

DOWNLOAD PDF A BREATHING AFTER GOD (PURITAN CLASSICS) (PURITAN CLASSICS)

Chapter 1 : an elizabethan puritan Manual

A Breathing After God (Puritan Classics) has 8 ratings and 3 reviews. Logan said: I don't think this is really representative of Sibbs. In this book (or.

There is no new theology. There are new books published every month. To the Christian Reader Man in this world, especially since his defection from God, standing at a distance from his happiness in respect of full possession, it is not the least part of his bliss to be happy in expectation. Happiness being by all men desirable, the desire of it is naturally engrafted in every man; and is the centre of all the searchings of his heart and turnings of his life. But the most of men, like the men of Sodom, grope and find not the right door, Gen. Only to a true Christian, by a supernatural light, is discovered both the right object, and the right way to felicity. Now although God cast common blessings promiscuously upon good and bad; yet he holds his best favours at a distance, as parents do cherries or apples from their children, to whet their appetites the more after them. The soul of man is like a cipher, which is valued by that which is set before it. If it weary itself in the desire of earthly things, like the silk-worm, it finisheth its work with its own destruction. But if on things above, when this earthly tabernacle is turned to ashes, there shall result a glorious phoenix for immortality. For the object here propounded, what more desirable than the chief good? For the place, where can it be more desired, than in his house, where his presence is manifested? This was the desire of the holy prophet David, and that it may be thy desire, is the desire of Thy Christian friend, H. A Breathing After God One thing have I desired of the Lord, that I will seek after; that I may dwell in the house of the Lord all the days of my life; to behold the beauty of the Lord, and to inquire in his temple. THIS psalm is partly a prophecy. It was made after some great deliverance out of some great trouble. His comfort; and, II. His courage; and, III. It was altogether in the Lord, whom he sets out in all the beauties and excellency of speech he can. He propounds the Lord to him in borrowed terms. He labours to present God to him in the sweetest manner that may be. He opposeth him to every difficulty and distress. And this is not simply set out, but likewise with a holy insultation. It is a question proceeding from a holy insultation, and daring of all other things. The second branch and ground of his comfort is, 2. The goodness of God in the ruin and destruction of his enemies. He describes his enemies by their malice, and by their ruin. We call them cannibals. As indeed men that have not grace, if they have greatness, and be opposed, their greatness is inaccessible; one man is a devil to another. As the great fishes eat up the little ones, so great men they make no more conscience of eating up other men, than of eating bread; they make no more bones of overthrowing men and undoing them, than of eating bread. He seldom or never delivers them but with the confusion of their enemies. So he sets down his own comfort in the Lord, by the confusion of his enemies. This will be most apparent at the day of judgment, when Satan, and all. When the church is most free, then the enemies of the church are nearest to destruction; like a pair of balances, when they are up at the one end, they are down at the other. So when it is up with the church, down go the enemies. So here are the two branches of his comfort. Now his courage for the time to come, that is, in the third verse. Experience breeds hope and confidence. He that seeth God by a spirit of faith in his greatness and power, he sees all other things below as nothing. Therefore he saith here, he cares not for the time to come for any opposition; no, not of an army. He saw God in his power; and then, looking from God to the creature, alas! As Micah, when he had seen God sitting upon his throne; what was Ahab to him, when he had seen God once? Thus you have his comfort in the double branch of it; his courage, also, and his confidence for the time to come. What is his care? That is the next. I will not analyse the psalm farther than the text. This was his care. He had so sweet experience of the goodness and power of God, being light, and salvation and strength to him in confounding his enemies, that he studied with himself how to be thankful to God; and this he thought fittest in the open great congregation, in the church of God, among many others. What is that one thing he desired? So my desire, it shall not be a flash soon kindled, and soon put out. There is the general desire, and the degrees of it. No; he had a more spiritual sight than that. He saw the inward spiritual beauty of those spiritual things.

The other were but outward things, as the apostle calls them. They are beyond our capacity; they do not only satisfy, but transcend it. There is a general desire propounded. Was there but one thing for holy David to make the object of his desire? Was there but one thing needful? How many things are needful for our bodies? How many things are needful for the decency of our condition? How many things need we for our souls? It is a life of necessities. His meaning is, comparatively, I seek for other things in their order and rank, and as they may stand with the main; but, indeed, one thing principally. All the rest will follow. The best way to have all other things, is to seek one thing in the first place. Therefore, in heavenly wisdom he saith, I desire unum unice; one thing after an entire manner. That I desire more than all things else. Hence we may see that, There is a difference of degrees of things. God hath established in the world degrees of things. There are some good and some ill by his per-mission; and of good, there are some that are greater goods, and some less. There are spiritual goods, and outward goods; and of spiritual good, there are some that are means leading to that which is spiritually good, and some that are spiritual good things in their own essence and nature. The leading preparing things are the means of salvation, the word, and sacraments, and being in the visible church. The true spiritual good, the good that we get by these things, faith and love, and spiritual inward strength. God, to exercise the wisdom that he hath given to man, hath planted a difference in the creatures, and hath given a faculty to man to make a right choice in those differences; and then man makes a right choice when he chooseth as God chooseth. Now, God makes choice of spiritual things to be the best things, and them he gives to his best friends. He knows they will make us good, and supply all outward wants whatsoever, and sanctify all estates and conditions to us, and they are eternal, suitable to the spiritual nature of our souls. God knows this very well. Therefore, God hath set spiritual things, as the one only thing; and so the soul, when it is made spiritual, and hath the image of God upon it, it chooseth as God chooseth. Here is more than one thing. I answer, it is all one. As a chain that hath many links, yet it is but one chain; so all these are but one. The Spirit accompanying the ordinances, it will be a spirit of faith, and repentance, and grace; and by those graces of faith, and the rest that accompany the ordinances, I shall have nearer communion with God here, and eternal and everlasting communion with God in heaven; and all these are but one, because they are all links of one chain. That is the scope of a gracious heart, when it attends upon the means of salvation, and lives in the church; not to hear that it may hear, and there an end, and to read that it may read, to perform it as a task, and all is done; but to have the work of the Spirit together with it, to have the ministry of the Spirit in the gospel, and the Spirit to increase faith, and faith to increase all other graces, and so by grace to grow into nearer communion with God in Christ. That is the scope of every good hearer. We must have the whole bent and sway of our souls to him. He will have no halting. The devil is content with half, if we will sin, because then he is sure of all; but God will have the whole heart. The bent and sway of the soul must be that way; for it is the nature of excellent things, except we desire them in the chief place, they take state upon them. He will not have us serve him and Mammon, Mat. He will not have the heart divided. Then again, it is from the nature of the soul. Babylon was so taken. They cut the river into many channels, and then he that took it easily passed over them. When the soul is divided into many channels, to many things, that it looks after this thing and that thing, and that with expense and intention of care and endeavour, alas! For the soul cannot go with that strength as it should, except it mind one thing. The soul of man is a finite thing. Therefore, except it gather its strength, as a stream, that riseth of many particular lesser rivers, which makes it run stronger; so the soul it cannot desire one thing as it should, except it bring all other petty streams to it, and make that the main desire, to be saved in another world, and to have communion and fellowship with God in Christ Jesus, by the Spirit of grace in this world, in the use of the means. Unless this be the main care, the soul takes no good when it is so much set on other things. The Spirit of grace sets before the eye of the soul heavenly spiritual things in their greatness and excellency; and the Spirit of grace, seeing there are many useful things in this world, it hath an uniting, knitting, subordinating power, to rank all things so as they may agree to and help the main.

DOWNLOAD PDF A BREATHING AFTER GOD (PURITAN CLASSICS (PURITAN CLASSICS))

Chapter 2 : A Breathing After God (Puritan Classics) by Richard Sibbes

A Breathing After God and millions of other books are available for Amazon Kindle. Learn more Enter your mobile number or email address below and we'll send you a link to download the free Kindle App.

May 23, Jeanie rated it it was amazing I love reading the insight of those long ago. Those who do not have the distractions we have today. Survival and the main needs of the day were at the forefront but today, we think about what we will wear, what restraint we will eat, go on vacation. No wonder our hearts can be far from God. This book is a detailed look at the heart. By understanding the diligent and constant use of all holy means to preserve the soul from sin The comfort of our our souls I love reading the insight of those long ago. The comfort of our our souls much depends on the keeping of our hearts. How we understand grace comes from keeping our heart unto the Lord. We can be very careless. I saw that reading this. How careless I have been. Prayer and the heart are meant to be together. I thought it was very insightful of Flavel He finds no rest but in restless hearts. It showed me how distracted my heart is, and how prone I am to wander. Flavel shows how at the center of everything we do, is our heart. Not the bodily artery, but the seat of all our emotions, desires, affections, words and actions. We are commanded in Proverbs 4: O for a heart to love God more; to hate sin more; to walk more evenly with God.

DOWNLOAD PDF A BREATHING AFTER GOD (PURITAN CLASSICS) (PURITAN CLASSICS)

Chapter 3 : Puritans - Wikipedia

If searching for the book A Breathing After God (Puritan Classics) by Richard Sibbes in pdf form, then you have come on to faithful site. We presented the full edition of this ebook in ePub, DjVu, txt, doc.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Notes to Part One The pagination cited here is frequently irregular for a few of the volumes containing several treatises. DeWitte HoUand Nashville, , pp. Trinterud points out, however, both Luther and Calvin eventually rejected the "basic patterns of the Augustian piety. Gerrish, Grace and Reason: A Study in the Theology of Luther Oxford, Originally published in Basel, , the Institutes has been given many later printings. Institutes Of the Christian Rell-. Ford Lewis Battles and ed. McNeill Philadelphia, , 2 vols. Of course, in his other writings Calvin did add specificity and detail to the intellectual formulations enunciated in the Institutes. For example , see his The Acts of the Aposties, trans. Torrance and Thomas F. Torrance Edinburgh, ,2 vols. Leroy Nixon Grand Rapids, , 5. Heinrich Heppe, Reformed Dogmatics, trans. Ernst Bizer London, Although; the English Puritans sometimes preached imprecatory sermons e. For instance , Perkins almost seemed to argue that man could "will" himself to salvation, when he stated that "if any man have a willingnessand a desire to obey all Gods commandments, he hath the spirit, and he who hath tbe spirit is in Christ, and he who is in Christ shall never see damnation" A Treatise Tending Unto a Declaration, Whether a Man Be in the Estate of Damnation, or in the Estate of Grace, p. Preston seemed almost to equate knowledge and right thinking with salvation when he wrote, "All the grace a man hath, it passes through his Understanding; and therefore, if a man would be strong in grace, let him labour to get much light You are not currently authenticated. View freely available titles:

DOWNLOAD PDF A BREATHING AFTER GOD (PURITAN CLASSICS) (PURITAN CLASSICS)

Chapter 4 : Before Love: Puritan Beliefs about Sex and Marriage - Sociological Images

A Breathing After God Richard Sibbes () - One of the most eloquent and deep puritans. Today, many Christians are turning back to the puritans to, "walk in the old paths," of God's word, and to continue to proclaim old truth that glorifies Jesus Christ.

Click here for directions. Little of what they preached and wrote contains anything unique or strange, measured by their doctrinal heritage. What is special about the Puritan view of holiness is its fullness and balance, rather than its distinctive shape. The Puritan classic definition of sanctification is well known; we find it in The Westminster Shorter Catechism, questions 35 and 36. The benefits which in this life do accompany or flow from justification, adoption and sanctification are: It is a process which begins at the moment of the new birth, and presses on throughout the entire life of the believer until his last breath. They said that the way to receive these blessings is through Spirit-worked sanctification. They advised their people: What did they actually mean by sanctification? Here are four elements in the Puritan view. Universal and moral renewal First, sanctification for the Puritans is a divine work of renewal, involving a radical change of character. It springs from a regenerated heart, which is something deeper than any psychoanalyst or counselor could ever reach. God works in the heart, and out of the change of heart comes a new character. This work of renewal is using Puritan language universal. Paul tells us in 1 Timothy 4: Holiness is an inward thing that must fill our heart, our core being, and it is an outward thing that must spill over into every detail of our lives. Sanctification is to be universal. But sanctification is also moral, said the Puritans. By this they meant that it would produce moral fruits, the very fruits we read of in Galatians 5—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Had you asked a Puritan—"what really do these fruits mean when you combine them all together? That is what the Spirit is doing in sanctification. He is patterning the believer after the profile of Christ. That is the Puritan concept of sanctification. True repentance Second, sanctification for the Puritans consists of repentance and righteousness—"the two-sided activity of turning from sin to obedience. Repentance, said the Puritans, is turning from sin, and it is a lifelong activity. We must repent every day of our lives, and as we do so, we must also turn to righteousness. Repentance, they said, is a work of faith. Without the Holy Spirit there is no repentance. Repentance is an actual turning. It is a hating the things I loved before, and a loving the things I hated before. Repentance involves mortification, said the Puritans, and vivification. By mortification they meant putting the sword through sin; killing sin; putting sin to death, as the apostle says in Romans 6. By vivification they meant coming alive to righteousness, and giving ourselves more and more to practice and exhibit the fruit of the Spirit. A holy war Third, Puritan sanctification is progressive, operating through conflict. The Puritans said conflict is inescapable in sanctification, because indwelling sin remains in the Christian, to his great sorrow. It engages him in great warfare and many battles. Indwelling sin works from the inside, the Puritans said, while the world exerts ungodly pressure from the outside. The devil, who plays the role of ring-leader, wants to take those outside pressures and use them along with the internal pressure to regain lost territory. So, although a person conquered by the Holy Spirit seeks to expand and gain the territory of sanctification universally in his life, the devil together with the world and the indwelling old nature, form a front-line of battle in the soul. A holy war is raging. That is why Bunyan called his book, The Holy War. Sanctification involves conflict with myself, with my flesh, with the world, and with Satan. If a Christian is not battling with sin, the Puritans would say that person should question whether he is a Christian at all. One Puritan painted this picture. He said that to be a Christian is to walk a narrow, straight path. On both sides of the path there are hedges. Behind those hedges Satan has all the powers of evil at his disposal. He uses his army of demons, and even our internal inconsistencies, and our proneness to fall into backsliding. He uses all these things as arrows, and every step we take along the spiritual pilgrimage he shoots through and over the hedge, aiming at our feet, our heart, our hands, and our eyes. Every step of the way is a battle. Sanctification is not stagnant. So the true Christian is one who accepts that there will be conflict, but at

DOWNLOAD PDF A BREATHING AFTER GOD (PURITAN CLASSICS) (PURITAN CLASSICS)

the same time rests in the truth that the ultimate victory is his. He may lose many skirmishes, but the war will be won, because he is in Christ. The Holy Spirit will lead him, and he will increasingly advance. However, there is a snag, said the Puritans, because the Christian will often not be able to see any progress in himself. One Puritan said that a woman who dusts her furniture may think she has cleaned away all the dust, until the sunlight shines into her room revealing all the remaining dust. So the more the Sun of righteousness shines in our hearts, even though we may be growing in holiness and others may see it, we shall see increasingly the motives of our heart. And do I think less of myself today than I did then? Is Christ increasing and am I decreasing? Am I growing in appreciation of Christ, and in self-depreciation? Another Puritan way of evaluating progress in holiness is to ask how we are currently battling with temptation. If we are not battling the forces pressing in upon our flesh, we are backsliding. In order, therefore, to make progress the believer must pray at the throne of grace: Help me to be pure today. Help me to do righteousness today. The inner, private person

Fourth, Puritan sanctification is imperfect though invincible. In this life it is never complete. Our reach will always exceed our grasp. Many people do not understand the Puritans at this point. They think that they are introspective, or that they lead us into legalistic bondage, and even into spiritual depression. This is not true. The Puritans certainly had a very profound concept of sin and of righteousness, while many of their modern detractors have a dreadfully low concept of sin and righteousness. Righteousness for the Puritan was motivational in character. What lives inside of you is important. What you do and say reflects who you are within. One Puritan said, what a man is in private, that is what a man really is in the sight of God. They would want us to ask ourselves: What do you think about? Are you really motivated by love to God? Are you motivated by Samaritanism to others, loving them, doing good to them, and laying out yourselves for their benefit and spiritual welfare? This is the heart of a Puritan righteousness. With this high concept of holiness they naturally felt deeply their imperfections. Read them if you will and notice how precise they are, how they probe the heart and how they insist you must love God and your neighbor as yourself. When, therefore, you read about how Puritans bemoaned themselves, and when you see in their diaries how they grieved over their own wretchedness, remember they are comparing themselves to the perfect God and to His holy law. O wretched man that I am! And that is the root of all genuine holiness. Such holiness is invincible. It will never die, but will one day be perfected in and with Christ forever. This article was adapted from an address given by Dr.

DOWNLOAD PDF A BREATHING AFTER GOD (PURITAN CLASSICS (PURITAN CLASSICS)

Chapter 5 : DR. STEVEN DILDAY ON THE PURITAN HARD DRIVE - Still Waters Revival Books

THE GOLDEN SCEPTRE Held Forth to the HumbleA Classic Exposition and Application of 2nd Chronicles to the People of God John Preston JOHN PRESTON () John Preston was an English Puritan minister of the church, and master of Emmanuel College, Cambridge.

There is no new theology. There are new books published every month. Edwards talks about various facets of the Christian faith. November 7, Revelation What it was that John heard, viz. It is said in the next verse that they sung a new song before the throne. So that this voice was the voice of the heavenly inhabitants, the voice of the blessed and glorious company that is in heaven, before the throne of God there. The kind of voice, which is here set forth in a very lively and elegant manner. It is said to be as the voice of many waters, and as the voice of mighty thunders, and as the voice of harpers harping with their harps. Hereby several things are represented in a very striking manner. The distance of the voice. That it was the voice of a vast and innumerable multitude, so that it was as the voice of many waters. How naturally does this represent the joint, continual, and loud voice of a vast multitude at a distance, that it resembled the voice of many waters. The loudness of the voice. It was as the voice of many waters, and as the voice of a great thunder; which describes the extraordinary fervency of their praises, and how lively and vigorous they were therein, and how that everyone praised God with all his might. They all, joining together, sung with such fervency, that heaven did as it were ring with their praises. The noise of thunder, and the roaring of many waters, are the most great and majestic sounds ever heard upon earth, and are often spoken of in the Scriptures as the mightiest sounds. John could not distinctly hear what they sang, but they being in heaven, at a great distance, he knew not what better to compare it to, than to the roaring of the sea, or a great thunder. It was a melodious sound, signified by this expression, I heard the voice of harpers harping with their harps. The harp was a stringed instrument that David made much use of in praising God. John represents the matter thus to us, That the voice which he heard, being at a great distance, it was in distinct; and being of such a vast multitude, and such a mighty fervent voice, that it seemed in some measure like distant thunder, or the roaring of water, and yet he could perceive the music of the voice at the same time. Though it was in some respects as thunder and the noise of water, yet there was a sweet and excellent melody in it. In short, though these comparisons of which John makes use, to signify to us what kind of a voice and sound it was that he heard, are exceedingly lively and elegant. Yet this seems to be evident from them, that what he heard was inexpressible, and that he could find nothing that could perfectly represent it. That a voice should be as the voice of many waters, and as the voice of a great thunder, and yet like the voice of harpers, is to us not easily to be conceived of. But the case was, that John could find no earthly sound that was sufficient to represent it; and therefore such various and different similitudes are aggregated and cast together to represent it. But thus much seems to be signified by it, that it seemed to be the voice of an innumerable multitude, and that they were exceedingly fervent and mighty in their praises. That the voice of this multitude was very great, and exceedingly full of majesty, and yet a most sweet and melodious voice at the same time. The work of the saints in heaven doth very much consist in praising God. The saints in heaven are employed. They are not idle. They have there much to do. They have a work before them that will fill up eternity. It is true, the saints when they get to heaven, rest from their labors and their works follow them. Heaven is not a place of labor and travail, but a place of rest. There remaineth a rest for the people of God. And it is a place of the reward of labor. But yet the rest of heaven does not consist in idleness, and a cessation of all action, but only a cessation from all the trouble and toil and tediousness of action. The most perfect rest is consistent with being continually employed. So it is in heaven. Though the saints are exceedingly full of action, yet their activity is perfectly free from all labor, or weariness, or unpleasantness. They shall rest from their work, that is, from all work of labor and self-denial, and grief, care, and watchfulness, but they will not cease from action. The saints in glory are represented as employed in serving God, as well as the saints on earth, though it be without any difficulty or opposition. But there, though

they shall still serve God, yet shall the sun not light on them nor any heat. In one sense, the saints and angels in heaven rest not day nor night, Rev. Perfection of happiness does not consist in idleness, but on the contrary, it very much consists in action. The angels are blessed spirits, and yet they are exceedingly active in serving God. They are as a flame of fire, which is the most active thing that we see in this world. God himself enjoys infinite happiness and perfect bliss, and yet he is not inactive, but is himself in his own nature a perfect act, and is continually at work in bringing to pass his own purposes and ends. That principle of holiness that is in its perfection in the saints in heaven, is a most active principle. So that though they enjoy perfect rest, yet they are a great deal more active than they were when in this world. In this world they were exceedingly dull, and heavy, and inactive, but now they are a flame of fire. The saints in heaven are not merely passive in their happiness. They do not merely enjoy God passively, but in an active manner. They are not only acted upon by God, but they mutually act towards him, and in this action and re-action consists the heavenly happiness. Their employment consists very much in praising God. John the beloved disciple had often visions of heaven, and in almost every instance had a vision of the inhabitants as praising God. So in the fourth chapter he tells us, that he looked, and behold, a door was opened in heaven, and he was called up thither, and that he saw the throne of God and him that sat on the throne. And there he gives us an account how those that were round about the throne were praising God. The four living creatures rest not day nor night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come. And when those living creatures give glory and honor and thanks to him, the four and twenty elders fall down before him and worship him, etc. Again in the fifth chapter, we have an account how they sing praises to Christ, Rev. And so in Rev. And in the twelfth chapter, 10th verse. And in the beginning of the nineteenth chapter we have an account how the hosts of heaven sing hallelujahs to God. By all which it most evidently appears, that their work very much consists in praising God and Christ. We have but a very imperfect knowledge of the future state of blessedness, and of their employment. Without doubt they have various employments there. They shall dwell together in society. They shall also probably be employed in contemplating on God, his glorious perfections, and glorious works, and so gaining knowledge in these things. And doubtless they will be employed many ways, that we know nothing of: First, because they there see God. This is a blessedness promised to the saints, that they shall see God, Mat. That they see God, sufficiently shows the reason why they praise him. They that see God cannot but praise him. He is a Being of such glory and excellency that the sight of this excellency of his will necessarily influence them that behold it to praise him. Such a glorious sight will awaken and rouse all the powers of the soul, and will irresistibly impel them, and draw them into acts of praise. Such a sight enlarges their souls, and fills them with admiration, and with an unspeakable exultation of spirit. But then they shall have the transcendent glory and divine excellency of God set in their immediate and full view. They shall dwell in his immediate glorious presence and shall see face to face, 1 Cor. Now the saints see the glory of God but by a reflected light, as we in the night see the light of the sun reflected from the moon. But in heaven they shall directly behold the Sun of righteousness, and shall look full upon him when shining in all his glory. This being the case, it can be no otherwise, but that they should very much employ themselves in praising God. When they behold the glorious power of God, they cannot but praise that power. When they view the infinitely pure and lovely holiness of God, whereby the heavens themselves are not pure in comparison with him, how can they avoid with an exalted heart to praise that beauty of the divine nature! When they see the infinite grace of God, and see what a boundless ocean of mercy and love he is, how can they but celebrate that grace with the highest praise! They will have another sense of the greatness and manifoldness of the communications of his goodness to his creation in general. They will be more sensible how that God is the fountain of all good, the Father of lights, from whom proceeds every good and perfect gift. These the saints in heaven clearly see. They see how the universe is replenished with his goodness, and how the communications of his goodness are incessantly issuing from God as from an everflowing fountain, and are poured forth all around in vast profusion into every part of heaven and earth, as light is every moment diffused from the sun. We have but faint imperfect notions of these things, but the saints in heaven see them with perfect clearness. They have another sense of the

DOWNLOAD PDF A BREATHING AFTER GOD (PURITAN CLASSICS (PURITAN CLASSICS))

greatness and dignity of the person of Christ, and how great a thing it was for him to become man, and how great a thing it was for him to lay down his life, and to endure the shameful and accursed death of the cross. They have another sense how great the benefits are that Christ has purchased for men, how great a mercy it is to have sin pardoned, and to be delivered from the misery of hell. They have another sense how dreadful that misery is, for the damned are tormented in the presence of the holy angels and saints, and they see the smoke of their torment; and have another sense what eternity is, and so are proportionably more sensible how great a mercy it is to be delivered from that torment. They are sensible of the greatness of the benefits that Christ has purchased, by their experience. For they are in possession of the blessedness and glory that he has purchased. They taste the sweetness of it. And therefore they are more sensible what cause they have to praise God for these things. The grace and goodness of God in the work of redemption appears so wonderful to them that their thoughts of it do excite them to the most ardent praise.

DOWNLOAD PDF A BREATHING AFTER GOD (PURITAN CLASSICS (PURITAN CLASSICS))

Chapter 6 : Keeping the Heart by John Flavel

Puritan Paperbacks. For this Christmas season you can buy any 5 or more Puritan Paperbacks (physical version) and get them for 30% off. This discount will appear in your shopping cart, and will only apply to the Puritan Paperback books you are purchasing.

William Bridge was a Westminster Divine and a puritan writer who edited many works in his own day and wrote voluminously on a number of important subjects. Bridge was educated at Emmanuel College, Cambridge, and served for several years as a fellow there as well. He served a five-year pastorate in Essex before accepting a call to Norwich. As a non-conformist, in he was officially silenced by Archbishop Wren, a noted enemy of the Puritans. Bridge was eventually excommunicated by the Church of England and moved to Rotterdam in Holland, where he was chosen pastor of the same Congregational church where the famous Jeremiah Burroughs was the teacher. Bridge returned to England in 1688, and was chosen as one of the dissenters in the Westminster Assembly. He later pastored in Yarmouth, until the Great Ejection of 1703. William Bridge died in 1703. *Soli Deo Gloria* reprinted the five-volume edition of his Works in 1841, but the print run has sold out. Prior to that printing, that set was arguably the scarcest of the 19th century Puritan reprinted sets to find. Six sermons on John 1: A Sermon on Matthew 2: A Sermon on 2 Thessalonians 2: A Sermon on Ephesians 2: A Sermon on Nehemiah 5: A Sermon on Psalm 124: A Sermon on Micah 6: A Sermon on Amos 4: Christ the Mediator of the New Covenant Hebrews 10: The Blood of Sprinkling Hebrews 12: The Work and Way of Meditation Psalm 137: Preventing Mercy Psalm 137: The Travail of Christ Isaiah 40: Of Grace Growing and Increasing 1 Thessalonians 4: A Warning to Apostates Luke 22: Of Courage 2 Samuel 22: Directions for Suffering Times Lamentations 5: Thankfulness Required in Every Condition 1 Thessalonians 5: The Woman of Canaan Matthew 23: A Vindication of Ordinances Deuteronomy 10: Grace and Love Beyond Gifts 1 Corinthians 13: Of the Sin of Infirmity Matthew 23: The Good and Means of Establishment 1 Peter 5: A Sermon on Zechariah 1: England Saved With a Notwithstanding Psalm 137: The Sinfulness of Sin Romans 7: The Fullness of Christ Isaiah 9: Affections Rightly Placed Colossians 3: Of Good and Bad Company: The Carnality of Professors 1 Corinthians 3: An Exposition of the Ten Commandments. Hopkins in this exposition searches the heart thoroughly, and makes very practical application of the Commandments to the situations and circumstances of daily life. His homely eloquence will always make his works valuable. This American Tract Society edition was very highly prized in the 19th century. In the Notice given by the Tract Society we are told: On the difficult questions concerning the grace of God and the obligation of man, he adopted those views which most naturally reconcile with one another the declarations and exhortations of Scripture. All of his books are practical, clear, eloquent, persuasive, personal, and experiential. His Ten Commandments is his best and most famous work. In a manner that is astonishingly contemporary, he plumbs the depths of the soul. The proud man is the greatest self-lover in the world; he loves himself without a rival. Let it inform your mind, prick your conscience, move your soul, touch your affections, and persuade your will.

Chapter 7 : The Puritan View of Holiness | Heritage Reformed Congregation

The lives of the Puritans were uniformly shaped by the revealed will of the Triune God contained in sixty-six books which they believed were divinely preserved for the good of God's people. Accordingly, the Puritans "loved, lived, and breathed Scripture, relishing the power of the Spirit that accompanied the Word.

In many ways, Puritan preaching was the very heartbeat of the Puritan movement. It would be no exaggeration to say that without Puritan preaching there would have been no Puritans. To quote Irvonwy Morgan, "Puritanism in the last resort must be assessed in terms of the pulpit. How may it be properly distinguished from other forms of preaching? Why has its influence been so palatably felt by succeeding generations? In answering such questions the author will invoke a somewhat atypical method of inquiry. Most readers will be familiar with the trivium or three-fold classical approach to learning. As a means of conveying information to the student, the classical method employed three distinct, yet progressive stages: According to this classical schematic, the initial phase of learning any subject necessarily involved learning the basic facts about the particular subject, otherwise known as its grammar. The next phase of learning required the student to master the principles or inter-relatedness among those basic facts, thus arriving at a "whole" picture of the individual, basic parts. This second phase is known as the dialectic phase. Lastly, the student was expected to be able to express, either vocally or literarily, the totality of what he had learned in the first two phases. This final expressive phase is known as the rhetoric phase. We may illustrate a contemporary use of the trivium via the following example: Consider how a mother might teach her four-year old son how to read. Most would agree that she should begin by having the child learn the foundational facts about our language. This will involve memorizing the alphabet and its corresponding sounds. Over time the child will eventually learn the identification and usage of verbs, nouns, and adjectives. In short, the child will learn the grammar of our language. But grammar alone is not sufficient for knowing how to read and write. The child must eventually learn the proper relationships between nouns and verbs, between sentences and paragraphs, between words and books. In short, the child will learn the dialectics of language. But what good is knowledge of language if one is ill-equipped to convey such knowledge to others? Therefore the child must learn how to express what he has learned. He must learn how to write and speak for himself. In short, the child must eventually learn the art of rhetoric. How may this author best convey the characteristics and importance of Puritan preaching? This paper will therefore chart the foundational facts of Puritan preaching i. The Puritans were not just Theo-centric, they were Word-centric. The full-orbed implications of the Reformation maxim sola scriptura were writ large upon the face of Puritan preaching. Accordingly, the Puritans "loved, lived, and breathed Scripture, relishing the power of the Spirit that accompanied the Word. They viewed Scripture as God speaking to them as their Father, giving them the truth they could trust for all eternity. Puritan preaching was marked by an unadulterated concern to search the Scriptures, collate their findings, and apply them to all areas of life. The Puritans aimed simultaneously for telescopic knowledge of the Scriptures as well as for microscopic knowledge; their sermons exhibit appreciation for the texture of both systematic and biblical theology. Indeed, this is hardly surprising because, "Puritan preachers received the Bible as a coherent unit rather than a random collection of unconnected fragments. The mere establishment of a connection between the sermon and the text was not sufficient for Puritan preachers. Quite the contrary, for, according to the Puritans, "The sermon is not just hinged to Scripture; it quite literally exists inside the Word of God; the text is not in the sermon, but the sermon in the text Put summarily, listening to a sermon is being in the Bible. Yea, let the motto upon your whole ministry be: Let others develop the pulpit fads that come and go. Let us specialize in preaching our Lord Jesus Christ. The Puritans understood this architectonic principle and their preaching reflected it. Every nuance and detail of their sermons was a mere reflection and out-working of those twin principles. Christ and His Word were the most basic facts of Puritan preaching--indeed they were the grammar of Puritan preaching. Knowing what God said in a particular text is not alone sufficient for

transformative, God-exalting preaching. It is in response to that question that our concept of dialectic becomes important. We said earlier that the dialectic addresses the inter-relatedness of foundational facts, and it is precisely within this inter-relatedness that several important dialectics emerge in Puritan preaching. Organization gives a global perspective to what would otherwise be isolated localities. Sentences and paragraphs are to the student of reading what sermon outlines are to the preacher. We might put it this way: Puritan sermons were slaves in a good sense to methodology and organization. Puritan sermons were intentionally logical, they were--to borrow a phrase from Dr. Martyn Lloyd-Jones--logic on fire. The Puritans were deeply concerned perhaps too much about form and structure within their sermons. As contemporary preachers of the gospel, we would be wise to mirror their concern. Perkins advocates that preachers ought to: Read the text distinctly out of the canonical scriptures. Give the sense and understanding of it being read, by the scripture itself. Collect a few and profitable points of doctrine out of the natural sense. To apply, if he have the gift, the doctrines rightly collected to the life and manners of men in a simple and plain speech. They did this not because they particularly enjoyed prolixity of speech but because they "felt constrained to proceed to buttress each doctrine with the examples and testimonies of Scripture [The Puritan sermon was planned and organized. It may have been long and detailed, but it did not ramble. It was controlled by a discernible strategy and it progressed toward a final goal. The methodology ensured that the content would be tied to Scripture, that the sermon would involve an intellectual grasp of the truth, and that theological doctrine would be applied to everyday living. Reason follows reason, with no other transition than a period and a number; after the last proof is stated there follow the uses or applications, also in numbered sequence, and the sermon ends when there is nothing more to be said. They believed that grace enters the heart through the mind. According to Packer, "God does not move men to action by mere physical violence, but addresses their minds by his word, and calls for the response of deliberate consent and intelligent obedience. There are also people in the pews that sincerely love the doctrines of the Christian faith but remain perpetually unsure of their practical relation to daily life. The Puritans were keenly aware of both of these phenomena. Consequently, the Puritans labored to bring the text of scripture to bear upon the individual consciences of each and every listener. Unbelievers who are both ignorant and unteachable Some are teachable, but yet ignorant Some have knowledge, but are not as yet humbled There is a mingled people Taken to its full extent, every doctrinal statement of the sermon would require forty-two distinct applications in order to make application to every class of listener. This was, of course, not possible. But according to Packer, [Strength of application was, from one standpoint, the most striking feature of Puritan preaching, and it is arguable that the theory of discriminating application is the most valuable legacy that Puritan preachers have left to those who would preach the Bible and its gospel effectively today. What better way to accomplish this than through personal application of the text? According to Beeke, "Applicatory preaching is the process of riveting truth so powerfully in people that they cannot help but see how they must change and how they can be empowered to do so. Applicatory preaching is not "safe" preaching, for it involves meddling with the minds and wills of men. Beeke illustrates it well, [As has often been said, when John the Baptist preached generally, Herod heard him gladly. But when John applied his preaching particularly, he lost his head. One soon discovers that the discriminatory use of a dictionary is quite necessary. The discriminatory function of the gospel is similar to the discriminatory use of a dictionary--they both divide truth from error. Once all the data of scripture has been assembled for a particular text, the Puritan preacher was aware that the conclusion of that data would necessarily provoke distinctions among his audience. Truth by definition is exclusive and therefore any pulpit proclamation of the truth would divide the hearers in some way. This division in the Puritan mind was both unavoidable and absolutely necessary. The purpose of Puritan preaching was never peripheral. Rather, it was preeminently bent toward the producing and sustaining of the new birth. Such a purpose obviously presupposed that some men were yet spiritually dead. A common theme in Puritan preaching, therefore, was the elucidation of a dividing line between the saved and the lost. If what the Bible says is true and the Puritans believed it was then preachers were under necessary compulsion to draw such a line in nearly every sermon.

DOWNLOAD PDF A BREATHING AFTER GOD (PURITAN CLASSICS (PURITAN CLASSICS)

The Puritan Joseph Hall put it this way, "The minister must discern between his sheep and wolves; in his sheep, between the sound and the unsound; in the unsound, between the weak and the tainted; in the tainted, between the nature, qualities, and degrees of the disease and infection; and to all these he must know to administer a word in season. They followed it because they saw it in the Bible. In the Puritan mind, Jesus was the greatest of the discriminatory preachers. His sermon on the mount was the magnum opus of pulpit discrimination.

DOWNLOAD PDF A BREATHING AFTER GOD (PURITAN CLASSICS (PURITAN CLASSICS))

Chapter 8 : A Classical Analysis of Puritan Preaching - Reformation21

The Puritan classic definition of sanctification is well known; we find it in The Westminster Shorter Catechism, questions 35 and "What is Sanctification? Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God and are enabled more and more to die unto sin and live unto righteousness.

Calvinism Puritanism broadly refers to a diverse religious reform movement in Britain committed to the continental Reformed tradition. They believed that all of their beliefs should be based on the Bible, which they considered to be divinely inspired. As sinners, every person deserved damnation. Therefore, being a Christian could never be reduced to simple "intellectual acknowledgment" of the truth of Christianity. Over time, however, Puritan theologians developed a framework for authentic religious experience based on their own experiences as well as those of their parishioners. It began with a preparatory phase designed to produce contrition for sin through introspection, Bible study and listening to preaching. This was followed by humiliation, when the sinner realized that he or she was helpless to break free from sin and that their good works could never earn forgiveness. For some Puritans, this was a dramatic experience and they referred to it as being born again. Historian Perry Miller wrote that the Puritans "liberated men from the treadmill of indulgences and penances, but cast them on the iron couch of introspection". Puritan clergy wrote many spiritual guides to help their parishioners pursue personal piety and sanctification. Many Puritans relied on both personal religious experience and self-examination to assess their spiritual condition. They rejected confirmation as unnecessary. Most Puritans practiced infant baptism, but a minority held credobaptist beliefs. In "A Discourse on the Nature of Regeneration", Stephen Charnock distinguished regeneration from "external baptism" writing that baptism "confers not grace" but rather is a means of conveying the grace of regeneration only "when the [Holy] Spirit is pleased to operate with it". Therefore, one cannot assume that baptism produces regeneration. The Westminster Confession states that the grace of baptism is only effective for those who are among the elect; however, its effects are not tied to the moment of baptism but lies dormant until one experiences conversion later in life. In agreement with Thomas Cranmer, the Puritans stressed "that Christ comes down to us in the sacrament by His Word and Spirit, offering Himself as our spiritual food and drink". The episcopalians known as the prelatial party were conservatives who supported retaining bishops if those leaders supported reform and agreed to share power with local churches. In addition, these Puritans called for a renewal of preaching, pastoral care and Christian discipline within the Church of England. The Westminster Assembly proposed the creation of a presbyterian system, but the Long Parliament left implementation to local authorities. As a result, the Church of England never developed a complete presbyterian hierarchy. Furthermore, the sacraments would only be administered to those in the church covenant. The New England Congregationalists were also adamant that they were not separating from the Church of England. However, some Puritans equated the Church of England with the Roman Catholic Church, and therefore considered it no Christian church at all. These groups, such as the Brownists, would split from the established church and become known as Separatists. Puritan husbands commanded authority through family direction and prayer. The female relationship to her husband and to God was marked by submissiveness and humility. I had eight birds hatched in one nest; Four cocks there were, and hens the rest. I nursed them up with pain and care, Nor cost nor labour I did spare. Bradstreet alludes to the temporality of motherhood by comparing her children to a flock of birds on the precipice of leaving home. While Puritans praised the obedience of young children, they also believed that, by separating children from their mothers at adolescence, children could better sustain a superior relationship with God. The pinnacle of achievement for children in Puritan society, however, occurred with the conversion process. Just as parents were expected to uphold Puritan religious values in the home, masters assumed the parental responsibility of housing and educating young servants. Older servants also dwelt with masters and were cared for in the event of illness or injury. African-American and Indian servants were likely excluded from such benefits. Christian demonology Like most Christians in the early

DOWNLOAD PDF A BREATHING AFTER GOD (PURITAN CLASSICS (PURITAN CLASSICS)

modern period , Puritans believed in the active existence of the devil and demons as evil forces that could possess and cause harm to men and women. There was also widespread belief in witchcraft and witchesâ€”persons in league with the devil. However, Harsnett was in the minority, and many clergy, not only Puritans, believed in witchcraft and possession. In England and America, Puritans engaged in witch hunts as well. In the s, Matthew Hopkins , the self-proclaimed "Witchfinder General", was responsible for accusing over two hundred people of witchcraft, mainly in East Anglia. In New England, few people were accused and convicted of witchcraft before ; there were at most sixteen convictions. Though this witch hunt occurred after Puritans lost political control of the Massachusetts colony.

Chapter 9 : A Breathing After God â€” by Richard Sibbes | A Puritan's Mind

How deeply did I breath in the rarified Puritan air on that day. Oh if only the modern day preachers would delve into their writings. Perhaps if they did, we might see a profound deepening of the spirituality of the modern church.