confirmation of it by Scripture, 289, 290; and by experience, 290, 291. Improvement of this doctrine, 291, 292.

Nazareth, Christ's first sermon at, XII. 299, 300; the effect produced by it, 301, 302. Christ's address to those who rejected him at Nazareth, 302–306. His escape from his persecutors there, 307–310.

Nazarites, design of the institution of, II. 5, 6. Examination of their vows, 6–8; and offerings, 8; instructions deducible from them, 9, 10. The conduct of Paul in becoming a Nazarite, explained, XIV. 537, 538; vindicated, 538, 539; and improved, 540, 541.

Nebuchadnezzar, dream of, verified and improved, IX. 485–490.

Neglect of acknowledged duties, a rebelling against the light, IV. 430. The folly of neglecting God, exposed, IX. 23–27.

Nehemiah, zeal of, in rebuilding the walls of Jerusalem, IV. 264–267. His wisdom and energy, 284–289. The principle by which he was actuated, 271–274. His firmness, 275–278.

Neighbour, love of, explained, XII. 151–153. Illustrated in the parable of the Good Samaritan, 422–425.

Net, the parable of, explained, XI. 417–420.

Neutrality in religion is treason against God, XVII. 19.—See also *Indecision*.

NEW BIRTH

The true ground of the doctrine of the new birth, stated, IX. 151–153. Is also called regeneration, XVI. 254, 255. Is not baptism, 255–260. Its nature, XIII. 246–248; and necessity, 248, 249. Sobriety of the Scripture doctrine of the new birth, XVI. 261. Misrepresentations of this doctrine, as to its alleged suddenness, 261, 262. Its practical efficacy, 262, 263; and its final issue, 263, 264. The danger of listening to such delusions as are set in opposition to the Scripture doctrine of the new birth, 264, 265.

New creature:—The Christian is one, XVI. 519–523.

New man, putting on, described, XVII. 358, 359.

New Wine and Old Bottles, parable of, XII. 327–330.

Nicodemus, character of, XIV. 204–208. Christ's conversation with him briefly explained, IX. 152; more fully explained, XIII. 245–250. The burial of Christ by him, XIV. 199–200.

Night, in what sense 'far spent,' XV. 513, 514; our consequent duty, 514, 515.

Ninevites, the repentance of, considered and improved, X. 265–268.

Noah, obedience of, illustrated and improved, I. 75–78. His preservation, 78–84. God's covenant with him, 85–89. His ark, a type of Christ, XX. 238–241.

Nobleman's son, miraculous cure of, XIII. 317–320.

Nominal religion, emptiness of, XV. 45.—See *Profession*.

Non-residence of ministers, evil of, XVII. 178.

Numbering of the people by David, punishment of, III. 317–320.

O.

Oaths, in what sense forbidden by Jesus Christ, XI. 143–145; the reasons of his prohibition of them, 145–149.

Obduracy, a consequence of resisting the Spirit of God, I. 64. Of Belshazzar, IX. 493, 494.

Obedience of Noah, in building the ark, I. 75. Nature of the obedience required of us, and its benefit, 76, 78. The obedience of Abram in quitting his native country, a pattern to us, 99, 100, 103; and also Abraham's offering of Isaac, 175–179. Unfeigned obedience to God's commandments urged, II. 243–245. Activity in, enforced, IV. 342. Obedience, expected by God from his people, V. 300. Preferred before sacrifice, 381–385. The nature and extent of evangelical or Christian obedience, XV. 520–523. XXI. 264, 265. Its blessedness, 266, 267. The consideration of the sufferings of Christ, the safest rule for obedience, V. 509, 510. Obedience to God's word our truest happiness, VIII. 286. Implicit obedience necessary to a right reception of Christ, 462. Outward services vain without it, X. 477–480.

Unreserved obedience to all God's commands, characteristic of the true Christian, XI. 96, 97. Partial and hypocritical obedience of little avail, 582. The obedient servant described, XIII. 6–8. Obedience the test of our love to Christ, XIV. 45–50; and of love to God, XX. 377–381.

Observances (ritual), inadequacy of, VII. 465–467.

Obstinacy, a cause of further trespassing, in circumstances of distress, IV. 178. Obstinacy in sin reprov'd, VI. 45–49, 50. Its great danger, VII. 293–297. Its bitter fruits, VI. 51, 52. Obstinate transgressors given up by God, and the consequences thereof, 64–67. The obstinacy of man, contrasted with Christ's tender compassion, XI. 523–526.

Offence taken by unreasonable men, causes of, III. 34–36. When taken, how it may be pacified, III. 36–38. The Gospel a ground of offence, and why, XIII. 397–400. The duty of giving no offence in things indifferent, stated and enforced, XVI. 284–288. Proofs that the offence of the cross has not ceased, XVII. 270, 271; and why, 271, 272. The Gospel not to be rejected on account of the offence attaching to it, 273. Caution against causing others to reject it by giving needless offence, 273, 274.

Offerings of the Jews for the tabernacle, I. 553–556.

Offices of Christ, and our duty in relation to them, XIX. 179–182. XX. 372–375.—*For particular names and offices of the Redeemer, see JESUS CHRIST, § II. 2. (2.) p. 478 supra of this Index.*

Offspring of David, Christ why so called, XXI. 268.

Oil:—Uses and import of the anointing oil, I. 488–492. Use of, in the meat-offering, 573.

'Old man,' putting off, described, XVII. 357, 358.

Old Testament contains the Gospel, II. 445–452. The great truths of the Gospel clearly founded on it, XIX. 141, 142.

Olive-trees, vision of, explained, X. 468, 469; instruction to be derived from it, 471–473.

Omissions, sins of, considered, XX. 97–100.

Omnipresence of God, a sense of, the best preservative from sin, V. 395. The omnipresence of God, explained, VI. 455–459. VII. 151–153. IX. 170–173.

Omniscience of God, illustrated, I. 131–133. III. 195–200. IV. 33. IX. 359–361. XIX. 210–212.

'One thing needful,' what it is, XII. 430, 431. Its importance, 431, 432; and excellence, 432, 433.

Onesimus, Paul's intercession for, XIX. 123–130.

Opportunities, present, to be seized VII. 161.

Opposition made to religion, exposed, I. 339–342. To Christ, nature of, V. 6–8; its vanity, 8.

Ordinances (public), necessity of, I. 54, 55. Inefficacy of them, III. 136. How to be attended, XIV. 365–368.

Ordinances of God, nature and ends of, to be investigated, I. 388. Are to be revered, 615; and highly prized, XIV. 572. XX. 40; and improved for their destined end, 40, 41. God will bless his own ordinances, II. 10–13. How they are to be used by us, III. 543. XX. 100. Delight in ordinances, delineated and recommended, IV. 203–206. Importance of improving them, 221. David's love of God's ordinances, V. 180–182; commended to our imitation, 182–184. The love of them conducive to our present happiness, 184; and the best preparation for heaven, 184, 185. Access to God in ordinances, 332–335. Divine ordinances, how to be regarded, VI. 68, 69. The blessedness of those who estimate them aright, 69, 70. God's ordinances precious, 71–76. Devotion in them, recommended and enforced, 153–156. In the use of them all needful supplies may be expected, X. 471. The observance of the ordinances of religion enforced, from the consideration of Christ's submission to circumcision, XII. 249. The effect of them in our day, 557, 558. The desirableness of being found in God's ordinances, XIII. 45. Happiness of those to whose conversion ordinances are made effectual, 46. The folly of neglecting them, XIV. 221, 222. The Lord's presence necessary in them, 451.

Ordination Service of the Church of England, explained and vindicated, II. 277–287.

Original Sin, doctrine of, asserted and proved from concurring testimonies, V. 397, 398. XVII. 288–290. From collateral evidence, V. 398; and from experience, XVII. 290, 291. The importance of this truth, in ascertaining our state before God, 399, 400. Statement of it, corroborated by Scripture, by the Articles, Homilies, and Liturgy of the Church of England, and by experience, XVI. 239–248. Deplorable condition of all who are in a state of nature, XVII. 291, 292.

Ostentation in almsgiving, cautions against, XI. 172, 173; also in devotion, 176, 177.

Over-righteous spirit, the danger of, VII. 365–368.