

# Charles Simeon-Index to Sermons-3

## 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 #3

### 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)

# P.

*Pagans.—See Heathen.*

Παλιγγενεσία, import of the word, XVI. 251.

*Papists.—See Papery.*

## PARABLES

*A Summary of this Article:—*

I. The USE and INTENT of Parables.

II. Elucidation of Parables occurring in the OLD TESTAMENT.

III. Elucidation of Parables occurring in the NEW TESTAMENT.

### I. *The Use and Intent of Parables.*

Why Jesus Christ taught the Jews by parables, generally, XI. 397, 398; particularly, to counteract their prejudices, 399; to prepare them for fuller instruction, *ibid.* to render them inexcusable if they should reject his word, 400. Parables, why derived from objects of sense, 417.

### II. *Elucidation of Parables occurring in the OLD TESTAMENT.*

JOTHAM'S parable of the Bramble and the Trees, III. 47–52. NATHAN'S parable of the Poor Man and his Lamb, 265–269. ISAIAH'S parable of the Vineyard, VII. 490–493. EZEKIEL'S parable of the Twig of a Cedar, IX. 386–390.

### III. *Elucidation of Parables occurring in the NEW TESTAMENT.*

#### 1. *Parables, under which Jesus Christ illustrates his own character.*

Living Bread, XIII. 382–384. The Good Shepherd, 499–502.

The Vine, XIV. 50–52.

The Rejected Corner-stone, XIII. 80–83.

**2. Parables introductory to the more direct promises and descriptions of the kingdom of God**

The Creditor and Two Debtors, XI. 481–483. The Sower, 401–404.

**3. Parables descriptive of the kingdom of Christ**

The Tares, XI. 408–411. The Grain of Mustard-seed, XII. 33–35. The Leaven, XI. 405–411. The Hidden Treasure, 411–413. The Pearl of Great Price, 414–416. The Net, 417–420. The Householder, 420–422. The Springing Field, XII. 30–33. The Patched Garment and the New Wine in Old Bottles, 326–330. The Lighted Candle, 372–374.

**4. Parables descriptive of the graces and duties necessary to, and the sins which exclude from, the kingdom of God**

The New Birth, XIII. 245–250. The Single Eye, XI. 221–223. The Beam and the Mote, 242–245. The Wise Builder, 279–282. The Relapsed Demoniac, 388–390. The Blind leading the Blind, XII. 345–348. The Perverse Children, 361–365. The Great Supper, 527–530. The Foolish Builder, and the Inconsiderate King, 530–534. The Pounds, XIII. 52–54, 57–61. The Rebellious Citizens, 54–57. The Unmerciful Servant, XI. 481–483. The Good Samaritan, XII. 422–425. The Strong Man Armed, 449–453. The Rich Fool, 475–478. The Ambitious Guest, 518–521. The Unjust Steward, 552–556. The Rich Man and Lazarus, 559–568. The Wedding Garment, XI. 507–510. The Strait and Narrow Ways, 268–270. Good and Corrupt Trees, XII. 348–350. The Lighted Candle, 372–374. The Single Eye, XI. 221–225.

**5. Parables illustrating the mercy of God to penitent sinners**

The Insolvent Debtors, XII. 365–367. The Lost Sheep, 535–537. The Lost Piece of Money, 537–541. The Prodigal Son, 545–552.

**6. Parables illustrating the true nature of Prayer.**

The Importunate Widow, XIII. 27–30. The Publican and the Pharisee, 31–33.

**7. Parables foretelling the destruction of Jerusalem, the end of the Jewish polity, and the preaching of the Gospel to the Gentiles.**

The Barren Fig-tree, XII. 503–506.

The Labourers in the Vineyard, XI. 484–488.

The Two Sons, 495–499. The Vineyard let to Hire, XII. 131–136. XIII. 77–80.

The Marriage Feast, XI. 499–506.

**8. Parables preparatory to the Day of Judgment**

The Budding Fig-tree, XIII. 88–90.

The Wise Householder, the Faithful and Wise Servant, and the Evil Servant, XII. 482–488.

**9. Parables descriptive of the Day of Judgment**

The Wise and the Foolish Virgins, XI. 530–533. The Talents, 534–537. The Sheep and the Goats, 537–542.

*Paradise*, covenant made with Adam in, I. 12–17. The expulsion of our first parents thence, 43, 44.

*Paralytic*, circumstances of the healing of, XII. 10, 11; Christ's vindication of it, 11, 12.

*PARDON* of our iniquities, one of the blessings of the new covenant, IX. 239. The blessedness of those who are pardoned, XV. 100–106. Pardon conferred by Christ, XXI. 273.—See *Forgiveness*.

*Parents*, responsibility of, I. 55. III. 472. Job's anxiety for his children an example to them, 309–314. Their duties, XVIII. 262.

Addresses to parents, I. 584. II. 93, 94. III. 297, 298. IV. 34. VII. 79. VIII. 182. XII. 272.

*Partiality*, undue, to ministers, reproved, XVI. 104–108. Caution against forming a partial judgment of others, XVII. 248.

*Passions*:—A sense of our sinfulness, a good corrective of evil passions, IV. 171–176. The passions, moderated and regulated by the Gospel, XI. 140, 141.

*PASSOVER*:—Moses' faith in relation to it, XIX. 416–422. Its design, I. 377, 378. The manner of its celebration, 379, 380, 382, 383.

The solemn passover celebrated by Hezekiah, IV. 194–197. Christ's desire to eat the last passover with his disciples, XIII. 91–96. How Christ is our Passover, XVI. 163, 164. Exhortation grounded upon it, 164, 165.

*PATIENCE* of God, illustrated, I. 396. How exercised, IV. 226–228. To be admired by us, II. 216. Exhausted, IV. 228, 229. Patience of Christ, under his sufferings, XIX. 454–457. Patience, a characteristic of the meek believer, XI. 59. The duty of patience enforced, XX. 1–6. Patient perseverance urged, 101–107. Examples of Patience.—See *SUBMISSION*.

*Patriarchs*, an example to us, of the practical efficacy of faith, XIX. 394–396.

*Patriotism*, a sacred duty, II. 169. Spurious patriotism described, in the rebellion of Korah, Dathan, and Abiram, II. 88–91. Moses an example of a true patriot, 169.

#### **PAUL, or Saul:**

His conversion considered as a record for our instruction, XIV. 353, 354. XVIII. 489, 490; and a model for our imitation, XIV. 354–356. The ends of his conversion as stated by himself, XVIII. 491, 492. His prayer on his conversion, XIV. 357–361. His own account of his conversion, 542–547. His commission, 569–574. Paul denounces a sentence of blindness against Elymas the sorcerer, 410–414; preached the glad tidings of the resurrection, 418–421; and the sure mercies of David, 421–423; with the danger of despising the Gospel salvation, 424–427; that tribulation is the way to heaven, 431–433. Paul, in company with Barnabas, visits the Churches which they had planted, 443–447. Lydia converted by his preaching, 448–452. He casts out a spirit of divination at Philippi, 452–455. He converts the Jailor there, 456–458; proves that Jesus is the Messiah, 459–463; preaches repentance at Athens, 467–469; and the appointment of a day when Christ will judge the world, 471–474. The uproar of the Ephesians against him, 495–497. His Sermon at Troas, 500–505. His appeal to the elders at Ephesus, 505–508; and the duty of ministers, 508–512. His own fidelity, 512–519. Recommends watchfulness, 519–522. His valediction to the Ephesian elders, 522–525. Recommends liberality by the words of Jesus, 526–530. His readiness to suffer for Christ, 531–536; becomes a Nazarene, 536–541. His vindication before Felix, 547–552. His labours to maintain a conscience void of offence, 552–556. His discourse before Felix, with its effects, 566–568. His testimony, 574–576. His vindication of his own ministry, 577–581. His comparison, 581–586. His deliverance from shipwreck, 587–590; is bitten by a viper, but uninjured, 590, 591. Declares to the Jews at Rome, that the Gospel is sent to the Gentiles, 599–604. His love to the Church at Rome, XV. 5–9. No contradiction between him and James, on the subject of justification by faith, XV. 95. His spiritual conflicts, 181–185. His confidence, 324–326; and the grounds thereof, 326, 327. His assurance of persevering, 329, 330; and the grounds of it, 331, 332. His love for his brethren the Jews, 372–376. His request that the Roman Christians would pray for him, 586–588; its reasonableness, 588, 589; and importance, 589, 590. A pattern of apostolical preaching, XVI. 54, 55. His indifference to men's judgment, 145–147. His meekness, 151–154. The important alternative proposed by him to the Corinthians, 155–158. His manner of seeking heaven, 211–214. The nature of the Gospel preached by him, 346, 347; in, what manner it should be regarded by us, 347, 348. The benefits which will accrue to those who duly receive it, 349. Paul's declaration that all is of grace, considered, 351–356. His experience in dying daily, 371–374. The grounds of his thanksgiving for his consolations under trials, 395–398. His sense of the constraining power of Christ's love, 515–519. Paul, a portrait of the character of a Christian minister, 536–541. His zeal illustrated and improved, 613–620. Character of the Gospel preached by him, XVII. 7–11. Why he manifested such zeal in maintaining it, 12–14. Peter reproved by him, 43–47; instruction to be gathered therefrom, 47–49. Why he gloried in the cross of Christ, 260–263. His prayer for the Ephesians illustrated, 325–332. How his imprisonment promoted the spread of the Gospel, XVIII. 16. His rejoicing that Christ was preached, 17–21. His prospects both in life and in death, 29; the dilemma to which they reduced him, 30. The ultimate decision of his mind, 31. His views in the prospect of martyrdom, 74, 75; what they should teach us, 76–78. Why he preferred the knowledge of Christ to all other things, 87–91. Holy ambition encouraged from his example, 100–103. How we should imitate his example, 104, 105; particularly in the lessons he has taught us, 130–132; and in his conduct, 132, 133. The blessedness of taking him for our model, 133–135. His contentment, 136–141. His prayer for the Colossians, that they might grow in grace, 153–156. The great subject and manner of his ministrations, 175–177. His lively interest in the welfare of the Thessalonians, 272, 273; his thankfulness for their reception of the Gospel, 295–299. His earnestness in enforcing advancement in holiness, 324–328. His prayer for the complete sanctification of the Thessalonians, 364–370. His sentiments on the happy state of the Thessalonian Church, 373, 374. The ground of his thanksgiving for the Thessalonians, 391, 392. His love to the elect, XIX. 26, 27. The end he aimed at, in their behalf, 28. His character delineated, 60, 61; and proposed to imitation, 61–63. His intercession with Philemon for Onesimus, 123–130.

#### **PEACE:—**

A state of peace, a season of peculiar danger, II. 609, 610.

The blessings of public peace stated, and the duty of thankfulness for them enforced, III. 554–556.

Peace, the work of righteousness, VIII. 48–54.

Peace of conscience, a ground of joy to the believer, V. 72.

The peace of those who love God's law, VI. 377.

Peace in the heart, an effect of true religion, VII. 40; is promised by God to the believer, 619, 620.

The effecting of our peace, one end of Christ's sufferings, VIII. 357. The fruit of divine teaching, 445–449. No peace to the wicked, 494–497; nor in the way of sin, 513–517,

A fulness of peace imparted by the Gospel, XV. 581.

The promotion of peace in all around us, a part of the Christian's walk, XVII. 336. Peace in the conscience, produced by the Gospel of peace, 467–470.

Blessedness of those who have obtained peace with God, through Christ, XVIII. 370. The desirableness of peace to nations, 409; to societies, 410; and to individuals, 411.

*Peace-makers*, the characters of, described, XI. 71–73. Their blessedness, 73–75. A peaceful disposition produced by the Gospel of peace, XVII. 471–473.

*Peace-offering*, nature of, I. 604. In what manner it was offered, 605; and on what occasions, *ibid.* 606. Practical improvement of it, 607, 608.

*Pearl of Great Price*, the parable of, explained, XI. 414–417.

*Penitence*, true, characteristic marks of, X. 50; described, V. 386–388. Seasons of penitence recommended, XIX. 316–322.

*Examples of true penitence*:—The Israelites, at Horeb, I. 514–518. David, III. 269–274. Manasseh, IV. 218–222. Josiah, 222–226. The Ninevites, X. 265–268. Peter, XIII. 121–125. The penitent Robber, 149–152. The first Christian Converts, XIV. 253–256. The Ephesian Believers, 492. The Corinthian Church, XVI. 565–569.

*Penitents*, God's promises to, I. 679–683. They receive mercy from God, and why, 516–518. A penitential retrospect enjoined, II. 311–315. God will surely receive penitents, III. 438. The enviable condition of true penitents, IV. 225. The equity of the divine procedure towards them, V. 97, 98. The reflections of a true penitent, IX. 228, 229; and the reflections of God over him, 229, 230. Christ is dear to true penitents, 444. The mercy of God to them, 498. His dealings with them, X. 5–13. What blessings they may expect, 142–144; and on what ground, 145, 146. The disposition of the true penitent, and God's notice of it, XII. 153–158. Address to those who think themselves penitents, 501. Their blessedness, 552. The true penitent's inquiry, and God's answer, XIV. 253–256. The happy condition of the self-condemning penitent, XX. 369–371. Encouragement to mourning penitents, V. 411, 419–422, 428. VIII. 298. X. 51, 92, 170, 171. XI. 387. XIV. 469.

*Penitent thief*, or robber, petition of, to Christ, XIII. 149, 150. Christ's encouraging answer to him, 150, 151.

*Pentecost*, feast of, the effusion of the Holy Spirit, on, XIV. 239–244. In what light to be viewed by us, 245–248.

*Penuel*, punishment of the men of, III. 43–47.

## PEOPLE OF GOD, OR OF CHRIST

Their character generally stated, XII. 26. XIX. 202, 251. XX. 465; particularly, they maintain a sense of the Divine presence, II. 527; depend on Divine aid, 528; delight in obeying the will of God, *ibid.* VIII. 565. They know the joyful sound of the Gospel, VI. 107, 108. They know the name of God, and set their love upon him, 141, 142. They are superior to the world, VIII. 565; are active in doing good, 566; and consistent in their conduct, *ibid.* They are a poor and afflicted people, 616. God's estimate of them, XIX. 439–442. They are found in the worst of times, III. 416–419. God's regard for them, I. 152–154. XIX. 251, 252. How God dwells in them and they in him, XX. 465, 466; and how they may know it, 466, 467. God's interposition for them when necessary, I. 187. His care of them, VI. 452–454. Their prayers are acceptable to him, I. 154–156. What they may expect from God in trouble, 321. What should be their chief concern under trials, 322. The promise of God's presence with them, explained, 322–327. Their distinguishing privileges, 367–371. II. 528, 529. God puts a difference between his people and others, I. 371–373. God's condescension to them, 390–393. Christ, the Healer of his people, 414–417. They are to be decided and firm, 503–508. Their security, II. 142. IV. 339–342. VI. 146–148; and increase, II. 143. Their happiness, II. 143, 154–156, 537–539. VI. 108, 109, 131–135. VIII. 17–21, 563–567. Not one of them shall perish, II. 167. God's regard for them, 477–480. Strength promised them equal to their day, 530–536. Triumphs prepared for them, III. 19. God's relation to them, IV. 16–23; and regard for them, 112–115; still are they hated and persecuted, 298, 299. God himself is their portion, V. 73–78; and an all-sufficient portion, 85–89. What secrets God reveals to them, 169–171. How He shews his covenant to them, 171–173. His care of them, 229–233. VIII. 157–169; interest in them, V. 298–300. What return he expects from them, 300, 301. God's banner over them, 441–445. He is their habitation, 518–521. Identity of interests between God and his people, VI. 23, 24; whence it arises, 24, 25; what use they are to make of it at the throne of grace, 26. The beauty of Jehovah imparted to his people, 125–131; their security, 137–141. VII. 578–583. Their duty plain and simple, VI. 144. They are near to God, by relation, choice, and habit, 516–519. God loves them and makes them lovely, 523, 524. God's purification of them, VII. 474–478. Their high privilege, 564, 565; and heavenly employment, 565–567. God, their Protector, and their consequent duty, VIII. 40–45. His anxiety for their comfort, 85, 118–121. Their privileges in seasons of distress, 99–100. God's kindness to them, 169–174. His care for them, 225–230. His love for them, 609–611. His tender concern for them, 239–243. They will not be forgotten by God, 264–267. Christ's satisfaction in his people, 407–416. God's relation to them, 583–585; and delight in them, 585, 586. How they plead with God, 617, 618. The

consolations provided by God for them, 641–647. His invitation to his people, IX. 35–41. God's gracious designs towards them, 187–191. His mercy towards them, 307–310. What effect it should produce on them, 310. Unwillingness of God to forsake them, 363, 364. They are corrected and reclaimed by God, X. 1–5. Spiritual knowledge peculiar to them, and why, 159–167. Their security, II. 142. IV. 339–342. VI. 146–148. X. 236, 237. XIV. 145, 146. XVI. 227, 228. Christ's love for them, XI. 391–396. XII. 26, 27. His interest in them, 76–78. God's controversy with them, X. 316–321. He is their protection and glory, 443–446; sympathy with them, 446–450. How God deals with them in trials, 533–536. Compared to a little flock, XII. 479, 480. Their privileges, 480, 481. The glory which Christ gives them, XIV. 141–143. His intercession for them, 144–147. Their dangers, 394–396; and duties, 397, 398. They are a chosen remnant, XV. 401–404. Improvement of this doctrine, 404–406. Their infirmities, XVI. 621, 622. The duty of their more established brethren towards them, 622–624. Their success in fervent prayer, 625–628. God glorified in his people, XVII. 24–28. His power to bless them, 329–332. Persecuted in every age, XX. 2, 3; their duty in this case, 4, 5. Christ's constant care for their protection, and their consequent duty, XXI. 28.

*Perfect*, who are so in the Gospel sense, XVI. 60. They alone behold the manifold wisdom of God, 61, 62.

## PERFECTION

### I. *The Perfections of God:*—

A just view of them to be obtained, II. 476;

of Christ, VI. 203, 204.

They are all glorified in the Gospel, XVIII. 474–478.

Perfection of the Holy Scriptures, XXI. 277–279.

### II. *Christian Perfection:*—

Its nature, II. 381, 382; enforced, 382, 383.

No absolute perfection here below, VII. 213–216.

Going on to perfection, explained, XIX. 225–231.

*Pergamos*, scope of Christ's Epistle to the Church at, XXI. 54. The character with which he is invested, *ibid.* 54–56. Our interest in it, 56–58. Their fidelity commenced, 58, 59. Their unfaithfulness reproved, 59–61, The blessedness promised to those of her members who overcome, 63–65.

*Perpetuity* of Christ's kingdom, V. 540–542, 546. VIII. 529–533.

*Persecuted* for righteousness' sake, address to, I. 343; consolation for them, XIV. 78–82. XX. 220–227; advice to them, 267, 268. Christ's promise to the persecuted Church at Smyrna, XXI. 40, 41.

*Persecution* of the saints of God, danger of, III. 455. Smaller acts of persecution, as well as greater, noticed by God, 471.

Comfort under persecution, VI. 329–333. What it is to be persecuted for righteousness' sake, XI. 75–77; its blessedness, 77–79; encouragement to bear it, 84–87. Persecution, the lot of those who will live godly in Christ Jesus, and why, XIX. 63–65. Persecution for Christ's sake, how to be regarded, XX. 254–259.

## PERSEVERANCE

### I. *Perseverance in Prayer,*

recommended from the example of Jacob, I. 247, 248.

Perseverance in seeking Christ, crowned with success, VII. 433–437.

The duty of persevering in prayer, XIII. 26–28.

### II. *Final Perseverance:*—

Its source, IX. 257, 258.

The encouragement to persevere unto the end, XI. 321–324.

Who may cherish a good hope of persevering to the end, XIV. 192, 193.

Paul's assurance of perseverance, XV. 329–332.

The true means of persevering to the end, XIX. 358–366.

Patient perseverance urged, XX. 101–107. The perseverance of the saints does not consist in an indefectible principle of grace, 497; but in the immutability of God's purpose, 408; and the sufficiency of his grace, *ibid.* No real difference between these two views, 409, 410.

*Persons*, proofs of the distinction of, in the Godhead, VIII. 235, 236.

*Pertinacity*, when to be considered as unamiable and sinful, XVII. 33–35. When it becomes a virtue of prime necessity, 35–37.

**Peter**, call of, to the apostleship, XI. 41. His mother-in-law cured of a fever, XII. 314–317. Saved by Christ, when sinking in the sea, XI. 426–429. His confession of Christ rewarded, XII. 445–452. His noble reply to Christ, XIII. 404, 405. His mistaken tenderness reproved, XI. 452–456. His self-confidence reproved, XII. 185–188. His indiscretion in wounding Malchus, XIII. 118, 119. His denial of Christ, XII. 188–190. His fall and repentance, XIII. 121–125. His conduct at the miraculous draught of fishes, XII. 318–320. Demonstrates Jesus to be the Christ, XIV. 248–252. His address to the first Christian converts, 254–260. A cripple healed by him, 266–270. His address to the Jews upon that miracle, 287–290. Asserts salvation to be by Christ alone, 291–295. The declaration of Peter and John to the Jewish council, 297–299. Dorcas restored to life by Peter, 361–365. His address to Cornelius, 369–388. His deliverance from prison, 402–405. His judgment, concerning the abrogation of the Jewish law, 440, 441. Paul's reproof of Peter, XVII. 43–47; instruction to be gathered from it, 47–49. His salutation of the saints, XX. 284–286. On what assured grounds he was enabled to bear his testimony respecting Jesus Christ, 318–320.

*Pharaoh*, an example of obduracy, I. 64. Ingratitude of his butler, 269–272. His advancement of Joseph, 273–276. God to be regarded in it, 286–290. Jacob's interview with Pharaoh, 297–300. Impious reply of Pharaoh to Moses, 334–339. His refusal to let Israel go, 339–343. God's hardening of his heart, explained, 347–351. Reason of his elevation to the throne of Egypt, 352–358. Expostulation of Moses with him, 362–367. Deliverance of Israel from him at the Red Sea, 403–407.

*Pharisees*, character of, and of pharisaic righteousness, XI. 99–102, 441. In what respects we must exceed it, 102. In its nature and extent, 103. In its principle and end, 103–105. Why our righteousness must exceed theirs, 105–108. Address to those who come short of the righteousness of the Pharisees, 109, 110; or who are resting in it, 110, 111; or, who profess to have attained it, 112. Caution against their leaven, XII. 457–462. Their inveterate malignity towards Jesus Christ, 515. Their utter want of candour, *ibid.* His conduct towards them, 516, 517. The parable of the Proud Pharisee and the Humble Publican, XIII. 31–34.

*Philadelphia*, Epistle to the Church at, XXI. 101. Attributes given to Christ in it, 101–105. The testimony borne to the believers at Philadelphia, 107. The promise given to them, *ibid.* 108. The caution administered, 108, 109. The improvement we should make of them, 109–111. The reward promised to the victorious members of the Philadelphian Church, 112–114. Its excellency, 114–116.

*Philemon*, observations on St. Paul's Epistle to, XIX. 117.

*Philip*, request of, that Christ would shew unto him the Father, XIV. 29–31. Christ's reproof of him, 32, 33. The subject of his discourse at Samaria, 335, 336. Its effect, 337, 338. He preaches to and converts the Ethiopian eunuch, 343–347.

*Philippi*, a spirit of divination expelled at, XIV. 452–455. The conversion of the Philippian jailor, 456–459; Paul's prayer for the Philippians' growth in grace, XVII. 6–10. His earnest recommendation of unity to them, 40–44.

*Philistines*, capture the ark of God, III. 135; which they return to Bethshemesh, 137–141. Jonathan's victory over them, 179–182.

*Phylacteries*, use and intent of, II. 83–87.

*Physician*:—Christ, our Physician, IX. 84–88. In what sense they that are whole have no need of the physician, XII. 13–15. The proverb—'Physician, heal thyself,' explained, 303, 304. To whom it may be addressed, 304–306.

## PIETY (Godliness)

**I. Piety towards God**, true characteristics of, IV. 66–68. XVIII. 165. God's acceptance of it, IV. 68, 69. Importance of it, IV. 351. The constituents of true piety, and how to be obtained, V. 415–417. The wisdom of true piety, VI. 318–322. The superior comfort of true piety, 482, 483; which is a preservative from evil, VII. 9–15. The wisdom of true piety, 107. True piety rare, 208–210. Its effects in the world, 266–268. Motives to the cultivation of piety, 270. The piety of the three Hebrew Youths, IX. 480–484; and of Daniel, 516–527. The happiness of true piety, X. 200. The intimate connexion of piety and knowledge, XIII. 418–420. The piety of the first Christians, XIV. 263, 264; of the Thessalonians, XVIII. 270–273. Practical piety enforced, 539–542.

**II. Early Piety**, illustrated in the characters of ABIJAH, III. 385–390; of OBADIAH, 398–401; of JOSIAH, 562–566; of JESUS CHRIST, XII.



**III. Filial Piety**, illustrated in the character of RUTH, III. 89–95. Its reward, 102–108; and in the conduct of JESUS CHRIST, XIV. 183. *Pilate*, accusation of Jesus Christ before, XIII. 126–128. Herod's reconciliation with him, 129–131. Christ's good confession before Pilate, XIV. 157–160. Pilate's inquiry about truth, 163–166. His attempt to save Jesus Christ, 167–171. His protest after pronouncing sentence on Jesus Christ, XI. 581–588. Barabbas released by him, 588–593; and Jesus condemned, XIII. 132–136. The superscription affixed by his command upon the cross, XIV. 171–175.

*Pilgrimage*, life compared to, I. 299. Character of the Christian pilgrims, IX. 218, 219. Their journey described in its commencement and progress, 220, 221.

*Pillar* erected by Jacob at Bethel, explained and improved, I. 225–239; also, the pillar and the cloud, 395–397. The victorious servants of God, why termed 'Pillars of the Temple,' XXI. 112–114.

*Pisgah*, Moses views Canaan from the summit of, II. 217–222.

*Plant of Renown*, Christ why so represented, IX. 429–431. Our duty towards him, 431–433.

*Pleading* of the Church with God, VIII. 294–297.

*Pleasantness* of religion, delineated, VII. 30–33.

"

*Pleasing* ourselves:—what is implied in believers *not* pleasing themselves, XV. 543. Motives why they should not please themselves, 541, 542. What is implied in pleasing our neighbour, 544.

*Pleasure*, address to the votaries of, VII. 35, 36. The evil of carnal pleasures, 405–408.

*Plucking* out the right hand and eye, explained, XI. 132–137.

*Poor*, when in trouble, are objects of compassion, IV. 453, 454. V. 261–263. The duty of relieving them enforced, from political expediency, IV. 454, 455; and from Christian necessity, 456, 457. Their advantages compared with those of the rich, VII. 276–281. The spiritually poor, objects of God's favour, VIII. 638–640. The poor, living by faith, X. 397–402. Liberality to the poor recommended, XII. 279–283, 521–527. XVI. 569–574, 574–578, 584–589. The benefit of attention to the poor, 589–594. The duty of remembering them, XVII. 39–43. Effects of religion on the poor, XX. 17–19, 20. What inheritance God has chosen for them, 55, 56. Why he has chosen it for them in particular, 56–58. Addresses to the poor, V. 265. X. 401.

*Poor in spirit*, who they are, XI. 47, 48. Their privileges, 49; and comforts, *ibid.* 50. XII. 344.

*Portion* of the Christian typified by the birthright, I. 211–215. The Lord's portion is his people, II. 477–480. The portion of those who fear God, V. 162–167. God is an ever-present, and an all-sufficient, and an eternal portion, VI. 17. The portion of the faithful man, VII. 286–288; and of the Christian, XIX. 534–536. The different portions of the righteous and the wicked, contrasted, VII. 341–344.

*Potter's* power over the clay, IX. 160–162.

*Pounds*, parable of the, explained, XIII. 52–54, 57–61.

*Poverty*, snares of, VII. 313.—See *Poor*.

*Power* of God, illustrated, I. 102; especially in accomplishing his own will, II. 64; is uncontrollable, 515, 516. The power of Christ's resurrection, XVIII. 97, 98. What it is to know Christ, as exercising this power, 98, 99. The extent and source of the Christian's power, 141–145. The riches of power displayed in the Gospel as an instrument of salvation, 442–445.

Immutability of Christ in the extent of his power, XIX. 504–506.

*Practice*, inutility of, without principle, X. 420–424.

**Praise**, the proper employment of the whole intelligent creation, VII. 555, 556. All creatures called upon to praise God, VI. 527–529. The duty and the ground of praise, 242–245. Mercy and judgment, special grounds of praise to God, 182–185. The duty of praise, for His mercies, 205–209, 215–218, 235–238, 433–436, 485–490; especially for the mercy of redemption, 238–241. VII. 556, 557; for temporal mercies, VI. 512–516; for his goodness, 523–526. The Gentiles called to praise God, 291–294. With what frame of mind our praise should ever be accompanied, VII. 557, 558. The danger of loving the praise of men more than the praise of God, XIII. 567–572.

*Praiseworthy* duties, stated and recommended, XVIII. 125, 126. Their importance, 126–129.

## PRAYER

*A Summary of this Article:—*

I. The NATURE of Prayer.

II. CONSTITUENTS of Acceptable Prayer.

III. The DUTY and PRIVILEGE of Prayer.

IV. SOCIAL Prayer.

V. PRIVATE Prayer.

VI. On the EFFICACY of Prayer, with eminent EXAMPLES of successful Prayer, recorded for our instruction and encouragement.



## **I. The NATURE of Prayer:—**

Its characteristic marks are, earnest desire, XI. 251; confession, V. 159; petition, 160. VIII. 622; a taking hold of God, VIII. 622; persevering endeavours, XI. 251; humble expectation, 252. Prayer is the pulse of the soul, XII. 334. The ground of prayer, V. 161.

## **II. CONSTITUENTS of Acceptable Prayer:—**

A deep sense of our own depravity, III. 351. Renunciation of all dependence upon ourselves, I. 246. A contrite sense of our extreme unworthiness, IX. 560. Just apprehensions of the nature of God, *ibid*. Humility of mind. III. 343, 344. A simple reliance upon the promises of God, I. 247. Confidence of heart, III. 345, 346. A determination to persevere, I. 247, 248. The duty of persevering, XIII. 24–26. Faith, IV. 4. IX. 327. XII. 125–129. 442. Fervour of spirit, III. 344, 345. Holy importunity, IV. 3. IX. 560. Humble affiance in Christ, IX. 561; and a believing view of him, III. 352. Consistency of life and conversation, 347, 348. Watchfulness and prayer to be united, XII. 169–171.

## **III. The DUTY and PRIVILEGE of Prayer:—**

The duty of prayer, generally enforced, V. 185–188. It is an easy and reasonable duty, XIV. 100, 101. Its necessity, 101. IX. 260, 261. Its importance, 252, 253. It is a privilege as well as a duty, XII. 129, 333; and an acceptable duty, XIV. 101.

It is the means of the richest blessings, XVII. 325–328. The happiness of God's praying people, XI. 184. God's condescension and readiness in hearing prayer, II. 62. III. 26. VI. 493–498. X. 229–233. What we may confidently hope for, in God's house of prayer, III. 340–342. Answers to prayer to be acknowledged by us, V. 481–485. The promises of God, an encouragement to prayer, III. 261–265; also, his mercy, VI. 411–415. Christ engages to answer prayer, XIV. 30–38. What we may hope to obtain by fervent and persevering prayer, VI. 478–480. The prayers of the upright are God's delight, VII. 156. The prayers of the unregenerate, considered and contrasted with those of the regenerate, X. 89–92. The consequences of a due and acceptable performance, XIV. 103. The believer's confidence in drawing nigh to God in prayer, XX. 548–550; and his encouragement to abound in that duty, 550, 551. How believers are to pray earnestly in the Holy Ghost, 568, 569. The blessedness of those who live nigh unto God in prayer, VIII. 637. Prayer the appointed means of obtaining God's blessings, IX. 184, 185. The goodness of God to supplicants, 325–327. Prayer, our chief preservative, X. 327–332. The aspect of prayer on the Christian's warfare, XVII. 508–511. What kind of prayer will secure the victory, 511–516. Prayer, an antidote to excessive carefulness, XVIII. 120–122. Christian principles improved in prayer, XIX. 549–554.

Cautions against hypocrisy and superstition in prayer, XI. 176–179.

The evil of neglecting prayer, IV. 93–96. The consequences of neglecting prayer, VIII. 623, 624.

The folly of prayerless men, 636.

Addresses to those who restrain or neglect prayer, VI. 443. XI. 186. XVII. 516, 517. XVIII. 122, 123; and to those who are waiting upon God, XVII. 518, 519.

**IV. SOCIAL Prayer:—**The efficacy of social or united prayer, XI. 478–481. XIV. 405. The benefits of united prayer, illustrated in the case of the Apostles, 305–309; and in the deliverance of Peter from prison, 402–405.

**V. PRIVATE Prayer,** encouragement to, III. 349.

**VI. On the EFFICACY of Prayer,** with eminent EXAMPLES of successful Prayer, recorded for our Instruction and Encouragement

**1. On the EFFICACY of prayer,** I. 532, 539. III. 352–354. VI. 56–60, 248, 442. VIII. 633–635. IX. 261–263, 337–339. XI. 253, 254.

Prayer effectual to any extent, VI. 60–62;

especially fervent prayer, XX. 118–123.

**2. EXAMPLES of successful prayer:—**

ABRAHAM'S prayer in behalf of Sodom, I. 150–156. JACOB'S prayer at Peniel, 245–251; and wrestling with the angel, X. 127–130. The prayer of MOSES for the Israelites, I. 508–514; and at the removal and resting of the ark, II. 27–29. DEBORAH'S prayer for the destruction of God's enemies, and for the advancement of his people, III. 20–23. GIDEON'S prayer, 27, 28. ISAIAH'S and HEZEKIAH'S prayer, III. 546. The prayer of JABEZ, IV. 1–4. DAVID'S success in prayer an encouragement to us, V. 317–321. His acknowledgments of answers to prayer, 478–485. VI. 441–444. A praying spirit, exemplified in David, 89–93. DANIEL'S constancy in prayer, IX. 522–527, 543–557; answer to his prayers, 557–562. The importunate FRIEND, XII. 438–442. The importunate WIDOW, XIII. 26–30. SAUL of Tarsus, XIV. 357–361. Saint PAUL, XVI. 625–628. The LORD JESUS CHRIST, XIX. 218–220. Considerations on his intercessory prayer, viz.: His prayer to be glorified on earth, XIV. 111–113. His dying appeal to God, and petition founded upon it, 116–120. The objects of his intercession, 120, 121. Why he interceded for them in particular, 121, 122. Their preservation from sin more desirable than deliverance from affliction, 123–127. His character of true Christians, 127–131. The end for which he dedicated himself to God, 131–135. His petition for union among Christians,

136–140. The glory which he gives his people, 141–143. His intercession that they may participate in his glory, 144–147  
*Prayer–Book and Homily Society*, claims of, XII. 437, 438.  
*Preachers*, not to be overvalued, XVI. 133–138.

## PREACHING

### I. *The Benefit of* EXPOSITORY PREACHING,

evinced in the conduct of Ezra, IV. 290–293.

The character of our Lord's preaching, XI. 283–285; its effect, 285, 286. Christ's preaching the Gospel to the poor, a ground of our faith in him, 335, 336.

### II. PREACHING CHRIST *defined*:—

It exhibits our need of Christ, XVIII. 17. Christ's suitableness and sufficiency to save us, *ibid.* The nature and blessedness of his salvation, 18. With what different views this preaching may be maintained, 18–20. The preaching of Christ under any circumstances, a ground of joy, because it diffuses truth, 21; exalts Christ, *ibid.* and benefits the souls of men, 22.

### III. *The Preaching of* CHRIST CRUCIFIED,

the great means of promoting the prosperity of the Gospel Church, VIII. 81, 82.

What is to be understood by preaching Christ crucified, XVI. 34. It is the preaching of the death of Christ, as the ground of our hopes, 35, 36; and as the ground of our obedience, 37, 38. St. Paul's vindication of this mode of preaching: It contains all that he was commissioned to declare, 39–42; and all that can conduce to the happiness of man, 42–45.

*Precepts of the Gospel*, observations on, XVIII. 227, 228.

#### *Preciousness of Christ*

to all who know him, VII. 567, 568. XX. 191, 192.

Address to those to whom Christ is precious, XIV. 107.

Preciousness of the promises, XV. 599. XX. 290–293.

*Precipitancy* in religion, caution against, XI. 289, 290.

## PREDESTINATION

### Predestination

Importance of the subject, XV. 313. Its principal ends, 314; its *immediate* end respected us, *ibid.* its *ultimate* end, Jesus Christ himself, 315–317. In what way these ends are accomplished:—

*First*, God foreknows men as objects of his love, 317.

*Secondly*, he predestinates them to life, 318.

*Thirdly*, he calls them, 318.

*Fourthly*, as soon as they believe, he justifies them, 318.

*Fifthly*, in due time he glorifies them, 318, 319.

This doctrine mysterious, XIII. 97.

*Practical Uses of the Doctrine of predestination*

It excludes all boasting, XV. 319; presumption, 320; and despondency, 320, 321.

*Pre–eminence*, nature of, which is due to Christ, XVIII. 157–159. In what way and manner it should be assigned him, 159, 160.

Caution against affecting preeminence, XI. 521, 522.

*Prejudice*, force of, XIV. 297, 298. The evil and danger of, VIII. 336, 337. XIII. 223–225. XIV. 572. Necessity of guarding against it, VIII. 381, 382; is disarmed by consistent piety, IX. 521. The remedy for prejudice, XIII. 225–228. It should be dismissed from our minds, 327.

*Presence of God*, may be lawfully desired and prayed for, I. 241. His presence with the Church, and how it is to be obtained, 525–527. The promised presence of God, an encouragement to duty, XIX. 494–499.

*Presentation of Christ in the temple, XII. 253, 254.*

*Preservation of Noah, I. 78–84. Preservation from sin, more desirable than deliverance from afflictions, XIV. 123–126*

*Pressing into the kingdom of God, XII. 556–559.*

*Presumption, of the Israelites, and its chastisement, II. 70–72. Address to those who are afraid of presumption, 73; and to those who indulge presumption, *ibid.* VI. 87. VIII. 69. XV. 305, 306. The danger of presumptuous sin, II. 74–77. Danger of presumption, III. 136. Folly of it, IV. 354–356. Prayer against sins of presumption, V. 115–117. Caution against it, VIII. 443, 444. All presumption excluded by the doctrine of predestination, XV. 320.*

**Pride**, prevalence of, X. 35, 36. It is a denial of God's goodness, and an invasion of his prerogative, XIV. 407, 408. A consequence of unsanctified prosperity, II. 294, 295. A cause of men's taking offence, III. 34. The workings of mortified pride delineated, 489, 490. Sinfulness of pride in the sight of God, 552, 553. Humiliation of Hezekiah for the pride of his heart, IV. 211, 212. The grounds for similar humiliation among us, 213, 214. Men's proud contempt of God exposed, and expostulated with, V. 40–46. Caution against pride, 162. The proud, how regarded by God, VI. 450. Pride of Sennacherib, 533, 534. Nebuchadnezzar's warning against pride, IX. 488, 489. Its danger and punishment, X. 37, 38. The evil of pride illustrated in the death of Herod, XIV. 408, 409. Caution against pride, XV. 425, 426, 477, 478. The folly of pride, XVI. 603–606. The most effectual antidotes to it, 607. God resisteth the proud, XX. 272–274.

*Priests (Jewish):—The form in which they were to bless the people, explained, II. 10–13. Resemblance between Christ and the Aaronic priests, XIX. 288, 289. His pre-eminence above them, 289, 290.*

*Priesthood of Aaron and of Christ, how severally confirmed, II. 99–101. The perpetuity of Christ's priesthood, and the consolatory truth resulting from it, XIX. 272–275. The excellency of Christ's priesthood, 285, 286; and our duty to him in this relation, 286.*

*Primacy supposed to be conferred on Peter, nature of, XI. 449.*

*Primogeniture, privileges of, I. 212.*

"

*Principles, necessity of acting up to, II. 136. Christian principles improved in prayer, XIX. 549–554. The principles of the flesh and of the Spirit contrasted, XVII. 219–225.*

*Privileges of God's people, I. 367–371. II. 535. XV. 287, 288; of Christians, XVI. 133–137. On what condition bestowed, XV. 288, 289. The inefficacy of merely external privileges to salvation, II. 166. Privileges of the Jewish nation, 228, 229. Our superior privileges, and consequent duty, 229–232. The union of duty and privilege, V. 306, 307. Our privileges to be highly valued, VII. 430, 431. Privileges of Jews and Christians compared, XV. 333–338. The duty of improving our privileges, 438–440. XVI. 145; and of gratitude for them, XVI. 145.*

*Prize, the Christian's, to be secured, XVIII. 545, 546.*

*Procrastination, caution against, XI. 290, 291.—See also *Delay*.*

*Prodigal Son, departure of, from his father's house, XII. 546; his return, 547; and reception, *ibid.* 548. The disposition of his elder brother, 549, 550. The conduct of the father, as contrasted with it, 550, 551.*

*Profaneness, danger of, illustrated in the death of Belshazzar, IX. 511–516.*

### **Profession**

of religion, not to be lightly taken up, XII. 309.

Address to those who make none, III. 515, 516; and to those who walk unworthy of their profession, 516.

Why so many professors of religion dishonour their high and holy calling, V. 306.

The final issue of unsanctified profession, VII. 138, 139. The commonness of a profession of goodness, 209, 210. Rarity of a corresponding conduct, 210, 211. The character of the inconsistent professor, 316; of the self-righteous professors, 466, 467.

The self-deception of covetous professors exposed, IX. 419–422.

Consequences of sin to false professors, X. 101, 102.

The danger of a fruitless profession, XI. 494; its folly, XII. 352, 353. XIV. 44.

The criminality of an inconsistent profession, XV. 45, 46.

The mere profession of religion not to be rested in, XVI. 221, 222.

Vanity of the expectations of carnal professors, XVII. 238.

False professors, a common character, XIX. 86, 87; an awful character, 88; and a pitiable character, 89. The obligation of professors to good works, 110, 111. The difference between fruitful and barren professors, 237–239.

Addresses to the formal, inconsistent, or unworthy professors of religion, or of godliness, V. 4, 5. VI. 325. VII. 144. IX. 35, 53, 376. X. 49, 65, 79, 80. XI. 68, 69. XVI. 214, 223. XX. 430.

*Progress* in religion, necessary, XX. 557–561. Approved, XXI. 99, 100. The slow progress of many, reprov'd, XIX. 221–225.

## PROMISES

### I. *The NATURE and EXCELLENCY of the Divine Promises.*

The stability of all God's promises in Christ Jesus, XVI. 421–424. The immutability of Christ displayed in his fidelity to his promises, XIX. 511–513. The promises distinguished into absolute and conditional, XII. 125, 126; their certainty, VI. 35, 36. X. 363–365. XII. 219; their truth and faithfulness, III. 517; their preciousness, XV. 599. XX. 291–293. Sanctification wrought by the promises, XVI. 556–558. The use of the promises in the production of sanctification, 558–560. Address to those who are seeking holiness as their end, without using the promises as the means, 560, 561; and to those who rest in the promises without regarding the end to be produced by them, 561. Faithfulness of God to his promises, II. 619–622. XIX. 340, 341. Superiority of the promises of the new covenant to those of the Mosaic covenant, XIX. 283, 284. The promises made to the victorious Christian, XXI. 79, 80. The promises of God to his Church and people, IX. 244, 245. How they are to be applied by individual believers, 245, 246; and to be improved, 248.

### II. *Our DUTY in relation to the Promises.*

How we are to receive them, XII. 219, 220. Simple reliance on the promises of God, necessary to acceptable prayer, I. 247.

The connexion between the promises of God and our prayers, III. 262–265. Why we profit so little from them, III. 528, 529.

The promises are to be embraced with humility, IX. 247. X. 366; in faith, X. 366; and in patience, *ibid.* They are to be carefully improved by us, IX. 248. X. 366, 367.

## PROPHECY

The NATURE of Prophecy briefly stated, XIV. 176, 177. It proceeds from the Spirit of God, XXI. 231, 232. Prophecy, a growing evidence, VIII. 247, 248. The substance of the prophecies, XX. 148; and their importance, 148, 149. The study of them instructive, IX. 243. Variety and importance of the prophecies delivered by Jesus Christ, II. 356, 357. The fulness of the collective body of prophecies, XX. 323; their minuteness, *ibid.* their consistency, *ibid.* 324. The use to be made of the evidence from prophecy, for satisfying our minds respecting the Messiahship of Jesus, 325, 326; and to lead us to an experimental sense of his excellency and glory, 326. The great end of prophecy is, to testify of the nature and character of Jesus, XXI. 229, 230; his work and office, 230; his kingdom and glory, *ibid.* 231. The prophecy concerning Joseph's advancement fulfilled, I. 314–316.

**For PARTICULAR PROPHECIES, see JESUS CHRIST, § II.; GOSPEL-KINGDOM § I.; GENTILES; and JEWS, § I.**

*Prophet*, the disobedient, slain, III. 379–385. The challenge of Elijah to the prophets of Baal, 406–411. The law and the prophets confirmed by Christ, XI. 89–94. False prophets described, 272–274. Christ's caution against them, and a rule by which to judge them, 274, 275. A comparison between Moses and Christ in their prophetic office, XIV. 278–281.

*Prospects* of the man of God, and of the man of this world, contrasted, V. 82–84. The future prospects of the Christian, VI. 13–15.

*Prosperity* of Zion, desired, II. 202–207. Danger of prosperity, 292–296, 609, 610. Temporal prosperity unfavourable to spiritual advancement, III. 367, 368. National and personal prosperity, promoted by prayer, IV. 137–139. Connexion between diligence and prosperity, 166, 167. Bad effects of prosperity, 167–171. The prosperity of sinners transient, 409; and not to be envied, VI. 5–11. Restoration of Job to prosperity, V. 510, 511. Future prosperity of the Jewish Church, VIII. 548–555; and of the Church of Christ, 555–558. Addresses to those whom God has prospered, I. 244, 245. IV. 488.

*Protection*, promised to the godly, VIII. 68.

*Protestants*, conduct of, at the Reformation, IV. 85, 86. The duty of, stated and enforced, 86–88. Not free from superstition, III. 540. A call to them, to counteract superstition, 541, 542. Their obligation to their forefathers, XVIII. 209.

*Proud*.—See *Pride*.

*Proverbs*, nature and use of, III. 159, 160. The great characteristic of the book of Proverbs, VII. 213.

## PROVIDENCE,

the dealings of, illustrated in Naomi, III. 106.

The works of God, in providence, a mystery, V. 280. Delineation of them, 469, 470.

To be implicitly trusted, XI. 192.

Afflictive providences, how to be interpreted and improved, III. 397. All the dispensations of Providence are good, 484–486. How we are to judge and improve them, 487.

The folly of arraigning the providence of God, IV. 331. The necessity of God's providential guidance, XI. 199, 200. *Providence* (particular), the doctrine of, proved by reason, XI. 325; and by Scripture, *ibid.* 326. The comfort of it, 326.

*Proving* all things, the duty of, enforced, XVIII. 356–358.

*Psalms* (Book of) observations on, V. 1. Diversity of experience therein delineated, 16, 46.

*Publicans*, notice of, XII. 285, 322; their duties, 285. The call of Matthew, the publican, 323–326. The conversion of Zaccheus the publican, XIII. 41–46. Parable of the Pharisee and the humble Publican, XIII. 35–38.

*Punishment* of Adoni-bezek, III. 1–6. The equity of the Divine procedure in the punishment of the ungodly, V. 95–97. Our obligation to punishment cancelled by Christ, XVIII. 212. The punishment of the wicked, one end of Christ's coming to judge the world, 379.

*Purification*, typical import of the law of, II. 103, 104; its instructive tendency, 105. Whence arose the necessity for typical purifications, XIX. 302–304. What necessity there is for purification in the things typified, 304–306. The purification of the Virgin Mary, XII. 251, 252.

*Purim*, the feast of, occasion of, IV. 303; how observed, 303, 304; why instituted, 304–306.

*Purity of God*, contrasted with the sinfulness of man, IV. 72.

*Purity of heart*, characteristics of, XI. 65–67. The blessedness of the pure in heart, 67, 68.

--See also Heart

'*Putting on the Lord Jesus*,' XV. 517–520.

## Q.

*Qualifications* of Christ for his office, VII. 539–543; of ministers of the Gospel.—See MINISTERS, § III. 2. p. 495

*Quenching* the Spirit, XVIII. 353, 354. Caution against, 354, 355.

*Querulous* persons, address to, VI. 44.

## R.

*Race*, the Christian:—XVI. 207. It must be run by us, disentangled from worldly cares, 208; and from whatever else may impede our progress, XIX. 452; divested of selfish principles, XVI. 208; with our eyes directed to Jesus Christ, XIX. 452, 453; with a determination, if possible, to win the prize, XVI. 209; and with patience, XIX. 451. Motives to run in this manner:—The many witnesses that surround us, 451, 452; we cannot, otherwise, win, XVI. 209. If we thus run, we are sure of winning, 210. The prize obtained will abundantly compensate our labour, *ibid.* The manner in which St Paul exerted himself in this race, 211, 212; and why, 213, 214. Address to those who have not yet begun to run, XIX. 453. To those who are halting or turning aside, *ibid.* and to those who are resolutely hastening towards the goal, 454.

*Rahab*, protecting the spies, II. 546. From what principle she acted, *ibid.* 547. Her faith, XIX. 428–432. Her reward, II. 548–550. XIX. 432–434.

*Reapers*, the pious, III. 100–102.

*Rebekah*, marriage of, to Isaac, I. 199–205. Remarks on her conduct, in suborning Jacob to obtain Isaac's blessing by subtilty, 216, 218. Reflections thereon, 219, 220.

*Rebellion* of Korah, Dathan, and Abiram, II. 87–91. Rebelling against the light, what, IV. 427–430. God's complaint against the rebellious, IX. 27–31. Consequence of rebellion against God, X. 258. The parable of the Rebellious Citizens, XIII. 54–57.

*Rebuilding* of the temple considered, IV. 230–234.

*Rechabites*, notice of, IX. 272. Their obedience to the precept of their ancestor considered, 273–278.

*Recollections*, grateful, VI. 277–288.

*Recompensing* good for evil, VII. 238–243.

RECONCILIATION with God, through the sacrifice of his Son, the great mystery of the Gospel, XVI. 64, 65. The reconciliation of Esau and Jacob, I. 251–254. Of brethren, how to be preserved, 254, 255. Needed by *all* mankind, 485; and must be sought by all on the same terms, *ibid*. The wisdom of seeking reconciliation with God, without delay, VI. 118, 119. The importance of seeking reconciliation with God, XI. 123–127. The duty of seeking reconciliation with man, 119–121. The importance of it, in order to our acceptance with God, 121, 122. The ministry of reconciliation described, XVI. 523–526. The way of reconciliation with God, explained, vindicated and improved, 526–531. Address to those who have not been reconciled unto God, XVIII. 170; and to those who are reconciled, 171.

*Recovery* by Jesus Christ, a mystery, V. 279, 280.

*Red heifer*, ordinance of, explained, II. 104–108.

REDEEMER, Job's faith in, IV. 403–408.—See JESUS CHRIST.

*Redeemed*, the way prepared for them to walk in, VIII. 92–95; the happiness of those who journey in it, 95–97. Occasion of their song, XXI. 145. Exposition of it, 146, 147. The connexion between the two, 148, 149. Their doxology, 150–152.

'*Redeeming the time*,' how to be accomplished, XVII. 393, 394. Motives to this duty, 394, 395.

## REDEMPTION,

celebrated, I. 373–376.

Represented by the release of the bondservants, II. 369–373;

and to be ever borne in mind, II. 378–380.

The great object of Christ in our redemption, XVII. 2, 3. It is *the* one object aimed at both by the Father and the Son, 3–5.

The Father's part in the work of redemption considered, XX. 171–174.

The offices of the Holy Trinity in the work of redemption, VIII. 236, 237. XX. 130–135.

The work of the Holy Trinity in redemption, considered in its original cause, XIX. 102–104; its procuring cause, 104–106; its efficient cause, 106, 107; and final cause, 107, 108.

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

Nature of our redemption by Christ, XVII. 74, 272, 273. By what means we are redeemed, 75. The wisdom of God displayed in the work of redemption, 273, 274.

The extent of man's redemption, XX. 167, 168. Price paid for it, 168, 169.

Paucity of those who experience the full benefits of Christ's redemption, XVII. 5.

The work of redemption, the great influential motive of religion, III. 535;

a ground of joy, VIII. 193–198; sanctification, the end of it, XVIII. 166–170.

Praise to God for the wonders of redemption, V. 544–548. VI. 238–241.

Redemption, a motive to conversion, VIII. 190–193.

*Red Sea*, God's condescension to the Israelites at the, I. 391, 392; their deliverance there, 403–405.

*Reformation* (national), enforced, IV. 193–197.

*Refuge*, cities of, and their typical import, II. 189–201. XIX. 250–252.

## REGENERATION

**Misrepresentations of the doctrine of regeneration guarded against** XVI. 252.

Is expressly termed a new birth, 254, 255.

Is not and cannot be baptism, 255–260.



The true ground of the doctrine of regeneration, IX. 151–153.

Its *efficient* cause or author, XX. 36, 37, 137, 138. Its *moving* cause, the mercy of God, 138; its *instrumental* cause, the Lord Jesus Christ, 138, 139. By what means effected, 37–39.

It is the work of the Holy Spirit, XV. 232–236.

Its nature, XIII. 246–248. XX. 136, 137. Its effects, 139, 140.

Its necessity, XIII. 248, 249. The state, into which the regenerate are introduced by the Gospel, 305, 306.

The end for which regeneration is wrought, XX. 39, 40. The state of the regenerate man described, 436, 437; by what means he has attained to it, 437, 438. Security for the continuance of it, 439, 440. The regenerate alone overcome the world, 523, 524; and by what means, 522.

Addresses to the unregenerate and to the regenerate, XII. 250, 251.

—See further, **CONVERSION**.

### Rejection

of God, danger of, III. 170.

Of the Gospel, causes of, XIII. 265, 266; danger of such rejection, 267, 268, 449–451.

The great sin of rejecting Christ, XIV. 82–85. How far the charge against the Jews, of rejecting Christ, is applicable to us, 272, 273; our consequent duty, 273, 274. Address to those who reject the Gospel, 430.

Causes of the rejection of the Gospel, XVIII. 387, 388.

Rejection of Christ by the Jews, XV. 368, 369.

*Rejoicing* in the Lord, motives to, IV. 294–296.

*Relapses* into sin are a source of dejection, V. 337. To be carefully guarded against, I. 168.

*Release* of bond-servants, II. 369–373.

## RELIGION

The comprehensiveness of its nature, XX. 298, 299. It is connected in its parts, 299, 300.

I. *Its NATURE and EXCELLENCY*:—The sum of true religion, VII. 415–419. X. 322–325. It has God alone for its object, III. 534; the covenant of grace for its ground, *ibid.* the work of redemption for its great influential motive, 535; and holiness for its end, *ibid.* It is wisdom in the heart, VII. 37; discretion in the life, 38; and peace in the soul, 40. Its influence extends to the inmost dispositions of the soul, XV. 49. It is a spiritual service, XVIII. 350; a rational service, *ibid.* a delightful service, 351. It is holy in its nature, XX. 84; useful in its tendency, *ibid.* and uniform in its operations, 85. Experimental religion illustrated and enforced, from a consideration of the blessedness resulting from it, V. 240–243. A source of happiness, VIII. 558. The vanity of nominal religion, XV. 48. Erroneous views of religion, refuted, VII. 175–185. False views of it, exposed, III. 79–81; particularly those of the Samaritan, III. 532, 533. Is not a source of evil, to those who embrace it, IX. 177–182. The scope and intent of true religion, XI. 266, 267. Practical religion enforced, XVIII. 70, 71; and delineated, 72. Its extent and excellence, 265, The excellence of true religion delineated, IV. 327. XIV. 333. It is lovely in its influence, XX. 300. Its proper effect upon the soul, VI. 181. XI. 267. XX. 46, 47. It induces habits of gratitude, V. 383; of willing service, 384; and of humble dependence, *ibid.* Is life in the soul, VII. 38; gracefulness in the deportment, 39; stability in the walk, 40; and true happiness, XVIII. 122. The influence of true religion on the world at large, XX. 52; and on the afflicted, *ibid.* The use to be made of it, 53, 54. The true test of religion in the soul, VI. 356–364. The duties of religion pleasant, VII. 31–33; and peaceful in their issue, 33–35. Benefit of steadfastness in, 146, 147; and of experimental religion, 170–174. Theoretical and practical religion, distinguished, IX. 5, 6. Must be judged of by its fruits, XI. 17–19.

II. *IMPORTANCE of Religion*:—Importance of right sentiments of religion, III. 82, 83. Importance of true religion, XI. 276–279. Firmness and steadfastness in religion necessary, II. 365, 366. Should be our first concern, II. 558, 559. Appears in its true colours, when it regulates all the concerns of life, III. 101, 102. Necessity of practical religion enforced, V. 247, 248. But little true

religion in the world, VI. 18. Must have its full effect upon our souls, VII. 19, 20. Address to those who are prejudiced against true religion, 41; and to those who profess to love it, 41, 42. Necessity and efficacy of a religious life, 471–473. Effects of diligence in religion, X. 53–58. Without true religion, all hopes of salvation are delusive, XI. 19–23. True religion produces elevation of mind and happiness, 189. Address to unworthy professors of true religion, 277; to those who neither practise nor profess it, 278; to those who profess and adorn religion by their conversation, 278, 279. Religion not to be condemned for the faults of its professors, 579. The religion of the world hateful to God, and why, XXI. 119, 120. The connexion between knowledge and practical religion, XIV. 6–9. How religion is opposed by prejudice, 152, 153; by licentious violence, 153, 154; and with hypocritical pretences, 154, 155. Is to be maintained with undaunted firmness, 155; and unruffled patience, 156. The contest between prejudice and religion illustrated, 297–299. Evangelical religion described, XVI. 32–47. Absurdity of condemning religion for the faults of its professors, XVIII. 422. Its effects upon the different orders of society, XX. 17–22. The believer not to be alarmed at the aspersions cast upon religion, XIV. 580. To be careful not to give just occasion for them, 581. Constancy in religion, exemplified in the conduct of the three Hebrew Youths, IX. 480–484; and of Daniel, 516–527. Address to those who are seeking after religion, but are not happy, XI. 51; to those who are resting in outward forms, XV. 50; or who are disregarding it, *ibid.* 51. The worthlessness of those, who have not the savour of religion on their souls, XI. 81–83. Men's excuses for their disregard of religion, detected and exposed, XVII. 254, 255. How far men may go in religion, and yet apostatize from it, XIX. 233, 234.

*Remembering* our Creator, the duty of, recommended and enforced, VII. 409–415.

*Reminiscences*, ministerial, XX. 305–315.

*Rending* of the vail at Christ's death, observations on, XI. 603, 604.

*Renovation* of heart, true, delineated, V. 415, 416. XV. 473, 474. How it is to be obtained, V. 416, 417. Address to those who feel no need of it, 417; and to those who have experienced it, 418. The desires of a renewed soul, 452; its purposes, 453, 454; and expectations, 454, 455. The renovation of our nature, one end of Christ's sufferings, VIII. 357, 358. The office of the Holy Spirit, IX. 438. The effects produced by progressive renovation, XV. 474, 475.

*Renunciation* of all dependence on ourselves, a constituent of acceptable prayer, I. 246.

## REPENTANCE

### **I. The NATURE and CHARACTER of true Repentance.**

The grand constituents of repentance briefly stated, V. 395. X. 522. XIV. 493, 494.

It consists in a deep sense of guilt, V. 387;

of the guilt of sin, *ibid.* particularly, as being unreasonable, IV. 475, 476; and unprofitable, 476;

in a sense of shame, V. 387;

of humiliation, XII. 496;

and deep contrition, XX. 92;

a calling of our evil ways to remembrance, IX. 441; a loathing of ourselves on account of them, 441, 442;

a sincere renunciation of all evil, XX. 91;

a turning to God in newness of life, XII. 497, 498:

a giving glory to God, XXI. 210, 211.

The means of evangelical repentance, X. 522, 523.

Repentance enjoined, XIV. 468. The urgent necessity which lies upon all men to comply with it, 469.

Different offices of repentance and faith, I. 633.

When repentance is to be performed, IX. 442, 443.

Our obligations to repent and turn to God, VIII. 415.

Excellent effects of repentance, X. 158. Urged as a duty, 169, 170.

Repentance, glorifying God, X. 596–599;

is necessary, that we may become subjects of the kingdom of God, XII. 3; is indispensable, 499, 500; and must be universal, 500, 501.

The repentance of sinners, a ground of joy, XII. 536, 537.

## **II. Examples of GENUINE Repentance.**

The ISRAELITES at Horeb, I. 514–518.

DAVID, III. 269–274.

MANASSEH, IV. 218–222.

JOSIAH, 222–226.

The NINEVITES, X. 265–268.

PETER, XIII. 121–125.

The PENITENT THIEF, 149–152.

The first CHRISTIAN CONVERTS, XIV. 253–256. The EPHESIAN BELIEVERS, 492.

The CORINTHIAN CHURCH, XVI. 565–569.

## **III. Examples of FALSE Repentance.**

The feigned repentance of Ahab, III. 435–439; and of Judas, XI. 581, 582.

## **IV. The BENEFITS of True Repentance.**

The blessed issue of true repentance, I. 639. IV. 220. Its acceptableness to God, 224, 225. Deliverance from condemnation, 477.

Exaltation to glory, IV. 477, 478.

The means of preventing ruin, IX. 49–53.

Encouragement to true repentance V. 411, 419–422, 428. VIII. 298. X. 51, 292, 170, 171. XII. 502. XX. 90.

## **V. PRACTICAL USES of the Doctrine of Repentance.**

Danger of delaying repentance, I. 362–367, 633, 634.

The difficulty of renewing apostates again to repentance, XIX. 234–236.

Encouragement to repentance, IV. 478. XIV. 275–277.

The desirableness of true repentance, VI. 409.

True repentance recommended, VII. 281–285. XXI. 212; and also speedy, 213.

A call to repentance, IX. 110–113. X. 390–393.

Inefficacy of a death-bed repentance, X. 92.

Angels rejoice over true penitents, XII. 540, 541–543.

Addresses to those who doubt the necessity of deep repentance, XX. 92; or its efficacy, 93.

*Reprobation*, not necessarily supposed in the doctrine of election, XX. 131, 132. The doctrine of reprobation not scriptural, 197.

*Reproof*, the duty of giving, III. 265–269. XXI. 58–61. Rules and cautions given by Christ, in reproving others, XI. 248, 249.

Contempt of reproof punished, III. 378. Acceptance of it rewarded, 487–490. The sin of reproving God, IV. 497–501.

*Resentments* of brethren, how to be overcome, I. 252–254. The danger of, being carried away by popular resentments, XIV. 478.

Resentment of David against Nabal, III. 220.

*Residence* of ministers, importance of, XVII. 178.

*Resignation*.—See *Submission*.

*Responsibility* of men to God for all their advantages, XIII. 79; especially for their treatment of Jesus Christ, 80, The grounds and measure of their responsibility, XII. 485, 486. The rule of God's procedure with respect to it, in the day of judgment, 486, 487.

Responsibility of those who hear the Gospel, XIII. 573–575.

*Rest*, actually entered into, by believers, X. 249, 250. Canaan, a type of it, XIX. 191–193. Not to be sought in this world, XV. 298, 299. The nature of the rest which remaineth for the people of God, XIX. 202, 203.

*Restitution*, the duty of making, I. 592.

*Restoration* of man to God, the means of, VIII. 362–365. The restoration of the Jews foretold, 591–596. IX. 215–218, 448–465. X. 451–456, 481–484, 507, 508. Obstructions to it, how surmounted, IX. 43, 44. The restoration of the Jews and the conversion of a soul, compared, 403–406. Restoration of the Jews:—see further, JEWS, § I.

*Restraints* (providential), our obligation to God for, III. 221.

## RESURRECTION FROM THE GRAVE

- I. *PROOFS of the Doctrine of the Resurrection*.—This doctrine proved, against the Sadducees, by Jesus Christ, XII. 141–144.
    - Testimony of Scripture to its certainty, XIII. 347, 348.
  - II. *EXAMPLES of Persons raised to Life from the Grave, occurring in the OLD TESTAMENT*.—The son of the Widow of Sarepta, III. 393–398; and of the Woman of Shunem, 486.
  - III. *EXAMPLES of Persons raised to Life, occurring in the NEW TESTAMENT*.
    1. *Persons restored to life by Jesus Christ* The Widow's Son at Nain, XII. 357–360. The Daughter of Jairus, 377–380. Lazarus, XIII. 536–538.
    2. *The Resurrection of Jesus Christ*
      1. *Importance* of Christ's resurrection, XIII. 169. If Jesus was not risen, he was an impostor, 170; the Apostles were false witnesses, *ibid.* the Gospel an imposition, 171; the Old Testament false, *ibid.* believers are yet in their sine, *ibid.* and there neither is nor will be any resurrection whatever, 172.
      2. *Evidence of Christ's Resurrection*. The testimony of angels, XIII. 172. XI. 612; of friends, XIII. 173; of enemies, *ibid.* of God himself, *ibid.* 174. The appearances of Christ after the resurrection, were early, 192; numerous, *ibid.* indubitable, 193. He appeared first to Mary Magdalene, 193–195. The resurrection a proof of Christ's Messiahship, 242–244; and an accomplishment of prophecy, XIV. 418, 419.
      3. *Practical Uses of the Doctrine of Christ's Resurrection*.—The resurrection attests the truth of Christ's mission, XI. 612, 613; the sufficiency of his mediation, 613, 614. Is a pledge of our resurrection, 614. XIII. 174; and of Christ's determination to raise us to eternal life, XI. 615. Is a pattern of our life, XIV. 175; and the ground of our hope, 176, 177. The resurrection of Christ ought to be assured in our minds, and improved in our lives, II. 378–380. The unbelief of Christ's disciples concerning it, XIV. 210–213. The benefits dependent upon Christ's resurrection, 213; and the duties arising from it, *ibid.* The different states of men at the resurrection, XIII. 338, 339. Address to the disbeliever of the resurrection, XI. 615; and to the humble seeker of the once crucified Saviour, 616. In what sense Christ is the resurrection and the life, XIII. 526–529. The doctrine of the resurrection glad tidings to the soul, XIV. 419, 420. The believer risen with Christ to newness of life, XV. 146–149. The necessity of Christ's resurrection confirmed, XVI. 357–363; and improved, 363–366. The power of the risen Saviour, XVI. 635–638. Wherein the power of Christ's resurrection consists, XVIII. 97, 98. What it is to know Christ as exercising this power, 98, 99. Our resurrection with Christ, a motive to heavenly-mindedness, 223–227. The certainty of the resurrection, 329, 330. In what order it will be effected at the last day, 330, 331. The blessed issue of it to the saints, 332. Practical improvement of this subject, 333.
  - IV. *The FIRST Resurrection* in the millennial period, not a literal but a spiritual one, XXI. 237–241. Blessedness of those who participate in it, 241–243.
- Retaliation*, popular errors concerning, XI. 149–151. The line of conduct required by the Gospel with respect to it, 151–153.
- Retirement* to be sought in our approaches to God, XI. 177, 178.
- Retribution*, future, certainty of, I. 74. III. 52. The retributive justice of God, illustrated in the conduct and punishment of Adoni-bezek, III. 1–6. How it will be exercised by God, 324, 325. How it ought to be exercised by men, 322, 323.
- Reubenites*, reproof of, by Moses, II. 182–184. Joshua's address to them, on disbanding them, 607–610. Altar of witness erected by them, 611–615.
- Revelation* (divine), advantages of, XV. 51–55. Observations on the revelations made to St. John, XXI. 21, 22, 180, 181.
- Revenge* not to be indulged, VII. 239, 240. XI. 151, Instances of revenge recorded in the Scriptures:—of Jacob's sons on the Shechemites, I. 256–259; of David on Nabal, III. 220; of Joab on Abner, 237–239. David restrained from revenging himself on

Saul, 217, 218. Dreadful evil of revenge, 222.

*Reverence*, what is due to Christ, as the Son of God, XII. 131–136.

*Revival*, desired for the Jewish Church, X. 378; for the Christian Church, 379; for our own souls, in particular, 379, 381.

*Revolt* of the ten tribes, circumstances of, considered, III. 369–372.

*Rich*, advantages of, compared with those of the poor, VII. 276–281. Their snares, 312. The danger of riches, XII. 99–103. The Rich Youth forsaking Christ, 93–98. The parable of the Rich Fool, illustrated, XII. 475–478; of the Rich Man and Lazarus, 559–568. What temptations they are to avoid, XVIII. 548–550; and what duties they are to perform, 550, 551. Effects of religion upon the rich, XX. 19–21.

*Riches* of divine grace displayed, XVII. 294–296; of wisdom in the Gospel as an expedient for our salvation, XVIII. 439–442; of power, as an instrument, 442–445; and of grace, as a gift of God to sinful man, 445–452. The true use of earthly riches, 547–552. The vanity of riches without grace, XII. 562.

*Riddle* of Samson, explained, III. 66–72.

*Ridicule* of the world, antidote against, XVI. 103.

**RIGHTEOUS**, character of, briefly delineated, V. 2, 3. V. 26, 27, 226, 227, 302–304. VI. 169–171. VII. 105, 482, 483. The excellency of the righteous in their connexions, 116, 117; principles, 117, 118; habits, 119; and end, 120. God's regard for them, XX. 221. Their blessedness, V. 27, 28. VI. 48, 109, 131–135, 171–173, 481–484; a prey to the wicked, VIII. 518–523; are objects of God's care, V. 29. VII. 95–98. Why they should rejoice in the Lord, V. 227, 228. Their security, V. 304, 305. VI. 147–150; their end, VII. 107; their portion contrasted with that of the wicked, 342. The hand of God as displayed therein, 343, 344. Their final state, 484. Their salvation one end of Christ's coming to judge the world, XVIII. 380, 381. Address to those who are disposed to number themselves with the righteous, VII. 121.—See further the titles, *Believer*, *Godly*, *People of God*, and *Saints*.

*Righteous overmuch*, danger of being, VII. 365–368. Advices and cautions, 368–370.

**RIGHTEOUSNESS**, import of, in the Old Testament, V. 289. Christ the end of the law for righteousness, XV. 377–381. How he wrought out a righteousness for sinful man, XVIII. 92. In what way we are to be made partakers of it, XV. 381–383. XVIII. 93. How Christ fulfilled all righteousness, XI. 32–34; our consequent duties and obligations, 34, 35. Character of the righteousness by which we are saved, XV. 75, 76. What evidence we have that it is the only justifying righteousness, 76, 77. How this righteousness becomes ours, 78. Jesus Christ, the Lord our Righteousness, IX. 166–168. The righteousness of faith, explained, XVII. 201–203. How it is produced by the Holy Spirit, 203–205. Abram's faith, how imputed to him for righteousness, I. 121–123; and to us, V. 222. XV. 96, 97. VI. 527, 528. The work of righteousness is peace, VIII. 48–54. Address to those who suffer for righteousness's sake, 524. In what sense all our righteousnesses are as filthy rags, 619, 620. Righteousness of the Pharisees described, XI. 99–102. Evangelical and Pharisaic righteousness compared in its nature and extent, 103; in its principle and end, 103–105. Why our righteousness must exceed that of the Pharisees, 105–108. We are not to seek to establish any righteousness of our own, XV. 384; but submit to the righteousness of Christ, 385. The characters of those who hunger and thirst after righteousness, XI. 57, 58; their blessedness, 58. What it is to be persecuted for righteousness's sake, 76, 77; their blessedness, 77–79. The righteousness of Christ, how imputed unto us, XVI. 527. Necessity of the breast-plate of righteousness in the Christian warfare, XVII. 459–462; its sufficiency, 462–465. Consolation to those who suffer for righteousness's sake, XX. 223–227.

*Righteousness* (Pharisaic), in what it consisted, XI. 99–102. The sorrows of those who follow it, V. 71

*Rimmon*, Naaman in the house of, III. 493–498.

*River* of God, source of, V. 356, 357. The channel in which it flows, 357. The depths of its streams, *ibid.* 358. Salubrity of its waters, 358. Its efficacy, 359, 360.

*Rock* in the wilderness, a type of Christ, XVI. 216, 217.

*Romanists*, errors of, exposed:—Their excuses for the worship of images and crucifixes, I. 498. Their worship of saints and angels, XVIII. 220. Their denunciations against the Scriptures, IV. 498. Their absolute submission to the Romish Church, XVIII. 288. Their sacraments of extreme unction and confession, contrary to the Scriptures, XX. 118, 119. The abominations of Romanism, IX. 349, 350; its superstitions, III. 539, 540; its destruction foretold, IX. 533–538; its deadly nature, XVIII. 209; and sanguinary cruelty, XXI. 175. Divine judgments against the Romish Church, XXI. 193–195; her doom, 195–197.

*Rome*, Paul's love to the Church at, XV. 5–9. Importance of the Epistle to the Romans, 9, 10.

*Root* of David, Christ why so called, XXI. 269.

*Ruin* prevented by repentance, IX. 49–53. The final ruin of men is wholly of themselves, XVIII. 394.

*Rule* of God's procedure with us at the last day, XII. 485–488. The law in what respects a rule of life, XVII. 126–132; its consequent obligations, 133–139. The Golden Rule explained, and its excellence proved, XI. 261–265.

*Rulers* (civil), in what light to be regarded, XV. 505, 506. Our duties to them, 506–509. Opposition to them, displeasing to God, II. 90, 91.

*Ruth*, character of, III. 89–94. Her piety and its reward, 102–108.

# S.

## SABBATH

### **I. INSTITUTION *of the Sabbath.***

Institution and reasons of its appointment, I. 6. For what ends it was instituted, XII. 16–18. XXI. 15.

### **II. OBLIGATION *of the Sabbath.***

Its continuance under the Law, confirmation by the Prophets, and observance by the Apostles, I. 7–9.

In what estimation it ought to be held, VIII. 508, 509.

### **III. *The Sabbath how to be* OBSERVED.**

The frame of mind proper for it, XXI. 15.

Nature of its requirements, I. 10.

Its proper employment, XIV. 501–503.

The guilt, unreasonableness, and presumptuousness of violating it, V. 78–80. The danger of it, 80, 81. Address on the violation of the Sabbath, 81, 82.

How it should *not* be employed, VIII. 509, 510. Benefits to be expected from a due observance of it, 511, 512;

should be kept, with a grateful sense of our privilege, XII. 19; and with a humble sense of our responsibility, 20.

A Sabbath duly improved, a foretaste of the eternal Sabbath to our souls, XXI. 17, 18.

*Sabbath-breaker* stoned, II. 78–82.

*Sabbatical year*, design and improvement of the, I. 675–678.

*Sacraments*.—See BAPTISM, and LORD'S SUPPER.

## SACRIFICE

Various meanings of this word in Scripture, V. 423.

Sacrifices were of Divine origin, I. 565.

### **I. INSTITUTION *and* NATURE *of Sacrifices.***

Account of the first institution of sacrifice, I. 41, 42.

Nature of the sacrifice which God requires of us, 340–342. God's acceptance of sacrifices, I. 608–612.

The necessity of an atoning sacrifice, II. 448–450.

Obedience preferred before sacrifice, V. 381–385.

### **II. *The JEWISH Sacrifices, typical of the Sacrifice of Jesus Christ***

The sacrifices, generally typical, III. 115, 116. XIX. 292, 293;

particularly, the Burnt-offering, I. 566–570; the Meat-offering, 577–581; the Trespass-offering, 592–597.

The superior excellence of the antitype, XIX. 293–295. The insufficiency of the Mosaic sacrifice, 312–318. Their design, 319. Christ's superseding them, explained, 323–327.

### **III. *The Sacrifice of* CHRIST.**

Danger of neglecting the great Sacrifice, III. 113–125.

The sacrifice of Christ briefly stated, XVII. 406, 407.

Reconciliation with God through the sacrifice of Christ, the great mystery of the Gospel, XVI. 64, 65.



The ends for which Christ offered himself a sacrifice unto God, XVII. 372–374, 407; and our consequent obligations to him, 374, 375.

No remission of sin, without his sacrifice, XIX. 297–300. The perfection of Christ's sacrifice, 312, 313, 328–333. The sacrifice of Abel and Christ compared, 480–482. The interest which the believer has in it, 482, 483. Immutability of Christ displayed in the extent of his sacrifice, 506–508.

The vicarious sacrifice of Christ, XX. 211–213. Its benefits to us, 213, 214.

*Sacrifice* of his son, by the king of Moab, III. 473, 474. The sacrifice of the wicked, in what sense an abomination to the Lord, VII. 155, 156. Mercy preferred before sacrifice, X. 61–65. What sacrifices are to be offered by Christians, XIX. 538–542.

*Sadducees*, character of, XI. 441, 442. Caution against their leaven or principles, 442–443. The doctrine of the resurrection proved against them, XII. 141–144.

*Safety* of those who fear God, VII. 149, 150, of those who dwell in God, VI. 137–140; and of those who flee to him for refuge, VII. 191.

## SAINTS

### I. *The CHARACTER of the Saints.*

They are distinguished by a principle of integrity in their hearts, V. 66; and by a corresponding conduct in their lives, 67, 68;

are strangers upon earth, IV. 40–43.

A saint's view of himself, VII. 304–309.

Often live below their privileges, VII. 525;

are vessels of honour, XIX. 38–41.

### II. *The DUTIES of the Saints.*

Their employment upon earth, V. 500, 501.

They are to shine, I. 659;

not to be ashamed of the name of saints, IX. 542;

to sit loose to earthly things, IV. 324; to stand prepared for trials, *ibid.* to seek spiritual blessings, 325.

Their examples to be followed, V. 35, 36. The saint pleading with God, 145–149. The most eminent saints have no ground of boasting, 162.

They are witnesses for God, VIII. 165–169.

### III. *The PRIVILEGES of the Saints.*

Their heritage, VIII. 451–453.

Their security, III. 455.

Their salvation is assured, V. 69, 70.

Dark dispensations overruled for their good, IV. 398–403.

The fluctuations to which they are exposed, and their comfort in God, VI. 151–153. Their death precious, 288–291. God's regard for the least of them, 509–512. What cause they have for gratitude, 519; and for shame, *ibid.*

Their vision of Christ, VIII. 307–312.

Their reign described, IX. 538–543.

Their peculiar felicity in the last judgment, IX. 569, 570.

Their views in heaven, XVI. 336–339.

The blessed issue of the resurrection to them, XVIII. 332.

Angels minister to them, XIX. 149–153. The excellent work of ministering to them, 155, 156.

Their perseverance does not consist in an indefectible principle of grace, XX. 407; but in the immutability of God's promise, 408; and the sufficiency of his grace, *ibid.* The union of these two, 409, 410.

The promise made to the victorious saint, XXI. 49, 50; the pledge given for the performance of it, 50–52.

Whence they came, and how they reached heaven, XXI. 158, 159. The nature and extent of their felicity, 159, 160. The blessedness of departed saints, 199–203. They sing the song of Moses and the Lamb, 205–209. The source of their heavenly glory, 250, 251. A confirmation of it, 251, 252.

*Salt*, use of, in the meat-offering, I. 574, 575; its typical import, 579, 580. An unwholesome spring miraculously healed with salt, III. 465, 466. How Christians are the salt of the earth, XI. 79–84; and are to have salt in themselves, XII. 82–87.

## SALVATION

The true source of salvation, IX. 42–44. It is divinely appointed. XIV. 425; and universally effectual, 425, 426. It is of God alone, XI. 136, 137; by Christ, XIV. 291–296; and of grace, from first to last, XVI. 27, 28. XVII. 297–299. Its greatness, XI. 118. XIX. 157, 158. The way of salvation plain, suitable, and easy, I. 642, 643. XX. 542. How to be learnt, and its excellency, IX. 168, 169. II. 441–446. XVI. 165. Misconceptions concerning the true way of salvation, exposed, VII. 134–139. The way of salvation illustrated to our first parents, I. 40–44; and in the healing of Naaman's leprosy, III. 490, 491. Salvation desired by David, V. 62. Faith, the one condition of it, XIII. 274–277. Salvation by faith is not hostile to good works, but secures the performance of them, 299–301. The wisdom of God displayed in salvation, 317–319. Christ is all in all in procuring it, XVIII. 236; in imparting it, and maintaining it, 237; and completing it, 238. Not to be merited by us, 431, 432. How to be obtained, 432–438. The riches of divine wisdom, power and grace, displayed in our salvation, 439–452. The sufficiency of the Gospel for it, 465–467. It is for all, 494–497. The things which accompany salvation described, and our duty in relation to them, XIX. 241–245. The blessings of salvation considered, V. 63, 525, 526; they are a ground of joy, 526, 527. The security of every believer's salvation, XIX. 108, 109. The salvation of others to be promoted by us, I. 82. How we are to work out our salvation with fear and trembling, XVIII. 65, 66; and why, 66, 67. Obstacles, on God's part, to the salvation of men, and in what way they are to be removed, VI. 84–86. The extent and certainty of Israel's salvation, VIII. 208–211. Christ's death, a condition of our salvation, 397–407. Believers are clad with the garments of salvation, 567–572. In what sense salvation is of the Jews, XIII. 284–291. It is to be Bought for ourselves, 291–293; and imparted to the Jews, 294–296. Conviction of sin conducive to salvation, 301–306. The word of salvation delivered, XIV. 415–417; and received by the Gentiles, 427–430. To whom it is sent, 599–604. The ignorance of those who seek salvation by works, XVI. 363, 364. Difficulties in the way of salvation, how to be overcome, IX. 44, 45. Abundant provision made for it, 566. All hopes of salvation delusive, without true religion, XI. 19, 20. The glory and efficacy of Christ's salvation, 519, 520. It is equally offered to all, XIV. 368–374. How it is to be sought by us, 392, 393. XVI. 28–32. It must be sought without delay, II. 590. Salvation preached effectually to the Philippian jailor, XIV. 456–459. The terms of the Gospel salvation, XV. 386–389. Salvation by Christ universally to be proclaimed, 389–394. Grace and works opposed to each other, as grounds of salvation, 407–413. Salvation, a motive to diligence, 510–512. The salvation of the righteous, one end of Christ's coming to judge the world, XVII. 380, 381. The difficulty of salvation, XX. 264–266. Why men make light of salvation, I. 22. The danger of rejecting it, 643. XIX. 158, 159. Address to those who question the possibility of their salvation, IX. 45; and to those who are inquiring after the way of salvation, XV. 125. The character of those who are saved, V. 66–68. Their salvation assured, 69, 70.

*Samaritans*, origin of, III. 531. Their standard of religion, 532, 533; contrasted with that of the Bible, 534–536. Christ's conversation with the woman of Samaria, XIII. 277–300. Her address to her countrymen, 301–306. Their conversion, 313–316. Philip preaches Christ to the Samaritans, XIV. 335, 336. Effects of his ministrations, 336–338.

*Samson*, revelation made to the parents of, and its effects, III. 63–65. His riddle, 67–72. His character and end, 72–77.

*Samuel*, fidelity of, III. 131. His successful intercession for the Israelites, 141–144. Memorials of the Lord's goodness erected by him, 145–154. His judicial character, 154–159. The Israelites reproved for rejecting him as their judge, 166–171. His promise to teach them, 171–174. He reproves Saul's impatience, 175–179. His grief on account of the rejection of Saul, 183–186. He denounces sentence upon Saul for disobedience of God, 191–194. The apparition of Samuel to Saul at Endor, 230–234.

**SANCTIFICATION**, the nature of, XVIII. 365, 366. Sanctification one end of Christ's humiliation, VIII. 329, 330. The work of the Holy Spirit, IX. 438, 439. How the Holy Spirit is a sanctifier of believers, XV. 257, 258. Christ, the author of sanctification, 191–194;

which is also wrought by the promises, XVI. 556–558. The use of the promises in the production of it, 558–560. Sanctification is the end of redemption, XVIII. 168. How to be obtained, 169, 170. The assurance given, of obtaining it, 367, 368. The sufficiency of the Gospel for it, 464, 465. Sanctification by Christ, XX. 527, 528. How the Holy Spirit attests it, 528–530.

—See further, **Holiness**.

*Sarah*, reproved for her unbelief, I. 139–142. Instruction to be gathered from it, 142–144. Abraham reproved for denying her to be his wife, 163–169. His purchase of a burying place for her, 196. Sarah and Hagar, types, XVII. 180–183.

*Sardis*, the Epistle to the Church at, illustrated, XXI. 83. Christ's reproof to them, *ibid.* 84. How far applicable to the present Christian Church, 85, 86. The languid state of the Church at Sardis described, 87. Christ's counsel, 89, 90. Admonished to return from her back-slidden state, 93–96. Encouragement to the faithful few of her members, 97, 98; and their reward, 99.

*Sarepta* (widow of), her liberality to the Prophet Elijah, and its reward, III. 390–393. Her son raised to life by Elijah, 393–398.

SATAN, why called 'the accuser of the brethren,' XXI. 171, 172. By what means believers may overcome him, 173, 174. His devices exposed, XVI. 428; in their number, 429; their subtilty, 430; particularly in leading men into sin, XVII. 430; in the seasons selected for his assaults, 431; in the means used to accomplish his purposes, 432, 433; and in keeping men from God, 434, 435. By what means these wiles may be defeated, 436–438. The power of Satan's devices, XVI. 431, 432. Contest between God and Satan, 484–487. How we may effectually withstand him, XVII. 443–445. Satan beguiling Eve, 1.19; tempting our first parents, 25–28. Stratagem of, to deceive Ahab, III. 445–450. The subtilty of his assaults; and how they are to be resisted, IV. 278–284. His insinuation against Job, repelled, 315–317. His inability to prevail against the Lord's people, 332. The circumstances of his tempting Christ, considered, XI. 36–39. Power of, over man, XII. 37, 38. He knew and dreaded Jesus, 311. Comparison of Satan to a strong man armed, illustrated, 450–452. Means of security from the malice of Satan, XIII. 103–106. How men are delivered from him, XIV. 485, 486. The insufficiency of all created power to eject Satan, 487. Address to those who are captivated by him, 488; to those who are conflicting with him, 489; and to those who are victorious over him, 489, 490. Victory over Satan promised to the Church, XV. 597–599. His malice, XX. 278, 279. Means of defeating it, 279, 280. Necessity of vigilance against Satan's devices. I. 30.

*Satisfaction*, to be found in God alone, VI. 121, 122. The blessedness of those who seek it, 122–124. The satisfaction of Christ in his people, VIII. 397–416.

*Satisfaction of Christ*—See ATONEMENT.

*Saul* (king of Israel), conduct of, among the prophets, III. 159, 160. His impatience, 175–179. Samuel's mourning for him, 182–186. His self-deceit, 187–190. His disobedience and punishment, 191–194. His envy of David, 208–213. David's forbearance towards him, 217–219. Saul's interview with Samuel at Endor, and subsequent death, 230–234.

*Saul*.—See PAUL.

*Saved*.—See SALVATION.

## SAVIOUR

The astonishing grace of God in providing one for us, I. 30. Christ, a great Saviour, VII. 583–585; and the only one, XIII. 406–411. How thankful we should be for a Saviour, VIII. 189. Our universal need of a Saviour, XV. 46. The power of the risen Saviour, XVI. 635–638. Proofs that Christ is the Saviour of the world, XX. 486–488. For what end ministers bear their testimony respecting it, 488, 489.

*Scape-goat*, a type of Christ, I. 631–633.

*Schoolmaster*.—The Law, in what respects a schoolmaster, to bring us unto Christ, XVII. 112–126.

*Scoffers*, address to, I. 448. Profane scoffers instructed, VII. 590–595. The scope of Christ's ministry, XII. 1–5.

*Scribe*, reply of Jesus Christ to one, illustrated, XII. 144–159. In what sense he was not far from the kingdom of God, 159–162.

## SCRIPTURES

*A Summary of this Article:—*

I. The DIVINE AUTHORITY and EXCELLENCE of the Scriptures.

II. On the READING and INTERPRETATION of the Scriptures.

1. EXHORTATIONS to the Study of the Scriptures.
2. DISPOSITIONS far the proper Study of the Scriptures.
3. Observations on the INTERPRETATION of the Scriptures.

---

I. The DIVINE AUTHORITY and EXCELLENCE of the Scriptures.

The Scriptures, why termed the word of God, XVII. 497–499; and the sword of the Spirit, 499–501. Their divine origin, XIX. 71, 72.

Their perfection as a revelation from God, XXI. 278; and as a directory to us, 279. Their sanctity, 279, 280. Their primary use, XIX. 72, 73; and ultimate design, 73, 74. The use and benefit of the Scriptures, V. 110–112. XII. 562, 563; particularly to assure

believers that in Christ they have all that they can need, XX. 545, 545; and to confirm and augment their affiance in him, 545, 546. The beauty and harmony of their doctrines, XVIII. 67, 68, The excellency of the Scriptures, V. 105–109. They are wells of salvation, VII. 560, 561. They reveal to us eternal life, XIII. 344. They testify of Christ, 345; are the only standard of truth, XIV. 463. Christ, the soul of the entire Scriptures, XVI. 477–491, The blessedness of having access to them, VII. 562, 563. They are our sole guide, III. 190. Advantage of searching them with suitable dispositions, XIII. 418, 419. In what light they are to be regarded, XVIII. 251, 252; and to be improved, 252, 253. Our duty in reference to the Scriptures, XIX. 74, 75.

## II. *On the READING and INTERPRETATION of the Scriptures.*

1. EXHORTATIONS *to the Study of the Scriptures*, II. 332–334, 472. V. 35. XX. 546, 547. Our encouragement to read them, II. 334, 335, The study of the Scriptures recommended, XV. 54; particularly by the example of Daniel, IX. 555. The searching of the Scriptures, a duty, XIII. 346–348. The importance of being well acquainted with them, IV. 225. They are of universal application, XI. 315, 316; necessary, suitable, and sufficient for all, IX. 136–139. Their usefulness to the Christian warrior, XVII. 503–505. Love to the Holy Scriptures inculcated, VII. 72–76. The hopeless state of those who disregard the Scriptures, XII. 565–567. The folly and danger of neglecting the Scriptures, III. 516. IX. 139, 140. Address to those who neglect the Scriptures, V. 112. An intimate acquaintance with the Scriptures, conducive to true piety, XV. 546.

### 2. DISPOSITIONS *for the proper Study of the Scriptures*

1. Earnest PRAYER for the teaching of the Holy Spirit, I. 115. VIII. 422.
2. An ardent desire to know, and a readiness to do, the will of God, XIII. 417, 418; and to obtain, and grow in, the knowledge of Christ, XXI. 232.
3. REVERENCE in our exposition of their import, XXI. 281; and in our submission to their authority, 281, 282. Advantage of expounding the Scriptures, IV. 290–293.
4. CARE and diligence necessary in reading the Scriptures, VIII. 421, 422.

### 3. *Observations on the INTERPRETATION of the Scriptures.*

1. Instructiveness of the FIGURATIVE LANGUAGE of Scripture, VIII. 644. The importance of the Scripture *metaphors*, V. 285. The metaphorical language of the prophets, how to be interpreted, IX. 49; and also the anthropopathies occurring in the Scriptures, VII. 154. Caution necessary in the interpretation of the types, I. 309, 570, 571.
2. SPIRITUAL INTERPRETATIONS of Scripture, how far allowable, IV. 230.
3. The ACCOMMODATED SENSE of Scripture, in what cases permissible, I. 291, 292. The accommodation of the Scriptures to practical purposes, vindicated, III. 490.
4. The IMPRECATIONS occurring in the Scriptures, how to be interpreted, III. 21.
5. The PRACTICAL USE to be made of the Scriptures, XII. 143. XV. 54, 55.
6. CAUTION against *wresting* the Scriptures, VIII. 239, 240.

*Scripture–balances*, the nature and use of, explained, IX. 507–511.

*Scrupulosity* (needless), to be guarded against, XV. 543, 544.

*Sea*, Christ's miracle of walking on, XI. 423–426. Peter saved from sinking in it, 426–429. The deliverance of the Israelites at the Red Sea, I. 403–407.

*Sealing* of the Spirit, explained, XVII. 275. In what manner it is effected, 276, 363–366.

*Seals*, the book with seven, opened, XXI. 143–150.

*Seasonableness* of the Divine interpositions, II. 511.

*Seeker* (Archbishop), observation of, on the matter of sermons, I. *Pref.* xii.

*Secrets* of the Lord, considered, V. 168–174.

*Security* of God's servants, II. 167; of the Church, V. 365–371. VIII. 70–72. IX. 243–248; of all God's people, X. 236, 237; of his children, XI. 475–478; of Christ's sheep, XIII. 501, 514. This doctrine guarded from abuse, 515; and vindicated from the charge of being contrary to Scripture, to fact, and to the interests of morality, 516–518. Security of the upright soul, V. 304, 305; of the righteous, VI. 147, 148; of those who love God's law, VI. 372–384; and who trust in him, 391–394. Security only in Christ, VIII. 46. The believer's security in Him, XV. 121–126. XX. 188–190. Address to those who are indulging undue security, VI. 149. A warning to the secure, VIII. 284, 285. The secure and atheistical condemned, X. 386–390. The evil of undue security, XX. 94. Its folly, 95.

*Sedition*, and its consequences, illustrated, II. 87–91.

*Seed* of the woman, prophecy concerning, explained, I. 36–39. Enmity between the seed of the serpent and the seed of the woman, 50. Abraham's promised seed, explained, 190–192.

*Seed* sown, grace in the heart compared to, in the manner of their growth, XII. 30, 31; and in the end for which they grow, 31–33.

*Seeking* after God, duty of, IV. 30, 32. X. 113, 114; described, VII. 520, 521. IX. 304–306. In what way to be performed, IV. 30, 31. God to be sought without delay, V. 212; for ourselves, 225; and while he may be found, *ibid.* Great encouragement in seeking after God, 455, 456. The anger of God, a reason for seeking him, VI. 116–120. On seeking the Lord in time, VIII. 463–466.

Arguments for seeking after God, X. 115, 116.

*Self–approbation*, or *Self–complacency*, sources of, XVI. 604–606. Its folly and danger, 606. The most effectual antidotes to it, 607.

*Self–confidence* of Peter, reprov'd, XII. 185–188. Caution against self–confidence, III. 423–425. XVI. 224–226. The folly and

danger of, VII. 289–292. XII. 188, 189. Addresses to the self–confident, IX. 61. XIII. 383. XV. 188. XVII. 427.  
*Self condemnation* of sinners, VII. 59–62.

### ***Self–deceit,***

sources of, [XVII. 248](#)

Self–deceit, illustrated in the person of Saul, [III. 187–190](#)

The self–deceiver, exposed. [XX. 45–49](#).

Danger of self–deceit, [VII. 469](#). [XVI. 641](#).

Remedies against self–deceit, [XVII. 249, 250](#). Its importance, [250, 251](#).

### ***Self–deception,***

Danger of, [IV. 352](#).

Caution against it, [I. 333](#).

Why men are so liable to it, [XII. 389, 390](#). How we may counteract its baneful influence, [390–392](#).

The self–deception of covetous professors exposed, [IX. 419–422](#).

*Self dedication*, recommended and explained, I. 387, 388, 663, 664. IV. 21–23. VI. 298. X. 566. XVI. 172.

*Self–examination*, necessity and importance of, IV. 48. VII. 355. XI. 122. XVI. 639. XIX. 16. XX. 380, 381. A remedy against unwittingly offending God, V. 17. The difficulty of knowing our own state, VI. 465–467. Self–examination as to our inward dispositions, urged, XIII. 415, 416. In what manner self–examination ought to be conducted, XVI. 640; and why, 640, 641. Self–examination as to the effect produced by the ministry of the Gospel upon us, XXI. 56, 57; and to the state of our souls before God, 120, 121.

*Self–denial*:—a self–denying spirit recommended, I. 109, 110. XV. 541–546. What it is to deny ourselves, XI. 457. Importance of this duty, 458, 459.

*Self–devotion*, benefit of, XIV. 41, 42.

*Self–diffidence* of the Apostles, XII. 182. Instruction to be derived from it, 183–185

*Self–existence* of God, improved, I. 327–330.

*Self–justifying* spirit, folly of a, IV. 357, 358. Its impiety, 359, 360.

*Selfishness* of man, remarks on, XVIII. 50. Delineated, 79, 80. The selfishness of professors reproved, 81, 82. Cautions concerning it, 83.

*Self–knowledge*, importance of, VII. 292. Its necessity, IX. 143–156.

*Self–loathing*, duty of, IX. 440–444.

*Self–love*, in what manner we should divest men of, III. 267, 268. Caution against it, XVII. 248. Its sinfulness, XIX. 48, 49; and danger, 49, 50.

*Self–righteousness*, vanity of establishing our own, I. 638. Caution against it, II. 305–310. The folly of it, IV. 352–356, XX. 100. The danger and evil of it, XII. 15, 551, 552. XV. 115. XVIII. 165. To be guarded against, VIII. 423. How opposite it is to a Christian state, IX. 443. Self–righteousness reproved, XVII. 196–200. Addresses to the self–righteous, XVIII. 95. XX. 376, 429, 430.

*Self–satisfied* Christian, address to, XIII. 433.

*Sennacherib*, defeat of, III. 544–547. His pride and downfall, VII. 533–539.

*Sensibility* of conscience, the result of divine knowledge, VII. 12, 13.

*Sensualists*, consequences of sin to, X. 100.

*Separation* of Abram and Lot, I. 105–110; from the ungodly recommended, XIV. 257–260. The nature of the separation from the world, which is enjoined by the Gospel, XVI. 550–552. Whence the necessity for it arises, 552, 553. The honour conferred by God upon all who maintain such separation, 554, 555.

*Sepulchre* of Christ, the guarding of, a proof of his resurrection, XI. 607–611.

## **SERMON**

SERMON, analysis of Claude's Essay on the composition of. XXI. 431–435. Directions for hearing sermons, XII. 375–377.

**SERMON ON THE MOUNT**, design of, XI. 46, 47. The Blessedness of the Humble, 47–51; of the Meek, 51–56; of those who hunger and thirst after Righteousness, 56–59. The Reward of Mercifulness, 60–64. Blessedness of Purity of Heart, 64–70; of the

Peacemakers, 70–75; of those who are persecuted for Righteousness' sake, 75–79. True Happiness stated, XII. 342–345. Christians are the Salt of the Earth, XI. 79–84; and the Light of the World, 85–89. The Law and the Prophets confirmed by Christ, 89–94. The Danger of little Sins, 94–98. Evangelical and Pharisaical Righteousness compared, 98–112. The Sixth Commandment expounded, 11–119. The Necessity of seeking Reconciliation with Man, 119–123. Importance of Reconciliation with God, 123–127. Christ's Exposition of the Seventh Commandment, 128–131. The Necessity of mortifying every Sin, 132–137. Divorces forbidden, 137–142. Swearing forbidden, 142–149. Retaliation forbidden, 149–154. Liberality enjoined, 154–159; also, Love to Enemies, 159–164. Christians do more than others, 164–171. Directions respecting Alms Deeds, 171–175; and Prayer, 176–181. Hallowing God's Name, 181–185. Thy Kingdom come; thy Will be done, 185–189; give us this Day our daily Bread, 190–194. Forgiveness of Sins, 194–199. Lead us not into Temptation, but deliver us from Evil, 199–203. The concluding Doxology, 203–206. A Forgiving Spirit necessary to our Acceptance with God, 207–212. Directions concerning Fasting, 212–217. Laying up Treasures in Heaven, 217–221. The Single Eye, 221–225. The Services of God and Mammon inconsistent, 226–230. Against Carefulness, 230–236. Against uncharitable judging, 236–242. The Beam and the Mote, 242–245. Caution to be used in reproofing, 245–250. Importance and Efficacy of Prayer, 250–255. God's Readiness to give his Holy Spirit, 255–259. The doing as we should be done unto, 259–268. The Strait and the Narrow Ways, 268–271. Men known by their Fruits, 271–276. The Importance of true Religion, 276–279. The Wise Builder, 279–282. The Effect of Christ's Sermon on the Mount, 283–288.

*Serpent*, temptation of Eve by the, I. 25–28. The elevation of the brazen serpent, and mystery contained in it, II. 127–131. The destruction of it by Hezekiah, III. 537–544. It was a type of Christ, XIII. 250–252; and why, 252.

*Servant*, devoting himself to his master's service, II. 373–377. Release of bond-servants, 369–373. The duties of servants, XVIII. 263, 264.

*Service*:—Claims of God upon our best services, all of which are unprofitable, XIII. 6–8. The service of God must be with reverential fear, II. 323. XIX. 484–489; ardent love, II. 323, 376; unreserved fidelity, 324; its reasonableness and excellency, 324, 325. David's desire to serve God, VI. 371–375. Caution against a disposition to relinquish the Lord's service, XII. 398; when we commence it, we must determine, through God's grace, to continue in it, 399; the consequences of receding from it, 400, 401. Character of the watchful servant, 482–484. The blessedness of the service of God, XIV. 405; steadfastness and activity in it recommended, XIX. 337–341. The service of God of paramount obligation, I. 546. XII. 271; excuses for not engaging in it, exposed, I. 331–333. What services God requires, VIII. 502–507. They who serve God, shall be saved by him, I. 547. Joshua's covenant with Israel to serve the Lord, improved, II. 621–627. The imperfection of our best services, VIII. 619, 620. Inefficacy of outward services without obedience, X. 477–480. The service of God cannot be engaged in too early or too earnestly, XII. 272. The commencement of the tabernacle service, I. 557–560.

*Shame*, a sense of, a criterion of true repentance, V. 387.

*Sheba*, queen of, visits Solomon, III. 359–361; improvement of her visit, 361–364.

*Shechemites*, the slaughter of, I. 256–259.

*Sheep*, the lost, parable of, XII. 535; our Lord's improvement of it, 536, 537. The character of Christ's sheep, XIII. 500, 512; their happiness, 513; and their security, 514. This subject guarded from abuse, 515, 516; and vindicated from the charge of being contrary to Scripture, to fact, and to the interests of morality, 516–518.

*Shepherd*:—God, considered under the character of a shepherd, V. 135, 136. View of the character of Christ as a shepherd, VIII. 129–132. Christ, the Good Shepherd, XIII. 500; benefit of receiving him under that character, 501; the security of his sheep, *ibid.*

*Shewbread*, typical design of, I. 661–664.

*Shiloh*:—Christ proved to be the true Shiloh, I. 305–308.

*Shimei*, patience and forbearance of David towards, III. 290–294. He is put to death by Solomon, and why, 321–325.

*Shipwreck*, Paul's deliverance from, XIV. 586–590.

*Shortness* of human life, V. 312–314; importance of being duly impressed with it, 314–316; an argument against covetousness, XII. 474.

*Shunamite*, contentment illustrated in the, III. 480–483. Her devout submission to an afflictive providence, 484–487.

*Sick*:—How much they stand in need of our compassion, V. 261, 262; what measure of compassion should be exercised towards them, 262, 263. The office of those who visit the sick, delineated, IV. 468–470; this office honourable, 472; the benefit of it to our own souls, V. 263, 264. Folly of those who refuse to admit visitors to their sick friends, IV. 473. Address to visitors of the sick, V. 265. VII. 29; and to persons recovered from sickness, III. 550.

*Sickness* of Hezekiah, III. 547–549.

*Sight* of God, a feast to the soul, I. 463–467.

*Siloam* (pool of), a blind man miraculously healed at, XIII. 481, 482; the typical interpretation of the miracle, 483, 484; its spiritual improvement, 484, 485. Disposition evinced by him, 486–489; benefits which he derived from it, 489, 490.

*Simeon*, testimony borne by, to Jesus, XII. 260–266; particularly as the consolation of Israel, 256–260; and as to the ends and effects of Christ's exhibition to the world, 266–268.

*Simeon and Levi*, conduct of, to the Shechemites, considered, I. 257–259.

*Simon Magus*, wretched state of, XIV. 339, 340.



## SIN

**EXPLANATION:** The links below have been added to each "bullet point" for "SIN" to demonstrate the potential value of this unique Subject Index to all the sermons of Charles Simeon, one of the greatest evangelical expositors of the 1800's (see "endorsements" at [top of this page](#)). Read the Instructions on how to look up the sermon references associated with a specific topic ([Click for instructions](#)). If you are "wrestling" with a sin "issue" (and most of us are to one degree or another if we're honest), I think after you read through Simeon's messages point by point, you will be much better equipped by God's word and His Spirit to put to death the deeds of the body (Ro 8:13-note). The goal of this example is to make you aware of the potential value of this unusual Subject Index which is considerably different than looking up a Topic in the usual Bible Dictionary. It is as if you were sitting in Pastor Simeon's congregation and he was giving you an in depth "tutorial" on SIN, expositing on relevant passages from Genesis to Revelation.

### I. NATURE of Sin.

### II. EFFECTS of Sin.

### III. ADMONITIONS against Sin.

---

### I. NATURE of Sin.

Introduction of sin into the world, [I. 24–28](#).

God knows all our sins, [X. 218–223](#).

Its origin, growth and issue, [XX. 28–31](#).

God's views of sin different from those of men, [VII. 157](#).

Sin regarded by God, as adultery, rebellion, idolatry, and atheism, [V. 267, 268](#).

It is a robbery of God, [X. 611–617](#).

Is an act of hostility against our own souls, [II. 90](#).

The malignity of sin, as an offence against God, [V. 390–392](#).

Its malignant nature compared to leaven, [XVI. 159, 160](#). Importance of having just conceptions of it, [160–162](#).

Certainty of its finding us out, and of its exposure, [I. 51](#). [II. 186–189](#), [579, 580](#).

Bitterness of sin, [I. 619, 620](#). [V. 310](#).

Evil of sin, [I. 265, 266](#), [589, 590](#), [617, 618](#). [V. 275, 276](#), [310](#).

What impression it makes on the mind of God, [II. 312, 313](#).

Deceitfulness of sin, [II. 578, 579](#).

How we should regard sin, [I. 28](#).

No sin to be accounted light, [III. 178](#).

How we are to mourn for the sins of others, [III. 184–186](#).

### "SECRET SINS"

The indulgence of secret sins, a rebellion against the light, [IV. 429, 430](#). It is unprofitable, [475, 476](#). It is unreasonable, [476, 477](#).

How we are to regard it, [V. 268–270](#). A spiritual leprosy, and the means of deliverance from it, [408–410](#); its power to wound the soul, [411, 412](#);

its captivating power, [VII. 63, 64](#);

its power as inherent in our nature, [IX. 114, 115](#); and as strengthened by evil habits, [115–117](#). The Holy Spirit promised to cleanse from sin, [436, 437](#).

The danger of little sins, [XI. 94–98](#).

The imputation of our sins to Christ, explained, [XVI. 527](#).

Sins of omission, considered, [XX. 97–100](#). God's punishment of sin, [328–332](#). The taking away of sin, the great end of Christ's incarnation, [427, 428, 431–434](#).

The sin against the Holy Ghost, explained, [XI. 373–375](#).—

See also *Original Sin*.

## II. EFFECTS of Sin.

Its power in blinding, enslaving, and hardening the sinner, [XII. 291, 292](#). Its malignity, [292, 293](#).

It has impaired all our faculties, [XV. 227, 228](#).

Awful change wrought by sin, [I. 4](#).

The greatest of all evils, [V. 117](#). [VI. 104, 105](#).

Its precipitous tendency. [XVII. 257](#),

Note a. Folly of seeking happiness in sin, [I. 18](#). Why men make light of it, [21](#).

The justice of God in punishing it, [II. 63](#). [III. 3–5](#).

Severity of God in punishing it, [III. 317–320](#).

Its awful punishment, [II. 580, 581](#).

Its bitter fruits, [VI. 51, 52](#). Its unprofitableness, [XV. 157, 158](#); and folly, [159, 160](#).

Certainty of its punishment, [III. 241](#).

Death the wages of sin, [XV. 162](#).

Just views of sin will lead us to justify God's denunciations against it, [III. 553](#).

Will surely bring the judgments of God upon us, , [IV. 69, 90](#).

Equity of the divine judgments against sin, [V. 392–394](#). A preventive to the acceptance of our prayers, [485–489](#).

No peace in the way of sin, [VIII. 513–517](#).

The evil consequences of sin, [IX. 233–235](#).

The petition for the forgiveness of sins, in the Lord's prayer, explained, [XI. 194–196](#). Its limitations, [196, 197](#). Forgiveness of sins, necessary to our acceptance with God, [207–212](#). All sins pardonable, except that against the Holy Ghost, [375–377](#).

Its probable issue, even in this life, [XIII. 139, 140](#).

How the Gospel frees us from sin and death, [XV. 189–191](#).

The sinfulness of fallen man, [XVIII. 426, 427](#).

No remission of sin without blood, [XIX. 297–300](#). Christ's appearance to take away sin, [311–313](#). Benefits to be expected from stated remembrances of sins among us, [319–321](#).

### **III. ADMONITIONS *against Sin*.**

What impression it should make on our minds, [II. 313, 314](#).

Nature of besetting sin described, [V. 90–92](#).

Danger of indulging any besetting sin, [II. 135, 136](#).

Inquiry, how far we have kept ourselves from it, [V. 92–94](#).

Caution against it, [VII. 313](#).

We are to stand in awe of sin, [V. 16, 17](#).

Sin to be fled, with abhorrence, [I. 267, 268](#); must be abhorred by us, [V. 274–278](#).

Caution against making light of it, [II. 345](#). Importance of preventing or punishing sin, 387.

Particular sins to be repented of, [III. 5, 6](#).

Smaller sins, if not guarded against, will terminate in the largest, [III. 368](#).

Little sins to be watched against, [IV. 214](#).

Sin, aggravated by the mercies we have received, [III. 369](#); and by the nearness of our relation to God, [383](#).

Must be repented of, in order to be forgiven, [IV. 90, 91](#); if truly repented of, will be forgiven, [91, 92](#). A sense of sin tends to correct it, [171–176](#).

Deliverance from it to be earnestly sought, [V. 118](#). Necessity of the mortification of all sin, [483](#).

Obstinacy in sin reprov'd, [VI. 45–49](#).

The first incursions of sin to be watched against, [VII. 65, 66](#). Mocking at sin explained, [128–130](#). The folly of it, [130, 131](#); and of covering our sins, [281–283](#). The danger of obstinacy in sin, [293–297](#).

The duty and benefit of mourning for sin, [IX. 353–357](#). God's indignation against it, [497, 498](#).

God, a revenger of sin, [X. 348–352](#).

Necessity of mortifying every sin, [XI. 132–137](#).

The danger of indulging sin, [XII. 294](#). The duty of reprov'g it, *ibid*.

Walking in the Spirit, a preservative from sin, [XVII. 214–218](#). The fatal consequences of indulg'd sin, [375–378](#).

How charity covers a multitude of sins, [XX. 252](#).

Address to those who are living in wilful sin, [X. 148](#).

*Sinai*, circumstances of the giving of the law at, explained, [I. 441–443](#).

## Sincerity,

common mistake concerning, corrected, XVII. 449. It implies a desire and intention to please God, 449, 450. to serve Him according to the light we enjoy, 450; to know his will more perfectly, *ibid.* 451; and a determination to serve God, without any regard to consequences, 451, 452. Its uses in the Christian warfare, 453–456.

The great importance of sincerity, X. 237.

Especially in the worship of God, XIII. 299.

*Single Eye*, parable of, explained, [XI. 222, 223](#). Its vast importance, 223–225.

*Sin-offering* compared with the trespass-offering, I. 588, 589. What it was designed to teach us, 589–591.

## SINNERS

### A Summary of this Article:—

I. The CHARACTER and CONDUCT of Sinners.

II. The END of Sinners.

III. ADDRESSES and EXHORTATIONS to Sinners.

1. To IMPENITENT and CARELESS Sinners.

2. To PENITENT Sinners.

---

**I. The CHARACTER and CONDUCT of Sinners:**—All men are sinners before God, VI. 472, 473. Their conduct towards God, IV. 414–416. Their astonishing delusion evinced by their fearlessness, II. 427. Their self-complacency, *ibid.* 428; and their confidence, 428. Judas Iscariot, a portrait of the thoughtless sinner, XI. 576; of the awakened sinner, 577; of the hardened sinner, 578; and of the despairing sinner, *ibid.* 579. Excuses commonly made by sinners, exposed, I. 33, 34. They must seek for mercy in God's appointed way, 591. They derive no security from their numbers, II. 165, 166. Their prosperity transient, IV. 409. Their self-flattering delusions exposed, V. 271–274. The condescension of God to those who are upright before him, V. 487, 488. The only refuge of sinners, VII. 627–631. God's voice to them, X. 206–209. His delight in saving them, 408–411. Mutual abhorrence between God and sinners, 511–514. God's appeal to self-justifying sinners, 585–592. Christ's willingness to receive them, XIII. 385. For what and why they should come to him, 386, 387.

**II. The END of Sinners:**—Their prosperity not to be envied, VI. 5–11. No outward privileges will save them, II. 166. Christ came to save them, XVIII. 485–488. They are obnoxious to God's displeasure, VI. 473. Certainty of divine judgments overtaking them, II. 166, 167, 429. Their ruin, tremendous, IV. 409, 410. Reasons for weeping over them, VI. 368–371. Their retrospect, VII. 60, 61; and alternative, 61, 62. Christ's compassion to lost sinners, XIII. 72–77. The opposition made to God by sinners, XVI. 595–597. By what means God overcomes them, 597–599.

**III. ADDRESSES and EXHORTATIONS to Sinners.**

**1. To IMPENITENT and CARELESS Sinners:**—Address to those who are unhumbled for sin, I. 35; to those who think lightly of sin, IX. 357, 358; to those who live in presumptuous sins, and make light of Christ's atonement, I. 596, 597. The mercy of God to the most obstinate sinners, VIII. 490–493. Self-vindicating sinners reproved, IX. 19–22. Their fully in neglecting God, 23–27. His expostulation with them, 415–419. Incurribleness reproved, X. 209–213. Address to those who are living in wilful sin, XVI. 169. Addresses to *wilful sinners*, VIII. 128. IX. 34, 61. X. 48. XIV. 469. XVII. 389–392. XX. 428, 429.

**2. To PENITENT Sinners:**—Address to those who are beginning to relent, I. 35. The vilest sinners have no reason to despair, V. 161. Praises and thanksgivings due from the pardoned sinner, V. 202. Address to sinners, who are discouraged on account of their extreme weakness and sinfulness, VI. 112, 113. The provision which God has made for them, IX. 235. Address to those who mourn for sin, 358. XII. 545. Help in Christ for them, X. 136, 137. Directions to them for an acceptable approach to God, 138–140. The penitent sinner's faith, illustrated, XII. 367–372. Angels rejoice over them, 542; and why, 543, 544.—See also *Penitence*, and REPENTANCE.

*Sisera*, death of, by the hand of Jael, considered, III. 16–20.

*Slaughter* of the Shechemites, I. 256–259.

*Sleep*, spiritual import of, XVII. 390.

*Sloth* reproved, II. 601–607. VII. 205–207, 437–442. The several effects of sloth and diligence compared, 98–100. Sloth to be avoided in the pursuit of Christ, 436.

*Sluggard*, the conduct of, considered, VII. 205, 206. Its consequences, 206, 207. The sluggard reproved, 67–71. In what sense the desire of the slothful killeth him, 218, 219. The sluggard's vineyard described, 235, 236. Reflections on it, 237.

*Smyrna*, the epistle to the Church at, illustrated, XXI. 39, *et seq.* Christ's promise to, under persecution, 40–42. His testimony respecting them, 43–45. Encouragement given to them, 45, 46; particularly to the victorious believers, 49, 50.

*Sobriety* of mind recommended, XV. 476–478. Importance of it, 479, 480. Sober-mindedness, why necessary to young people in particular, XIX. 91, 92.

*Social Prayer*.—See PRAYER, § IV.

*Societies*, religious and benevolent, all spring from believers animated by love, XIX. 121.

*Sodom*, Abraham's intercession for, illustrated, I. 150–156. Lot's deliverance out of the overthrow of, 157–162.

*Soldier*, the Christian, described, XI. 559. The treatment of Christ's body upon the cross, by the Roman soldiers, XIV. 194–196.

*Solomon*, a type of Christ, IV. 23–28. David's advice to him, 31–35. He puts Shimei to death, III. 321–325. His choice of wisdom, 326–329. Erects the temple at Jerusalem, 331–334; which he dedicates, IV. 75–79. His prayer at the dedication, illustrated, III. 339–354. Thanksgiving prayer at the close of the dedication, 354–358. Visit of the Queen of Sheba to him, 358–364. His fall, 364–369. His testimonies to the vanity of the creature, VII. 322–326. That all is vanity and vexation of spirit, 326–330. His confession of the emptiness of worldly mirth, 331–336. His testimony to the excellency of wisdom, 336–340, 360–365. On the different portions of the righteous and the wicked, 341–344. His caution against being righteous over much, 365–370. Recommended earnestness in religion, 384–390. His advice to youth, 409–414. His view of the sum of all true religion, 415–419. Observation on the Song of Solomon, VII. 432.

## SON OF GOD

What is meant by having the Son of God, XX. 541; and depends on our having him, *ibid.* 542.—See JESUS CHRIST.

*Sons of God*, what is comprehended in the relation of, XX. 417. How believers are brought into this relation, 421. The *present* felicity of this state, *ibid.* Their future state, 422. The wonderful love of God in bringing them into this relation, 418, 419. With what sentiments it is to be regarded, 419, 420.

*Son of Man*, what Jesus himself said of him, XIII. 47, 48. Declaration of his Disciples concerning him, 48; and of his enemies, 49. For what ends he came, 50, 51. God glorified in his Son, XIV. 14–18.

*Sons* (two) parable of, XI. 495–499.

*Song of Moses*, a witness against the Jews. II. 468–473; of the Virgin Mary, XII. 220–223; of Zacharias, 224–231. Occasion of the Song of the Redeemed, XXI. 145. Exposition of the song itself, 146, 147. The connexion between the two, 148. Their doxology, 150–152.

*Sorrows of Christ*, overwhelming nature of, V. 505–507. Their vicarious use, V. 507, 508. Address to the sorrowful Christian, XIII. 433, 434.

*Soul*.—Criterion for ascertaining whether a work of grace is begun in the soul, XVII. 2, 3. On what grounds we may be confident that he, who has begun this work, will finish it, 3, 4. Inquiry and caution respecting it, 5. Growth of the soul in grace described, 6–10. We ought to feel a tender regard for the welfare of men's souls, XVIII. 54, 55. The souls of men of equal value in the sight of God, I. 484, 485. Distress of soul considered, VI. 102–106. The value of the soul, XVIII. 76. Folly of neglecting the immortal soul, VII. 108. The wisdom of winning souls, 112–115. The conversion of the soul desirable, 127. The folly of delaying to seek it, *ibid.* Every man has a work to do for his soul, 385; how it must be done, 386; and why, 387, 388. Importance of its salvation, 567. Benefits of God's return to the soul, VIII. 37–40. Its prosperity promoted by true wisdom, 58–63. Its inestimable value, XI. 461–463. XVI. 617, 618. The proper effect and office of true religion upon the soul, VI. 181. XI. 267. XX. 46, 47.

*Sour Grapes*.—The proverbial expression of eating them, explained IX. 231–233.

**SOVEREIGNTY** of God, illustrated and vindicated, I. 205–211; particularly in the dispensation of his grace, X. 571–576; gifts, XVI. 15; and blessings, I. 205–211; in the miraculous healing of Naaman, III. 488; and by the similitude of the potter's power over the clay, IX. 160–162. The true cause of men's aversion to a vindication of God's absolute sovereignty, VI. 1. God's sovereign mercy the source of all our blessings, XV. 351–358. His sovereignty not to be arraigned by us, 358–367. Thanks to God for his sovereign grace and mercy, XVII. 265–272.

*Sower*, parable of, explained, XI. 401–404.

*Sowing in tears*, explained, VI. 403, 404, 406, 407. Encouragement to them, 404, 405.

*Speech*, a talent for which we are responsible, XI. 381. Address to those who have been inattentive to it, 382; and to those who have endeavoured to improve it for the good of others, 383.

*Spies*, murmuring of the Israelites at the report of, II. 54–57; preservation of, by Rahab, 544–550.

### **SPIRIT of Christ,**

must be applied, to renovate our nature, I. 627; and in what manner, 628–630.

We may have it, XV. 205, 206. The necessity of having it, 207, 208.

Living in the Spirit, explained, XVII. 239, 240.

The duty of walking in the Spirit, explained, XVII. 215, 216, 241; motives to it, 217. The principles of the flesh and the Spirit

considered in their united existence, 220; in their contrary operations, 221; and their combined effects, 222, 223. The fruits of the Spirit contrasted with the works of the flesh, 233–236. The Christian's state in reference to them both, 236, 237.

How far we may be in the Spirit on the Lord's—day, XXI. 14–16. Our special call to seek it, 16–18.

—See further, **HOLY SPIRIT**.

*Spirit* (public), illustrated in the character of Nehemiah, IV. 264, 266; and in the conduct of the Jews in rebuilding the walls of Jerusalem, 267–269. A wounded spirit insupportable, VII. 192–197.

*Spiritual man*, defined, XVI. 99. His advantage above all others, 100–102. The source of his superiority, 102, 103.

*Spirituality* of the law, XV. 169–173. XVII. 88–101. The spiritual conflicts of believers, XV. 174–180; of Paul, 181–185. The spiritual man compared with the carnal man, 195–199; also the spiritual mind with the carnal mind, 199–202.

*Spouse*:—The Church is God's spouse, X. 14–16.

*Spring*, unwholesome, miraculously healed with a cruse of salt, III. 465, 466.

*Springing—field*, parable of, explained, XII. 30–33.

*Stability* is the gift of God, V. 473–478. XVIII. 397. Stability in God's ways, the fruit of accepted prayer, VI. 59. The stability of the righteous, 147; and of those who love God's law, VI. 377, 378. Stability in the walk, an effect of true religion, VII. 40. Stability in an empire promoted by true wisdom, VIII. 55–58. A fulness of stability imparted by the Gospel, XV. 582. The stability of the promises, XVI. 421–424. The nature of that stability, which all Christians must attain, XVIII. 306–308. Why the attainment of it lies so near to the heart of every faithful minister, 308–310. Stability of the covenant, XIX. 35–38. The true grounds of a Christian's stability, XX. 404–410.

*Star* predicted by Balaam, was Christ, II. 156–160.

*Steadfastness* in religion, benefit of maintaining, VII. 146; in duties, enforced, XVII. 257, 258. Encouragements to it, 258, 259.

Steadfastness in God, recommended, XVIII. 110–113; and in his service, XIX. 337–341. Address to the steadfast Christian, XII. 534.

*Stephen*, occasion of the death of, XIV. 329–331. The manner of it, 332.

*Stillness* in building the temple, considered, III. 329–334.

*Stone* that became a mountain, prophecy of, explained, IX. 476–479.

*Stony—ground* hearers, who they are, XI. 401, 402.

*Strait* and narrow ways, explained, XI. 268–271

*Strangers*, saints are such, upon earth, IV. 40, 41. Address to them as such, 42, 43.

**Strength** promised according to our day, II. 531–536. How God is our strength, V. 191–194; and the giver of strength and peace, 195–198. A sense of weakness, conducive to strength, XVI. 629–632. The Christian's need of strength, XVII. 422, 423. He has none in himself, 423–425; must rely solely on Christ for strength, 425–427. Strength in the grace of Christ, XIX. 18, 19. Our duty in relation to it, 19, 20.

*Strivings* of the Spirit, how resisted, I. 60–62. Danger of resisting them, I. 63–65. Addresses to those who withstand them, 65. The folly of striving with our Maker, VIII. 204–207.

*Subjection* to civil governments, stated and enforced, XX. 198–206.

*Subjects*, duties of, to their earthly and heavenly king, XII. 136–139. How they ought to regard civil magistrates, XV. 505, 506. Their obligations to them, 506–508.

## **SUBMISSION**

to the dispensations of God, enforced, I. 616. V. 281, 282; |

and to his chastisements, X. 335.

The submission due from a wife, illustrated, XVII. 401, 402.

**EXAMPLES of Submission**, recorded in the Scriptures:—

AARON, on the death of his sons Nadab and Abihu, I. 614, 615.

ELI, on being reproved by Samuel, III. 130–133.

JOB, in his afflictions, IV. 320–325. XX. 112–118.

DAVID, in his afflictions, III. 286–289; and when cursed by Shimei, 290–294. The woman of SHUNEM, on the death of her son, 484–487; of HEZEKIAH, on the denunciation of divine judgments, 551–554.



The Lord JESUS CHRIST, XIII. 557–560.

*Successes*, God to be acknowledged in, VII. 537, 538.

*Succoth*, punishment of the men of, III. 43–47.

*Suddenness* of Christ's second coming, XIII. 13–20.

**Sufferings** of Christ, fore–ordained, XIV. 300, 301. Consequences thereof, 302–304. Their necessity, XIX. 166–169. They were the end of his incarnation, 171–173. His conduct under them, 218, 219; his patience under them, 454–457. The benefit he derived from them, 219, 220. The nature of Christ's sufferings, XX. 235, 236; and end of them, 236, 237. Christ our example in sufferings, III. 285. Prophetically described by David, V. 130–132. The sentiments they should excite in us, 132–134. Their overwhelming nature, 505–507; and vicarious use, 507, 508. Are a proper ground for faith, 509; the strongest motive to love, *ibid.* the safest rule for obedience, 509, 510. The true cause of Christ's sufferings, VIII. 353–359. Sufferings of Christ predicted by Isaiah, 279–283. His behaviour under them, 366–375. The sufferings of Christ foretold by himself, XIII. 35–41. His sufferings in the garden, 106–111. We should endeavour to get our hearts impressed with them, 141. How we should view them, 144. Their necessity, 158. Our sufferings are all designed for our good, 461, 462. Our duty under them, 462, 463. The reward of those who suffer for Christ, XII. 105–109. Paul's readiness thus to suffer, XIV. 531–535. Suffering for Christ, a favour conferred on Christians by God himself, XVIII. 36–38. Address to those who fear sufferings, XVIII. 39; who feel them, *ibid.* or who occasion them, 39, 40; and to suffering Christians, XX. 6.

*Sufficiency* of the Gospel for our comfort, XVIII. 462–464; for our sanctification, 464, 465; and for our complete salvation, 465–467.

*Suicide* of Judas Iscariot, XI. 575–579.

*Suitableness* of the Gospel in offering its blessings freely, XVIII. 456–458; in communicating them fully, 458–460; and in finally securing the full possession of its benefits, 460–462.

*Sun*, Christ compared to, XII. 258, 259. The Sun of Righteousness, X. 623–626.

*Superiority* of Christ to angels, XIX. 143, 148, 161–165; and to Moses, 183, 184. Our interest in it, 184, 185.

*Superstition*, the proneness of men to, illustrated, III. 538, 539. Cautions against it, 541, 542. Especially in prayer, XI. 178, 179.

*Supineness* reprov'd, XIX. 221–224.

*Supper*, the Gospel compared to a, XII. 527, 528. Excuses made for rejecting it, 528, 529.

—See also LORD'S SUPPER.

*Supremacy* of Christ over all creatures, XVII. 283–285.

*Swearing* prohibited by Jesus Christ, XI. 143–145; and why, 145–148. Address to those who are in the habit of swearing, XI. 148; and to those who are free from that habit, 148, 149.

*Sword of the Spirit*, the Scriptures so called because they were inspired by God, XVII. 497; and are the voice of God to every individual of mankind, 497, 498. By them the Holy Spirit speaks to men, 499. From Him they derive all their power, *ibid.* 500. By them the Holy Spirit has wrought the most stupendous miracles in the conversion of men, 500. The usefulness of this sword to the Christian in all his combats, by its clear directions, 501; its powerful motives, 502; its rich encouragements, 503; and instructive examples, 504.

*Sympathy*, friendly, illustrated, IV. 325–327; recommended, 328. Cautions in relation to it, 328, 329. A want of sympathy condemned, 377–381. Sympathy of God with his people, X. 446–450. Sympathy to the poor enforced, XII. 282, 283. The sympathy of Jesus at the tomb of Lazarus, XIII. 531–536. The nature and extent of Christian sympathy, XV. 493–495. XVI. 620–624. XIX. 490. The benefits resulting from it, XV. 495–497. It is a criterion of Christian union, XVI. 309, 310; and the very essence of Christ's religion, XV. 498.

## T.

*Tabernacle*, the command to build, considered in reference to the Jews, I. 468, 469; and as applicable to ourselves, 469, 470. The offerings for it, 553–556. The tabernacle service commenced, 556–560. The erecting of the tabernacle, 560–564.

*Tabernacles*, feast of:—Its peculiar rites, I. 652, 653; its primary end, 654; and mystical design, 655, 656. Zechariah's prediction of its observance, X. 561–564. The *spirit* of this ordinance of universal obligation, 564–567.

*Tables* of the Law, import of the breaking of, II. 316–318. The manner in which they were replaced, 318–320.

*Talents*, God the only source of, I. 496. XI. 534, 535; are all to be improved for the end for which they were given, I. 496. God will reward every man according to his fidelity in improving them, XI. 535, 536. Talents lost, if not improved, XIII. 58–61; must be improved for Christ, XIV. 210, 480.

*Tamar*, Absalom's treatment of, considered, III. 274–281.

*Tares*, parable of, explained, XI. 408–411.

*Taxes*:—The sinfulness of withholding or evading them, XV. 508.

*Taylor* (Bishop), on the downward tendency of sin, XVII. 257, Note (a.)

*Teacher*.—Character of Christ as a divine Teacher, XI. 283–288. XIII. 548, 549. He is a meek and lowly Teacher, XI. 349–354. *Teaching* of the Holy Spirit, to be sought by earnest prayer, I. 115. What the Holy Spirit teaches to believers, XV. 252–256. *Temper*, necessity of watching over the, III. 204. The evil and danger of bad tempers, XI. 117, 118. The cultivation of holy tempers, a part of the Christian's walk, XVII. 335. Those who indulge unhallowed tempers, are enemies to themselves, XX. 507, 508. *Tempest*, miraculously stilled by Jesus Christ, XI. 293. What views we are to entertain of this display of his power, 294, 295.

## TEMPLE

### I. *Elucidation of CIRCUMSTANCES relating to the Temple at Jerusalem*

#### 1. *The FIRST Temple, erected by Solomon.*

David's preparations for it, IV. 35–39. God's acceptance of them, 66–70. The stillness with which it was erected, III. 331–334. Its dedication by Solomon, IV. 75–79. Illustrations of his prayer at the dedication, III. 339–350, 351–354. His thanksgiving prayer at the conclusion, 354–358. God's regard for his own house, IV. 79–84. Re-opening of the temple by Jehoash king of Judah, after it had been polluted, 151–155. Restoration of the temple worship by Hezekiah, 185–190. Ezekiel's vision of God's departure from his temple, IX. 362–368.

#### 2. *The SECOND Temple, erected after the Captivity.*

The rebuilding of the temple, and the different emotions of the Jews, IV. 230–235. They are encouraged in their undertaking by the Prophets Haggai and Zechariah, 247–250. Decree of Artaxerxes for restoring the temple—service and worship, 250–256. The presentation of Christ there, XII. 253, 254. Buyers and sellers driven out of it, XIII. 237–240. Christ greater than the temple, XI. 355–366. The rending of the vail of, at Christ's death, XI. 603–606.

### II. *TYPICAL IMPORT of the Temple*

The temple, a type of Christ, in its foundation, XX. 185; in its superstructure, *ibid.* 186; and in its services, 186, 187. The temple at Jerusalem, typical of the spiritual temple, X. 461–463, 464, 465. Believers are the temple of God, XVI. 117. XVII. 313, 314. The danger of defiling it, XVI. 118, 119. The indignation of God against those who defile his temple, XIII. 244.

**TEMPTATION** of Eve, I. 25–28. The circumstances of Christ's temptation, considered, XI. 36–38. Our interest in it, 39–41. His various temptations, XIX. 176; and power to succour the tempted, 177, 178. The subtilty of the temptations of Satan, and how they are to be resisted, IV. 278–284. The temptations of Satan, a cause of dejection, V. 337; to be carefully watched against, 401. Inward temptations, a means by which God sifts his people, X. 236. The petition in the Lord's Prayer, for deliverance from temptation, explained, XI. 199–202. We are not to expose ourselves unnecessarily to it, 426, 427. The temptations of God's people, considered, XVI. 227. Their security in the midst of them, 227, 228. Temptation, a ground of joy, XX. 1–4. The testimony of God respecting his tempted people, 23–25. Instructions arising out of it, 25–27. God knows how to deliver and to save his tempted people, 321, 322. Address to those who are tempted, XVI. 228. XIX. 178. Advice to them, XX. 267, 268. Address to those who are yielding to temptation, XVI. 228, XIX. 179.

*Tenderness* of Christ for the weak, VIII. 131.

*Testimony* of a good conscience, nature of, XVI. 402, 403. The comfort of it, 403, 404.

*Thanksgiving* of Hannah, explained, III. 109–113; of David, at the carrying up of the ark, IV. 9–13. Solomon's thanksgiving prayer, III. 355–358. The duty of thanksgiving for redemption, VI. 238–241. Christ's sufferings an occasion for thankfulness, VIII. 373. Thankfulness for God's mercies, X. 402–408; and for any insight into divine truth, XII. 62. Conversion a ground of thanksgiving, XV. 153–156.

—See further, **Praise**.

*Thessalonica*, preaching of Paul to the Jews at, XIV. 460–462. In what manner they received the Gospel, XVIII. 275–279. Its effects upon them, XIV. 462, 463. Wherein they were excelled by the Bereans, 465. State of the Church there when the FIRST Epistle of Paul was written to it, XVIII. 269. The graces which he had seen in them, 270, 271. The effects produced by them in his own mind, 272, 273. Their reception of the Gospel, a pattern for us, 295–299. The Apostle's joy in them, 311–316. The happy state of their Church, when St. Paul wrote his SECOND Epistle to them, 372–374; and what lessons we may derive from it, 375. The vast difference between the Thessalonian Church and the generality of those who call themselves Christians, 375, 376. The grounds of Paul's thanksgiving for the Thessalonians, 391, 392.

*Thief*.—See *Penitent Thief*.

*Thomas*, unbelief of, reprov'd, XIV. 218–222.

*Thorny-ground* hearers, who they are, XI. 403.

*Thoughts*.—See *Vain Thoughts*.

*Threatenings*, divine, the certainty of the fulfilment of, I. 20, 21. Address to those who question the execution of them, II. 40. What effect they should produce on us, IV. 223, 224.

*Thyatira*, the Epistle to the Church at, illustrated, XXI. 66, *et seq.* The transcendent excellence of this Church, 71, 72. The guilt and danger in which some of the members of it were involved, 72, 73. This Church exhorted to hold fast the truth, 76–78. Promises made to the victorious saints at Thyatira, 79–81.

*Times* and circumstances, the propriety of considering, IV. 4–8. The folly of instituting hasty comparisons between the present and

former times, VII. 356–360. Our times are in God's hands, XXI. 162–164.

*Time*, lost, to be redeemed for the attainment of divine knowledge, IV. 426. The things of time, how to be estimated, XI. 291, 292.

The duty of redeeming time, XVII. 393, 394; motives to it, 394, 395.

*Timid*, consolation to, VI. 88; encouraged, VIII. 219. Addresses to the timid Christian, XII. 533. XIII. 394. XVI. 214. XVII. 428. XIX. 416. XX. 6.

*Timothy*:—His early knowledge of the Scriptures, XIX. 67, 68. Excellency of that knowledge, 68, 69. The instruction which his attainment of it conveys to us, 69, 70.

*Tithes* given by Abraham to Melchizedek, I. 113, 114.

*Toleration*, religious, vindicated, XIV. 478.

*Tongues*, confusion of, at Babel, explained and improved, I. 90–96. Miraculous gift of tongues to the Apostles on the day of Pentecost, XIV. 240–244. The true character of the tongue, XX. 75; its effects, and the reason thereof, 76, 77. The vanity of pretensions to religion without bridling the tongue, 47–49.

*Traitors*, different kinds of, XIII. 115, 116.

*Transfiguration* of Christ, time and manner of, XII. 384, 385; his conversation with Moses and Elijah, 385. The privilege granted to some of his disciples on that occasion, 386, 387.

*Transformation* of soul, which is opposed to conformity to the world, XV. 473; what effects are produced by it, 474, 475.

*Transgressors*, the way of, hard, VII. 124; as it is a state of bondage, 125; of disquietude, *ibid.* and of danger, 126. Obstinate transgressors, given up by God, VI. 64–67.

*Translation* to heaven, of Enoch, I. 56–60. XIX. 378–380; of Elijah, III. 456–460

*Translators* of the English Bible, fidelity of, XVIII. 169.

*Treason* of Judas, XIII. 111–114. Applied to traitors of every description, 114–117.

*Treasure*, why not to be laid up on earth, XI. 217, 218; but in heaven, 218, 219; and why, 219, 220. The parable of the Hidden Treasure, explained, 411–414. The treasures of wisdom and knowledge which are in Christ, XVIII. 186–192; importance of these treasures, in point of sublimity, 192, 193; their certainty, 193, 194; their attainableness, 194; and their utility, 195.

*Tree of Life*, explained, I. 13–15. XXI. 260–262.

*Trespass—offering*, compared with the sin—offering, I. 587–589. A type of Christ, 593–597.

*Trial* and execution of Christ, predicted, VIII. 375–384. The effects of trials on our minds, to be marked, I. 413. Trials of Job, IV. 321, 322; his resignation under them, 323, 324. Are to be expected by us, 324. The use and intent of them, VI. 443. XIX. 403, 404. Benefits of them, X. 331. How God deals with his people in them, 533–536. Are not to be feared by us, if we are providentially called to them, XI. 427. The prayer of faith will deliver us from them, 427, 428. Consolations of the Gospel under, XII. 552. The trials and consolations of ministers useful to their people, XVI. 393–399. The trials of Christians, the means of magnifying their Lord, 492–498. Confidence in God, a source of consolation under them, XX. 16. Address to those who are but little conversant with trials, X. 536; and to those who are deeply tried, *ibid.*—

See **AFFLICTIONS**—*Trouble*.

*Tribulation*, the way to heaven, XIV. 431–433. Delight in tribulations for Christ's sake, one of the benefits of justifying faith, XV. 118.

*Tribute—money*, miraculously supplied by a fish, XI. 468, 469; instruction thence derivable, 469, 470. The duty of paying it enforced, XII. 136–139.

## TRINITY

### I. *On the DOCTRINE of the Trinity.*

General indications of the doctrine in the Old Testament, IV. 483. VII. 409. VIII. 235. The doctrine briefly stated, XIX. 101, 102. The unity of God, XX. 532. General proofs of the existence of three Persons in the Godhead, *ibid.* VIII. 235, 236. XVII. 310.

Particular proofs that each of these persons is God, without any difference or inequality, XX. 533. The testimony of the Trinity to the salvation that is in Jesus, 534. In what manner they bear record, viz.: (1.) The audible testimony of the Father, to the person of Christ in the promised Messiah, XII. 297. XX. 535; and to his acceptableness in that office, XII. 298. (2.) The testimony of Jesus Christ, XX. 535. (3.) The testimony of the Holy Spirit, *ibid.* particularly by his visible descent upon Christ at his baptism, XII. 295, 296; and the ends of the Holy Spirit's descent, 296. Danger of rejecting the doctrine of the Trinity, XX. 565. Duty of believers to bear witness to it, 566. Each person in the Trinity to be invoked in prayer, XXI. 1–3; instruction to be derived therefrom, 4, 5.

### II. *The WORK of the Trinity in Redemption.*

The particular offices of the Holy Trinity in the work of redemption, VIII. 236, 237; especially as its original cause, XIX. 102–104; its procuring cause, 104–106; efficient cause, 106, 107; and final cause, 107, 108. The Father elects, XX. 131, 132; Christ redeems, 133; the Holy Spirit sanctifies, 134, 135. The comfort resulting from the knowledge of this fact, VIII. 237, 238; practical inferences from it, XIX. 108–111

### III. *The PRACTICAL USES of the Doctrine of the Trinity.*

Our obligations to the blessed Trinity, I. 5.

*Trinity Church*, Cambridge, the author's pastoral admonition to the congregation of, after fifty years' ministry among them, XX. 305–315.

*Triumphs* prepared for the people of God, III. 19.

*Troas*, Paul's sermon at, XIV. 501–505.

*Trouble*, universality of, V. 427. The ability of God to deliver us from, I. 273–275. Design of God in, IV. 181. None can trouble those whom God comforts, 479, 480; or comfort whom he troubles, 480, 481. Our duty under troubles, 181. The blessedness of conscious integrity under troubles, 370. Resignation under troubles enforced to the believer, V. 158. How we are to go to God in trouble, VI. 57, 58. Addresses to persons who have been delivered from trouble, I. 244. XII. 51. God, a refuge in trouble, X. 352–356. Help in Christ in time of trouble, XII. 50, 51. The depth of Christ's troubles, and his resignation under them, XIII. 557–560. Faith in Christ, an antidote to all trouble, XIV. 19–22. The present troubles and future glory of believers, contrasted, XV. 291–293.

*Trumpets*, feast of, for what end instituted, I. 648–650. How to be observed 650. Improvement of it, 651, 652.

TRUST in God, the duty of, recommended, V. 121–126. VI. 269–273. VII. 58, 618–624. IX. 141–143; particularly from experience of the past kindness of God, II. 304. Trust in God, a character of the righteous, V. 26. The name of God, a ground of trust in him, 32–35. Our obligations to trust in Christ, VIII. 359. The blessedness of those who trust in God, VI. 498–501. VII. 169. Their security, III. 455. VI. 379–384, 391–394. God is to be trusted without carefulness, V. 213.

*Truth*, defined, V. 402. Different kinds of, XIV. 163. The girdle of truth, in the Christian armour, explained, XVII. 449–452. Its use in the Christian warfare, 452–458. Truth is required of us by God, in our acknowledgments, purposes, and endeavours, V. 402, 403. 'Buy the truth, and sell it not,' explained, VII. 225–227. Fortitude recommended on the side of truth, IX. 88–93. In what sense Christ is *the* truth, XIV. 27. Importance of our inquiry into truth, 163, 164. In what manner it should be made, 165, 166. The power of the world in opposition to truth, 207; and of truth in opposition to the world, 208. Address to inquirers after truth, 413, 414; and to those who are opposing it, 414. The investigation of it recommended, XVIII. 356–359. The spirit of truth and the spirit of error contrasted, XX. 475–477. The importance of distinguishing them aright, 477, 478. The joy of a minister when his people walk in the truth, XX. 557–560. The duty of holding fast the truth enforced, XXI. 76–78.

*Turning to God*.—See CONVERSION.

## TYPE

*A Summary of this article:—*

I. The NATURE and Use of the Types of Christ.

II. TYPICAL PERSONS.

III. TYPICAL INSTITUTIONS.

IV. TYPICAL EVENTS.

V. TYPICAL PLACES.

---

I. *The NATURE and Use of the Types of Christ*.—The nature of types, XVIII. 215, 216. Their use to the Jews, 216, 217; and to us, 217. Cautions necessary in the interpretation of types, I. 309, 570, 571.

II. TYPICAL PERSONS:—Adam, XVI. 367–370. Abel, XIX. 480–483. Noah, XX. 238–241. Melchizedek, I. 114, 115. XIX. 263–266. Isaac, I. 175–179. Sarah, and Hagar and Ishmael, I. 169–173. XVII. 180–184. Abraham's promised seed, I. 190–192. Joseph, 309–314. Moses, 525. XIV. 278–281. Aaron, XIX. 288–291. Joshua, II. 222–227, 583. David, III. 284, 285. IX. 425–428. Solomon, IV. 23–28. Jonah, X. 259. XI. 383–387. Eliakim, VII. 599–602. Zerubbabel, X. 461–463. The Israelites, or Jews:—in their privileges, XV. 333–337; in their history, I. 432–436; in their victories, 452–458; in God's covenant with them, 458, 463; in the judgments inflicted on them, XVI. 220–223. The first-born, I. 211–214. The high-priest, 475–477.

III. TYPICAL INSTITUTIONS:—The tree of life, XXI. 260–263. The ark, I. 79, 80. XX. 238–241. God's covenant with Noah, I. 85–88. Circumcision, XV. 47–50. The birthright, I. 211–215. The Passover, 377–380. XVI. 163–165. The brazen serpent, II. 126–131. XIII. 250–254. The Cities of Refuge, II. 189–201. XIX. 250–252. The Jubilee, I. 669–673. The Tabernacle, 469, 470. Aaron's breastplate, 471–475. Altar of incense, 478–483. The anointing oil, 489–492. The golden candlestick, 657–659. The Temple, XX. 184–187. The Holy of Holies, XIX. 307–310. The shew-bread, I. 661–664. The vail, XIX. 333–336. The priesthood, XVII. 307–311. The breastplate, I. 471–475. The mitre, 475–477. The altar of incense, 478–483. The sacrifices, XIX. 292–296. The annual sacrifices, XIX. 317–322. The burnt-offering, I. 565–570; and sacrifices, XIX. 529–531. The meat-offering, I. 577–581. The trespass-offering, 592–597. The fire of the altar, not to go out, 598–603. The scape-goat, 631–633. The feast of first-fruits, 645–647. The daily morning and evening sacrifice, II. 172–177. The daily sacrifice improved, XX. 167–170. The means of purifying from the leprosy, I. 621–623, 626–630. V. 408–411. The law of purification, II. 102–108. The use of typical purifications, XIX. 301–306. Release of bond-servants, II. 369–373. The bond-servant devoting himself to his master's service, 373–378.

IV. TYPICAL EVENTS:—The creation, XVI. 519–521. Jacob's vision, I. 222–224. The burning bush, 318–322. The pillar and the cloud, VII. 486–489. The manna, I. 422. XIII. 382–384. The manna and rock, XVI. 215–219. The water from Horeb, I. 431. The veil of Moses, 549. XVI. 481–483. Bethesda, XIII. 320–324. Siloam, 481–485.

V. TYPICAL PLACES:—Canaan, a type of the believer's spiritual and eternal rest, X. 249. XIX. 191–193. Zion, a type of the Church, VI. 426–428.

# U.

## UNBELIEF

### I. *Its NATURE and EVIL:*—

The counsels of unbelief detected, V. 47, 48. The most common of all evils, II. 35. A disobedience of the Gospel, XX. 261, 262; the highest act of disobedience, 194; the evils of it, VI. 42–45. X. 369, 370; its prevalence, XV. 56–58. The most specious of all evils, II. 36. The most offensive of all evils, 36, 37. Its folly, III. 506–508. VIII. 146. XII. 15, 129. XV. 58–60. Its fatal nature, II. 37. The workings of, injurious, VIII. 450. Its danger, III. 508, 517. A cause of disquietude, VI. 34; and of despondency, VIII. 263. The way of proud unbelief described, and its issue, VII. 178–180. Unbelievers are strangers to true peace, VII. 619. Delusive confidence of unbelievers reproved, IX. 374. Unbelief contrasted with faith, X. 368–373. Caution against unbelief in prayer, XI. 180, 181. Prevalence of unbelief, XIII. 465, 466; its source, 467, 468. What sort of unbelief is most prevalent, XII. 43, 44. Why Christ marvelled at the unbelief of the Jews, 44, 45. Unbelief, when suffered to prevail, leads to a wilful rejection of God's mercy in Christ, XVIII. 387, 388; the consequence of which is a dereliction of God to judicial blindness, 388; and a final abandonment to everlasting damnation, 388, 389. As an antidote to unbelief, reflect on the power and veracity of God, II. 37–39.

### II. *EXAMPLES of Unbelief recorded for our instruction:*—

The unbelief of SARAH reproved, I. 139–144. The unbelieving fears of JACOB, 282–286; and of DAVID, III. 215, 223–229. The unbelieving Lord, at *Samaria*, 506–509. The unbelief of THOMAS reproved, XIV. 218–222.

### III. *The STATE of Unbelievers, and Addresses to them:*—

The end of unbelievers, XX. 263. General addresses, II. 39, 40. X. 367. Caution against unbelief, VI. 155. XIX. 209. Observations on unbelief, XII. 202, 203. Unbelief rebuked, XIII. 363–366. The lamentable state of unbelievers, V. 158. Their miserable condition, XVI. 365. Their condemnation awful, XV. 82, 83; especially if they continue in unbelief, XIX. 109, 110. The Holy Spirit's work in them, XV. 238–249. The state of unbelievers contrasted with that of believers, XX. 194–197.

*Uncertainty of death*, XVIII. 335–338.

*Uncharitableness* of Michal, III. 253. Uncharitable judging reproved, VII. 236–241.

*Unconverted* state described, X. 81–83. XIX. 44, 45; its peculiar sinfulness, X. 83–85; and danger, 85–87. Vanity of the expectations of the unconverted, II. 153. Efforts of ministers in their behalf, XIX. 45, 46.

'*Unction of the Holy One*,' explained, XX. 412. Benefit which believers derive from it, 413, 414. Address to those who doubt such unction, 415; and to those who profess to experience it, *ibid*, 416.

*Undecided.*—See *Indecision*.

*Understanding* (spiritual) how to be obtained, XVI. 98.

*Unfaithfulness* of Eli, reproved, III. 126–130; of the Church at Ephesus reproved, XXI. 59, 60.

*Ungodly*, character of, III. 86. XI. 281. XV. 38; and end, 39. The ungodly encouraged to pray for themselves, I. 156. Their folly, 338; are objects of pity, *ibid*. Danger of forming ungodly connexions, and habits, 666–668.

Change produced in the ungodly by the Gospel, III. 87.

Address to the ungodly, V. 15;

reproved, VIII. 320.

Their wretched and awful condition, XI. 282. XIV. 339–342. XVI. 167, 168.

The equity of the Divine procedure in the punishment of them, V. 95–97. Their awful state, 267–270. Exhorted to seek reconciliation with God, VI. 30; are in bondage to the world, the flesh, and the devil, 326, 327.



Their bitter reflections in a future world, VIII. 243; may yet become blessed if they will seek after God, *ibid.*

Their vain confidence, and its disappointment, X. 93–96.

The blessed state to which they may be exalted by the Gospel, XVI. 168, 169.

Their awful condition at the resurrection, XVIII. 332.

The equity of God's procedure towards them, XIX. 32.

Aspect of the day of judgment on them, XXI. 12. Their doom, 195–197. Their supineness deplored, 197.

*Uniformity*, in what respects indispensable, XVII. 41, 42,

### **Union**

of believers, nature of, XIV. 136–138.

What union is practicable, XVIII. 41, 42.

It is external and visible, XVI. 307, 308; and internal and spiritual, 308–310.

Its importance, XIV. 138, 139.

Nature of the union subsisting between Christ and his Church, XVII. 410, 411; and his people, 416–418. Benefits resulting from it, 411, 412. Addresses to various characters on this union, 413, 419, 420.

Union of heart among themselves, recommended, XVIII. 35;

of the Church with Christ, XXI. 221–224.

Address to those who desire, or who profess union with Christ, XIII. 273.

*Unity* of Christ with the Father, XIII. 520–523. Importance of this doctrine, 524–526. The foundation laid by the Gospel for Christian unity, XVII. 339, 340; which consists in unity of sentiment, 340; of affection, 341; of conduct, 341, 342. Unity of the Church in all essential points, 342, 343.

*Unjust Steward*, the wisdom of, contrasted with the comparative folly of the children of God, XII. 553–555.

*Unmerciful Servant*, parable of, XI. 481–483.

*Unprofitableness* of our best services, XIII. 8. Address to those who are dejected because of their unprofitableness, 9.

*Unregenerate*, deplorable state of the, I. 29. XVII. 303–306. XVIII. 211. XX. 141. Their folly, VII. 378; their wickedness, madness, and misery, 382, 383. Their prayers considered, X. 89, 90; and contrasted with those of the regenerate, 91. Unregenerate men, haters of God, XV. 23, 24; the fact accounted for, 25, 26. Reflections thereon, 26, 27.

*Unsearchableness* of God's ways, XV. 456–462.

*Unstable*, a warning to, VI. 395, 396.

*Uprightness* of heart required, IV. 43–49. God's condescension to the upright, 197–203; their character, VI. 77, 169–171. The blessedness of the upright, 78, 79, 171–173; encouragement to them, 394, 395. Importance of uprightness, 397. The prayer of the upright acceptable to God, VII. 156.—See *Integrity*.

*Urim and Thummim*, import of, III. 525.

*Use* and abuse of what is in itself good, the importance of distinguishing between the, XVIII. 423.

*Usurpers*, character of, III. 50.

*Uzzah*, sin of, in touching the ark, and his punishment, III. 243–246.

*Uzziah*, king of Judah, an example of the connexion between diligence and prosperity, IV. 166, 167. The bad effects of prosperity on him, 167–171.

## **V.**

*Vain thoughts*, what they are, IX. 54–56. The importance of suppressing them, 56; its practicability, *ibid.* and necessity, 57, 58.

*Vanity*:—The fascinating power of earthly vanities, VI. 322, 323; how to escape their baneful influence, 323–325. The vanity of the creature, VII. 322–326. The creature is vanity and vexation of spirit, 326–330. The vanity of mere pretences to religion, XX. 47, 48. The folly of trusting in vanity, IV. 389–393.

*Veil of Moses*, design of, I. 548, 549; its typical import, 549, 550. The rending of the veil of the temple at Christ's death, XI. 603–605; improvement to be made of it by us, 605, 606.

*Vengeance*, the mercy of God displayed the forbearance of, II. 62.

*Veracity* of God's word, II. 34–39.

*Vessels* of honour, the saints how such, XIX. 41.

*Vesture* of Christ, lots cast for, XIV. 176–180.

*Victory* assured to Christ, I. 38; one of the blessings imparted by the Gospel, VII. 524, 525, 612, 613; and from the right observance of the Sabbath, VIII. 511. The complete victory of believers, I. 39, 40. The victories of the Israelites progressive, I. 452–458. Victory not to be expected without conflicts, II. 543, 544. The means of spiritual victory, VIII. 524–529. Victory over sin, promised to the believers, XV. 150–153; and also over Satan, 597, 598. In what way it will be accomplished, 598, 599. The Christian's victory over death, XVI. 379, 380; how he is assured of it, 380, 381; and consequent exertions, 381–383. The Christian's victory described, XX. 520, 521. XXI. 98; by what means he achieves it, XX. 522, 523; his exclusive claims to this prowess, 523, 524. This victory, a test, whereby to try our state, 524; and a rule by which to regulate our conduct, 525. The blessedness of the victorious Christian, XXI. 63–65; and how it is to be obtained, 65, 66. Promises made to him, 37, 79–82, 107, 108. His reward, 99, 100, 112–114, 137. Its excellency, 114–116. Address to the victorious Christian, XVII. 429. XXI. 53.

*Vigilance*.—See *Watchfulness*.

*Vine*:—Christ compared to one, XIV. 51; and Christians to its branches, 51, 52; separated from which they can do nothing, 52–56.

*Vineyard*, parable of the labourers in, explained, XI. 484–488. The Sluggard's Vineyard described, VII. 235, 236. Reflections thereon, 236, 237

*Viper*, Paul bitten by one, but uninjured, XIV. 590–593.

*Virgins*, parable of the Wise and Foolish, XI. 534. Their characters, 534–536. Their end, 536, 537.

*Virtue*, goodness of God in rewarding, II. 63. Virtuous duties recommended by St. Paul, XVIII. 124, 125. Their importance to ourselves, 126, 127; to the Church, 127, 128; and to the world, 128, 129.

*Visions*, nature of, X. 467. The vision of Jacob at Bethel, explained and improved, I. 222–225; of Manoah, III. 63–66. Isaiah's vision of Christ, VII. 504–508. Zechariah's vision of the Olive Trees, X. 467–469. Instruction to be derived from it, 469–473. The vision of John in Patmos, illustrated, XXI. 19–22; particularly of the heavenly glory, 249–252.

*Visiting Society*, design of, XVI. 589, 590. Its great utility, in promoting the comfort of the poor, 590, 591; the welfare of all engaged in it, 591; the honour of the Gospel, and the glory of God, 592.

*Visitors* of the sick, important office of, IV. 468–470. Benefit resulting from a faithful discharge of their office, 471, 472. The honour of this office, 472, 473.

*Vocation*, Christian, nature of, XVII. 333, 334. Its corresponding duties, 335, 336.

*Vows*, observations on the propriety of making, I. 239, 240. Instructions to be derived from Jacob's vow at Bethel, 241–245. Design of the vows of the Nazarites, II. 6–8. Jephthah's vow explained, III. 53–60; and improved, 60–63. The vows made by or for us, to be performed, V. 433–436. The duty and importance of paying our vows, enforced, VII. 345–350.

## W.

*Waiting upon God*, the nature of, explained, VI. 416, 417; is the habit of his people, V. 465. Its suitability to every one, VI. 417. It is honourable to God, 418. The benefit of it to the waiting soul, 418, 419. The blessedness of it, V. 466, 467. Necessity of constant waiting upon Christ, VII. 66. God's regard to those who wait upon him, IX. 206–209. Every opportunity of waiting upon God to be embraced, XII. 509, A waiting spirit imparted by the Gospel, XVI. 3, 4.

*Walking with God*, nature of, I. 56, 57. Directions how to walk with God, VI. 93–95. Its reward, I. 58–60. A close walk with God, a remedy for impatience, IV. 366. Address to those who are walking with God, V. 208. VI. 96, 97. How Christians are to walk worthy of God, XVIII. 291, 292; and so as to please him, 323–328

*Walking by faith*, explained, XVI. 508–510. The reasonableness of it, 510–512. A consistent walk enjoined, XVII. 333–336, 378–381. Motives to it, 337, 338. In what spirit we should walk, 381, 382.

*Walking in the Spirit*, explained, XVII. 215, 216, 241. How it is a preservative from sin, 216, 217.

*Wall* of Jerusalem, zeal of Nehemiah and the Jews in rebuilding it, IV. 264–270. The expedition with which it was built, 284–289.

*War*, calamities and miseries of, III. 474, 475. IX. 59, 60; especially of protracted war, 301. The reason of its continuance, 301, 302. Means of terminating it, 302, 303. Our duty in reference to the miseries of war, 60, 61. Defensive war vindicated, I. 111.

**WARFARE** of the Christian, briefly described, VII. 568–572. The character of his adversary, XVII. 439–443. How we may effectually withstand him, 443–445. The armour with which he is to engage in the warfare:—the girdle of truth, 449–458; the breast-plate



of righteousness, 458–466; the Christian's greaves, 467–476; the shield of faith, 476–487; the helmet of salvation, 487–496; the sword of the Spirit, 496–507. Encouragement to the believer during his warfare, II. 460–464. How we are to engage in it, 584, 585. It is not to be thought of lightly, 585, 586. Importance of prayer in the Christian warfare, XVII. 508–511. What kind of prayer will secure the victory, 512–516. Analogy between the warfare of the Israelites and that of the true Christian, II. 597, 598; and in their success, 598–600. The Christian warfare to be prosecuted under all disadvantages, III. 46. Address to the Christian warrior, XVII. 447, Christ's promise to the victorious warrior, XXI. 49, 50; and pledge for the performance of it, 50–52. Address to those who are overcome in this warfare, 52, 53; and to the victors in it, 53.

*Warnings* of God not to be despised, IX. 515. His warning voice to sinners, X. 206–209.

*Watchfulness* recommended, XIV. 520–522; enjoined, XVI. 222. XVIII. 333–346. XIX. 348. XX. 50. Necessity of watchfulness against the devices and assaults of Satan, I. 30. IV. 47, 217. XIII. 105. XV. 180. Watchfulness against occasions of evil, a result of divine knowledge, VII. 13. Need of watching over our own hearts, 147, 148; and our besetting sins, 313. XII. 81, 82 XIII. 117. XV. 514; and against the remains of our corrupt nature, VIII. 189. Watchfulness enforced from the parable of the Ten Virgins, XI. 534–537. What we should watch and pray against, and for, XII. 169; and why, 170, 171; especially for Christ's second coming, 171–175. Nearness of death, a motive to watchfulness, XX. 247–250.

*Water*, bitter, sweetened at Marah, I. 410–412. Miraculous supply of, to the Israelites, from Horeb, 430, 431. Christ, the Fountain of living water, XIII. 277–282. The evils of forsaking the Fountain of living waters, IX. 8–11. How they should be regarded by us, 11–14. The miracle of water turned into wine, XIII. 232–236.

*Wavering*.—See *Indecision*.

*Way*.—Christ, in what sense *the Way*. XIV. 26. The way of salvation, misconceptions of; exposed, VII. 135–139. Caution against all erroneous ways, 139, 140. The only true way pointed out, 140. The 'good old way' described, IX. 67. Our duty with respect to it, *ibid.* 68; and encouragement to walk in it, 68, 69. Addresses to those who either disregard it, or are walking therein, 69. God's ways equal, 391–396. The consideration of our ways enforced, X. 412–417. The broad and the narrow ways contrasted, XI. 268–271. Christ, the only way to God, XIV. 25–29. The ways of God unsearchable, XV. 135, 136.

*Way-side* hearers, who they are, XI. 401, 402.

*Weak*, who they are, VIII. 83, 84. Encouragement for them, 73–76, 84–86, 138–143. Christ's tenderness for them, 131. XI. 361–364.

*Weakness* of the human mind, I. 345; illustrated in the case of Gideon, III. 25. The weakness and depravity of man, IV. 214–218. A sense of weakness conducive to spiritual strength, XVI. 629–632. The weakness of fallen man, XVIII. 426, 427; even of the best of men, XX. 71–74.

*Weanedness* from the world, explained, VI. 422–426.

*Wedding-feast*, parable of, explained, XI. 499–502. The sin of making light of it, 503–506.

*Wedding-garment*, what is to be understood by, XI. 407, 408. Importance of it to every one, 408, 409.

*Well-doing*, caution against weariness in, XVII. 257, 258. Encouragement to perseverance in it, 258, 259.

*Wells* of salvation, described, VII. 559–563.

*Wesley*, (Rev. John) anecdote of, I. *Pref.* xvii. Note (1.)

*Wicked* men, the character and condition of, V. 3, 4, 40, 41. VII. 105, 106, 122. There is no peace to them, and why, VIII. 494–497.

The source of their wickedness, V. 41, 42. The extent of man's wickedness, I. 66–69. IX. 381, 382. Indignation of God against the wicked, V. 28–31. What part God takes in the actions of wicked men, I. 287, 288. Benefits to be derived from acknowledging God in the wicked, 288–290. The sacrifice of the wicked an abomination to God, VII. 155. They cannot stand before God, III. 139, 140. Their end and final doom, V. 38. VII. 106, 123. Their portion contrasted with that of the righteous, 342. The hand of God as displayed therein, 343, 344. Their final state, 484. The wickedness of the human heart illustrated, IX. 149–156. Their condition in the last judgment, 569. Indignation of God against the wicked, XX. 221, 222. Address to the wicked, VII. 120, 121.

*Widow*.—The liberality of the widow of Sarepta to Elijah, and her reward, III. 390–393. Her son raised to life by the prophet, 393–398. The insolvent widow's oil miraculously increased, 476–480. The widow's mite, considered and improved, XII. 164–167. The widow's son at Nain, raised to life, 357–360.

*Wife*, the duties of, illustrated, XVII. 401–403, 415. XVIII. 260, 261. Distinction between a virtuous and an abandoned wife, IX. 35–41.

*Wilderness*, Moses and Aaron sentenced to die in, II. 108–114. Death of Aaron there, 114–121. Perishing of the Israelites there, 164–168.

*Wiles* of Satan, in leading men into sin, XVII. 430; in the seasons selected for his assaults, 431; in the means used to accomplish his purposes, 432, 433; and in keeping men from God, 434, 435. The power of these wiles, XVI. 431, 432. By what means they may be defeated, XVII. 436–438.

*Will* of God, the unlimited execution of, to be prayed for by us, XI. 187, 188.

*Wise*, the heart of the, why in the house of mourning, VII. 351, 352. The Wise Men seeking Christ, XI. 4–7; their joy on finding him, 7–11.

*WISDOM*, defined, VII. 9. VIII. 56. Its nature and excellence, VII. 46, 47, 338. Who are truly wise, 171, 172; of what subjects they are enabled to speak, 172, 173; whence they attain it, 173, 174. God, the only source of wisdom, I. 493, 494. Wherein, true wisdom

consists, III. 178, 179. VII. 5, 6. Solomon's choice of, III. 326–329. A wise deportment delineated, VI. 187–194. The fear of God, the only true wisdom, 261–265. How true wisdom operates, 319, 320. VII. 6, 7. Wherein its operation will approve itself to every reflecting mind, VI. 320, 321. Address to those who profess to be endued with it, 321. The certainty of obtaining it, VII. 7, 8. A preservative from evil, 9–15. Its benefits:—it will keep us from the society of ungodly men, 16; from the snares of ungodly women, 17; it will guide us in the paths of righteousness and peace, *ibid.* will be productive of present and future happiness, 87, 88; is the stability of an empire, VIII. 55–58; promotes the prosperity of the soul, 58–63. Importance of seeking after wisdom in this world, VII. 18; and in the world to come, 19. The reward of wisdom, 43, 44. How it is to be sought, XX. 8–10; and its attainment secured, 10, 11. Motives to the pursuit of true wisdom, VII. 47; it is more certain, and easy of attainment, 47; conduces to present happiness, 48; and promotes our eternal welfare, 48, 49. What respect we should pay to the counsels of Divine Wisdom, VII. 72–74. The benefits thereof, 74–76. Address of Divine Wisdom to men, 79–82. Our duty in reference to it, 83–85. The folly of neglecting it, 88, 89. The feast of heavenly wisdom described, 90–94. The wisdom of winning souls, 112–115. The influence of wisdom on the present life, 339; and upon the eternal world, 340. The excellency of spiritual wisdom above riches, 360–365; in relation to temporal concerns, 392; and to spiritual affairs, 393. By whom it is disregarded, 393, 394. The wisdom of Daniel, IX. 518, 519. Wisdom and innocence to be united, XI. 316–320. The wisdom of the Unjust Steward, considered, XII. 553. Practical wisdom recommended, XV. 592–594. Our encouragement to live in the exercise of it, 594–596. The Gospel the manifold wisdom of God, XVI. 58–60. The means of attaining true wisdom, 120–132. The wisdom of this world, why opposed to the Gospel, 230, 231. True wisdom and charity illustrated, 283–289. The wisdom of God displayed in redemption, XVII. 272–274. The riches of wisdom displayed in the Gospel as a means of our salvation, XVIII. 439–442. The influence of wisdom on the conduct, XX. 78–83.

*Witch of Endor*, consulted by Saul, III. 230–234.

*Withered Hand*, healed, circumstances of, XII. 21, 22. Practical observations thereon, 23–25.

*Witness*:—In what sense Christ is a witness to the people, VIII. 459, 460. The witness of the Spirit, how given, XV. 283, 284.

Criteria for distinguishing it from false and enthusiastic pretensions, 284, 285.

*Woman*, prophetic promise of the Seed of, explained, I. 36–38. The enmity between her Seed and that of the serpent, illustrated, 50. A virtuous woman described, VII. 318–320. The condition of women elevated by the Gospel, XI. 139, 140. Christ's address to the women who lamented him, while on the cross, XIII. 137–141.

**WORD OF GOD**, danger of disregarding the, I. 358–361. The only rule of our conduct, III. 385. Job's love for the word of God, IV. 423–426. The word of God mysterious, V. 279, 280. Affiance in it, enforced, 282. Attention to it, encouraged, VI. 80–83. The means of sanctification, 302–306. The source of divine knowledge, 306–309. David's desire after it, 310–315. What honour God puts upon his word, 437, 438. How it should be magnified by us, 439, 440. Love to it, inculcated, VII. 72–76. To believe it, our truest wisdom, VIII. 285; and to obey it, our truest happiness, 286. The word of God precious, IX. 135–140. The enmity of man's heart against it, illustrated, 279–281; the folly of it, 281–283. Benefits of the word of God, and who are benefited by it, X. 280–285. Ineffectual without the Spirit, XI. 286, 287. Desirableness of making a just improvement of every word of God, XVIII. 423. It is quick and powerful, XIX. 205–208.—See *Hearers*, and **SCRIPTURES**.

*Words*, idle, what are such, XI. 379. Our accountableness for them, 380. Importance of them, 381. Address to those who have been inattentive to their words, 382.

*Works*, connexion between them and faith, I. 192. The works of God, in providence and grace, a mystery, V. 280, 281. God admired in them, VI. 145, 146. Address to those who are looking for acceptance through their own works, XIII. 9. The nature of the great work we all have to do, 477, 478. The urgency of doing it, 478, 479. Grace and works opposed to each other as grounds of salvation, XV. 407–413. The quality of men's works discovered in the day of judgment, XVIII. 521–524; important consequences thereof, 524–527. The doctrine of justification by works explained, XX. 64–70. Connexion between faith and works, 365.—See also *Good Works*—**JUSTIFICATION**.

*World*, the, defined, XX. 399, 400. Comparison between the natural and moral world, VIII. 572–577. Importance of separation from it, X. 199. The moral state of the world, XI. 303–305; and our duty to the benighted world, 305–307. The ends and effects of Christ's exhibition to the world, XII. 266–268. In what sense Christ and true Christians are not of the world, XIV. 127–131. Separation from the world enjoined, and why, XVI. 549–565. Awful change wrought in the world by sin, I. 4. Vanity of cultivating the friendship of, 50, 51. Divided into two classes, 504, 505. The world's inquiry, 'Who will shew us any good?' explained, V. 21, 22. Moral state of the world, compared to a desert, VIII. 87. The change wrought in, by the Gospel, 88. The folly of worldly men, contrasted with the way prescribed by true wisdom, V. 371–376. Its god, contrasted with the Christian's God, X. 294–296. Love of the world forbidden, XX. 397–400; and why, 401, 402. Addresses to those who are just entering upon the world, I. 243, 244 (see *Young Persons*); to those who have risen in the world, II. 295; and to those who have been reduced in the world, *ibid.* 226; and to those who are friends of the world, XX. 88. Undue connexion with the world, a cause of spiritual decay, X. 77. Weanedness from the world, explained, VI. 422–425. The friendship of the world enmity against God, XX. 86–88. The Christian's victory over the world described, XX. 520, 521; by what means he achieves it, 226, 227. Cautions against conformity to the world, III. 384. XV. 471, 472; or having fellowship with it, XVI. 350–553. Worldly things add little to the believing soul, III. 482. A worldly life to be relinquished, XX. 242–244; and why, 244–246. Uncertainty of worldly good, IV. 321. Its emptiness, 411–414. The sorrows of the worldling, V. 71; his prospects contrasted with those of the man of God, 82–84. Address to the

idolatrous worldling, VIII. 211. Consequences of sin to worldlings, X. 101.  
*Worldlings*, careless, short address to, VII. 166, 167; and to the worldly Christian, XVIII. 95.  
*Worldly-mindedness*, danger of, illustrated in the conduct of Lot, I. 105–110. Addresses to worldly-minded Christians, 678.

## WORSHIP

### I. *Worship*

of HEAVEN, XXI. 153–155. By whom performed, 150, 151. The object of their adoration, 151. The adoration offered, 152. The instruction to be derived from it, 155, 156.

### II. PUBLIC *Worship*,

institution of, I. 51.

Nature of the worship which God requires, XIII. 296–300.

How we ought to conduct ourselves in it, IV. 187–190. X. 375, 376.

The worship of God, why delightful to David, V. 174–176. Stronger reasons for our attachment to it, 176–178. The happiness of those who delight in it, 179.

Acceptance for all sincere worshippers, VIII. 481–485.

God will be found of sincere worshippers, IX. 183–186.

What worship is acceptable to God, X. 594.

Formal worshippers, hypocrites, XI. 429–432.

*Wounds*, the danger of healing them slightly, IX. 75–79.

*Wounded Spirit*, what is to be understood by, VII. 193–195. Considerations for relieving it, 195–197.

### **Wrath**

of God, by what means to be averted, II. 94, 95.

The necessity of fleeing from the wrath to come, IV. 332, 333. XI. 22.

Address to those who make light of God's wrath, VI. 120.

Wrath forbidden, XI. 119–122.—

See *Anger*.

*Wresting* of Scripture, evil of, VIII. 239, 240.

*Wrestling* with God, illustrated in the example of Jacob, I. 245–251.

## Y.

**Year of Jubilee**, improved, I. 669–673. The design of the Sabbatical year, 675–677.

*Young men* in Christ, address to, XX. 395, 396.

## YOUNG PERSONS.—YOUTH.—CHILDREN

### I. *Our Duty in relation to the Young.*

To watch over their spiritual welfare, especially in a dying hour, I. 302–304.—See *Parents*.

### II. **DUTIES and OBLIGATIONS of the Young.**

Short addresses to children and young persons, III. 298, 401, 459, 460. IV. 34, 35. VI. 123, 325. VII. 78, 79, 143, 144. VIII. 183, 466. XII. 255, 273. XIII. 480. XVI. 186. The character and conduct of Ruth, proposed to them, III. 89–95. Her piety and its

reward recommended to them, 102–108. Young persons, objects of just retribution equally with adults, 471. The danger of their following evil counsel, IV. 140–146. Address to, on the choice of their associates, V. 4. Caution and encouragement to the young, XVIII. 515–519. The word of God, the means of their sanctification, VI. 302–306. Youth warned of the future judgment, VII. 405–408; exhorted to remember their Creator, 409–414. Their need of sober-mindedness, XIX. 91, 92. Counsels to them on this subject, 93, 94. The Rich Youth forsaking Christ, considered, XII. 93–98.

### III. EXAMPLE *for the Young*.

ABIJAH, III. 385–390. OBADIAH, 398–401. JOSIAH, 562–566. JABEZ, IV. 1–4. The three HEBREW YOUTHS, IX. 480–483. JESUS CHRIST, in his early habits, XII. 268–273. TIMOTHY, in his early knowledge of the Scriptures, XIX. 66–70.

## Z.

*Zaccheus*, conversion of, an illustration of the manner in which unmerited, unsolicited, and unthought of, salvation is given, XIII. 42–44. Its effects, 44, 45.

*Zacharias*, song of praise of, for the birth of John the Baptist, XII. 224–231.

*Zeal*, importance of, in a general view, VI. 226. The characters of true zeal, III. 518–520. XIV. 497–499; and of false zeal, III. 520, 521. Our zeal, how to be shewn in reference to the work of God in the world at large. IV. 266; and on our own souls, 267. It should be ardent, X. 411. Zeal with humiliation, described, VII. 624–627. The zeal of Moses, XIV. 323–328. The zeal of Phinehas, rewarded, II. 160–164; of Levi, commended and rewarded, 523–525; in all Israel against the altar built by the tribes of Reuben and Gad, 611–613. Persevering zeal recommended in the conduct of Joshua at Ai, 581–586. Religious zeal, how to be regulated, 613–615. III. 522, 523. The danger of professing a zeal for God, without having a change of heart, III. 525, 526. Zeal of David, in preparing for the erection of the temple, IV. 35–39; of Hezekiah, for the glory of God, 193–197; of Nehemiah, in rebuilding the walls of Jerusalem, 264–267; of the Jews, 267–270; of St. Paul, 613–620. Reasonableness of it in the concerns of religion, X. 502. Heathen and Christian zeal compared in the conduct of the Ephesians, XIV. 495–499. The nature and importance of Christian zeal, XVII. 172–175. Ministerial zeal, illustrated in the character of St. Paul, XVI. 613–619. The proper objects, and necessity of Christian zeal, XI. 372, 373. Want of zeal among Christ's followers, reprov'd, XIII. 239, 240. No true zeal without the knowledge of the law, XVII. 84, 85.

*Zerubbabel*, a type of Christ, X. 461–463.

*Zion*, founded by God, VII. 580; the prosperity of, desired, II. 202–207. What glorious things are spoken of her, VI. 97–99. The effect which these testimonies should have on us, 99–101. A type of the Church, VI. 426–428. Who are the children of Zion, 520, 521. Their joy in Christ, 521, 522. The way to Zion, described, VIII. 92–95. The happiness of those who journey in it, 95–97. Address to those who are travelling towards Zion, IX. 221.