

Word Pictures

Adultery – Adultery is the shipwreck of chastity, the murder of conscience. MS 33

Affections – A godly man is heavenly in his disposition. He sets his affections on things above (*Col. 3:2*). He sends his heart to heaven before he gets there; he looks upon the world as but a beautiful prison and he cannot be much in love with his fetters, though they are made of gold. A holy person contemplates glory and eternity; his desires have got wings and have fled to heaven. GMP pg. 104

Affliction – A sick-bed often teaches more than a sermon. ATFG pg. 27

Affliction – God intermixes mercy with affliction. He steeps his sword of justice in the oil of mercy. There was no night so dark but Israel had a pillar of fire in it. There is no condition so dismal but we may see a pillar of fire to give us light. GMP pg. 126

Affliction – The test of a pilot is seen in a storm; so the test of a Christian is seen in affliction. That man has the right art of navigation who, when the boisterous winds blow from heaven, steers the ship of his soul wisely, and does not dash upon the rock of impatience. GMP pg. 124

Affliction – As the hard frosts in winter bring on the flowers in the spring, and as the night ushers in the morning-star, so the evils of affliction produce much good to those that love God. ATFG pg. 27

Affliction – Sin is like the tree that breeds the worm, and affliction is like the worm that eats the tree. There is much corruption in the best heart; affliction does by degrees work it out, as the fire works out the dross from the gold. ATFG pg. 29

Affliction – Afflictions quicken our pace on the way to heaven. It is with us as with children sent on an errand. If they meet with apples or flowers by the way, they linger and are in no great hurry to get home, but if anything frightens them, then they run with all the speed they can to their father's house. So in prosperity, we gather the apples and flowers and do not give much thought to heaven, but if troubles begin to arise and the times grow frightful, then we make more haste to heaven and with David 'run the way of God's commandments' (*Psa. 119:32*). GMP pg. 125-126

Affliction – There is more malignity in a drop of sin than in a sea of affliction, for sin is the cause of affliction, and the cause is more than the effect. The sword of God's justice lies quiet in the scabbard till sin draws it out. Affliction is good for us: 'It is good for me that I have been afflicted' (*Psa. 119:71*). Affliction causes repentance (*II Chron. 33:12*). The viper, being stricken, casts up its poison; so, God's rod striking us, we spit away the poison of sin. Affliction betters our grace. Gold is purest, and juniper sweetest, in the fire. Affliction prevents damnation (*I Cor. 11:32*). DR 49

Affliction – When God lays men upon their backs, then they look up to heaven. God's smiting His

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people is like the musician's striking upon the violin, which makes it put forth melodious sound. How much good comes to the saints by affliction! When they are pounded they send forth their sweetest smell. Affliction is a bitter root, but it bears sweet fruit. ATFG pg. 56

Affliction – The magnet of mercy does not draw us so near to God as the cords of affliction. When Absalom set Joab's corn on fire, then he came running to Absalom (*II Sam. 14:30*). When God sets our worldly comforts on fire, then we run to Him, and make our peace with Him. When the prodigal was pinched with want, then he returned home to his father (*Luke 15:13*). When the dove could not find any rest for the soul of her foot, then she flew to the ark. When God brings a deluge of affliction upon us, then we fly to the ark of Christ. Thus affliction makes us happy, in bringing us nearer to God. Faith can make use of the waters of affliction, to swim faster to Christ. ATFG pg. 31

Affliction – Augustine, "Affliction is God's flail to thresh off our husks; not to consume, but to refine." There is no good in sin; it is the spirit and quintessence of evil. Sin is worse than hell; for the pains of hell are a burden to the creature only; but sin is a burden to God. BD 136

Affliction – Oh how good it is, when sin has bent the soul awry from God, that affliction should straighten it again! ATFG pg. 28

Affliction – Christ never wounds but to heal; the rod of affliction is to recover the sick patient. David's bones were broken that his soul might be healed. God uses affliction as the surgeon does his lance, to let out the venom and corruption of the soul, and make way for a cure. HD 139

Affliction – Our hearts are foul and sinful. Our gold is mixed with dross, our stars with clouds. Now, when affliction consumes pride, formality, hypocrisy, when God's lance lets out our spiritual abscess, then we are bettered by affliction. MS 46

Affliction – Affliction is God's furnace where He melts His gold. MS 45

Affliction – Afflictions work for good, as they are the means of loosening our hearts from the world. When you dig away the earth from the root of a tree, it is to loosen the tree from the earth; so God digs away our earthly comforts to loosen our hearts from the earth. A thorn grows up with every flower. God would have the world hang as a loose tooth which, being twitched away, does not much trouble us. ATFG pg. 29

Anger – When lust or rash anger burns in the soul, Satan warms himself at this fire. Men's sins feast the devil. BD 134

Anxiety – When the strings of the lute are snarled up, the lute is not fit to make music. So when a Christian's spirit is perplexed and disturbed, he cannot make melody in his heart to the Lord. GMP pg. 120

Anxiety – An impatient man is like a troubled sea that cannot rest (*Isa. 57:20*). He tortures himself upon the rack of his own griefs and passions, whereas patience calms the heart, as Christ did the sea,

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when it was rough. GMP pg. 123

Apostasy – The apostate drops as a windfall into the devil’s mouth. BD 2

Apostasy – “The apostate (says Tertullian) seems to put God and Satan in the balance, and having weighed both their services, prefers the devil’s service, and proclaims him to be the best master: and, in this sense may be said to put Christ to open shame” (Heb. 6:6). He will never suffer for the truth, but be as a soldier that leaves his colors, and runs over to the enemy’s side; he will fight on the devil’s side for pay. BD 2

Apostasy – No one is so fit to make an apostate as a lukewarm professing Christian. GMP pg. 214

Assurance – A believer can sail to heaven, though the tide of reason and the wind of temptation are against him. MS 152

Assurance – If you have assurance of your justification, do not abuse it. It is abusing assurance when we grow more remiss in duty; as the musician, having money thrown him, leaves off playing. BD 258

Assurance – Assurance will be a golden shield to beat back temptation, and will triumph over it. BD 254

Assurance – The plow goes before the seed be sown; the heart must be plowed up by humiliation and repentance, before God sows the seed of assurance. BD 252

Assurance – Faith will make us walk, but assurance will make us run: we shall never think we can do enough for God. Assurance will be as wings to the bird, as weights to the clock, to set all the wheels of obedience running. BD 253

Assurance – The Jewel of assurance is best kept in the cabinet of a humble heart. BD 260

Atheism – He that says there is no God is the wickedest creature that is; he is worse than a thief, for he takes away our goods, but the atheist would take away our God from us. BD 43

Attitude – Oh, sinner, do not wonder that is is so bad with you, but rather wonder that it is no worse! Are you in the deep of affliction? It is a wonder you are not in the deep of hell! If Jesus Christ was brought low, is it a wonder that you are brought low? MS 22

Bad company – It is a kind of hell to be in the company of the wicked, where we cannot choose but hear God’s name dishonored. It was a capital crime to carry the image of Tiberius, engraved on a ring or coin, into any sordid place. Those who have the image of God engraved on them should not go into any sinful, sordid company. I have only ever read of two living people who desired to keep company with the dead, and they were both possessed of the devil (*Matt. 8:28*). GMP pg. 141

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Bad company – Take heed of coming into infected company, lest you take the infection; the wicked are devils to tempt to sin. Lot was the worlds wonder that lived in Sodom when it was a pest-house, yet did not catch the disease. HD 154

Bad company – The breath of sinners is infectious. They are like the dragon which ‘*cast a flood out of his mouth*’ (Rev. 12:15). They cast a flood of oaths out of their mouths. Wicked tongues are set on fire by hell (Jas. 3:6). The sinner finds match and gunpowder, and the devil finds fire. GMP pg. 186

Believers – Believers are Christ’s garden; their graces are flowers; their savory discourse is the fragrant scent of these flowers. GMP pg. 141

Blood of Christ – Christ’s blood is a softening blood. There is nothing so hard but may be softened by this blood. It will soften a stone. Water will soften the earth, but it will not soften a stone; but Christ’s blood mollifies a stone. It softens a heart of stone. It turns a flint into a spring. The heart, which before was like a piece hewn out of rock, being steeped in Christ’s blood, becomes soft and the waters of repentance flow from it. How was the jailer’s heart dissolved and made tender when the blood of sprinkling was upon it! “Sirs, what must I do to be saved?” Acts 16:30. His heart was not like melting wax. God might set what seal and impression He would upon it. MS 126

Blood of Christ – As the merit of Christ’s blood pacifies God, so the virtue of it purifies us. It is the King of heaven’s bath. It is a laver to wash in. It washes a crimson sinner milk white. “The blood of Jesus cleanseth us from all our sin,” I Jn. 1:7. The Word of God is a looking glass to show us our spots, and the blood of Christ is a fountain to wash them away, Zech. 13:1. MS 125

Blood of Christ – The Word is a glass to show us our spots, and Christ’s blood is a fountain to wash them away. BD 87

Boasting – Christian, though you do not break forth into a flame of scandal, yet you have no cause to boast, for there is much sin raked up in the embers of your nature. You have the root of bitterness in you, and would bear as hellish fruit as any, if God did not either curb you by His power, or change you by His grace. ATFG pg. 47

Call of God – When God calls a man by His grace, he cannot but come. You may resist the minister’s call, but you cannot the Spirit’s call. The finger of the blessed Spirit can write upon a heart of stone, as once He wrote His law upon tables of stone. God’s words are creating words; when He says, ‘Let there be light’, there was light, and when He says, ‘Let there be faith,’ it shall be so. When God called Paul, he answered to the call. ‘*I was not disobedient to the heavenly vision*’ (Acts 26:19). God rides forth conquering in the chariot of His gospel; He makes the blind eyes see, and the stony heart bleed. If God will call a man, nothing shall lie in the way to hinder; difficulties shall be united, the powers of hell shall disband. ‘*Who hath resisted his will?*’ (Rom. 9:19). God bends the iron sinew, and cuts asunder the gates of brass (Psalm 107:6). When the Lord touches a man’s heart by His Spirit, all proud imaginations are brought down, and the fort-royal of the will yields to God. ATFG pg. 108-109

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Call of God – God so calls as He allures; He does not force, but draw. The freedom of the will is not taken away, but the stubbornness of it is conquered. *‘Thy people shall be willing in the day of thy power’ (Psalm 110:3).* ATFG pg. 107

Call of God – As chastity distinguishes a virtuous woman from a harlot, so holiness distinguishes the godly from the wicked. It is a holy calling; *‘For God hath not called us unto uncleanness, but unto holiness’ (I Thess. 4:7).* Let not any man say he is called of God, that lives in sin. Has God called you to be a swearer, to be a drunkard? Nay, let not the merely moral person say he is effectually called. What is civility without sanctity? It is but a dead carcass strewed with flowers. The king’s picture stamped upon brass will not go current for gold. The merely moral man looks as if he had the King of heaven’s image stamped upon him; but he is not better than counterfeit metal, which will not pass for current with God. ATFG pg. 108

Call of God – Others are more stubborn and knotty sinners, and God comes to them in a rough wind. He uses more wedges of the law to break their hearts; He deeply humbles them, and shows them they are damned without Christ. Then having ploughed up the fallow ground of their hearts by humiliation, He sows the seed of consolation. He presents Christ and mercy to them, and draws their wills, not only to accept Christ, but passionately to desire, and faithfully to rest upon Him. ATFG pg. 107

Christ – There is no other Savior. “Neither is there salvation in any other” (Acts 4:12). As there was but one ark to save the world from drowning, so there is but one Jesus to save sinners from damning. BD 161

Concurrence – While the wicked resist the will of God’s precept, they fulfill the will of His permissive decree (Acts 4:28). God commands one thing, they do the contrary; to keep the Sabbath, and they profane it. While they disobey His command, they fulfill His permissive decree. If a man sets up two nets, one of silk, the other of iron, the silken net may be broken, not the iron; so while men break the silken net of God’s command, they are taken in the iron net of His decree; while they sit backward to God’s precepts, they row forward to His decrees; His decrees to permit their sin, and to punish them for their sin permitted. BD 71

Concurrence – When a man rides on a lame horse, his riding is the cause why the horse goes, but the lameness is from the horse itself. Herein is God’s wisdom, that the sins of men carry on His work, yet He has no hand in them. BD 75

Confession – Confession purges out sin. Augustine called it ‘the expeller of vice’. Sin is a bad blood; confession is like the opening of a vein to let it out. Confession is like the dung-gate, through which all the filth of the city was carried forth (Neh. 3:13). Confession is like pumping at the leak; it lets out that sin which would otherwise drown. Confession is the sponge that wipes the spots from off the soul. DR 35

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Confession – Pharaoh confessed he had sinned (Exod. 9:27), but when the thunder ceased he fell to his sin again: ‘he sinned yet more, and hardened his heart’ (Exod. 9:34). Origen calls confession the vomit of the soul whereby the conscience is eased of that burden which did lie upon it. Now, when we have vomited up sin by confession we must not return to this vomit. What king will pardon that man who, after he has confessed his treason, practices new treason? DR 32

Confession – Our hearts must go along with our confessions. The hypocrite confesses sin but loves it, like a thief who confesses to stolen goods, yet loves stealing. How many confess pride and covetousness with their lips but roll them as honey under their tongue. DR 29

Confession – Those iniquities which men hide in their hearts shall be written one day on their foreheads as with the point of a diamond. They who will not confess their sin as David did, that they may be pardoned, shall confess their sins as Achan did, that they may be stoned. It is dangerous to keep the devil’s counsel; ‘He that covers his sins shall not prosper’ (Prov. 28:13). DR 32

Confession – Confession must be voluntary. It must come as water out of a spring, freely. The confession of the wicked is extorted, like the confession of a man upon a rack. When a spark of God’s wrath flies into their conscience, or they are in fear of death, then they will fall to their confessions. Balaam, when he saw the angels’ naked sword, could say, ‘I have sinned’ (Numb. 22:34). But true confession drops from the lips as myrrh from the tree or honey from the comb, freely. ‘I have sinned against heaven, and before thee’ (Luke 15:18): the prodigal charged himself with sin before his father charged him with it. DR 29

Conscience, seared – Men are brought low indeed when the sound of Aaron’s bell will not awaken them. No sermon will stir them. They are like the blacksmith’s dog that can lie and sleep near the anvil when all the sparks fly about. Conscience is in a lethargy. Once a man’s speech is gone and his feeling lost, he draws on apace to death. So when the checks of conscience cease and a man is sensible neither of sin nor wrath, you may ring out the bell. He is past hope of recovery. Thus some are brought low, even to a reprobate sense. This is the threshold of damnation. MS 8

Conscience – Worldly things can no more relieve a troubled mind than a silk stocking can ease a broken leg. MS 9

Conscience – Though we must be humble, yet not base. It is unworthy to prostitute ourselves to the lusts of men. What is sinfully imposed ought to be zealously opposed. Conscience is God’s diocese, where none has the right to visit, but He who is the Bishop of our souls (*1 Pet. 2:25*). He must not be like hot iron, which may be beaten into any form. A brave spirited Christian will rather suffer, than let his conscience be violated. ATFG pg. 122-123

Conscience – Let us not purchase the world with the loss of a good conscience. What wise man would damn himself to grow rich? or pull down his soul, to build up an estate? Be like Christ in a holy contempt of the world. BD 202

Conscience – The dog has a mind to the bone, but is afraid of the club; so men have a mind to lust,

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but conscience stands as the angel, with flaming sword, and affrights: they have a mind to revenge, but the fear of hell is a curb-bit to check them. There is no change of heart; sin is curbed, but not cured. A lion may be in chains, but is a lion still. BD 244

Contention – Beware of the devil’s couriers – I mean such as run on his errand, and make it their work to blow the coals of contention among Christians, and render one party odious to another. GMP pg. 145

Contentment – When Christians complain at their condition, they forget that they are servants, and must live on the allowance of their heavenly Master. You who have the least bit from God will die in His debt. GMP pg. 39

Conversion – Such as have had godly parents, and have sat under the warm sunshine of religious education, often do not know how or when they were called. The Lord did secretly and gradually instil grace into their hearts, as the dew falls unnoticed in drops. ATFG pg. 106-107

Conviction – A man is convinced of sin, he sees he is a sinner and nothing but a sinner; the fallow ground of his heart is broken up (Jer. 4:3). As the husbandman breaks the clods, then casts in the seed, so God, by the convincing work of the law, breaks a sinner’s heart, and makes it fit to receive the seeds of grace. Such as were never convinced are never called. “He shall convince the world of sin” (John 16:8). Conviction is the first step in conversion. BD 224

Covetousness – Beware of covetousness: *‘men shall be covetous . . . having a form of godliness, but denying the power’* (II Tim. 3:, 5). One of Christ’s own apostles was caught with a silver bait. Covetousness will make a man betray a good cause and make shipwreck of a good conscience. GMP pg. 210

Creation – If a man should go into a far country, and see stately edifices there, he would never imagine that these built themselves, but that some greater power had built them. To imagine that the work of creation was not framed by God, is as if we should conceive a curious landscape to be drawn by a pencil without the hand of an artist. BD 40

Creation – Every star in the sky, every bird that flies in the air, is a witness against the heathen. A creature could not make itself. BD 116

Creation – The creation is the heathen man’s Bible, the ploughman’s primer, and the traveler’s perspective glass, through which he receives a representation of the infinite excellencies which are in God. The creation is a large volume, in which God’s works are bound up; and this volume has three great leaves in it, heaven, earth, and sea. BD 113

Creation – To create requires infinite power. All the world cannot make a fly. God’s power in creating is evident; because He needs no instruments to work with; He can work without tools; because He needs no matter to work upon; He creates matter, and then works upon it; and because He works without labor; “He spake, and it was done” (Psa. 33:9). BD 78

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Creation – The world is like a curious piece of tapestry, in which we may see the skill and wisdom of Him that made it. BD 116

Crucifixion – The cross of Christ is the ladder by which we ascend to heaven. His crucifixion is our coronation. BD 174

Crucifixion – The balm-tree weeps out its precious balm, to heal those that cut and mangle it; so Christ shed His blood, to heal those that crucified Him. BD 175

Death – Men unprepared, being summoned by the king of terror before the tribunal, go as the prisoner to the bar to receive their fatal doom. I think the thoughts of it are enough to put them either into frenzy or despair. Would it not be sad for a man to have his house on fire, and the fire so fierce that he has not time to get out his goods? Such is the case of many at death. A fever has set their house of clay on fire, and they are snatched away so suddenly that they have no time to make provision for their souls. MS 87

Death – Death, like a whirlwind, may blow down the tree of the body, but it cannot blast the fruit of our graces. The trees of righteousness carry their fruit with them: ‘their works follow them’ (Rev. 14:13). The Christian who abounds in holiness may say with Simeon in Luke 2:29, ‘Lord, now let Your servant depart in peace.’ He who bears but a little fruit departs in safety; but he who bears much fruit departs in peace. HD 185

Death – Death can no more be stopped in its race than the sun. Death’s scythe cuts asunder the royal scepter. God’s messenger of death finds out every man. MS 84

Death – Death shall stop the bottle of tears, and open the gate of Paradise. A believer’s dying day is his ascension day to glory. ATFG pg. 57

Death – As the husbandman waits till his seed sown springs up, as the merchant waits for the coming home of his ship, so we should wait till death comes to ship us over to another world. MS 90

Death – Death so changes the body and puts it into such a frightful dress that none fall in love with it but the worms. MS 83

Death – Death smites a believer as the angel smote Peter on his side and made his chains fall off, Acts 12:7. So death smites a believer and makes the chains of his sins fall off. MS 51

Death – Death approaching changes a man’s opinion about sin. Before, he looked upon sin as merely a matter of merriment. He thought swearing an oath, drinking to excess, and wasting his precious time in vanity was but a light thing. He said of sin, as Lot did of Zoar, “Is it not a little one?” Gen. 19:20. But when he sees death’s grim face appear, he now has other apprehensions of sin than he had before. The wine that showed its color in the glass and smiled at him now bites like a serpent, Prov. 23:32. Those sins which before were thought to be light as feathers are now like

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talents of lead ready to sink him. MS 81-82

Death – The servant that has been all day working in the vineyard longs till evening comes, when he shall receive his pay. How can they who have lived, and brought no glory to God, think of dying with comfort? They cannot expect a harvest where they sowed no seed. How can they expect glory from God who never brought any glory to Him? O in what horror will they be at death! The worm of conscience will gnaw their souls, before the worms can gnaw their bodies. BD 20

Deception – Is it not strange that two should live together, and eat and drink together, yet not know each other? Such is the case of a sinner. His body and soul live together, work together, yet he is unacquainted with himself. He knows not his own heart, nor what a hell he carries about him. Under a veil a deformed face is hid. Persons are veiled over with ignorance and self-love; therefore they see not what deformed souls they have. The devil does with them as the falconer with the hawk. He blinds them and carries them hooded to hell. DR 19

Depravity – Original sin is like that tree, in Dan. 4:23, though the branches of it were hewn down, and the main body of it, yet the stumps and root of the tree were left. Though the Spirit be still weakening and hewing down sin in the godly, yet the stump of original sin is left. It is a sea that will not, in this life, be dried up. BD 147

Depravity – The sin of our nature is like a sleeping lion, the least thing that awakens it makes it rage. Though the sin of our nature seems quiet, and lies as fire hid under the embers, yet if it be a little stirred and blown up by temptation, how quickly may it flame forth into scandalous evils! Therefore we need always to walk watchfully. “I say to you all, Watch” (Mk. 8:37). A wandering heart heeds a watchful eye. BD 148

Depravity – As the bishop of Alexandria, after the people had embraced Christianity, destroyed all their idols but one, that the sight of that idol might make them loathe themselves for their former idolatry; so God leaves original sin to pull down the plumes of pride. Under our silver wings of grace are black feet. BD 148

Depravity – If we look within us, here we see our sins represented to us in the glass of conscience; lust, envy, passion. Our sins are like vermin crawling in our souls. “How many are my iniquities” (Job 13:23)? Our sins are as the sands of the sea for number, as the rocks of the sea for weight. BD 201

Depravity – Let God’s afflicting hand lie upon men, though their strength to sin is abated, yet not their appetite. When they grow old, their lusts grow young. Unless the daystar of grace arises in their hearts and alters their course, they will never leave sinning till they have sinned themselves to the devil. A bowl running down hill seldom stops in the middle. MS 60

Depravity – Original sin is the cause of all actual sin. It is the kindling wood of sin, it is the womb in which all actual sins are conceived. BD 146

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Depravity – Original sin may be compared to that fish Pliny speaks of, a sea-lamprey, which cleaves to the keel of the ship and hinders it when it is under sail. Sin hangs weights upon us so that we move but slowly to heaven. O this adherence of sin! Paul shook the viper which was on his hand into the fire (Acts 28:5), but we cannot shake off original corruption in this life. Sin does not come as a lodger for a night, but as an indweller: ‘sin that dwelleth in me’ (Rom. 7:17). It is with us as with one who has a hectic fever upon him; though he changes the air, yet still he carries his disease with him. Original sin is inexhaustible. This ocean cannot be emptied. Though the stock of sin spends, yet it is not at all diminished. The more we sin, the fuller we are of sin. Original corruption is like the widow’s oil which increased by pouring out. DR 73

Depravity – Reason and conscience are bound like prisoners with the chains of lust. By sinning still, men have contracted a custom of evil. Jeremiah 13:23, “Can the Ethiopian change his skin or the leopard his spots?” Custom in sin stupefies conscience. ‘Tis like a gravestone laid upon a man. Oh, how hard their conversion who go on still in their trespasses! That tree will hardly be plucked up which has been long rooting in the earth. How hard will they find it to be plucked up out of their natural estate who have been many years rooting in sin! He who had been possessed with the devil from his youth up found it more hard to have the devil cast out of him, Mk. 9:21. MS 58

Depravity – I note hence the blindness of every sinner. He does not see that evil in sin which should make him leave it. He sins still. To this day, the veil is upon his heart. Sin is the spirit and quintessence of evil, but the unregenerate person is enveloped with ignorance. If he dies in sin, he is damned irrecoverably. But he sports with his own damnation—he sins still. Sin has made him not only sick but senseless. Though sin has death and hell following it, yet he is so blind that he sins still. MS 55

Depravity – If a wicked man could be fetched out of hell and brought back into a capacity of mercy, yet he would in a second life follow his lusts and sin himself into hell again. MS 57

Depravity – Men roll sin as honey under their tongue. “They drink iniquity as water” (Job 15:16). Like a hydropsical person, that thirsts for drink, and is not satisfied; they have a kind of drought on them, they thirst for sin. Though they are tired out in committing sin, yet they sin. “They weary themselves to commit iniquity” (Eph. 4:19); as a man that follows his game while he is weary, yet delights in it, and cannot leave it off (Jer. 9:5). Though God has set so many flaming swords in the way to stop men in their sin, yet they go on in it; which all shows what a strong appetite they have to the forbidden fruit. BD 144

Despair – Despair is a God-affronting sin. It is sacrilege; it robs God of His crown-jewels, His power, goodness, and truth. How Satan triumphs to see the honor of God’s attributes laid in the dust by despair! Despair casts away the anchor of hope, then the soul must sink. What will a ship do in a storm without an anchor? MS 10

Discontent – Discontent is a sin which puts us upon sin. ‘Fret not thyself to do evil’ (Psalm 37:8). He that frets will be ready to do evil: fretting Jonah was a sinning Jonah (Jonah 4:9). The devil blows the coals of passion and discontent, and then warms himself by the fire. Oh, let us not nourish

this angry viper in our breast. Let this text produce patience, ‘*All things work together for good to them that love God*’ (Rom. 8:28). ATFG pg. 61

Divinity of Christ – Look upon Christ’s divine nature. Christ may be fitly compared to Jacob’s ladder, which reached from earth to heaven (Gen. 28:12). Christ’s human nature was the foot of the ladder, which reaches to heaven. BD 163

Doctrine – Knowledge of the grounds of religion much enriches the mind. It is a lamp to our feet; it directs us in the whole course of Christianity, as the eye directs the body. Knowledge of fundamentals is the golden key that opens the chief mysteries of religion; it gives us a whole system and body of divinity, exactly drawn in all its lineaments and lively colors; it helps us to understand many of those difficult things which occur in the reading of the word; it helps to untie many Scripture knots. BD 4

Doctrine – That the ship may be kept from overturning, it must have its anchor fastened. Knowledge of principles is to the soul as an anchor to the ship, that holds it steady in the midst of the rolling waves of error, or the violent winds of persecution. BD 4

Election – Election is the cause of our calling, and calling is the sign of our election. Election is the first link of the golden chain of salvation, calling is the second. He who has the second link of the chain is sure of the first. As by the stream we are led to the fountain, so by calling we ascend to election. Calling is an earnest and pledge of glory. “God has chosen you to salvation, through sanctification” (II Thess. 2:13). BD 224

Evangelism – Every star adds a luster to the sky; every convert is a member added to Christ’s body and a jewel adorning His crown. GMP pg. 185

Evangelism – [The godly man] is not content to go to heaven alone but wants to take others there. Spiders work only for themselves, but bees work for others. A godly man is both a diamond and a magnet – a diamond for the sparkling luster of grace and a magnet for his attractiveness. He is always drawing others to embrace piety. GMP pg. 183-184

Faith – Faith is the oil which feeds the lamp of hope. Faith and hope are two turtle-dove graces; take away one, and the other languishes. If the sinews are cut, the body is lame; if this sinew of faith is cut, hope is lame. GMP pg. 28

Faith – Faith and fear go hand in hand. Faith keeps the heart cheerful, fear keeps the heart serious. Faith keeps the heart from sinking in despair, fear keeps it from floating in presumption. ATFG pg. 20

Faith – Faith will be of more use to us than any grace; as an eye, though dim, was of more use to an Israelite than all the other members of his body, a strong arm, or a nimble foot. It was his eye looking on the brazen serpent that cured him. It is not knowledge, though angelic, not repentance, though we could shed rivers of tears, could justify us; only faith, whereby we look on Christ.

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“Without faith it is impossible to please God” (Heb. 11:6). BD 218

Faith – Faith is in the soul as fire among metals; it refines and purifies. Morality may wash the outside, faith washes the inside. “Having purified their hearts by faith” (Acts 15:9). BD 219

Faith – A great faith is like an oak that spreads its roots deep and is not easily blown down, Col. 2:7. A great faith is like the anchor or cable of a ship that holds it steady in the midst of storms. A Christian who is steeled with this heroic faith is settled in the mysteries of religion. MS 151

Faith – Faith excites repentance; it is like the fire to the still which makes it drop. GMP 28

Faith – Let me tell you, all you who are yet in your natural estate, your souls are mortgaged. If your land were mortgaged, you would endeavor to redeem it. Your souls are mortgaged: sin has mortgaged them, and has laid your souls to pawn, and where do you think your souls are? The pawn is in the devil’s hand, therefore a man in the state of nature is said to be ‘under the power of Satan’ (Acts 26:18). Now there are but two ways to fetch home the pawn, and both are set down in Acts 20:21; ‘Repentance towards God, and faith towards our Lord Jesus Christ.’ Unravel all your works of sin by repentance, honor Christ’s merits by believing: divines call it saving faith, because upon this wing the soul flies to the ark Christ, and is secured from danger. HD 117-8

Faith – Faith is the applying of Christ’s merits. A plaster, though it be ever so rare and excellent, yet if it be not applied to the wound, will do no good; though the plaster be made of Christ’s blood, yet it will not heal, unless applied by faith. The brazen serpent was a sovereign remedy for the cure of those that were stung; but if they had not looked upon it, they received no benefit. So though there be healing virtue in Christ, yet unless we look upon Him by the eye of faith, we cannot be cured. HD 152

Faith – Faith is a world-conquering grace (*I John 5:4*). It overcomes the world’s music and crucible; it steels a Christian with divine courage, and makes him stand immovable, like a rock in the midst of the sea. GMP pg. 44

Faith – When men begin to distrust the promise, then they quarrel at Providence. When faith grows low, passions grow high. MS 3

Faith – As fire is to the chemist, so is faith to the Christian; the chemist can do nothing without fire, so there is nothing done without faith. Faith makes Christ’s sacrifice ours. “Christ Jesus my Lord” (Phil. 3:8). It is not gold in the mine that enriches, but gold in the hand. Faith is the hand that receives Christ’s golden merits. BD 176

Faith – The promises are full of riches, justification, adoption, glory: faith is the key that unlocks this cabinet of the promises, and empties out their treasure into the soul. HD 161

Faith – Never did any look upon Christ with a believing eye, but He was made like Christ. A deformed person may look on a beautiful object, and not be made beautiful; but faith looking on

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Christ transforms a man, and turns him into his similitude. BD 219

Faith – As the chameleon is changed into the color of that which it looks upon, so faith, looking on Christ, changes the Christian into the similitude of Christ. BD 219

Faith – Faith is a cure-all – a remedy against all troubles. It is a godly man’s sheet anchor that he casts out into the sea of God’s mercy, and is kept from sinking in despair. GMP pg. 29

Faith – Faith is a quickening grace, the vital artery of the soul. “The just shall live by faith” (Hab. 2:4). Life makes us capable of adoption, dead children are never adopted. It makes us Christ’s brethren, and so God comes to be our Father. BD 234

Fall of man – So when Adam grew careless of God’s command, and left off the garment of his innocence, he caught a sickness; he could stay no longer in the garden, but lay bedrid; his sin has turned the world which was a paradise into a hospital. HD 121

Fall of man – Sin dug Adam’s grave. BD 152

Fall of man – Free-will was a sufficient shield to repel temptation. The devil could not have forced him unless he had given his consent. Satan was only a suitor to woo, not a king to compel; but Adam gave away his own power, and suffered himself to be decoyed into sin; like a young gallant, who at one throw loses a fair lordship. BD 137

False profession – How many are painted only with the vermilion of a profession, whose seeming luster dazzles the eyes of the beholders, but within there is nothing but petrification! Hypocrites are like the swan, which has white feathers, but black skin; or like the lily, which has a fair color, but a bad scent. ‘Thou hast a name that thou livest, and art dead’ (*Rev. 3:1*). GMP pg. 15

False profession – Sinners desire Christ only for shelter. The Hebrews never chose their judges except when they were in some imminent danger. Godless persons never look for Christ except at death, when they are in danger of hell. GMP pg. 53

False teaching – A man may as well damn his soul by error as vice, and may as soon go to hell for a drunken opinion as for a drunken life. HD 115

False teachers – Now, such as are not settled in religion, will, at one time or other, prove wandering stars; they will lose their former steadfastness, and wander from one opinion to another. Such as are unsettled are of the tribe of Reuben, “unstable as water,” (Gen. 49:4); like a ship without ballast, overturned with every wind of doctrine. Beza writes of one Belfectius, that his religion changed as the moon. The Arians had every year a new faith. These are not pillars in the temple of God, but reeds shaken every way. BD 1

Fear of men – When we are advocates in a bad cause, pleading for any impious, unjustifiable act; when we baptize sin with the name of religion, and with our oratory wash the devil’s face, this is to

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be the servants of men. In these cases, a godly person will not so unman himself as to serve men. He says, like Paul, 'If I yet pleased men, I should not be the servant of Christ' (*Gal. 1:10*); and like Peter, 'We ought to obey God rather than men' (*Acts 5:29*). GMP pg. 43

Fellowship – As the stones in an arch help to strengthen one another, one Christian by imparting his experience, heats and quickens another. *'Let us provoke one another to love, and to good works'* (*Heb. 10:24*). How does grace flourish by holy conference! A Christian by good discourse drops that oil upon another, which makes the lamp of his faith burn the brighter. ATFG pg. 22

Fellowship – Walk with them that are holy. "He walketh with the wise shall be wise" (*Prov. 13:20*). Be among the spices and you will smell of them. Association begets assimilation. Nothing has a greater power and energy to effect holiness than the communion of saints. BD 87

Fellowship – Be often among the godly. They are the salt of the earth, and will help to season you. Their counsel may direct, their prayers may enliven you. Such holy sparks may be thrown into your breasts as may kindle devotion in you. It is good to be among the saints to learn the trade of godliness: *'He that walketh with the wise men shall be wise'* (*Prov. 13:20*). GMP pg. 208

Foolishness – How is a fool tested but by showing him an apple and a piece of gold? If he chooses the apple before the gold, he is judged to be a fool and his estate is beggared. How many such idiots there are who prefer husks before manna, the gaudy, empty things of this life before the Prince of Glory! Will not Satan beggar them at last for fools? GMP pgs. 54-55

Forgiveness – 'He will cast all our sins into the depths of the sea' (*Mic. 7:19*). Sin shall not be cast in like a cork which rises up again, but like lead which sinks to the bottom. GMP pg. 10

Forgiveness – When a creditor forgives a debtor, he does it freely. Pardon of sin is a fine thread, spun out of the heart of free grace. GMP pg. 9

Forgiveness – The pardoned soul is out of the gunshot of hell (*Rom. 8:33*). GMP pg. 11

Fruitfulness – It is the very definition of a branch in Christ that 'it bears fruit' (*Jn. 15:2*). As a man differs from a beast by reason, a beast differs from a plant by sense, a plant differs from a hypocrite by fruit. Fruitfulness puts a difference between the sound tree and the hollow tree. HD 182

Glorification – Sanctification and glory differ only in degree: sanctification is glory in the seed, and glory is sanctification in the flower. BD 242

Glorifying God – We glorify God, when we are God-admirers; admire His attributes, which are the glistening beams by which the divine nature shines forth; His promises which are the charter of free grace, and the spiritual cabinet where the pearl of price is hid; the noble effects of His power and wisdom in making the world which is called "the work of His fingers" (*Psa. 8:3*). To glorify God is to have God-admiring thoughts; to esteem Him most excellent, and search for diamonds in this rock only. BD 7

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Glorifying God – Glorifying God consists in four things: 1. Appreciation, 2. Adoration, 3. Affection, 4. Subjection. This is the yearly rent we pay to the crown of heaven. BD 7

Glory – The streams of glory are not like the water of a conduit, often stopped, so that we cannot have one drop of water; but those heavenly streams of joy are continually running. Oh how should we despise this valley of tears where we now are, for the mount of transfiguration! how should we long for the full enjoyment of God in Paradise! Had we a sight of that land of promise, we should need patience to be content to live here any longer. BD 25

Glory – Virtue leads to glory. First you cleanse the vessel, and then pour in wine. God does first cleanse us by grace, and then pour in the wine of glory; the silver link of grace draws the golden link of glory after it: indeed grace differs little from glory; grace is glory in the bud, and glory is grace in the flower. In short, glory is nothing else but grace commencing and taking its degrees. HD 166-167

Godliness – Will not anyone be willing to exchange a dark prison for a king's palace? Will he not exchange his brass for gold? You who become godly change for the better: you change your pride for humility, your uncleanness for holiness. You change a lust that will damn you for a Christ who will save you. If men were not besotted, if their fall had not knocked their brains out, they would see that is it the most rational thing in the world to become godly. GMP pg. 201

Godliness – Godliness has truth for its foundation; it is called 'the way of truth' (*Psa. 119:30*). Godliness is a ray and beam that shines from God. If God is true, then godliness is true. GMP pg. 12

Godliness – To be learned and ungodly is like a devil transformed into an angel of light; to be beautiful and ungodly is like a lovely picture hung in an infected room; to be honorable in the world and ungodly is like an ape in purple, or like that image which had a head of gold on feet of clay (*Dan. 2:32-33*). It is godliness that ennobles and consecrates the heart, making God and angels fall in love with it. GMP pg. 191

Godliness – The dew lies on the leaf, the sap is hidden in the root. The moralist's religion is all in the leaf; it consists only in externals, but godliness is a holy sap which is rooted in the soul: 'in the hidden part thou shalt make me to know wisdom' (*Psa. 51:6*). GMP pgs. 12-13

Godliness – There is a great deal of difference between a stake in the hedge and a tree in the garden. A stake rots and moulders, but a tree, having life in it, abides and flourishes. When godliness has taken root in the soul, it abides to eternity; 'His seed remaineth in him' (*I John 3:9*). Godliness being engraved in the heart by the Holy Ghost, as with the point of a diamond, can never be erased. GMP pg. 14

Godliness – Godliness is a spiritual queen, and whoever marries her is sure of a large dowry with her. GMP pg. 7

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Godliness – We sucked in sin as naturally as our mother’s milk, but godliness is ‘the wisdom from above’ (*Jas. 3:17*). It is breathed in from heaven. God must light up the lamp of grace in the heart. Weeds grow of themselves; flowers are planted. Godliness is a celestial plant that comes from the New Jerusalem. Therefore it is called a ‘fruit of the Spirit’ (*Gal. 5:22*). A man has no more power to change himself than to create himself. GMP pg. 13

Godliness – Godliness is the intricate embroidery and workmanship of the Holy Ghost. A soul furnished with godliness is damasked with beauty, it is enameled with purity. This is the clothing of wrought gold which makes the King of heaven fall in love with us. GMP pg. 202

Goodness – The goodness of God works for good, as it ushers in all blessings. The favors we receive are the silver streams which flow from the fountain of God’s goodness. ATFG pg. 15

Goodness of God – He is a sea of goodness without bottom and banks. ATFG pg. 66

Gospel – God rides forth conquering in the chariot of His gospel; He conquers the pride of the heart, and makes the will, which stood out as a fort-royal, to yield and stoop to His grace; He makes the stony heart bleed. BD 223

Grace – The life of sin is the death of the soul. A sinner has all the signs of one that is dead; he has no pulse; for the affections are the pulse of the soul; his pulse does not beat after God. He has no sense: ‘Who being past feeling’ (*Eph. 4:19*). Dead things have no beauty, there is no beauty in a dead flower; dead things are not capable of privilege; the dead heir is not crowned. But grace is the vital artery of the soul; it does not only irradiate, but animate; therefore it is called ‘the light of life’ (*Jn. 8:12*). And believers are said to have their grave clothes pulled off, and to be alive from the dead (*Rom. 6:13*). By grace the soul is grafted into Christ the true vine (*Jn. 15:5*), and is made not only living but lively (*I Pet. 1:3*). Grace puts forth a divine energy into the soul. HD 160

Grace – Grace to the soul, as light to the eye, as health to the body. Grace does to the soul, as a virtuous wife to her husband, ‘*She will do him good all the days of her life*’ (*Prov. 31:12*). ATFG pg. 20

Grace – Grace is a Christian’s armor of proof, which does more than any other armor can; it not only defends him, but puts courage into him. HD 163

Grace – See the great difference between sin and grace. Sin brings a man low, but grace lifts him high. Sin tumbles him in the ditch, but grace sets him upon the throne. MS 36

Grace – A good conscience can sleep in the mouth of a cannon. Grace is a Christian’s coat of mail, which fears not the arrow or bullet. True grace may be shot at, but can never be shot through. Grace puts the soul into Christ, and there is safe, as the bee in the hive, as the dove in the ark: ‘There is no condemnation to them which are in Christ Jesus’ (*Rom. 8:1*). HD 165-166

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Grace – Every man is by sin bound in fetters. A man that is in fetters, if you use arguments, and persuade him to go, is that sufficient? There must be a breaking of his fetters, and setting him free, before he can walk. So it is with every natural man; he is fettered with corruption; now the Lord by converting grace must file off his fetters, nay, give him legs to run too, or he can never obtain salvation. ATFG pg. 113

Guilt – Guilt clips the wings of prayer so that it cannot fly to the throne of grace, but forgiveness breeds confidence. GMP pg. 11

Guilt – If you love worldly things, they cannot remove trouble of mind. If there be a thorn in the conscience, all the world cannot pluck it out. ATFG pg. 92

Guilt – Sin puts teeth into the cross. Guilt makes affliction heavy. A little water is heavy in a lead vessel, and a little affliction is heavy in a guilty conscience. MS 7

Heart – The heart and sin are like two lovers who cannot endure to be parted. MS 55

Heart – A hard heart is the anvil on which the hammer of God's justice will be striking to all eternity. DR 84

Heart – The heart of a man by nature is like a garrison which holds out in war. Though articles of peace are offered, though it is straightly besieged and one bullet after another is shot, yet the garrison holds out. So the heart is a garrison that holds out against God. Though He uses entreaties, gives warnings, shoots bullets into the conscience, yet the garrison of the heart holds out. The man will not be reclaimed; he sins still. He is said to have a brow of brass, in regard to his impudence, and a sinew of iron, in regard to his obstinacy, Isa. 48:4. MS 56

Heart – The heart is deadly wicked (Jer. 17:9). It is a lesser hell. In the heart are legions of lusts, stubbornness, infidelity, hypocrisy, sinful desires; it boils as the sea with passion and revenge. "Madness is in their heart while they live" (Eccl. 9:3). The heart is the devil's workhouse, where all mischief is framed. BD 144

Heart of man – As black vapors which arise out of fenny, moorish grounds, cloud and darken the sun, so out of the natural man's heart arise black vapors of sin, which cast a cloud upon God's glory. ATFG pg. 112

Heart – As the viper has his teeth hid in the gums, so that if one should look into his mouth he would think it a harmless creature; so though there be much corruption in the heart, yet the heart hides it, and draws a veil over, that it be not seen. HD 132

Heart – The hearts of the best are like Peter's sheet, on which there were a number of unclean creeping things (Acts 10:12). This primitive corruption is bitterly to be wailed because we are never free from it. It is like a spring underground, which though it is not seen, yet it still runs. We may as well stop the beating of the pulse as stop the motions of sin. DR 73

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Heart – A piece of lead, while it is in the lump, can be put to no use, but melt it, and you may then cast it into any mold, and it is made useful. So a heart that is hardened into a lump of sin is good for nothing, but when it is dissolved by repentance, it is useful. A melting heart is fit to pray. DR 76

Heart – Original sin, though latent in the soul, and as a spring which runs underground, often breaks forth unexpectedly. Christian, you cannot believe that evil which is in your heart, and which will break forth suddenly, if God should leave you. “Is thy servant a dog that he should do this great thing” (II Kings 8:13)? Hazeel could not believe he had such a root of bitterness in his heart, that he should rip up the women with child. Is thy servant a dog? Yes, and worse than a dog, when that original corruption within is stirred up. If one had come to Peter and said, Peter, within a few hours you will deny Christ, he would have said, “Is your servant a dog?” But alas! Peter did not know his own heart, nor how far that corruption within would prevail upon him. The sea may be calm, and look clear; but when the wind blows how it rages and foams! So though now your heart seems good, yet when temptation blows, how may original sin discover itself, making you foam with lust and passion. BD 145-6

Heaven – Heaven is not like Noah’s ark, where the clean beasts and the unclean entered. No unclean beasts come into the heavenly ark; for though God suffer the wicked to live awhile on earth, He will never suffer heaven to be pestered by such vermin. Are they fit to see God who wallow in wickedness? Will God ever lay such vipers in His bosom? “Without holiness no man shall see the Lord” (Heb. 12:14). It must be a clear eye that sees a bright object: only a holy heart can see God in His glory. Sinners may see God as an enemy, but not as a friend; Many have an affrighting vision of Him, but not a beatific vision; they may see the flaming sword, but not the mercy seat. BD 245

Heaven – An ignorant man looks at a star and it appears to him like a little silver spot, but the astronomer, who has his instrument to judge the dimension of a star, knows it to be many degrees bigger than the earth. So a natural man hears of the heavenly country that it is very glorious, but it is at a great distance. And because he has not a spirit of discernment, the world looks bigger in his eye. But such as are spiritual artists, who have the instrument of faith to judge heaven, will say it is by far the better country and they will hasten there with the sails of desire. GMP pg. 112

Hell – If there is anyone who makes religion a political engine to carry on their sin more smoothly, these shall lie in the hottest place of hell. MS 96

Hell – How many souls have been blown into hell with the wind of popular applause? HD 115

Hell – If God in this life ordains His arrows against persecutors, Psa. 7:13, then surely He will make them His standing mark in hell, at which He will be shooting to all eternity. MS 96

Hell – The pleasures of sin are but for a season, but the torments of the wicked are for ever. Sinners have a short feast, but a long reckoning. BD 62

Hell – The loss of the soul is an eternal loss; for the soul once lost, is lost for ever; the sinner and the

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furnace shall never be parted (Isaiah 33:14). As the sinner's heart will never be emptied of sin, so God's vial shall never be emptied of wrath: it is an eternal loss. HD 117

Hell – The coolest part of hell is hot enough, but there are some who shall have a hotter place in hell than others. All shall go into that fiery prison, but some sinners God will thrust into the dungeon. MS 92

Hell – Every sin is a drop of oil upon hell's flame. MS 68

Hell – Surely, there is not a greater sign of a man ripe for hell, than this, not only to lack grace, but to hate it. ATFG pg. 83

Hell – Eternity is a sea without bottom and banks. After millions of years, there is not one minute in eternity wasted; and the damned must be ever burning, but never consuming, always dying, but never dead. "They shall seek death, but shall not find it" (Rev. 9:6). The fire of hell is such, as multitudes of tears will not quench it, length of time will not finish it; the vial of God's wrath will be always dropping upon a sinner. As long as God is eternal, He lives to be avenged upon the wicked. Oh eternity! eternity! who can fathom it? Mariners have their plummets to measure the depths of the sea; but what line or plummet shall we use to fathom the depth of eternity? The breath of the Lord kindles the infernal lake, (Isa. 30:33), and where shall we have engines or buckets to quench that fire? Oh eternity! If all the body of earth and sea were turned to sand, and all the air up to the starry heaven were nothing but sand, and a little bird should come every thousand years, and fetch away in her bill but the tenth part of a grain of all that heap of sand, what numberless years would be spent before that vast heap of sand would be fetched away! Yet, if at the end of all that time, the sinner might come out of hell, there would be some hope; but that word 'Ever' breaks the heart. "The smoke of their torment ascendeth up for ever and ever." What a terror is this to the wicked, enough to put them into a cold sweat, to think, as long as God is eternal, He lives for ever to be avenged upon them! BD 62-63

Hell – Some think it hard that for the sins committed in a few years they should undergo perpetual torment, but here lies the justice and equity of it. It is because sinners have an everlasting principle of sin in them. Their stock of corruption would never be quite spent. They have a never-dying appetite to sin, which is justly punished with a never-dying worm. MS 69-70

Holiness of God – By looking into the transparent glass of God's holiness, we see our own blemishes and so learn to bewail them. DR 121-122

Holy Spirit in conversion – The Word is the instrumental cause of our conversion, the Spirit is the efficient. The ministers of God are only the pipes and organs; it is the Spirit blowing in them that effectually changes the heart. *'While Peter spake, the Holy Ghost fell on all them that heard the word' (Acts 10:44)*. It is not the farmer's industry in ploughing and sowing, that will make the ground fruitful, without the early and latter rain. So it is not the seed of the Word that will effectually convert, unless the Spirit puts forth His Sweet influence, and drops as rain upon the heart. Therefore the aid of God's Spirit is to be implored, that He would put forth His powerful voice, and

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awaken us out of the grave of unbelief. If a man knock at a gate of brass, it will not open; but if he come with a key in his hand, it will open: so when God, who has the key of David in His hand (*Rev. 3:7*) comes, He opens the heart, though it be ever so fast locked against Him. ATFG pg. 106

Holy Spirit – While the heart is hard, it lies like a log, and is not wrought upon either by judgements or mercies, but when God’s Spirit comes in, He makes a man’s heart as tender as his eye and now it is made yielding to divine impressions. GMP pg. 70

Humility – It is hard to prescribe a just measure of humiliation. It is the same in the new birth as in the natural. Some give birth with more pangs, and some with fewer. But would you like to know when you are bruised enough? When your spirit is so troubled that you are willing to let go those lusts which brought in the greatest income of pleasure and delight. When not only is sin discarded but you are disgusted with it, then you have been bruised enough. The medicine is strong enough when it has purged out the disease. The soul is bruised enough when the love of sin is purged out. GMP pg. 227

Humiliation of Christ – He came not in the majesty of a king, attended with His life-guard, but He came poor; not like the heir of heaven, but like one of an inferior descent. The place He was born in was poor; not the royal city Jerusalem, but Bethlehem, a poor obscure place. He was born in an inn, and a manger was His cradle, the cobwebs His curtains, the beasts His companions; He descended of poor parents. One would have thought, if Christ would have come into the world, He would have made choice of some queen or personage of honor to have descended from; but He comes of mean obscure parents, for that they were poor appears by their offering. “A pair of turtledoves” (*Luke 2:24*), which was the usual offering of the poor (*Lev. 12:8*). Christ was so poor, that when He wanted money He was fain to work a miracle for it (*Matt. 17:27*). When He died He made no will. He came into the world poor. BD 196

Humiliation of Christ – Christ was not ambitious of titles or of honor. He declined worldly dignity and greatness as much as others seek it. When they would have made Him a King, He refused it; e chose rather to ride upon the foal of an ass, than be drawn in a chariot; and to hang upon a wooden cross, than to wear a golden crown. BD 202

Humiliation of Christ – That Christ should clothe Himself with our flesh, a piece of earth which we tread upon; oh infinite humility! Christ’s taking our flesh was one of the lowest steps of His humiliation. He humbled Himself more in lying in the virgin’s womb than in hanging on the cross. It was not so much for man to die, but for God to become man was the wonder of humility. “He was made in the likeness of men” (*Phil. 2:7*). BD 196

Humility – Though the saints have their golden graces, yet they have their leprous spots; seeing sin has made us vile, let it make us humble; seeing it has taken away our beauty, let it take away our pride; if God (saith Austin [Augustine]) did not spare the proud angels, will He spare you, who are but dust and rottenness? O look upon your boils and ulcers, and be humble! Christians are never more lovely in God’s eyes, than when they are loathsome in their own; those sins which humble, shall never damn. HD 129

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Humility – Humility was never a loser. The emptier the vessel is, and the lower it is let down into the well, the more water it draws up. So the more the soul is emptied of itself, and the lower it is let down by humility, the more it fetches out of the well of salvation. MS 134

Humility – When Moses' face shined, he covered it with a veil. When God's people shine most in grace, they are covered with the veil of humility. BD 156-7

Hypocrisy – The hypocrite thinks of nothing but self-interest; the sails of his mill move only when the wind of promotion blows. He never dives into the waters of the sanctuary except to fetch up a piece of gold from the bottom. GMP pg. 98

Hypocrisy – As a comet may shine like a star, a luster may shine from their profession that dazzles the eyes of the beholders. "Having a form of godliness, but denying the power" (II Tim. 3:5). These are lamps without oil; whited sepulchers, like the Egyptian temples, which had fair outsides, but within spiders and apes. BD 243

Hypocrisy – The hypocrite deceives others while he lives, but deceives himself when he dies. GMP 16

Hypocrisy – Hypocrites are the chief guests the devil expects and he will make them as welcome as fire and brimstone can make them. GMP pg. 102

Hypocrisy – The sorrow of hypocrites lies in their faces: 'they disfigure their faces' (Mt. 6:16). They make a sour face, but their sorrow goes no further, like the dew that wets the leaf but does not soak to the root. Ahab's repentance was in outward show. His garments were rent but not his spirit (I Kings 21:27). Godly sorrow goes deep, like a vein which bleeds inwardly. The heart bleeds for sin: 'they were pricked in their heart' (Acts 2:37). As the heart bears a chief part in sinning, so it must in sorrowing. DR 21

Hypocrisy – Christian, if you mourn for hypocrisy, yet find this sin so potent that you cannot get the mastery of it, go to Christ. Beg of him that He would exercise His kingly office in your soul, that He would subdue this sin, and put it under the yoke. Beg of Christ to exercise His spiritual surgery upon you. Desire Him to lance your heart and cut out the rotten flesh, and that He would apply the medicine of His blood to heal you of your hypocrisy. GMP pg. 19

Hypocrisy – The hypocrite feigns humility, but it is that he may rise in the world. He is a pretender to faith, but he makes use of it rather for a cloak than a shield. He carries his Bible under his arm, but not in his heart. His whole religion is a demure lie (Hos. 11:12). DR 68

Hypocrisy – The hypocrite seems to have his eyes nailed to heaven, but his heart is full of impure lustings. He lives in secret sin against his conscience. He can be as his company is and act both the dove and the vulture. DR 68

Hypocrisy – It is as great a shame to have the name of Christian, yet want sanctity, as to have the name of a steward and want fidelity; or the name of a virgin, and want chastity. It exposes religion to reproach, to be baptized into the name of Christ while unholy, and to have eyes full of tears on the sabbath, and on the week-day eyes full of adultery (II Pet. 2:14); to be so devout at the Lord's table, as if men were stepping into heaven, and so profane the week after, as if they came out of hell; to have the name of Christian while unholy is a scandal to religion, and makes the ways of God evil spoken of. BD 248

Hypocrisy – How were the foolish virgins better for their 'blazing lamps', when they had no oil of grace? He who has only a painted holiness shall have a painted happiness. GMP pg. 17

Hypocrisy – The hypocrite is not what he seems. A picture is like a man, but it lacks breath. The hypocrite is an effigy, a picture; he does not breathe forth sanctity. He is only like an angel on a signpost. A godly man answers to his profession as the transcript to the original. GMP pg. 97

Hypocrisy – The hypocrite veils and smothers his sin. He does not cut off his sin but conceals it. Like a patient that has some loathsome disease in his body, he will rather die than confess his disease. GMP pg. 97

Hypocrisy – The hypocrite or stage-player has gone a step beyond the moralist and dressed himself in the garb of religion. He pretends to a form of godliness but denies the power (II Tim. 3:5). The hypocrite is a saint in jest. He makes a magnificent show, like an ape clothed in ermine or purple. The hypocrite is like a house with a beautiful facade, but every room within is dark. He is a rotten post fairly gilded. Under his mask of profession he hides his plague-sores. The hypocrite is against painting of faces, but he paints holiness. He is seemingly good so that he can be really bad. In Samuel's mantle he plays the devil. DR 68

Hypocrisy – The hypocrite is all for faith, nothing for works, like the laurel that makes a flourish but bears no fruit. GMP pg. 173

Hypocrisy – Men are ambitious of credit, and wish to gain repute in the world, therefore they will dress themselves in the garb and mode of religion, so that others may write them down for saints. But alas, what is one better for having others commend him and his conscience condemn him? What good will it do a man when he is in hell that others think he has gone to heaven? Oh, beware of this! Counterfeit piety is double iniquity. GMP pgs. 15-16

Hypocrisy – The hypocrite would rather have his faith commended than examined. He can no more endure a Scripture trial than counterfeit metal can endure a touchstone. He is like a man who has stolen goods in his house and is very unwilling to have his house searched. So the hypocrite has gotten some stolen goods that the devil has helped him to, and he is loathe to have his heart searched. Whereas true faith is willing to come to a trial. MS 138

Idleness – An idle person is the devil's tennis ball, which he bandies up and down with temptation till at last the ball goes out of play. GMP pg. 169

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Idolatry – God made man of the dust of the earth, and man makes a god of the dust of the earth. BD 106

Idolatry – Thus men make many gods. The apostle names the wicked man’s trinity, “The lust of the flesh, the lust of the eye, and the pride of life,” (I Jn. 2:16). The lust of the flesh is pleasure; the lust of the eye, money; the pride of life, honor. O take heed of this! Whatever you deify beside God will prove a bramble, and fire will come out of it and devour you (Judg. 9:15). BD 107

Idolatry – God does not like to have any creature set upon the throne of our affections; He will take away that comfort, and then He shall lie nearest our heart. If a husband bestows a jewel on his wife, and she so falls in love with that jewel as to forget her husband, he will take away the jewel so that her love may return to him again. A dear relation is this jewel. If we begin to idolize it, God will take away the jewel so that our love may return to Him again. GMP pg. 122

Idolatry – Were it not a foolish thing to bow down to the king’s picture, when the king is present? So it is to worship God’s image, when God himself is present. BD 47-48

Ignorance – Ignorance is the womb of lust. Vapors arise most in the night. The black vapors of sin arise most in a dark ignorant soul. Satan casts a mist before a sinner so that he does not see the flaming sword of God’s wrath. The eagle first rolls himself in the sand and then flies at the stag, and by fluttering its wings, so bedust the stag’s eyes that it cannot see, and then it strikes it with its talons. So Satan, that eagle or prince of the air, first blinds men with ignorance and then wounds them with his darts of temptation. DR 107

Ignorance – A man in the dark is full of fear, he trembles every step he takes. Darkness is dangerous. He who is in the dark may quickly go out of the right way, and fall into rivers or whirlpools; so in the darkness of ignorance, we may quickly fall into the whirlpool of hell. ATFG pg. 105

Image of God – On the king’s coin his own image or effigy is stamped; so God stamped His image on man, and made him partaker of many divine qualities. BD 115

Immutableness of God – Expect to meet with changes in everything but God. BD 68

Immutableness of God – Oh trust in the immortal God! Like Noah’s dove, we have no footing for our souls, till we get into the ark of God’s unchangeableness. BD 69

Incarnation – He was born of a virgin, that we might be born of God. He took our flesh, that He might give us His Spirit. He lay in the manger that we might lie in paradise. He came down from heaven, that He might bring us to heaven. And what was all this but love? If our hearts be not rocks, this love of Christ should affect us. Behold love that surpasses knowledge (Eph. 3:19)! BD 196

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Incarnation – It was real flesh that Christ took; not the image of a body, but a true body; therefore He is said to be “made of a woman” (Gal. 4:4). As bread is made of wheat, and wine is made of the grape; so Christ is made of a woman: His body was part of the flesh and substance of the virgin. This is a glorious mystery, “God manifest in the flesh.” In the creation, man was made in God’s image; in the incarnation God was made in man’s image. BD 192

Incarnation – Christ’s taking flesh was a plot of free grace, and a pure design of love. God Himself, though Almighty, was overcome with love. Christ incarnate is nothing but love covered with flesh. As Christ’s assuming our human nature was a master-piece of wisdom, so it was a monument of free grace. BD 194

Incarnation – Through the lantern of Christ’s humanity we may behold the light of the Deity. Christ being incarnate makes the sight of the Deity not formidable, but delightful to us. BD 195

Infinitude of God – Though a thousand men behold the sun, there is light enough for them all: put never so many buckets into the sea, there is water enough to fill them. Though an innumerable company of saints and angels are to be filled out of God’s fulness, yet God, being infinite, has enough to satisfy them. God has land enough to give to all His heirs. There can be no want in that which is infinite. BD 53

Joy – The oil of joy is poured chiefly into a broken heart: ‘the oil of joy for mourning’ (Isa. 61:3). In the fields near Palermo grow a great many reeds in which there is a sweet juice from which sugar is made. Likewise in a penitent heart, which is the bruised reed, grow the sugared joys of God’s Spirit. God turns the water of tears into the juice of the grape which exhilarates and makes glad the heart. DR 102

Joy – Let me tell you, it is a sin not to rejoice. You disparage your Husband, Christ. When a wife is always sighing and weeping, what will others say? ‘This woman has a bad husband.’ Is this the fruit of Christ’s love to you, to reflect dishonor upon Him? A melancholy spouse saddens Christ’s heart. I do not deny that Christians should grieve for sins of daily occurrence, but to be always weeping (as if they mourned without hope) is dishonorable to the marriage relationship. ‘*Rejoice in the Lord always*’ (Phil. 4:4). Rejoicing brings credit to your husband. Christ loves a cheerful bride, and indeed the very purpose of God’s making us sad is to make us rejoice. We sow in tears, so that we may reap in joy. The excessive sadness and contrition of the godly will make others afraid to embrace Christ. They will begin to question whether there is that satisfactory joy in religion which is claimed. Oh, you saints of God, do not forget consolation; let others see that you do not repent of your choice. It is joy that puts liveliness and activity into a Christian: ‘*the joy of the Lord is your strength*’ (Neh. 8:10). The soul is swiftest in duty when it is carried on the wings of joy. GMP pg. 251

Joy – As in the spring-time, when the sun comes to our horizon, it makes a sudden alteration in the face of the universe: the birds sing, the flowers appear, the fig-tree puts forth her green figs; every thing seems to rejoice and put off its mourning, as being revived with the sweet influence of the sun; so when the Sun of Righteousness arises on the soul, it makes a sudden alteration, and the soul is

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infinitely rejoiced with the golden beams of God's love. BD 267

Joy – Joy stupefies and swallows up troubles; it carries the heart above them, as the oil swims above the water. BD 267

Joy – It reflects upon a master when the servant is always drooping and sad; sure he is kept to hard commons, his master does not give him what is fitting; so, when God's people hang their heads, it looks as if they did not serve a good master, or repented of their choice, which reflects dishonor on God. As the gross sins of the wicked bring a scandal on the gospel, so do the uncheerful lives of the godly. "Serve the Lord with gladness" (Psa. 100:2). Your serving Him does not glorify Him, unless it be with gladness. A Christian's cheerful looks glorify God; religion does not take away our joy, but refines it; it does not break our violin, but tunes it, and makes the music sweeter. BD 14-15

Joy – Joy is setting the soul upon the top of a pinnacle – it is the cream of the sincere milk of the word. Spiritual joy is a sweet and delightful passion, arising from the apprehension and feeling of some good whereby the soul is supported under present troubles, and fenced against future fear. BD 267

Judgment – If God threshes the wheat, He will burn the chaff. If the Lord afflicts those He loves, how severe will He be against those He hates? They will feel the second death, Rev. 21:8. MS 40

Judgment – Such as will neither read the Bible themselves nor endure that their children should; such as will neither hear a good sermon themselves nor endure that their neighbors should; such as will stop the pipes which are to convey the water of life and who eclipse the lamps of the sanctuary—these shall receive greater damnation. I Thessalonians 2:16, "Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway, for the wrath is come upon them to the uttermost." MS 93

Judgment – The enemies of Christ shall be but as so many clusters of ripe grapes, to be cast into the great wine-press of the wrath of God, and to be trodden by Christ till their blood come out. Christ will at last come off victor, and all His enemies shall be put under His feet. BD 190

Judgment – Offenders must come to punishment. The sinner's death-day, and dooms-day is coming. "The Lord seeth that his day is coming" (Psa. 37:13). While there is a hell, the wicked shall be scourged enough; and while there is eternity, they shall lie there long enough; and God will abundantly compensate the faithful service of His people. BD 43

Judgment – Meditate much upon the day of judgment. Feathers swim upon the water, but gold sinks into it; so, light, feathery Christians float in vanity; they mind not the day of judgment; but serious spirits sink deep into the thoughts of it. BD 315

Judgment – Sure then that day is near at hand, for iniquity never more abounded than in this age, in which lust grows hot, and love grows cold. When the elect are all converted, then Christ will come to judgment. As he that rows a ferry-boat, stays till all the passengers are taken in, and then he will

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hasten away to judgment. BD 312

Justice of God – The justice of God, like the angel, stands with a drawn sword in its hand ready to strike, but sinners have not eyes as good as those of Balaam’s ass to see the sword. God smites on men’s backs, but they do not, as Ephraim did, smite upon their thigh (Jer. 31:19). It was a sad complaint the prophet took up: ‘thou hast stricken them, but they have not grieved’ (Jer. 5:3). That is surely reprobate silver which contracts hardness in the furnace. ‘In the time of his distress did he trespass yet more against the Lord: this is that king Ahaz’ (II Chron. 28:22). A hard heart is a receptacle for Satan. As God has two place He dwells in, heaven and a humble heart, so the devil has two places he dwells in, hell and a hard heart. It is not falling into water that drowns, but lying in it. It is not falling into sin that damns, but lying in it without repentance: ‘having their conscience seared with a hot iron’ (I Tim. 4:2). DR 62

Justice of God – The wicked man shall drink a sea of wrath, but not sip one drop of injustice. BD 92

Justification – Justification is a mercy spun out of the bowels of free grace. God does not justify us because we are worthy, but by justifying us makes us worthy. BD 227

Justification – Justification is the very hinge and pillar of Christianity. An error about justification is dangerous, like a defect in a foundation. Justification by Christ is a spring of the water of life. To have the poison of corrupt doctrine cast into this spring is damnable. It was a saying of Luther, “that after his death the doctrine of justification would be corrupted.” In these latter times, the Arminians and Socinians have cast a dead fly into this box of precious ointment. BD 226

Knowledge – Many in the old world knew there was an ark, but were drowned, because they did not get into it. Knowledge which is not applied will only light a man to hell. It would be better to live a savage than to die an infidel under the gospel. Christ not believed in is terrible. Moses’ rod, when it was in his hand, did a great deal of good. It wrought miracles; but when it was out of his hand, it became a serpent. So Christ, when laid hold on by the hand of faith, is full of comfort, but not laid hold on, will prove a serpent to bite. GMP pg. 26

Knowledge – The knowledge of most people makes them more cunning in sin; these have little cause to glory in their knowledge. Absalom might boast of the hair of his head, but that hanged him; so these may boast of the knowledge of their head, but it will destroy them. GMP pg. 25

Lordship of Christ – Submit to Christ willingly. All the devils in hell submit to Christ; but it is against their will; they are His slaves, not His subjects. Submit cheerfully to Christ’s person and His laws. Many would have Christ their savior, but not their prince; such as will not have Christ to be their king to rule over them, shall never have His blood to save them. Obey all Christ’s princely commands; if He commands love, humility, good works, be as the needle that points which way soever the magnet draws. BD 191

Love to others – The more we believe, the more we love: faith is the root, and love is the flower that

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grows upon it. *'Faith which worketh by love'* (Gal. 5:6). ATFG pg. 98

Love to God – Where there is love to God, there is a grieving for our sins of unkindness against Him. A child which loves his father cannot but weep for offending him. The heart that burns in love melts in tears. Oh! that I should abuse the love of so dear a Savior! Did not my Lord suffer enough upon the cross, but must I make Him suffer more? Shall I give Him more gall and vinegar to drink? How disloyal and disingenuous have I been! How have I grieved His Spirit, trampled upon His royal commands, slighted His blood! This opens a vein of godly sorrow, and makes the heart bleed afresh. *'Peter went out, and wept bitterly'* (Matt. 26:75). ATFG pgs. 75-76

Love to God – Peter's love at first was more infirm and languid, he denied Christ; but afterwards how boldly did he preach Him! When Christ put him to trial of his love, *'Simon, lovest thou Me?'* (John 21:16), Peter could make his humble yet confident appeal to Christ, *'Lord, thou knowest that I love Thee.'* Thus that tender plant which before was blown down with the wind of temptation, now is grown into a cedar, which all the powers of hell cannot shake. ATFG pgs. 102-103

Love of Christ – Among the several wonders of the magnet it is not the least, that it will not draw gold or pearl, but despising these, it draws the iron to it, one of the most inferior metals: thus Christ leaves angels, those noble spirits, the gold and pearl, and comes to poor sinful man, and draws Him into His embraces. BD 196

Love of money – Gain is the golden bait with which Satan fishes for souls: 'the sweet smell of money'. This was the last temptation he used with Christ: 'All these things will I give thee' (Matt. 4:9). But Christ saw the hook under the bait. Many who have escaped gross sins are still caught in a golden net. GMP pg. 147

Love to others – A saint in this life is like gold in the ore, much dross of infirmity cleaves to him, yet we love him for the grace that is in him. A saint is like a fair face with a scar: we love the beautiful face of holiness, though there be a scar in it. The best emerald has its blemishes, the brightest stars their twinklings, and the best of the saints have their failings. You that cannot love another because of his infirmities, how would you have God love you? ATFG pg. 82

Love – Let us be like Christ in mildness and sweetness. Let us pray for our enemies, and conquer them by love. David's kindness melted Saul's heart (I Sam. 24:16). A frozen heart will be thawed with the fire of love. BD 200

Love of God – Christ has suffered more for His spouse than ever any husband did for a wife. He suffered poverty and ignominy. He who crowned the heavens with stars was Himself crowned with thorns. He was called a companion of sinners, so that we might be made companions of angels. He was regardless of His life; He leaped into the sea of His Father's wrath to save His spouse from drowning. GMP pg. 245

Love to God – This may serve for a sharp reproof to such as have not a dram of love to God in their hearts – and are there such miscreants alive? He who does not love God is a beast with a man's

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head. Oh wretch! Do you live upon God every day, yet not love Him? If one had a friend that supplied him continually with money, and gave him all his allowance, were not he worse than a barbarian, who did not respect and honor that friend? Such a friend is God; He gives you your breath, He bestows a livelihood upon you, and will you not love Him? You will love your prince if he saves your life, and will you not love God who gives you your life? What magnet so powerful to draw love, as the blessed Deity? He is blind whom beauty does not tempt; he is sottish who is not drawn with the cords of love. When the body is cold and has no heat in it, it is a sign of death: that man is dead who has no heat of love in his soul to God. How can he expect love from God, who shows no love to Him? Will God ever lay such a viper in His bosom, as casts forth the poison of malice and enmity against Him?

This reproof falls heavy upon the infidels of this age, who are so far from loving God, that they do all they can to show their hatred of him. *'They declare their sin as Sodom' (Isa. 3:9). 'They set their mouth against the heavens' (Psalm 73:9)*, in pride and blasphemy, and bid open defiance of God. These are monsters in nature, devils in the shape of men. Let them read their doom: *'If any man love not the Lord Jesus Christ, let him be anathema-maranatha' (1 Cor. 16:22)*, that is, let him be accursed from God, till Christ's coming to judgment. Let him be heir to a curse while he lives, and at the dreadful day of the Lord, let him hear that heart-rending sentence pronounced against him, *'Depart, ye cursed.'* ATFG pgs. 72-73

Love to God – Many love God because He gives them corn and wine, and not for His intrinsic excellences. We must love God more for what He is, than what He bestows. True love is not mercenary. You need not hire a mother to love her child: a soul deeply in love with God needs not be hired by rewards. ATFG pg. 68

Love to God – We can never love God as He deserves. As God's punishing us is less than we deserve (*Ezra 9:13*), so our loving Him is less than he deserves. ATFG pg. 69

Love to God – How far are they from loving God, who are not at all affected with His dishonor? If they have but peace and trading, they lay nothing to heart. A man who is dead drunk, never minds nor is affected by it, though another be bleeding to death by him; so, many, being drunk with the wind of prosperity, when the honor of God is wounded and His truths lie a bleeding, are not affected by it. Did men love God, they would grieve to see His glory suffer, and religion itself become a martyr. ATFG pg. 77

Love to God – Love is the incense which makes all our services fragrant and acceptable to God. ATFG pg. 89

Love to God – Some drops of love may run beside to the creature, but the full stream must run towards God. The creature may have the milk of our love, but we must keep the cream for God. He who is above all, must be loved above all. "There is none on earth whom I desire in comparison of Thee" (*Psa. 73:25*). BD 106

Love of God – He that loves God will have nothing to do with sin, unless to give battle to it. Sin strikes not only at God's honor, but His being. Does he love his prince that harbors him who is a

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traitor to the crown? Is he a friend to God who loves that which God hates? The love of God and the love of sin cannot dwell together. ATFG pg. 78

Loving others – A Christian in this life is like a good face full of freckles. You who cannot love another because of his imperfections have never yet seen your own face in the mirror. Your brother's infirmities may make you pity him; his graces must make you love him. GMP pg. 140

Lust – Lust first bewitches with pleasure, and then comes the fatal dart. "Till a dart strike through his liver" (Prov. 7:23). This should be as a flaming sword to stop men in the way of their carnal delights. Who for a drop of pleasure would drink a sea of wrath? BD 21.

Lust – Where ignorance reigns in the understanding, lust rages in the affections. BD 57

Lying – Though the bread of falsehood is sweet (Prov. 20:17), yet many vomit up their sweet morsels in hell. DR 67

Lying – Some are so wicked, that they will not only speak an untruth, but will swear to it; nay, they will wish a curse upon themselves, if that untruth be not true. I have read of a woman, one Anne Avarie, who in 1575, being in a shop, wished that she might sink if she had not paid for the wares she took, and fell down speechless immediately and died. BD 102

Lying – He that will lie in his trade shall lie in hell. BD

Lying – It is bad enough to tell a lie, but he who loves a lie shall lie lower in hell. MS 95

Malice – The body may as soon thrive while it has the plague as a soul can that is infected with malice. While Christians are debating, grace is abating. As the spleen grows, health decays. As hatred increases, holiness declines. GMP pg. 144

Marriage – Love is the best diamond in the wedding ring. GMP pg. 155

Marriage – The husband should show his love to his wife by covering infirmities; by avoiding occasions of strife; by sweet, endearing expressions; by pious counsel; by love tokens; by encouraging what he sees amiable and virtuous in her; by mutual prayer; by associating with her, unless detained by urgency of business. The pilot who leaves his ship and abandons it entirely to the merciless waves, declares that he does not value it or reckon there is any treasure in it. GMP pg. 156

Memory – The memory must be a table book where the Word is written. BD 34

Memory – The *memory* is diseased. The memory at first was like a golden cabinet in which divine truths were locked up safe, but now it is like a colander or leaking vessel, which lets all that is good run out. The memory is like a sifter, which sifts out the four, but keeps the bran. So the memory lets saving truths go, and holds nothing but froth and vanity. HD 122

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Mercy of God – Nothing is sweeter than mercy, when it is improved; nothing fiercer, when it is abused; as nothing is colder than lead when taken out of the mine, and nothing more scalding when it is heated. Nothing is blunter than iron, yet nothing is sharper when it is whetted. “The mercy of the Lord is upon them that fear Him” (Psa. 103:17). Mercy is not for them that sin and fear not, but for them that fear and sin not. God’s mercy is a holy mercy; where it pardons it heals. BD 97

Mercy of God – God pours the golden oil of mercy into empty vessels. BD 97

Mercy of God – It is dreadful to have mercy as a witness against any one. It was said with Haman when the queen herself accused him (Esth. 7:6). So will it be when this queen mercy shall stand up against a person and accuse him. It is only mercy that saves a sinner; how sad then to have mercy become an enemy! If mercy be an accuser, who shall be our advocate? The sinner never escapes hell when mercy draws up the indictment. BD 95

Mercy – God keeps the best wine until last. Here He gives us mercies only in small quantities; the greatest things are laid up. Here there are some honey drops and foretastes of God’s love; the rivers of pleasure are reserved for paradise. Well may we take the harp and violin and triumph in God’s praise. Who can tread upon these hot coals of God’s love and his heart not burn in thankfulness? GMP pg. 136

Mercy – God is more willing to pardon than to punish. Mercy does more multiply in Him than sin in us. Mercy is His nature. The bee naturally gives honey; it stings only when it is provoked. ATFG pg. 15

Mercy – If mercy is not a magnet to draw us nearer to God, it will be a millstone to sink us deeper to hell. Nothing so cold as lead, yet nothing more scalding when it is melted. Nothing so sweet as mercy, yet nothing so terrible when it is abused. Sinners never escape when mercy draws up the indictment. MS 67

Mercy – Mercy is not like the sun to the fire, to dull it, but like the oil to the wheel, to make it run faster. GMP pg. 133

Mercy of God – As the sea covers great rocks, so God’s covenant mercy covers great sins. Some of the Jews that crucified Christ had their sins washed away in His blood. BD 158

Morality – Civility is but nature refined; there is nothing of Christ there, and the heart may be foul and impure. Under these fair leaves of civility the worm of unbelief may be hid. A moral person has a secret antipathy against grace: he hates vice and he hates grace as much as vice. The snake has a fine color, but a sting. A person adorned and cultivated with moral virtue has a secret spleen against sanctity. The Stoics who were the chief of the moralized heathens, were the bitterest enemies Paul had (Acts 17:18). BD 243

Mortality – Death cannot be resisted. Take a man in his best estate. Let him be dignified with honor like Solomon, armed with strength like Sampson. Were his flesh as firm as the leviathan, yet the

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bullet of death would soon shoot through him. How easily can God look us into our grave! MS 85

Obedience – Oh, what a shame it is that the wicked should be fixed in evil and we unfixed in good, that they should be more constant in the devil's service than we are in Christ's! GMP pg. 216

Obedience – A gracious heart is like a piece of good ground that, having received the seed of mercy, produces a crop of obedience. GMP pg. 133

Obedience – To sweat in some duties of religion and freeze in others is the symptom of a disordered Christian. Jehu was zealous in destroying the idolatry of Baal, but let the golden calves of Jeroboam stand (*II Kings 10:29*). This shows that men are not good in truth when they are good by halves. GMP pg. 167

Obedience – If a man wants to have the wheels of his watch move regularly, he must mend the spring. Christian, if you want to move more spiritually in duty, get the spring of your heart mended. GMP pg. 166

Obedience – It is fitting that the child should obey the parent in all just and sober commands. God's laws are like the curtains of the tabernacle which were looped together. They are like a chain of gold where all the links are coupled. A conscientious man will not willingly break one link of this chain. If one command is violated, the whole chain is broken: *'whosoever shall keep the whole law, yet offend in one point, he is guilty of all'* (*Jas. 2:10*). GMP pg. 167

Obedience – Do we think walking with God can do us any hurt? Did we ever hear any cry out on their deathbed that they have been too holy, that they have prayed too much, or walked with God too much? No, that which has cut them to the heart has been this, that they have not walked more closely with God; they have wrung their hand and torn their hair to think that they have been so bewitched with the pleasures of the world. Close walking with God will make our enemy (death) be at peace with us. GMP pg. 181

Obedience – Get off the old road of sin. He that would walk in a pleasant meadow must turn off the road. The way of sin is full of travelers. There are so many travelers on this road that hell, though it is of a great circumference, would gladly enlarge itself and make room for them (*Isa. 5:14*). This way of sin seems pleasant but the end is damnable. GMP pg. 182

Obedience – A good Christian is like the sun, which not only sends forth heat, but goes its circuit round the world. Thus, he who glorifies God, has not only his affections heated with love to God, but he goes his circuit too; he moves vigorously in the sphere of obedience. BD 9

Obedience – We glorify God when we are devoted to His service; our head studies for Him, our tongue pleads for Him, and our hands relieve His members. The wise men that came to Christ did not only bow the knee to Him, but presented Him with gold and myrrh (*Matt. 2:2*). So we must not only bow the knee, give God worship, but bring presents of golden obedience. BD 8

Obedience – The true obedience of faith is a cheerful obedience. God’s commands do not seem grievous. Have you obedience, and obey cheerfully? Do you look upon God’s command as your burden, or privilege; as an iron fetter about your leg, or as a gold chain about your neck? BD 219

Omnipresence of God – If a man owes a debt to another he may make his escape, and flee into another land, where the creditor cannot find him. “But whither shall I flee from Thy presence?” God is infinite, He is in all places; so that He will find out His enemies and punish them. BD 53

Omniscience of God – Would men go after strange flesh if they believe God was spectator of their wickedness, and would make them do penance in hell for it? Would they defraud in their dealings, and use false weights, if they thought God saw them, and for making their weights lighter would make their damnation heavier. Viewing ourselves as under the eye of God’s omniscience, would cause reverence in the worship of God. God sees the frame and carriage of our hearts when we come before Him. How would this call in our straggling thoughts? How would it animate and spirit duty? It would make us put fire to the incense. “The tribes instantly served God day and night” (Acts 26:7), with utmost zeal and intenseness of spirit. To think God is in this place would add winks to prayer, and oil to the flame of our devotion. BD 58-59

Parenting – Correction is a hedge of thorns to stop children in their full career to hell. GMP pg. 157

Parenting – A parent must give his children discipline: *‘Withhold not correction from the child; for if thou beatest him with the rod, he shall not die’* (Prov. 23:13). The rod beats out the dust and moth of sin. A child indulged and humored in wickedness will prove a burden instead of a blessing. GMP pg. 157

Parenting – A good piece of ground bears not only a fore-crop but an after crop. He who is godly does not only bear God a good crop of obedience himself while he lives, but by training his child in the principles of religion, he bears God an after-crop when he is dead. GMP pg. 187

Parenting – The time of childhood is the fittest time to be sowing seed of religion in our children. *‘Whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts’* (Isa. 28:9). The wax, while it is soft and tender, will take any impression. Children, while they are young, will fear a reproof; when they are old, they will hate it. GMP pg. 186

Parenting – The soul of your child is in a snare and will you not pray that it may *‘recover out of the snare of the devil’* (II Tim. 2:26)? Many parents are careful to lay up portions for their children, but they do not lay up prayers for them. GMP pg. 156-157

Parenting – Children are young plants which must be watered with good education, so that they may, with Obadiah, fear the Lord *‘from their youth up’* (I Kings 18:12). Plato said, ‘In vain does he expect a harvest who has been negligent in sowing.’ Nor can a parent expect to reap any good from a child, where he has not sown the seed of wholesome instruction. And though, notwithstanding all counsel and admonition, the child should die in sin, yet is it a comfort to a godly parent to think that before his child died, he gave it a spiritual medicine. GMP pg. 156

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Parenting – Masters of families must glorify God, must season their children and servants with the knowledge of the Lord; their houses should be little churches. “I know that Abraham will command his children, that they may keep the way of the Lord” (Gen. 18:19). You that are masters have a charge of souls. For want of the bridle of family discipline youth runs wild. BD 20

Parenting – Another makes a god of his child, sets his child in God’s room, and so provokes God to take it away. If you lean too hard upon glass it will break, so many break their children by leaning too hard upon them. BD 106-7

Patience of God – If God lets men prosper a while in their sin, His vial of wrath is all this while filling; His sword is all this time whetting; and though God may forbear men a while, yet long forbearance is no forgiveness. The longer God is in taking His blow, the heavier it will be at last. BD 90

Patience – Patience is a star which shines in a dark night. GMP pg. 118

Patience – By faith a man possesses God and by patience he possesses himself. GMP pg. 123

Patience – Faith argues the soul into patience. Faith is like that town clerk in Ephesus who allayed the contention of the multitude and argued them soberly into peace (*Acts 19:35, 36*). So when impatience begins to clamor and make a hubbub in the soul, faith appeases the tumult and argues the soul into holy patience. GMP pg. 127

Peace – Peace is the nurse of plenty. “He maketh peace in thy boarders, and filleth thee with the finest of the wheat” (Psa. 147:14). How pleasant it is when the waters of blood begin to recede and we can see the windows of our ark open, and the dove returning with an olive branch of peace! BD 261

Peace – God pours the golden oil of peace into broken hearts. BD 263

Peace – When Christians abate their fervency, God abates their peace. If you slacken the strings of the violin, the music is spoiled; so, if Christians slack in duty, they spoil the sweet music of peace in their souls. As the fire decays, the cold increases; so, as fervency in duty abates, our peace cools. BD 264

Peace – Through the fury of temptation, though the devil cannot destroy us, he will disturb us. He disputes against our adoption; he would make us question the work of grace in our hearts, and so disturb the waters of our peace. He is like a subtle cheater, who, if he cannot make a man’s title to his land void, yet will put him to many troublesome suits in law. If Satan cannot make us ungodly, he will make us unquiet. Violent winds make the sea rough and stormy; so the winds of temptation blowing disturb peace of spirit, and put the soul into a commotion. BD 263-4

Peace – If you would have peace, make war with sin. Sin is the Achan that troubles us, the Trojan

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horse. “When Joram saw Jehu, he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of your mother Jezebel and her witchcrafts are so many” (II Kings 9:22)? What peace, so long as sin remains unmortified? If you would have peace with God, break the league with sin; give battle to sin, for it is a most just war. BD 266

Persecution – God works sometimes by contraries. He raises His church by bringing it low. The blood of the martyrs has watered the church, and made it more fruitful. BD 126

Persecution – The gospel is a rose that cannot be plucked without prickles. The legacy Christ has bequeathed is the Cross. While there is a devil and a wicked man in the world, never expect a charter of exemption from trouble. BD 3

Persecution – Though there may be a private grudge between such as are wicked, yet they will all agree and unite against the saints. If two greyhounds are snarling at a bone and you put a hare between them, they will leave the bone and chase the hare. So if wicked men have private differences amongst themselves, and the godly are near them, they will leave snarling at one another and chase the godly. GMP pg. 143

Perseverance – Though grace lives with so much difficulty, like the infant that struggles for breath, yet being born of God, it is immortal. Grace conflicting with corruption is like a ship tossed and beaten by the waves, yet it weathers the storm and at last gets to the desired haven. GMP pg. 234

Perseverance – A godly man will follow Christ though it is death every step. He will keep his goodness when others are bad. As all the water in the salt sea cannot make the fish salt, but they retain their freshness, so all the wickedness in the world cannot make a godly man wicked, but he still retains his piety. He will follow Christ in the worst of times. GMP pg. 39

Perseverance – It is not our holding to God, but His holding to us that preserves us. A little boat tied fast to a rock is safe, and so are we, when we are tied to the “rock of ages.” GMP pg. 215

Perseverance – Gold, though cast into the fire, retains its purity. Acts 20:23, “Bonds and afflictions abide me, but none of these things move me, neither do I count my life dear.” Though the archers shoot at a godly man, yet the bow of his faith abides in strength. Whatever he loses, he holds fast the jewel of a good conscience. He knows the crown of religion is constancy. And though persecution brings death in one hand, it brings life in the other. Though religion may have thorns strewn in the way, the thorns cannot be as sharp as the crown is sweet. MS 62

Pleasure – Pleasure is a silken halter, a flattering devil, which kills with embracing. HD 115

Politics – God loves to counterplot politicians; He makes use of their own wit to undo them, and hangs Haman upon his own gallows. BD 75

Power of God – He has salvation and damnation in His power. He has the key of justice in His hand, to lock up whom He will in the fiery prison of hell; and He has the key of mercy in His hand, to open heaven’s gate to whom He pleases. The name engraven upon His vesture is, “King of kings,

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and Lord of lords” (Rev. 19:16). BD 77

Praise to God – We glorify God, when we sacrifice the praise and glory of all to God. “I labored more abundantly than they all” (I Cor. 15:10), a speech, one would think, savored of pride; but the apostle pulls the crown from his own head, and sets it upon the head of free grace: “yet not I, but the grace of God which was with me.” As Joab, when he fought against Rabbah, sent for King David, that he might carry away the crown of the victory (II Sam. 12:28), so a Christian, when he has gotten power over any corruption or temptation, sends for Christ, that he may carry away the crown of the victory. As the silkworm, when she weaves her curious work, hides herself under the silk, and is not seen; so when we have done anything praiseworthy, we must hide ourselves under the veil of humility, and transfer the glory of all we have done to God. As Constantine used to write the name of Christ over his door, so should we write the name of Christ over our duties. Let Him wear the garland of praise. BD 17

Praise to God – When we praise God, we spread His fame and renown, we display the trophies of His excellency. BD 15

Praise to God – Praise is the quiet rent we pay God: While God renews our lease, we must renew our rent. BD 15

Praise – Praise is not comely for any but the godly: ‘praise is comely for the upright’ (*Psa. 33:1*). A profane man stuck with God’s praises is like a dunghill stuck with flowers. Praise in the mouth of a sinner is like an oracle in the mouth of a fool. How uncomely it is for anyone to praise God if his whole life dishonors God! It is as indecent for a wicked man to praise God as it is for a usurer to talk of living by faith, or for the devil to quote Scripture. GMP pg. 129

Praise to God – Musicians love to play on their music where there is the loudest sound; and God loves to bestow His mercies where there is the loudest praises. You that have angels’ reward, do angels’ work. Begin that work of praise here, which you hope to be always doing in heaven. BD 161

Prayer – Let us, then, close ranks and with our Savior pray yet more earnestly (*Luke 22:44*). Let us be importunate suitors, and resolve with St. Bernard that we will not come away from God without God. Prayer is a bomb which will make heaven’s gates fly open. GMP pg. 96

Prayer – Jacob never prayed so fervently as when he was in fear of his life. He oiled the key of prayers with tears. MS 43

Prayer – Many pray, “Let this cup pass away,” but few, “Thy will be done.” BD 17

Prayer – A godly man is on the mount of prayer every day; he begins the day with prayer; before he opens his shop, he opens his heart to God. We burn sweet perfumes in our houses; a godly man’s house is ‘a house of perfume’; he airs it with the incense of prayer; he engages in no business without seeking God. GMP pg. 88

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Prayer – The devil, if he cannot hinder us *from* duty, will hinder us *in* duty. When we come before the Lord, he is at our right hand to resist us (*Zech. 3:1*). Like when a man is going to write, and another stands at his elbow and jogs him, so that he cannot write evenly. Satan will set vain objects before the fancy to cause a diversion. The devil does not oppose formality but fervency. If he sees that we are setting ourselves in good earnest to seek God, he will be whispering things in our ears, so that we can scarcely attend to what we are doing. GMP pgs. 162-163

Prayer – When the fire of fervency is put to the incense of prayer, then it ascends as a sweet odor. BD 49

Prayer – What would become of our duties without a high priest? Christ's intercession is to our prayers, as the fan to the chaff. It winnows it from the corn; so Christ winnows out the chaff which intermixes with our prayers. BD 182

Prayer – See the reason why men's prayers are not heard. It is because they sin still. Sin clips the wings of prayer so that it will not fly to the throne of grace. MS 58

Prayer – The reason why so many prayers suffer shipwreck is because they split against the rock of unbelief. Praying without faith is shooting without bullets. When faith takes prayer in hand, then we draw near to God. GMP pg. 90

Prayer – Prayer is a sovereign plaster for a wounded soul, but sin pulls off the plaster so that it will not heal. MS 59

Prayer – Prayer is delightful to God when it ascends from the altar of a broken heart. DR 77

Prayer – A godly man cannot live without prayer. A man cannot live unless he takes his breath, nor can the soul, unless it breaths forth its desire to God. As soon as the babe of grace is born, it cries; no sooner was Paul converted than 'behold, he prayeth' (*Acts 9:11*). GMP pg. 88

Prayer – Sin lived in makes the heart hard and God's ear deaf. Sin stops the mouth of prayer. It does what the thief does to the traveler – puts a gag in his mouth so that he cannot speak. Sin poisons and infests prayer. A wicked man's prayer is sick of the plague, and will God come near him? GMP pgs. 90-91

Prayer – These wandering thoughts [in prayer] arise from the world. These vermin are bred out of the earth. Worldly business often crowds into our duties, and while we are speaking to God, our hearts are talking with the world: '*They sit before me as my people, but their heart goeth after their covetousness*' (*Ezek. 33:11*). GMP pg. 163

Prayer – Incense without fire makes no sweet smell. Prayer without fervency is like incense without fire. Christ prayed with 'strong crying and tears' (*Heb. 5:7*); crying prayer prevails. When the heart is inflamed in prayer, a Christian is carried as it were in a fiery chariot up to heaven. GMP

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pg. 89-90

Prayer – A spiritual prayer is a fervent prayer: ‘The effectual fervent prayer . . . availeth much’ (*Jas. 5:16*). The heart, like the mainspring, should carry the affections in a most zealous and rapid manner; fervency is the wing of prayer by which it ascends to heaven. GMP pg. 89

Prayer – Patience is a flower of God’s planting. Pray that it may grow in your heart, and send forth its sweet perfume. Prayer is a holy charm, to charm down the evil spirit. Prayer composes the heart and puts it in tune, when impatience has broken the strings and put everything into confusion. Oh, go to God. Prayer delights God’s ear; it melts His heart; it opens His hand. GMP pg. 127

Prayer – Hot passions make cold payers. Where animosities and contentions prevail, instead of praying for one another, Christians will be ready to pray against one another, like the disciples who prayed for fire from heaven on the Samaritans (*Luke 9:54*). And will God, do you think, hear such prayers as come from a wrathful heart? Will He eat our leavened bread? Will He accept those duties which are soured with bitterness of spirit? Shall that prayer which is offered with strange fire of our sinful passions ever go up as incense? GMP pg. 144

Prayer – Prayer is the Christian’s gun, which he discharges against his enemies. Prayer is the sovereign medicine for the soul. ATFG pg 20

Prayer – Prayer sanctifies your mercies (*I Tim. 4:5*). Prayer weeds our sin and waters grace. GMP pg. 94

Preacher – Under the law, before the priests served at the altar, they washed in the laver. Such as serve in the Lord’s house must first be washed from gross sin in the laver of repentance. The life of a minister should be a walking Bible. Basil said of Gregory Nazianzene that he thundered in his doctrine and lightened in his conduct. A minister must imitate John the Baptist, who was not only ‘*a voice crying*’, but ‘*a light shining*’ (*John 5:35*). They who live in contradiction to what they preach disgrace this excellent calling. They turn their books into cups. And though they are angels by office, yet they are devils in their lives (*Jer. 23:15*). GMP pg. 155

Preaching – Ministers are physicians under God to cure sick souls; God has set in His church pastors and teachers (*Eph. 4:11*). The ministers are a college of physicians, their work is to find out disease and apply medicines; it is a hard work, while ministers are curing others they themselves are nigh unto death (*Phil. 2:30*). They find their people sick of several diseases; some have poisoned themselves with error, some are surfeited with the love of the creature, some have stabbed themselves at the heart with gross sin. O how hard is it to heal all these sick gangrened souls! Many ministers do sooner kill themselves by preaching than cure their patients; but though the work of the ministry be a laborious work, it is a needful work; while there are sick souls, there will be need of spiritual physicians. HD 127-8

Preaching – The ministry of the word is the pipe or organ; the Spirit of God blowing in it, effectually changes men’s hearts. “While Peter spoke, the Holy Ghost fell on all them that heard the

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word of God” (Acts 10:44). Ministers knock at the door of men’s hearts, the Spirit comes with a key and opens the door. “A certain woman named Lydia, whose heart the Lord opened” (Acts 16:14). BD 221

Preaching – Inward grace is wrought by outward means; the preaching of the Word is God’s engine that He uses for working grace; it is called ‘the rod of His strength’ (Psa. 110:2), and ‘the breath of His lips’ (Isa. 11:4). By this He causes breath to enter; out of this golden pipe of the sanctuary, God empties the golden oil of grace into the soul; the ministry of the gospel is called ‘the ministry of the Spirit’ in II Corinthians 3:8, because the Spirit of God ordinarily makes use of this to work grace; this ministry of the Spirit is to be preferred before the ministry of angels. HD 170

Preaching – The Word preached will not only make us knowing Christians, but growing Christians. Ministers are compared to clouds (Isa. 5:6); their doctrine drops as the rain, and makes the trees of God fruitful. I wonder not that they are barren trees and nigh unto cursing, that are not under the droppings of the sanctuary. A Christian can no more be fruitful without ordinances, than a tree without showers. HD 188

Preaching – Many have enjoyed the prayers, tears, and studies of God’s choicest ministers. They have been put in the fattest pastures of ordinances, but yet they may say with the Prophet, “My leanness, my leanness,” Isa. 24:16. They have had warm preaching but they freeze in the sun. They can hear ministers preach the most startling doctrine and see them throw the flashes of hellfire about in the congregation, but their consciences are no more stirred than the pillars in the church. Proud they were and they are proud still. Profane they were and they are profane still. All the sermons they have heard are like showers falling on a rock which is never made softer or more fruitful. MS 97-98

Preaching – God’s watchmen have been sent to warn men of their evil ways. They have told them how damnable a thing it is to persist in sin. The judgments of God, like arrows, have been shot at them for sin. Yet, for all this, they sin still. This is worse than to be Balaam the Sorcerer. For when he saw the angel before him with the naked sword, he dared not ride on. But these desperate, heaven-daring sinners, though they see the flaming sword of God’s justice before them, resolvedly venture on in sin. MS 70-71

Preaching – St. Paul’s preaching was not with enticing words of wisdom but in the demonstration of the Spirit and power, I Cor. 2:4. Plainness is ever best in beating down sin. When a wound festers, it is fitter to lance it than to embroider it with silk or lay vermilion upon it. MS x

Preaching – Some will fall a-weeping at a sermon, but it is like an April shower, soon over, or like a vein opened and presently stopped again. True sorrow must be habitual. DR 25

Preaching – In the law, the lips of the leper were to be covered; that minister who is by office an angel, but by his life a leper, ought to have his lips covered, he deserves silencing. A good preacher but a bad liver is like a physician that has the plague; though his advise and receipts which he gives may be good, yet his plague infects the patient: so though ministers may have good words, and give

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good receipts in the pulpit, yet the plague of their lives infects their people. If you find Hophni and Phinehas among the sons of Levi, whose unholy carriage make the offering of God to be abhorred, you will save God a labor in ejecting them. HD 113-4

Preaching – Zeal in a minister is as proper as fire on the altar. Some are afraid to reprove, like the swordfish which has a sword in his head but is without a heart. So they carry the sword of the Spirit about them, but have no heart to draw it out in reproof against sin. How many have sown pillows under their people (*Ezek. 13:18*), making them sleep so securely that they never woke till they were in hell! GMP pg. 154-5

Preaching – Samuel thought it had been the voice of Eli only that called him; but it was God's voice (I Sam. 3:6). So, perhaps, you think it is only the minister that speaks to you in the word, but it is God Himself who speaks. Therefore Christ is said to speak to us from heaven (Heb. 12:25). How does e speak but by His ministers? As a king speaks by his ambassadors. Know, that in every sermon preached, God calls to you; and to refuse the message we bring, is to refuse God Himself. BD 221

Preaching – There is little hope of the metal which has lain long in the fire but is not melted and refined. When God has sent his ministers one after another, exhorting and persuading men to leave their sins, but they settle upon the lees of formality and can sit and sleep under a sermon, it will be hard for these ever to be brought to repentance. DR 61

Preaching – Some at a sermon are like Jonah: their heart is tender and they let fall tears. Others are no more affected with it than a deaf man with music. Some grow better by the word, others worse. The same earth which causes sweetness in the grape causes bitterness in the wormwood. What is the reason the Word works so differently? It is because the Spirit of God carries the Word to the conscience of one and not another. One has received the divine unction and not the other (I Jn. 2:20). O pray that the dew may fall with the manna, that the Spirit may go along with the Word. The chariot of ordinances will not carry us to heaven unless the Spirit of God join Himself to this chariot (Acts 8:29). DR 14

Preaching – The Word preached is the engine God uses to effect repentance. It is compared to a hammer and to a fire (Jer. 23:29), the one to break, the other to melt the heart. How great a blessing it is to have the Word, which is of such virtue, dispensed! And how hard they who put out the lights of heaven will find it to escape hell. DR 14

Preaching – The Word written is a repository in which God has laid up sovereign oils and balsams to recover sick souls; and the word preached is the pouring out of these oils, and applying them to the sick patient. HD 138

Preaching – Many love the Word preached only for its eloquence and notion. They come to a sermon as to a music lecture (*Ezek. 33:31-32*) or as to a garden to pick flowers, but not to have their lusts subdued or their hearts bettered. These are like a foolish woman who paints her face but neglects her health. GMP pg. 66

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Preaching – *‘Preach the word; be instant in season, out of season’ (II Tim.4:2)*. The minister must not be idle. Sloth is as inexcusable in a minister as sleeping in a sentry. John the Baptist was a *‘voice crying’ (Matt. 3:3)*. A dumb minister is of no more use than a dead physician. A man of God must work in the Lord’s vineyard. GMP pg. 154

Preaching – A godly man loves the Word preached, which is a commentary upon the Word written. The Scriptures are the sovereign oils and balsams; the preaching of the Word is the pouring of them out. The Scriptures are the precious spices; the preaching of the Word is the beating of these spices, which causes a wonderful fragrance and delight. GMP pg. 64

Preaching – [The minister must be] a plain preacher, suiting his matter and style to the capacity of his audience (*I Cor. 14:19*). Some ministers, like eagles, love to soar aloft in abstruse metaphysical notions, thinking they are most admired when they are least understood. They who preach in the clouds, instead of hitting their people’s conscience, shoot over their heads. GMP 154

Preaching – Suppose a man were in the mouth of a lion, and another should shoot the lion and save the man, would he not be thankful? So, when we are in the mouth of sin, as of a lion, and the minister by a reproof shoots this sin to death, shall we not be thankful? A gracious soul rejoices when the sharp lance of the Word has pierced his abscess. He wears a reproof like a jewel on his ear: *‘As an earring of gold, so is a wise reproof upon an obedient ear; (Prov. 25:12)*. GMP pg. 67

Preaching – The ship of ordinances will not carry us to heaven, though an angel is pilot, unless the wind of God’s Spirit blows. The Spirit is the soul of the Word without which it is but a dead letter. Ministers may prescribe medicine, but it is God’s Spirit who must make it work. GMP pg. 76

Preaching – The patient is thankful to the physician that tells him of his disease, and uses means to recover him. When ministers tell you, in love, of your sins, and would reclaim you, take it in good part; the worst they intend is to cure you of your sickness. HD 130

Preaching – The word is a hammer (*Jer. 23:29*). Every blow of the hammer is to fasten the nails to the building; so the preachers words are to fasten you the more to Christ; they weaken themselves to strengthen and settle you. This is the grand design of preaching, not only for the enlightening, but for the establishing of souls; not only to guide them in the right way, but to keep them in it. BD 2

Preaching – Such as hinder preaching, as the Philistines that stopped the wells, stop the well of the water of life. They take away the physicians that should heal sin-sick souls. Ministers are lights (*Matt. 5:14*), and who but thieves hate the light? BD 19

Presumption – To sin willfully accents and enhances the sin. It is like dye to the wool or like a weight put in the scale which makes it weigh heavier. This leaves men without excuse, *Jn. 15:22*. If a sea mark is set up to give notice that there are shelves or rocks, the mariner still will sail there. If he splits his ship, no one will pity him because he had warning given. MS 71

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Presumption – To sin still is to dare God’s justice; ‘tis to affront Him to His face, and an affront will make God draw His sword. MS 63

Pride – Proud nominal Christians, who do not lay the whole stress of their salvation upon Christ, but would mingle their dross with His gold, their duties, with His merits. This is to steal a jewel from Christ’s crown and implicitly to deny Him to be a perfect Savior. GMP pg. 49

Pride – You that do set up your shield, and blaze your coat of arms, behold your pedigree; you are but walking ashes: and will you be proud? What is Adam? The son of dust. And what is dust? The son of nothing. BD 201

Pride – ‘The doves’, says Pliny, ‘take pride in their feathers, and in their flying high; at last they fly so high that they are prey to the hawk.’ Men fly so high in pride that at last they are prey to the devil, the prince of the air. GMP pgs. 85-86

Pride – The proud man is the mark which God shoots at, and He never misses the mark. He threw proud Lucifer out of heaven; He thrust proud Nebuchadnezzar out of his throne, and turned him to eat grass (Dan. 4:25). BD 201

Pride – They who stand upon the pinnacle of pride look upon other men as no bigger than crows. GMP pg. 83

Pride – Many dress themselves in such fashions as to make the devil fall in love with them. Black spots, gaudy attire, naked breasts, what are these but the flags and banners which pride displays? GMP pg. 82

Pride – There is no idle like self; the proud man bows down to this idol. GMP pg. 83

Pride – Oh, let us search if there is none of this leaven of pride in us. Man is naturally a proud piece of flesh; this sin runs in the blood. Our first parents fell by their pride. They aspired to deity. There are the seeds of this in the best, but the godly do not allow themselves in it. They strive to kill this weed by mortification. GMP pg. 84

Profession – If we are the prizors of Christ, we cannot live without Him; things which we value we know not how to be without. A man may live without music, but not without food. A child of God can lack health and friends, but cannot lack Christ. GMP pgs. 50-51

Promises of God – God’s truth, which is the brightest pearl in His crown, is pawned in a promise. The promises are suitable, like a medical garden, in which there is no disease but there is some herb to cure it. In the dark night of desertion God has promised to be a sun; in temptation, to tread down Satan (Rom. 16:20). BD 240

Promises of God – The promises [of God] are as cork to the net, to bear up the heart from sinking in the deep waters of distress. ATFG pg. 17

Providence – If in covenant with God all things shall co-operate for your good. Not only golden paths, but his bloody paths are for good. Every wind of Providence shall blow them nearer heaven. Affliction shall humble and purify (Heb. 12:10). Out of the bitterest drug God distills your salvation. Afflictions add to the saints' glory. The more the diamond is cut, the more it sparkles; the heavier the saints' cross is, the heavier shall be their crown. BD 160

Providence – The wheels in a watch move cross one to another, but they all carry on the motion of the watch; so the wheels of Providence often move cross to our desires, but still they carry on God's unchangeable decree. BD 70

Providence – As the elements, though of contrary qualities, yet God has so tempered them, that they all work in a harmonious manner for the good of the universe. Or as in a watch, the wheels seem to move contrary one to another, but all carry on the motions of the watch: so things that seem to move cross to the godly, yet by the wonderful providence of God work for their good. ATFG pg. 25

Providence – Several poisonous ingredients put together, being tempered by the skill of the pharmacist, make a sovereign medicine, and work together for the good of the patient. So all God's providences, being divinely tempered and sanctified, work together for the best to the saints. He who loves God and is called according to His purpose, may rest assured that every thing in the world shall be for his good. ATFG pg. 11

Providence – The most dark, cloudy providences of God have some sunshine in them. What a blessed condition is a true believer in! When he dies, he goes to God; and while he lives, everything shall do him good. Affliction is for his good. ATFG pg. 56

Providence – Jacob wrestled with the angel, and the hollow of Jacob's thigh was out of joint. This was sad; but God turned it to good, for there he saw God's face, and there the Lord blessed him. '*Jacob called the name of the place Peniel, for I have seen God face to face*' (Gen. 32:30). Who would not be willing to have a bone out of joint, so that he might have sight of God? ATFG pg. 26

Providence – '*It is good for me that I have been afflicted*' (Psalm 119:71). This text, like Moses' tree cast into the bitter waters of affliction, may make them sweet and wholesome to drink. Afflictions to the godly are medicinal. Out of the most poisonous drugs God extracts our salvation. Afflictions are as needful as ordinances (*1 Peter 1:6*). No vessel can be made of gold without fire; so it is impossible that we should be made vessels of honor, unless we are melted and refined in the furnace of affliction. '*All the paths of the Lord are mercy and truth*' (Psalm 25:10). As the painter intermixes bright colors with dark shadows, so the wise God mixes mercy with judgment. AFTG pg. 26

Providence – Spiritual good things work for hurt to the wicked. From the flower of heavenly blessings they suck poison. The ministers of God work for their hurt. The same wind that blows one ship to heaven blows another ship upon a rock. The same breath in the ministry that blows a godly man to heaven, blows a profane sinner to hell. They who come with the word of life in their mouths, yet to many are a savor of death. ATFG pg. 58

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Providence – We are fed every day out of the alms-basket of God’s providence. BD 126

Providence – The providences of God are sometimes dark, and our eyes dim, and we can hardly tell what to make of them; but when we cannot unriddle providence, let us believe that it will work together for the good of the elect (Rom. 8:28). The wheels in a clock seem to move contrary one to the other, but they help forward the motion of the clock, and make the larum strike; so the providences of God seem to be cross wheels; but for all that, they shall carry on the good of the elect. BD 125

Providence – All things work together for good to them that love God. To know that nothing hurts the godly, is a matter of comfort; but to be assured that ALL things which fall out shall co-operate for their good, that their crosses shall be turned into blessings, that showers of affliction water the withering root of their grace and make it flourish more; this may fill their hearts with joy till they run over. ATFG pg. 8

Providence – Providence is the queen and governess of the world; it is the hand that turns the wheel of the whole creation; it sets the sun its race, the sea its bounds. If God did not guide the world, things would run into disorder and confusion. When one looks on a clock, and sees the motion of the wheels, the striking of the hammer, the hanging of the plummets, he would say, some artificer made it; so, when we see the excellent order and harmony in the universe, the sun, that great luminary, dispensing its light and heat to the world, without which the world were by a grave or a prison; the rivers sending forth their silver streams to refresh the bodies of men, and prevent a drought; and every creature acting within its sphere, and keeping its due bounds; we must needs acknowledge there is a God, who wisely orders and governs all these things. BD 40

Providence – Afflictions are the medicine which God uses to carry off our spiritual diseases; they cure the tumor of pride, the fever of lust, the dropsy of covetousness. Do they not work for good? ATFG pg. 29

Providence – The most dark, cloudy providences of God have some sunshine in them. What a blessed condition is a true believer in! When he dies, he goes to God; and while he lives everything shall do him good. Affliction is for his good. What hurt does the fire to the gold? It only purifies it. ATFG pg. 56

Providence – The evil of affliction works for good to the godly. It is one heart-quieting consideration in all the afflictions that befall us, that God has a special hand in them: *‘The Almighty hath afflicted me’* (Ruth 1:21). Instruments can no more stir till God givs them a commission, than the axe can cut of itself without a hand. Job eyed God in his affliction: therefore, as Augustine observes, he does not say, ‘The Lord gave, and the devil took away,’ but, *‘The Lord hath taken away.’* Whoever brings an affliction to us, it is God that sends it. ATFG pg. 25

Providence – See here the wisdom of God, who can make the worst things imaginable turn to the good of the saints. He can by a divine chemistry extract gold out of dross. *‘Oh the depth of the wisdom of God!’* (Rom. 11:33). It is God’s great design to set forth the wonder of His wisdom. The

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Lord made Joseph's prison a step to preferment. There was no way for Jonah to be saved, but by being swallowed up. God suffered the Egyptians to hate Israel (*Psalm 106:41*). God enriches by impoverishing; He causes the augmentation of Grace by the diminution of an estate. When the creature goes further from us, it is that Christ may come nearer to us. God works strangely. He brings order out of confusion, harmony out of discord. He frequently makes use of unjust men to do that which is just. *'He is wise in heart (Job 9:4)*. He can reap His glory out of men's fury (*Psalm 76:10*). Either the wicked shall not do the hurt that they intend, or they shall do the good which they do not intend. God often helps when there is least hope, and saves His people in that way which they think will destroy. He made use of the high-priest's malice and Judas' treason to redeem the world. ATFG pg. 60

Providence – Suppose you were in a smith's shop, and should see there several sorts of tools, some crooked, some bowed, others hooked, would you condemn all these things, because they do not look handsome? The smith makes use of them all for doing his work. Thus it is with the providences of God; they seem to us to be very crooked and strange, yet they all carry on God's work. BD 121

Providence – It is a sin as much to quarrel with God's providence as to deny His providence. If men do not act as we would have them, they shall act as God would have them. His providence is His master-wheel that turns these lesser wheels, and God will bring His glory out of all at last. BD 125

Providence – All winds of providence shall blow you to heaven. Romans 8:28, "All things work together for good." You shall be a gainer by your losses. Your crosses shall be turned into blessings. Poverty shall starve your lusts. Sickness shall refine your grace. Persecution shall bring you nearer to God. All the stones the Jews threw at Stephen knocked him faster to Christ the cornerstone, Isa. 28:16. Every cut of God's spiritual diamonds makes them sparkle the more. MS 76

Reason – Some speak of the light of reason improved: alas! the plumb-line of reason is too short to fathom the deep things of God; the light of reason will no more help a man to believe, than the light of a candle will help him to understand. A man can no more by the power of nature reach Christ, than an infant can reach the top of the pyramids, or the ostrich fly up to the stars. BD 170

Reason – Some speak of how far reason will go if put to good use; but alas! the plumb-line of reason is too short to fathom the deep things of God. A man can no more reach the saving knowledge of God by the power of reason, than a pygmy can reach the pyramids. The light of nature will no more help us to see Christ, than the light of a candle will help us to understand. GMP pg. 27

Redemption – The doctrine of redemption by Jesus Christ is a glorious doctrine; it is the marrow and quintessence of the gospel, in which all a Christian's comfort lies. Great was the work of creation, but greater the work of redemption; it cost more to redeem us than to make us; in the one there was but the speaking of a word, in the other the shedding of blood. BD 209

Remembering – Our sins and God's kindnesses are apt quickly to slip out of our memory. We deal

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with God's mercies as with flowers. When they are fresh, we smell them and put them in our bosom. But within awhile, we throw them away and mind them no more. MS 2

Repentance – A medicine, though it be ever so sovereign, if not applied, will do no good; though the plaster be made of Christ's own blood, it will not heal, unless applied by faith; the blood of God, without faith in God, will not save. This applying of Christ is called receiving Him (John 1:12). The hand receiving gold, enriches; so the hand of faith, receiving Christ's golden merits with salvation enriches us. BD 216

Repentance – A man has gone on long in sin. At last God arrests him, shows him what desperate hazard he has run, and he is filled with anguish. Within a while the tempest of conscience is blown over, and he is quiet. Then he concludes that he is a true penitent because he has felt some bitterness in sin. Do not be deceived: this is not repentance. Ahab and Judas had some trouble of mind. It is one thing to be a terrified sinner and another to be a repenting sinner. DR 15

Repentance – It is dangerous to procrastinate repentance because the longer any go on in sin the harder they will find the work of repentance. Delay strengthens sin and hardens the heart and gives the devil fuller possession. A plant at first may be easily plucked up, but when it has spread its roots deep in the earth, a whole team cannot remove it. It is hard to remove sin when once it comes to be rooted. The longer ice freezes the harder it is to be broken. The longer a man freezes in security, the harder it will be to have his heart broken. When sin has got a haunt it is not easily shaken off. DR 88-89

Repentance – What will not a sinner do, what vows will he not make, when he knows he must die and stand before the judgment seat? Self-love raises a sickbed vow, and love of sin will prevail against it. Trust not to a passionate resolution; it is raised in a storm and will die in a calm. DR 16

Repentance – O blessed repentance, that has such a light side with the dark, and has so much sugar at the bottom of the bitter cup! DR 83

Repentance – Repentance and faith are both humbling graces; by repentance a man abhors himself; by faith he goes out of himself. As Israel in their wilderness march, behind them saw Pharaoh and his chariots pursuing, before them the Red Sea ready to devour; so the sinner behind sees God's justice pursuing him for sin, before, hell ready to devour him; and in this forlorn condition, he sees nothing in himself to help, but he must perish unless he can find help in another. BD 216

Repentance – A broken heart and a broken Christ do well agree. The more bitterness we taste in sin, the more sweetness we shall taste in Christ. DR 27

Repentance – Knowledge without repentance will be but a torch to light men to hell. DR 77

Repentance – It should be our grief on our death-bed that our lives have had so many blanks and blots in them, that our duties have been so fly-blown with sin, that our obedience has been so imperfect, and we have gone so lame in the ways of God. When the soul is going out of the body, it

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should swim to heaven in a sea of tears. DR 28

Repentance – Wax that melts is fit for the seal. A melting soul is fit to take the stamp of all heavenly blessing. Let us give Christ the water of our tears and He will give us the wine of His blood. GMP pg. 60

Repentance – This is the emblem of a moral man, who is swept by civility and garnished with common gifts, but is not washed by true repentance. The unclean spirit enters into such a one. If civility were sufficient to salvation, Christ need not have died. The civilian has a fair lamp, but it lacks the oil of grace. DR 67-68

Repentance – ‘Happy is the man that feareth alway’ (Prov. 28:14). A sinner is like the leviathan who is made without fear (Job 41:33). A repenting person fears and sins not; a graceless person sins and fears not. DR 94

Repentance – After Paul’s shipwreck he swam to shore on planks and broken pieces of the ship (Acts 27:44). In Adam we all suffered shipwreck, and repentance is the only plank left us after shipwreck to swim to heaven. DR 13

Repentance – The penitent has a wet seed-time but a delicious harvest. Repentance breaks the abscess of sin, and then the soul is at ease. DR 20

Repentance – Those who are not bruised penitentially shall be broken judicially. Those whose hearts would not break for sin shall break with despair. In hell there is nothing to be seen but a heap of stones and a hammer. A heap of stones – that is hard hearts; a hammer – that is God’s power and justice, breaking them in pieces. GMP pg. 224

Repentance – Do not say then that there is no hope. Disband the army of your sins, and God will sound a retreat to His judgments. Remember, great sins have been swallowed up in the sea of God’s infinite compassions. Manasseh made the streets run with blood, yet when his head was a fountain of tears, God grew propitious. DR 103

Repentance – How happy it would be if we were more deeply affected with sin, and our eyes did swim in their orb. We may clearly see the Spirit of God moving in the waters of repentance, which though troubled, are yet pure. Moist tears dry up sin and quench the wrath of God. Repentance is the cherisher of piety, the procurer of mercy. The more regret and trouble of spirit we have first at our conversion, the less we shall feel afterwards. DR 7

Repentance – The very day a Christian turns from sin he must enjoin himself a perpetual fast. The eye must fast from impure glances. The ear must fast from hearing slanders. The tongue must fast from oaths. The hands must fast from bribes. The feet must fast from the path of the harlot. And the soul must fast from the love of wickedness. DR 52

Repentance – Judge not holy weeping superfluous. Tertullian thought he was born for no other end

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but to repent. Either sin must drown or the soul burn. Let it not be said that repentance is difficult. Things that are excellent deserve labor. Will not a man dig for gold in the ore though it makes him sweat? It is better to go with difficulty to heaven than with ease to hell. What would the damned give that they might have a herald sent to them from God to proclaim mercy upon their repentance? What volleys of sighs and groans would they send up to heaven? What floods of tears would their eyes pour forth? But it is now too late. They may keep their tears to lament their folly sooner than to procure pity. O that we would therefore, while we are on this side of the grave, make our peace with God! Tomorrow may be our dying day; let this be our repenting day. DR 8

Repentance – Turning from sin is like pulling the arrow out of the wound; turning to God is like pouring in the balm. DR 55

Repentance – Sorrow is good for nothing but sin. If you shed tears for outward losses, it will not advantage you. Water for the garden, if poured in the sink, does no good. Powder for the eye, if applied to the arm, is of no benefit. Sorrow is medicinal for the soul, but if you apply it to worldly things it does not good. Oh that our tears may run in the right channel and our hearts burst with sorrow for sin. DR 63

Repentance – In true repentance the heart points directly to God as the needle to the North Pole. DR 55

Repentance – A real penitent turns out of the road of sin. Every sin is abandoned: as Jehu would have all the priests of Baal slain (II Kings 10:24) – not one must escape – so a true convert seeks the destruction of every lust. He knows how dangerous it is to entertain any one sin. He that hides one rebel in his house is a traitor to the Crown, and he that indulges one sin is a traitorous hypocrite. DR 54

Repentance – There is no rowing to paradise except upon the stream of repenting tears. Repentance is required as a qualification. It is not so much to endear us to Christ as to endear Christ to us. Till sin be bitter, Christ will not be sweet. DR 63

Repentance – Turning to God makes for our profit. Our repentance is of no benefit to God, but to ourselves. If a man drinks of the fountain he benefits himself, not the fountain. If he beholds the light of the sun, he himself is refreshed by it, not the sun. If we turn from our sins to God, God is not advantaged by it. It is only we ourselves who reap the benefit. DR 58

Reproof – Reproof is a duty; when we see others walk irregularly, like soldiers that march out of rank and file, we ought mildly, yet gravely, to tell them of their sin (Lev. 19:17). HD 175

Resurrection – God can more easily raise the body out of the grave, than we can wake a man out of sleep. BD 307

Resurrection – When the archangel's trumpet sounds, the bodies of believers shall come out of the grave to be made happy, as the chief butler came out of the prison, and was restored to all his dignity

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at the court; but the bodies of the wicked shall come out of the grave, as the chief baker out of prison, to be executed (Gen. 40:21-22). BD 307

Salvation – To be able to say, God is mine, is more than to have all mines of gold and silver. BD 45

Salvation – If a man were poisoned, what a comfort would it be to him to hear that there was an herb in the garden that could heal him! If he had a gangrene in his body, and were given over by all his friends, how glad would he be to hear of a surgeon that could cure him! O sinner, you are full of sinful diseases, you have a gangrened soul; but there is a physician that can recover you. ‘There is hope in Israel concerning this’; though there be an old serpent to sting us with his temptations, yet there is a brazen serpent to heal us with his blood. HD 146-147

Salvation – You that have neglected a physician all this while, now when the sun of the gospel, and the sun of your life is even setting, bring your sick souls to Christ to be cured. Christ complains that though men are sick even to death, yet they will not come or send to the physician: ‘Ye will not come to Me that you might have life’ (Jn. 5:40). In bodily diseases the physician is the first that is sent to; in soul diseases the Physician is the last that is sent to. HD 147

Salvation – If we could weep rivers of tears, out-fast Moses on the mount, if we were exact moralists, touching the law blameless, if we could arrive at the highest degree of sanctification in this life, all this would not save us, without looking to the merits of Him who is God. BD 165

Salvation – You are happy, the lot of free grace has fallen upon you; you were once in the devil’s prison, but have broken from that prison; you were once bound in the chains of sin, but God has begun to beat off your chains, and has freed you from the power of sin, and the curse due it. BD 213

Salvation – The will is like a garrison which holds out against God: the Spirit with sweet violence conquers, or rather changes it; making the sinner willing to have Christ upon any terms; to be ruled by Him as well as saved by Him. BD 217

Sanctification – It is better to be a pattern of holiness, than a partner in wickedness. It is better to go to heaven with a few, than to hell in the crowd. We must walk in an opposite course to the men of the world. ATFG pg. 121

Sanctification – The Spirit of God works progressively, He carries it on from one degree to another.

Pelagians hold that the beginning of grace is from God; but the progress of grace is from ourselves; so God shall be the author of our faith, and we the finishers. God shall lay the first stone, and we the superstructure. But alas, there needs the continual influence of the Spirit to the carrying on the work of grace in our hearts. Should God withdraw His Spirit from the most holy men, their grace might fail and annihilate; if the sun withdraw its light, though ever so little, there follows darkness in the air; we need not only habitual grace, but assisting, exciting, subsequent grace. The ship needs not only the sails of our abilities and endeavors, but the wind of the Spirit to blow us to the heavenly port. HD 158

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Sanctification – It is with graces as it is with fire; if it be not blown up and increased, it will soon decay. Such as thrive not in their spiritual estate, we may perceive sadly to decline. Though a Christian cannot lose the seed of grace, yet he may lose the actings of grace and the comfort of grace. Therefore bring forth more fruit: no sooner does a Christian begin to stand still, but you may perceive him going backward. HD 185-186

Sanctification – Our bodies are the temples of the Holy Ghost, our tongues must be the organs in these temples. BD 208

Sanctification – Dew wets the leaf, the sap is hid in the root; so the religion of some consists only in externals, but sanctification is deeply rooted in the soul. “In the hidden part thou shalt make me to know wisdom” (Psa. 51:6). BD 241

Sanctification – Christian, you could defile yourself, but not sanctify yourself; but God has done it, He has not only chained up sin, but changed your nature, and made you as a king’s daughter, all glorious within. He has put upon you a breastplate of holiness, which, though it may be shot at, can never be shot through. BD 250

Sanctification – The Spirit stamps the impression of its own sanctity upon the heart, as the seal prints its likeness upon the wax. The Spirit of God in a man perfumes him with holiness, and makes his heart a map of heaven. BD 249

Sanctification – A hypocrite may leave sin, yet love it; as a serpent casts its coat, but keeps its sting; but a sanctified person can say he not only leaves sin, but loathes it. BD 246

Sanctification – Weeds grow of themselves. Flowers are planted. Sanctification is a flower of the Spirit’s planting, therefore it is called, “The sanctification of the Spirit” (I Pet. 1:2). BD 241

Satan – Satan does value souls, he knows their worth; he says as the king of Sodom did to Abraham, ‘Give me the persons, and take the goods to thyself.’ So saith Satan, ‘Give me the persons.’ He cares not how rich you are, he doth not strive to take away your estates, but your souls. Give me the persons, saith he, take you the goods; whence are all his *noemata*, his warlike stratagems, his subtle snares, but to catch souls? Why does this lion so roar but for his prey? He envies the soul its happiness, he lays the whole train of temptation to blow up the whole fort-royal of the soul. Why does he lay such suitable baits? He allures the ambitious many with a crown; the covetous man with a golden apple; the sanguine man with beauty. Why does he tempt to Delilah’s lap, but to keep you from Abraham’s bosom? The devil is angling for the precious soul; to undo souls is his pride; he glories in the damnation of souls; it is next to victory to die revenged. If Samson must die, it is some comfort that he shall make more die with him; if Satan, that lion, must be kept in his hellish den, it is all the heaven he expects, to reach forth his paw, and pull others into the den with him. HD 111

Scoffing – The tongue of the scoffer is the devil’s gun out of which he shoots his bullets against religion. MS 99

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Self examination – A gracious soul searches whether there is any duty omitted, any sin cherished. He examines his evidences for heaven. As he will not take his gold on trust, so neither will he take his grace. He is a spiritual merchant; he casts up the estate of his soul to see what he is worth. He *'sets his house in order'*. Frequent reckonings keep God and conscience friends. A carnal person cannot abide this heart-work; he is ignorant how the affairs go in his soul. He is like a man who is well acquainted with foreign parts but a stranger in his own country. GMP pg. 168

Self control – Too much oil chokes the lamp, whereas a smaller quantity makes it burn more brightly. A godly man holds the golden bridle of temperance, and will not allow his table to be a snare. GMP pg. 170

Self deception – A sinner is well-conceited of himself while he dresses himself by the flattering mirror of presumption. But if he knew how loathsome and disfigured he was in God's eye, he would abhor himself in the dust. MS 5

Self control – A godly man will not go as far as he may, lest he go further than he should; he will not swallow all that others (bribed with promotion) may plead for. It is easy to put a golden color on rotten material. GMP pg. 33

Self deception – He who takes copper instead of gold, wrongs himself; the most counterfeit saint deceives others while he lives, but deceives himself when he dies. To pretend to holiness when there is none is a vain thing. What were the foolish virgins better for their blazing lamps, when they wanted oil? What is the lamp of profession without the oil of saving grace? What comfort will a show of holiness yield at last? Will painted gold enrich? painted wine refresh him that is thirsty? or painted holiness be a cordial at the hour of death? A pretense of sanctification is not to be rested in.

Many ships, that have had the name of Hope, the Safeguard, the Triumph, have been cast away upon the rocks; so, many who have had the name saints, have been cast into hell. BD 243-4

Serving – It is not enough for the servant of the vineyard that he does no hurt in the vineyard, that he does not break the trees, or destroy the hedges; if he does not do service in the vineyard, he loses his pay; so, if you do not good in your place, do not glorify God, you will lose your pay, you will miss of salvation. Oh, think of this, all you that live unserviceably! Christ cursed the barren fig tree. BD 18

Sin – Sin gratifies Satan. When lust or anger burn in the soul, Satan warms himself at the fire. Men's sins feast the devil. Samson was called out to make the Lords of the Philistines sport (Judg. 16:25). Likewise the sinner makes the devil sport. It is meat and drink to him to see men sin. How he laughs to see them venturing their souls for the world, as if one should venture diamonds for straws, or should fish for gudgeons with golden hooks. Every wicked man shall be indicted for a fool at the day of judgment. DR 112

Sin – If, then, you would show yourself godly, give a certificate of divorce to every sin. Kill the Goliath sin: *'Let not sin reign'* (Rom. 6:12). GMP pg 153

Sin – We are apt to plead for sin, “Is it not a little one?” Who would plead for the one who seeks his life? We are ready to say to the minister concerning sin, as David said to Joab concerning Absalom, II Sam. 18:5, “Deal gently with the young man.” So we are ready to say, “Sir, deal gently with my sins. Oh, do not be too sharp in your reproofs!” MS 50

Sin – Sin first tempts and then damns. It is first a fox and then a lion. Sin does to a man as Jael did to Sisera. She gave him milk, but then she brought him low. Judges 5:26-27, “She put her hand to the nail, and with the hammer she smote Sisera, she smote off his head; when she had pierced and stricken through his temples, at her feet he bowed.” Sin first brings us pleasures which delight and charm the senses, and then comes with its nail and hammer. Sin does to the sinner as Absalom did to Amnon. When his heart was merry with wine, then he killed him, II Sam. 13:28. Sin’s last act is always tragic. MS 20

Sin – He who hides one rebel in his house is a traitor to the crown. The person who indulges one sin is a traitorous hypocrite. GMP pg. 151

Sin – Sin is such a trade that whoever follows is sure to break. What did Achan get by his wedge of gold? It was a wedge to cleave asunder his soul from God. What did Judas get by his treason? He purchased a hangman’s noose. What did King Ahaz get by worshiping the gods of Damascus? They were the ruin of him and all Israel, II Chron. 28:23. Sin is first comical then tragical. I may fitly apply those words of Solomon to sin, Prov. 7:26. “She hath cast down many wounded.” O what harvest of souls is the devil likely to have! Isa. 5:14, “Hell hath enlarged itself.” It is fain to make room for guests. ‘Tis a matter of grief to think that the dragon should have so many followers and the lamb so few. MS viii-ix

Sin – Some of the Jews would not be seen openly bowing to an idol, but they would put it in their closet or some other place and there worship it. There are many in like manner who will not sin on the balcony, or be like Absalom and sin in the sight of all Israel, II Sam. 16:22 (that would be to call the devil “Father” out loud), but they shut up their shop windows and follow their trade within doors. They carry their sins cunningly. They have a private back door to hell which nobody knows of. Perhaps they live in secret adultery or secret envy and malice or secret neglect of duty. God and men’s consciences know whether they are guilty of living in secret sins. MS 70

Sin – Sin has turned beauty into deformity; as some faces by sickness are so disfigured, and look so ghastly, they can hardly be known: so the soul of man is by sin so sadly metamorphosed (having lost the image of God) that it can hardly be known. HD 124-5

Sin – Pride is the swelling of the soul, lust is the fever, error the gangrene, unbelief the plague of the heart, hypocrisy the scurvy, hardness of heart the stone, anger the frenzy, malice the wolf in the breast, covetousness the dropsy, spiritual sloth the green sickness, apostasy the epilepsy; here are eleven soul-diseases and when they come to the full height they are dangerous, and most frequently prove mortal. HD 125-126

Sin – Sins against illumination and conviction make deep wounds in the soul. Other sins fetch

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blood; these are a stab in the heart. Every little hole in the roof lets in rain, but a crack in the foundation endangers the fall of the house. Every sin of weakness is prejudicial, but sins against illumination crack the conscience and threaten the ruin of the soul. To sin in this matter makes sin the heavier and hell the hotter. MS 94

Sin – Adam’s leprosy cleaves to us, as Naaman’s leprosy did to Gehazi (II Kings 5:27).

Sin – Some sin out of ignorance, yet even the blind can find the way to hell. MS ix

Sin – Sin is the womb of sorrow and the grave of comfort. Sin turns the body into a hospital. It causes fevers, ulcers, and strokes. MS 6

Sin – Thus sinners walk according to the flesh. If a drunken or unclean lust calls, they gratify it. They brand as cowards all who dare not sin at the same rate as they do. These, instead of walking with God, walk contrary to Him. Lust is the compass they sail by. Satan is their pilot and hell the port they are bound for. GMP pg. 177-8

Sin – He that feeds a disease, feeds an enemy. Some diseases are starved. Starve your sins by fasting and humiliation. Either kill your sin, or your sin will kill you. HD 131

Sin – The sins of the wicked pierce Christ’s side. The sins of the godly go to his heart. DR 72

Sin – It cannot but grieve the regenerate person to think he should be so foolish as, after he has felt the smart of sin, still to put this fire in his bosom again. GMP pg. 57

Sin – The longer God’s arrow is drawing, the deeper it will wound. Sins against patience will make a man’s hell so much the hotter. DR 104

Sin – As in one volume there may be many works bound up, so there may be many sins in one sin. BD 142

Sin – A spot on the face may easily be wiped off, but to have the liver and lungs tainted is far worse. Such a pollution is sin, it has gotten into the mind and conscience (Tit. 1:15). It is compared to a menstrous cloth (Isa. 30:32), the most unclean thing under the law. A sinner’s heart is like a field spread with dung. Some think sin an ornament; it is rather an excrement. Sin so besmears a person with filth that God cannot abide the sight of him: ‘my soul loathed them’ (Zech. 11:8). DR 108

Sin – The disease of sin, though it be most damnable, yet is least discernible; many a man is sin-sick, but the devil has given him such a stupefying physic that he sleeps the sleep of death, and all the thunders of the world cannot awaken him. But the Lord Jesus, this blessed physician, awakes the soul out of its lethargy, and then it is in a hopeful way of recovery. The jailer was never so near a cure, as when he cried out, ‘Sirs, what must I do to be saved?’ (Acts 16:30). HD 142

Sin – Sin is a mere cheat. While it pretends to please us, it beguiles us! Sin does as Jael did. First

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she brought the milk and butter to Sisera, then she struck the nail through his temples so that he died (Judg. 5:26). Sin first courts, and then kills. It is first a fox and then a lion. Whoever sin kills it betrays. DR 110

Sin – Sin is like the usurer who feeds a man with money and then makes him mortgage his land. Sin feeds the sinner with delightful objects and then makes him mortgage his soul. Judas please himself with thirty pieces of silver, but they proved deceitful riches. Ask him now how he likes his bargain. DR 110

Sin – Sin is like the Egyptian reed – too feeble to support us but sharp enough to wound us. MS 6

Sin – Sin is not only a defection, but a pollution. It is to the soul as rust is to gold, as a stain to beauty. It makes the soul red with guilt, and black with filth. BD 133

Sin – Sin is the devil's first-born. BD 133

Sin – Sin drops poison on our holy things, it infects our prayers. BD 133

Sin – Sin stamps the devil's image on a man. BD 133

Sin – The sins of the godly go nearest to God's heart. Others' sins anger God; these grieve him. The sins of the wicked pierce Christ's sides, the sins of the godly wound His heart. The unkindness of a spouse goes nearest to the heart of her husband. GMP pg. 58

Sin – Sin is a coal, that not only blacks, but burns. Sin creates all our troubles; it puts gravel into our bread, wormwood in our cup. Sin rots the name, consumes the estate, buries relations. Sin shoots the flying roll of God's curses into a family and kingdom (Zech. 5:4). BD 136

Sin – One sin lived in will be a cankerworm to eat out the peace of conscience. It takes away the manna from the ark and leaves only a rod. 'Alas! What a scorpion lies within!' (*Seneca*). One sin is a pirate to rob a Christian of his comfort. One jarring string puts all the music out of tune. One sin countenanced will spoil the music of conscience. GMP pg. 152

Sin – Walking in the ways of sin is like walking on the banks of a river. The sinner treads on the banks of the bottomless pit, and if death gives him a jog, he tumbles in. GMP pg. 180

Sin – Sin is an enemy. It is compared to a 'serpent' (*Prov. 23:32*). It has four stings – shame, guilt, horror, and death. Will a man love that which seeks his death? Surely then it is better to love God than sin. God will save you, sin will damn you; is he not become foolish who loves damnation? ATFG pg. 95

Sin – We are ready to charge many of our first sins to Satan's temptations, but this sin of our nature is wholly from ourselves; we cannot shift it off to Satan. We have a root within that bears gall and wormwood (*Deut. 29:18*). Our nature is an abyss and seminary of all evil, from whence come those

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scandals that infest the world. DR 30-31

Sin – The besetting sin is of all others most dangerous. As Samson’s strength lay in his hair, so the strength of sin lies in this beloved sin. This is like a poison striking the heart, which brings death. A godly man will lay the axe of repentance to this sin and hew it down. He sets this sin, like Uriah, in the forefront of battle, so that it may be slain. He will sacrifice this Isaac, he will pluck out this right eye, so that he may see better to go to heaven. GMP pg. 150

Sin – The sin which a man does not love to have reproved is the darling sin. Herod could not endure having his incest spoken against. If the prophet meddles with that sin, it shall cost him his head. Men can be content to have other sins declaimed against, but if the minister puts his finger on the sore, and touches this sin, their hearts begin to burn in malice against him. GMP pg. 148

Sin – There is usually one sin that is the favorite, the sin which the heart is most fond of. A beloved sin lies in a man’s bosom as the disciple whom Jesus loved leaned on His bosom. GMP pg. 148

Sin – All will not sin on a balcony but perhaps they will sin behind the curtain. Rachel did not carry her father’s images like a saddle cloth to be exposed to public view, but she put them under her and sat on them (*Gen. 31:34*). Many carry their sins secretly like a candle in a dark lantern. GMP pg. 147

Sin – One sin will make way for more, as a little thief can open the door to more. Sins are linked and chained together. One sin will draw on more. David’s adultery made way for murder. One sin never goes alone. If there is only one nest egg, the devil can brood on it. GMP pg. 151-152

Sin – Not only the plowing but the praying of the wicked is sin: *‘The sacrifice of the wicked is an abomination to the Lord’* (*Prov. 15:8; 21:4*). If the water is foul in the well, it cannot be clean in the bucket. If the heart is full of sin, the duties cannot be pure. GMP pg. 192

Sin – Sinners have no sense of god in them: *‘who being past feeling* (*Eph. 4:19*). All their moral endowments are only flowers strewn on a dead corpse, and what is hell but a sepulcher to bury the dead in? GMP pg. 192

Sin – Sin is the Trojan horse out of which comes a whole army of troubles. I need not name them because almost everyone feels them. While we suck the honey we are pricked with the briar. Sin gives a dash in the wine of our comforts; it digs our grave (*Rom. 5:12*). DR 51

Sin – If only one sin is allowed in the soul, you leave open a gap for the devil to enter. It is a simile of Chrysostom that a soldier may have his helmet and his breastplate on, but if only one place has no armor, the bullet may enter there and he may as well be shot as if he had no armor on. So if you favor only one sin, you leave a part of your soul unprotected and the bullet of God’s wrath may enter there and shoot you. One sin may shut you out of heaven. And as Jerome says, what difference is there between being shut out for more sins and for one? Therefore, beware of cherishing one sin. One millstone will sink a man into the sea as well as a hundred. GMP pgs. 152-153

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Sincerity – Sincerity is a Christian’s ensign of glory; it is both his breastplate to defend him and his crown to adorn him. GMP pg. 101

Sincerity – Sincerity is what the devil attacks most. Satan’s spite was not so much at Job’s estate, as his integrity; he would have wrested the shield of sincerity from him, but Job held that fast (*Job 27:6*). A thief does not fight for an empty purse but for money. The devil would have robbed Job of the jewel of a good conscience, and then he would have been poor Job indeed. Satan does not oppose profession, but sincerity. Let men go to church and make glorious pretences of holiness. Satan does not oppose this; this does him no hurt and them no good; but if men want to be sincerely pious, then Satan musters up all his forces against them. Now what the devil most assaults, we must strive most to maintain. Sincerity is our fort royal, where our chief treasure lies. This fort is most shot at, therefore let us be more careful to preserve it. While a man keeps his castle, his castle will keep him. While we keep sincerity, sincerity will keep us. GMP pgs. 100-101

Slander – The scorpion carries its poison in its tail, the slanderer in his tongue. His words pierce deep like the quills of the porcupine. DR 37

Slothfulness – Some boast of their high calling, but they lie idly at anchor. Religion does not seal warrants to idleness. Christians must not be slothful. Idleness is the devil’s bath; a slothful person becomes a prey to every temptation. Grace while it cures the heart, does not make the hand lame. He who is called of God, as he works for heaven, so he works in his trade. ATFG pg. 118

Sorrow for the lost – Sinners in scarlet are not the objects of envy, but pity; they are under *‘the power of Satan’* (*Acts 26:18*). They tread every day on the brink of the bottomless pit; and what death should cast them in! O pity unconverted sinners! If you pity an ox or an ass going astray, will you not pity a soul going astray from God, who has lost his way and his wits, and is upon the precipice of damnation. ATFG pg. 119-120

Sorrow – Spiritual sorrow will sink the heart if the pulley of faith does not raise it. As our sin is ever before us, so God’s promise must be ever before us. As we much feel our sting, so we must look up to Christ our brazen serpent. Some have faces so swollen with worldly grief that they can hardly look out of their eyes. That weeping is not good which blinds the eye of faith. If there are not some dawns of faith in the soul, it is not the sorrow of humiliation but of despair. DR 22

Soul – The soul is a sparkling diamond set in a ring of clay. The soul is the bird of paradise that soars aloft; it may be compared to the wings of the cherubim, it has a winged swiftness to fly to heaven. The soul is capable of communion with God and angels. The soul is God’s house He has made to dwell in. The understanding, will and affections are the three stories in this house. What pity is it that this goodly building should be let out, and the devil become tenant in it. HD 108

Soul – How sad it is that the soul, that princely thing, which is made for communion with God and angels, should be put to the mill to grind, and made a slave to the earth! How like the prodigal the soul has become, choosing rather to converse with swine and feed upon husks than to aspire after

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communion with the blessed Deity! Thus does Satan befool men, and keep them from heaven by making them seek a heaven here. GMP pg. 107

Soul – The soul is a glass wherein some rays of divine glory shine, and much of God is to be seen in it. Though this glass be cracked by the fall, yet it shall one day be perfect; we read of spirits of just men made perfect (Heb. 12:23). The soul since the fall of Adam, may be compared to the moon in its conjunction, very much obscured by sin; but when it is sanctified by the Spirit, and translated from there, it shall be as the moon in the full, shining forth in its perfect glory. HD 112

Soul – There are four sorts of persons that abuse souls. Firstly, they degrade their souls that set the world above their souls; ‘Who pant after the dust of the earth’ (Amos 2:7). As if a man’s house were on fire, and he should take care to preserve the lumber, but let his child be burnt in the fire. . . Secondly, they abuse their souls that sell their souls. The covetous person sells his soul for money. As it is said of the lawyer, he hath a tongue that will be sold for a fee, so the covetous man has a soul that he is to be set for money. Achan did sell his soul for a wedge of gold. Judas did sell his soul for silver; Judas sold cheap pennyworths; for thirty pieces of silver he did sell Christ, who was more worth than heaven and his own soul which was more worth than a world! How many have damned their souls with money? (I Tim. 6:9-10). HD 115

Soul – The soul is the glory of the creation; the soul is a beam of God; it is a sparkle of celestial brightness, as Demascen called it; it is, according to Plato, a glass of the Trinity. HD 107

Soul – The soul moves to God, as to its rest: ‘Return to thy rest, O my soul’ (Psa. 116:7). He is the ark to which this dove flies; nothing but God can fill a heaven-born soul; if the earth were turned into a globe of gold, it could not fill the heart, it would still cry, Give, give. The soul being spiritual, God only can be the adequate object of it. HD 109

Sovereignty of Christ – He rules by love. He is a king full of mercy and clemency; as He has a scepter in His hand, so an olive branch of peace in His mouth. Though He be the Lion of the tribe of Judah for majesty, yet He is the Lamb of God for meekness. His regal rod has honey at the end of it. He sheds abroad His love into the heart of His subjects; He rules them with promises as well as precepts. This makes all His subjects become volunteers; they are willing to pay their allegiance to Him. “Thy people shall be a willing people” (Psa. 110:3). BD 188

Speaking – God has given us two ears, but one tongue, to show that we should be swift to hear, but slow to speak. God has set a double fence before the tongue, the teeth, and the lips, to teach us to be wary that we offend not with our tongue. BD 115

Spiritual blindness – In the dark the greatest beauty is hid. Let there be rare flowers in the garden, and pictures in the room, in the dark their beauty is veiled over; so, though there be such transcendent beauty in Christ as amazes the angels, man in the state of nature sees none of this beauty. BD 169

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Spiritual Blindness – [Satan] rules the understanding. He blinds men with ignorance, and then rules them; as the Philistines first put out Samson’s eyes, and then bound him. Satan can do what he will with the ignorant man; because he does not see the error of his way, the devil can lead him into any sin. BD 149

Spiritual blindness – We pity blind men. How is every graceless man to be pitied whom the god of this world has blinded, II Cor. 4:4? The devil carries a wicked man as the falconer does the hawk, hoodwinked to hell. But he does not see the danger he is in. He is like a bird that hastens to the snare and does not see the snare. MS 55

Stewardship – The Lord has sent us into the world, as a merchant sends his factor beyond the seas to trade for him. We live to God when we trade for his interest, and propagate His gospel. God has given every man a talent; and when a man does not hide it in a napkin, but improves it for God, he lives to God. BD 14

Study – David valued the Word more than gold. What would the martyrs have given for a leaf of the Bible! The Word is the field where Christ the pearl of price is hid. In this sacred mine we dig, not for a wedge of gold, but for a weight of glory. The Scripture is a sacred eye-salve to illuminate us. “The commandment is a lamp, and the law is light” (Prov. 6:23). The Scripture is the chart and compass by which we sail to the new Jerusalem. It is a sovereign cordial in all distresses. What are the promises but the water of life to renew fainting spirits? BD 35-36

Study – Oh how many can be looking at their faces in a glass all the morning, but their eyes begin to be sore when they look upon a Bible! Heathens die for want of Scripture, and these in contempt of it. They surely must needs go wrong who slight their guide. Such as lay the reins upon the neck of their lusts, and never use the curbing bit of Scripture to check them, are carried to hell, and never stop. BD 33

Suffering – To bless God in heaven when He is crowning us with glory is no wonder, but to bless God when He is correcting us, to bless Him in a prison, to give thanks on a sickbed, not only to kiss the rod but to bless that hand that holds it, here is the sun in its zenith. This speaks a very high degree of grace, indeed, and very much adorns our sufferings. MS 49

Suffering – If Jesus Christ should have said to us, ‘I love you well, you are dear to me, but I cannot suffer, I cannot lay down my life for you,’ we should have questioned His love very much; and may not Christ suspect us, when we pretend to love Him, and yet will endure nothing for Him? ATFG pg. 85-86

Suffering – Has Christ waded through a sea of blood and wrath, to purchase my peace? Has He not only made peace, but spoken peace to me? How should my heart ascend in a fiery chariot of love! How willingly should I be to do and suffer for Christ! BD 265

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Sufficiency of God – We can think, what if all the dust were turned to silver, if every flower were a ruby, every sand in the sea a diamond; yet God can give more than we can think, because He is infinite. BD 53

Superstition – The snake has a fine color, but it has a sting. So outwardly men may look zealous and devout, but retain a sting of hatred in their hearts against goodness. Hence it is that they who have been most hot on superstition have been most hot on persecution. GMP pg. 36-7

Temptation – [The godly] have good foresight. They foresee the evil of a temptation: *'we are not ignorant of his devices'* (II Cor. 2:11). The wicked swallow temptation like pills, and when it is too late, feel these pills afflict their conscience. But the godly foresee a temptation and will not come near. They see a snake under the grass; they know Satan's kindness is craftiness. He does what Jephthah's daughter did: he brings out the tambourine and dances before men with a temptation and then brings them very low (Judges 11:35). GMP pg. 199

Temptation of Christ – Temptation to Christ was like a spark of fire upon a marble pillar, which glides off. BD 202

Temptation – Satan will be sure to besiege the weakest Christian; all his darts fly that way, and a strong temptation may overcome a weak faith. But a flourishing faith stands like a cedar, and it is not blown down by the wind of temptation. A strong faith can stop the mouth of the devil, that roaring lion (I Pet. 5:9). HD 184

Thankfulness – You who are enriched with treasures of godliness, bless God for it. This flower does not grow in nature's garden. You had enlisted yourselves under the devil and taken pay on his side, fighting against your own happiness, and then God came with converting grace and put for a loving and gentle violence, causing you to espouse his quarrel against Satan! You had lain many years soaking in wickedness, as if you had been parboiled for hell, and then God laid you steeping in Christ's blood and breathed holiness into your heart! Oh, what cause you have to write yourselves as eternal debtors to free grace! He who does not give God the praise for His grace denies that God is its author. GMP pg. 220-1

Thankfulness – An unthankful person is a monster in nature, a paradox in Christianity. He is the scorn of heaven and the plague of earth. An ungrateful man never does well except in one thing – that is, when he dies. GMP pg. 137

Threatening of God – God's threats are like the buoy, which shows the rocks in the sea and threatens death to such as come near. The threat is a curbing bit to check us, so that we may not run in full career to hell. There is mercy in every threat. GMP pg. 61

Time – Make spending your time a matter of conscience: *'redeeming the time'* (Eph. 5:16). Many people fool away their time, some in idle visits, others in recreations and pleasures which secretly bewitch the heart and take it away from better things. What are our golden hours for but to attend to

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our souls? Time misspent is not time lived but time lost. Time is a precious commodity. A piece of wax in itself is not worth much, but when it is affixed to the label of a will and conveys an estate, it is of great value. Thus, time simply in itself is not so considerable, but as salvation is to be worked out in it, and a conveyance of heaven depends on using it well, it is of infinite concern. GMP pg. 207

Transformation – As a painter looking at a face draws a face like it in the picture, so looking at Christ in the mirror of the gospel, we are changed into His similitude. GMP pg. 23

Trials – When we are brought low, let our faith be high. Let us believe that God intends us no harm. Though He casts us into the deep, He will not drown us. Believe that He is still a Father. He afflicts us in as much mercy as He gives Christ to us. By His rod of discipline, He fits us for the inheritance, Col. 1:12. Oh, let this star of faith appear in the dark night of affliction. Jonah’s faith was never more in heaven than when he lay in the belly of hell, Jon. 2:4. MS 43-44

Trinity – The Trinity is purely an object of faith; the plumb line of reason is too short to fathom this mystery; but where reason cannot wade, there faith may swim. BD 112

Trinity – Our narrow thoughts can no more comprehend the Trinity in Unity, than a nut-shell will hold all the water in the sea. BD 109

Truth – Truth is the most orient pearl in Christ’s crown. Let us contend for the truth, as one would for a large sum of money, that it should not be wrested out of his hand. BD 208

Truth – A godly man holds no more than he will die for. The martyrs were so confirmed in the knowledge of the truth that they would seal it with their blood. GMP pg. 21

Truth – We have not a richer jewel to trust God with than our souls, nor has God a richer jewel to trust us with than His truth. Truth is a beam that shines from God. Much of His glory lies in His truth. BD 15

Unbelief – *‘He that believeth not, the wrath of God abideth on him’ (John 3:36)*. Whoever lacks grace is like someone who lacks pardon; every hour he is in fear of execution. How can a wicked man rejoice? Over his head hangs the sword of God’s justice and under him hell-fire burns. GMP pg. 195

Unbeliever – If the devil bids a man lie or steal, he does not refuse; and, what is worse, he willingly obeys this tyrant. Other slaves are forced against their will: “Israel sighed by reason of their bondage” (Exod. 2:23); but sinners are willing to be slaves, they will not take their freedom; they kiss their fetters. BD 150

Unbeliever – By sin we are enslaved to Satan, who is a hater of mankind, and writes all his laws in blood. Sinners before conversion are under Satan’s command; as the ass at the command of the driver, so he does all the devils’ drudgery. No sooner Satan tempts but he obeys. As the ship is at

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the command of the pilot, who steers it which way he will, so is the sinner at the command of Satan; and he ever steers the ship into hell's mouth. The devil rules all the powers and faculties of a sinner. BD 149.

Unbeliever – Nothing of God can be seen in an unsanctified man, but you may see Satan's picture in him. Envy is the devil's eye, hypocrisy his cloven foot; but nothing of God's image can be seen in him. BD 248

Unbeliever – Sad, if all a man eats should turn to poison; yet the sinner eats and drinks his own damnation at God's table. Thus it is before conversion. As the love of God makes every bitter thing sweet, so the curse of God makes every sweet thing bitter. BD 151

Understanding – Sin does corrupt the *understanding*. Gregory Nazianzene calls the understanding the lamp of reason. This lamp burns dim: 'Having their understanding darkened' (Eph. 4:18); sin has drawn a veil over the understanding, it has cast a mist before our eyes, that we neither know God nor ourselves. Naturally we are only wise to do evil (Jer. 4:22). Witty at sin, wise to damn ourselves; the understanding becomes defiled. We can no more judge of spiritual objects till the Spirit of God anoint our eyes, than a blind man can judge of colors; our understandings are subject to mistakes; 'we call evil good, and good evil; we put bitter for sweet and sweet for bitter' (Isa. 5:20). A straight stick under water seems crooked; so to a natural understanding the straight line of truth seems crooked. HD 122

Unfruitfulness – O how many unfruitful hearers are there, who evaporate into nothing but froth and fume, being like those ears which run out all into straw! They give God neither the early fruit nor the latter. There are many Christians like arbors, covered only with the leaves of profession, they may be compared to the wood of the vine, which is good for nothing (Ezek. 15:2-5). HD 179

Unfruitfulness - They that do not bring forth good fruit shall never taste of the fruits that grow in heaven. Heaven is the garden of God, the paradise of pleasure, where the most rare delicious fruits grow; there are fruits that the angels themselves delight to feed on. If you do not bring God your fruit, you shall never taste His fruit: you that do not bring forth the fruits of righteousness shall never taste the fruits of paradise. HD 180

Unrepentance – Sin unrepented of brings final damnation. The canker that breeds in the rose is the cause of its perishing; and the corruptions that breed in men's souls are the cause of their damning. Sin, without repentance, brings the "second death," that is, Bernard, "a death always dying," (Rev. 20:14). Sin's pleasure will turn to sorrow at last; like the book the prophet did eat, sweet in the mouth, but bitter in the belly (Ezek. 3:3; Rev. 10:9). Sin brings the wrath of God, and what bucket or engines can quench that fire? "Where the worm never dies, and the fire is not quenched" (Mk. 9:44). BD 136

Vainglory – They rob God, who take the glory due to God to themselves. 1. If they set the crown upon their own head, not considering that, "Thou shalt remember the Lord thy God, for it is He that gives you power to get wealth" (Deut. 8:18). 2. If they do any duty of religion, they look to their

own glory, “That they may be seen of men” (Matt. 6:5); that they may be set upon a theater for other to admire and canonize them. The oil of vainglory feeds their lamp. How many by the wind of popular breath have been blown to hell! Whom the devil cannot destroy by intemperance, he does by vainglory. BD 19

Watchfulness – When you have prayed against sin, watch against temptation. Most wickedness in the world is committed for want of watchfulness. Watchfulness maintains godliness. It is the edging which keeps religion from fraying. GMP pg. 207

Will – The *will* is diseased. The will is the soul’s commander-in-chief, it is the master-wheel; but how irregular and eccentric is it! The will in the creation was like that golden bridle which Minerva was said to put upon Pegasus to guide and rule him; it did answer to God’s will. This was the language of the will in innocency, ‘I delight to do thy will, O God’ (Psa. 40:8). But now it is distempered, like an iron sinew that refuses to yield and bend to God (Isa. 48:4); ‘Ye will not come to Me, that you might have life’ (Jn. 5:40). Men will rather die than come to their physician. HD 122-123

Wisdom of God – The wisdom of God is seen in making the most desperate evils turn to the good of His children. As several poison ingredients, wisely tempered by the skill of the artist make a sovereign medicine, so God makes the most deadly afflictions co-operate for the good of His children. He purifies them, and prepares them for heaven (II Cor. 4:17). These hard frosts hasten the spring flowers of glory. The wise God, by a divine chemistry, turns afflictions into cordials. He makes His people gainers by losses, and turns their crosses into blessings. BD 75

Wisdom of God – We must not ask a reason of God’s will; it is dangerous to pry into God’s ark; we are not to dispute but adore. BD 192

Witnessing – If Christ appears for us in heaven, then we must appear for Him upon earth. Christ is not ashamed to carry our names on His breast, and shall we be ashamed of His truth? Does He plead our cause, and shall we not stand up in His cause? What a might argument is this to stand up for the honor of Christ in times of apostasy! Christ is interceding for us. Does He present our names in heaven, and shall not we profess His name on earth? BD 185

Witnessing – A Christian should be both a magnet and a diamond; a magnet, in drawing others to Christ: a diamond, in casting a sparkling luster of holiness in his life. Oh let us be so just in our dealings, so true in our promises, so devout in our worship, so unblamable in our lives, that we may be the walking pictures of Christ. BD 202

Word of God – The motions of the Spirit are always consonant with the Word. The Word is the chariot in which the Spirit of God rides; whichever way the tide of the Word runs, that way the wind of the Spirit blows. GMP pg. 68

Word of God – The Word shows what is truth and what is error. It is the field where the pearl of price is hidden. How we should dig for this pearl! A godly man’s heart is the library to hold the

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Word of God; it dwells richly in him (*Col. 3:16*). GMP pg. 61

Word of God – Chrysostom compares the Scripture to a garden set with knots and flowers. A godly man delights to walk in this garden and sweetly solace himself. He loves every branch and part of the Word. GMP pg. 60

Word of God – The Word written is our pillar of fire to guide us. It shows us what rocks we are to avoid; it is the map by which we sail to the new Jerusalem. GMP pg. 63

Word of God – The Book of God has no errata in it; it is a beam of the Sun of Righteousness, a crystal stream flowing from the fountain of life. All laws and edicts of men have had their corruption but the Word of God has not the least tincture, it is of meridian splendor. “Thy word is very pure” (*Psa. 119:140*), like wine that comes from the grape, which is not mixed nor adulterated. It is so pure that it purifies everything else. BD 28

Word of God – But alas, how can they who are seldom conversant with the Scriptures say they love them? Their eyes begin to be sore when they look at a Bible. The two testaments are hung up like rusty armor which is seldom or never made use of. The Lord wrote the law with His own finger, but though God took pains to write, men will not take pains to read. They would rather look at a pair of cards than at a Bible. GMP pg. 65

Word of God – The Scripture is like the garden of Eden: as it has a tree of life in it, so it has a flaming sword at its gates. This is the threatening of the Word. It flashes fire in the face of every person who goes on obstinately in wickedness. GMP pg. 60

Word of God – The Scripture is profitable for all things. If we are deserted, here is spiced wine that cheers the heavy heart; if we are pursued by Satan, here is the sword of the Spirit to resist him; if we are diseased with sin’s leprosy, here are the waters of the sanctuary, both to cleanse and cure. Oh, then, search the Scriptures! There is no danger in tasting this tree of knowledge. BD 35

Word of God – The Word is a jewel; the heart is the cabinet where it must be locked up. Many hide the Word in their memory, but not in their heart. And why would David enclose the Word in his heart? ‘That I might be kept from sinning against Thee.’ As a man would carry an antidote about him when he comes near an infected place, so a godly man carries the Word in his heart as a spiritual antidote to preserve him from the infection of sin. Why have so many been poisoned with error, others with moral vice, but because they have not hidden the Word as a holy antidote in their heart? GMP pg. 62

Word of God – A pious soul meditates on the truth and holiness of the Word. He not only has a few transient thoughts, but leaves his mind steeping in the Scripture. By meditation, he sucks from this sweet flower and ruminates on holy truths in his mind. GMP pg. 62

Word of God – This sword of the Spirit cuts down vice (*Eph. 6:17*). Out of this tower of Scripture is thrown a millstone upon the head of sin. The Scripture is the royal law which commands not only

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the actions, but affections; it binds the heart to good behavior. Where is there such holiness to be found, as is dug out of this sacred mine? Who could be the author of such a book but God Himself? BD 28

Word of God – The Word of God has never wanted enemies to oppose, and, if possible, to extirpate it. They have given out a law concerning Scripture, as Pharaoh did the midwives, concerning the Hebrew women’s children, to strangle it in the birth; but God has preserved this blessed Book inviolable to this day. The devil and his agents have been blowing at Scripture light, but could never blow it out; a clear sign that it was lighted from heaven. BD 27

Word of God – How sweetly does this harp of Scripture sound, what heavenly music does it make in the ears of the distressed sinner, especially when the finger of God’s Spirit touches this instrument! There is divinity in Scripture. It contains the marrow and quintessence of religion. It is a rock of diamonds, a mystery of piety. The lips of Scripture have grace poured into them. The Scripture speaks of faith, self denial, and all the graces which as a chain of pearls, adorns a Christian. BD 34

Word of God – The design of the Word is to be a test whereby our grace is to be tried; a sea-mark to show us what rocks are to be avoided. BD 31

Word of God – It is true, the church is a pillar of truth; but it does not therefore follow that the Scripture has its authority from the church. The king’s proclamation is fixed on the pillar, the pillar holds it out, that all may read, but the proclamation does not receive its authority from the pillar, but from the king; so the church holds forth the Scriptures, but they do not receive their authority from the church, but from God. BD 30

Word of God – As the spirits are conveyed through the arteries of the body, so divine comforts are conveyed through the promises of the Word. BD 29

Works – Works are not required for the justification of our persons, but as an attestation of our love to God; not as the cause of our salvation, but as an evidence of our adoption. Works are required in the covenant of grace, not so much in our own strength as in the strength of another. “It is God which worketh in you” (Phil. 2:13). As a teacher guides a child’s hand, and helps him to form his letters, so that it is not so much the child’s writing as the master’s, so our obedience is not so much our working as the Spirit’s co-working. BD 129

Works – In the first covenant, works were required as the condition of life; in the second, they are required only as the signs of life. In the first covenant, works were required as grounds of salvation; in the new covenant, they are required as evidences of our love to God. In the first, they were required to the justification of our persons; in the new, to the manifestation of our grace. BD 156

Works – We must not only cast ourselves into Christ’s arms to be saved by Him, but we must cast ourselves at His feet to serve Him. BD 204

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Works – Good works are not an usher to go before justification but a handmaid to follow it. BD 230

World – As birds that light upon the ground to pick up a little seed, immediately fly up to heaven again; so the redeemed of the Lord use the world, and take the lawful comforts of it, but their hearts are presently off these things and then ascend to heaven. They live here, and trade above. BD 213

World – The Arabic proverb is, “The world is a carcass, and they who hunt after it are dogs.” MS 46

World – The world is but a great inn where we are to stay a night or two and be gone. What madness it is so to set our heart upon our inn as to forget our home! GMP pg. 109

World – The world is only a passage-room to eternity; the world is to us as the wilderness was to Israel, not to rest in, but to travel through to the glorious Canaan. The world is a dressing-room to dress our souls in, not a place where we are to stay for ever. The apostle tells us of the world’s funeral. “The elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up” (II Pet. 3:10). BD 115-6

Worldliness – Take heed of the world. It is hard for a clod of dust to become a star. ‘*Love not the world*’ (I John 2:15). Many would like to be godly, but the honors and profits of the world divert them. Where the world fills the heart, there is no room for Christ. GMP pg. 206

Worldliness – The world eats the heart out of godliness, as the ivy eats the heart out of the oak. The world kills with her silver darts. GMP pg. 206

Worldliness – The world thinks that religion to be best which, like gold-leaf, is spread very thin. GMP pg. 177

Worldliness – Pride and luxury are the two worms that are bred of worldly pleasures. BD 269

Worldly Pleasures – All worldly delights have a death’s-head set on them. They are only shadows and they are fleeting. Earthly comforts are like Paul’s friends, who took him to the ship and left him there (Acts 20:38). So these will bring a man to his grave and then take their farewell. GMP pg. 203-4

Worship – It is the same with us as it was with Abraham when he was going to worship – the birds came down on the sacrifice (Gen. 15:11). GMP pg. 163

Worship – Whatever is not of God’s own appointment in His worship He looks upon as ‘strange fire’. And no wonder He is so highly incensed at it, for it is as if God were not wise enough to appoint the manner in which He will be served. Men will try to direct Him, and as if the rules for His worship were defective, they will attempt to correct the copy, and superadd their inventions. GMP pg. 35

Worship – This divine worship God is very jealous of; it is the apple of His eye, the pearl of His crown; which He guards, as He did the tree of life, with cherubims and flaming sword, that no man may come near it to violate it. Divine worship must be such as God Himself has appointed, else it is offering strange fire (Lev. 10:1). BD 8

Wrath – As guilt increases so does wrath. Every sin committed is a stick to heat hell and make it hotter. It is a thing to be lamented that men should live in the world only to increase their torments in hell. MS 68

Wrath – Oh, sinner, who still wallows in your swinish filthiness, do you know what an enemy you have in the field? It is He who stretches out the heavens and laid the foundations of the earth, Isa. 51:3, who rebukes the wind and bridles the sea. It is He who can look you into your grave, who can bind you in chains above the devils; and will you go on to provoke Him? MS 74

Wrath of God – God is the best friend but the worst enemy. If He can look men into their grave, how far can He throw them? “Who knows the power of His wrath” (Psa. 40:2)? What fools are they, who, for a drop of pleasure, drink a sea of wrath! BD 44

Zeal – When we are zealous in devotion, and our heart waxes hot within us, here is a fire from heaven kindling our sacrifice. How odious it is for a man to be all fire when he is sinning, and all ice when he is praying! A pious heart, like water seething hot, boils over in holy affections. GMP pg. 115

Zeal – The Jews did not spare any cost in their idolatrous worship. No, they ‘cause their sons and daughters to pass through the fire to Molech’ (*Jer. 32:35*). They were so zealous in their idol worship that they would sacrifice their sons and daughters to their false gods. How far the purblind heathen went in their false zeal! When the tribunes of Rome complained that they wanted gold in their treasuries to offer to Apollo, the Roman matrons plucked off their chains of gold and rings and bracelets and gave them to the priests to offer up sacrifice. Were these so zealous in their sinful worship, and will you not be zealous in the worship of the true God? GMP pgs. 117-118

Zeal – Christ’s zeal was hotter than the fire, and His holiness purer than the sun. GMP pg. 114

Zeal – In this let us be like Christ, zealous for God’s truth and glory, which are the two orient pearls of the crown of heaven. Zeal is as needful for a Christian as salt for the sacrifice, or fire on the alter. Zeal without prudence is rashness; prudence without zeal is cowardliness. Without zeal, our duties are not acceptable to God. Zeal is like rosin to the bow-strings, without which the lute makes no music. BD 201

Zeal – The Pharisees were more zealous about washing their cups than their hearts. GMP pg. 113

Zeal – Zeal is a mixed affection, a compound of love and anger. GMP pg. 112

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