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LECTURE SERIES

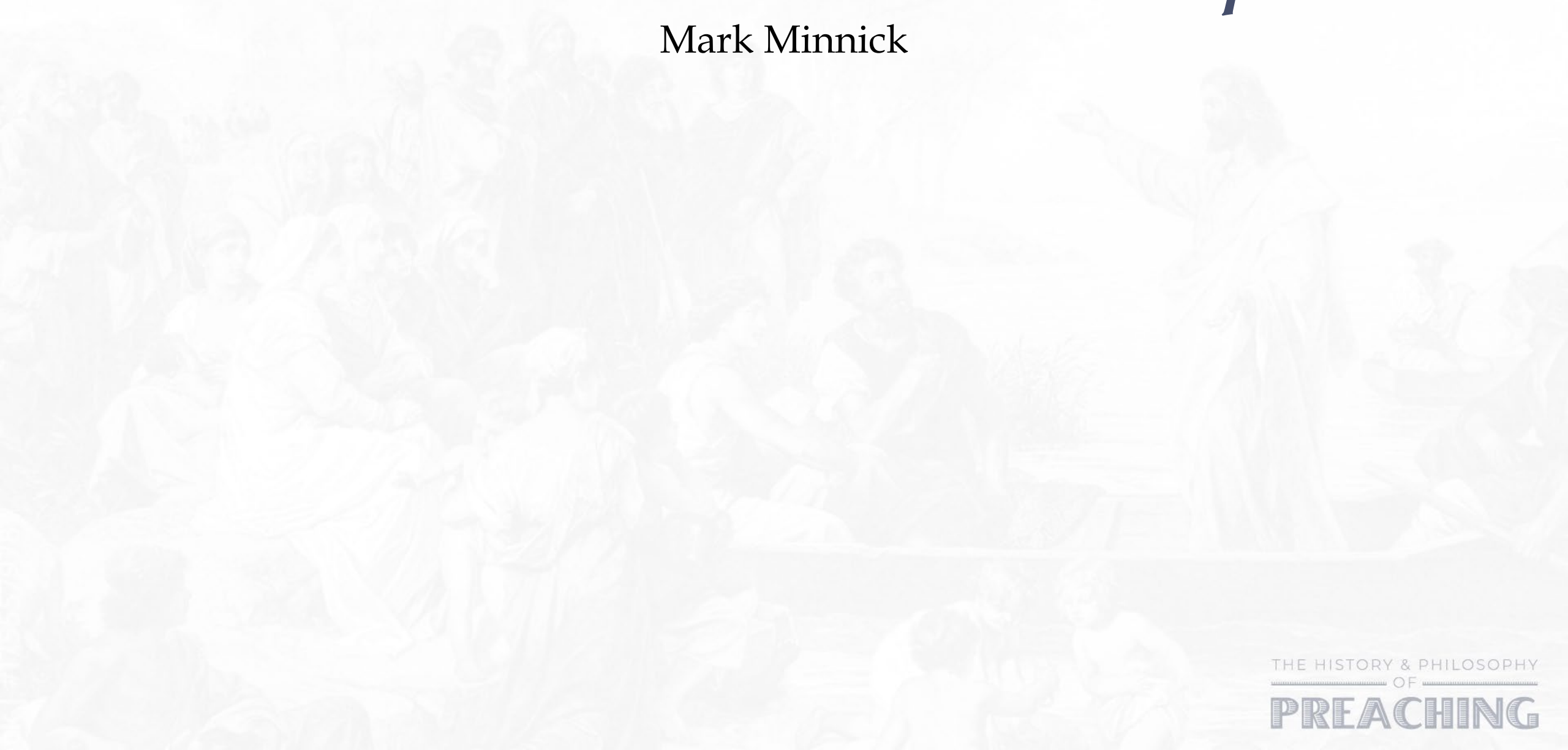
PURITAN PREACHING

— A —
PECULIAR UNCTION



Puritan Preachers: Men Foursquare

Mark Minnick



Puritan Preachers: Men Foursquare

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Who were the Puritans?

Puritan Preachers: Men Foursquare

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Who were the Puritans?

1. Nationally, they were English.

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2. Chronologically, they lived in the 16th & 17th centuries.

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1. Beginning with William Tyndale (printed Eng. NT 1526).
2. Tapering down in the decades following the Glorious Revolution (1688).

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Who were the Puritans?

1. Nationally, they were English.
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3. **Denominationally, they were Church of England. . .**

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 1. **Initially **Episcopal** in their understanding of church polity.**

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 2. But many studied themselves into Presbyterianism.
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 4. **And still others. . . Baptists.**

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Puritanism. . . was a worldview, a total Christian. . .

The gospell of S. Mathew.
The fyrst Chapter.



Thys ys the boke of

the generaciō of Iesus Christ the so-
ne of David / The sonne also of Abra-
ham / Abraham begatt Isaac:
Isaac begatt Jacob:
Jacob begatt Judas and hys bre-
thren:
Judas begatt Phares:
Phares begatt Esrom:
Esrom begatt Aram:
Aram begatt Aminadab:

Abraham and
David are fyrst re-
heard / because
that chyste was
chekly promysed
vnto them.

Aminadab begatt Naasson:
Naasson begatt Salmon:
Salmon begatt Boos of Rahab:
Boos begatt Obed of Ruth:
Obed begatt Jesse:
Jesse begatt David the kynge:
David the kynge begatt Solomon / of her that was the
wyfe of Dary:
Solomon begatt Roboam:
Roboam begatt Abia:
Abia begatt Asa:
Asa begatt Josaphat:
Josaphat begatt Joram:
Joram begatt Othias:
Othias begatt Joatham:
Joatham begatt Achas:
Achas begatt Ezechias:
Ezechias begatt Manasses:
Manasses begatt Amon:
Amon begatt Josias:
Josias begatt Jechonias and his brethren about the tyme of
the captivite of babilen
After they were led captive to babilen / Jechonias begatt

Saynet mathew
leveh out certeyn
yne generacions /
z describeth Ch-
ristes linage from
solomō / after the
lawe of Moyses /
but Lucas descri-
beth it accordyng
to nature / fro na-
chan solomōs br-
other. For the las-
we caller them
a mannes chylde
which his broder
begatt of his wy-
fe lefte behynde
hym after his de-
the. deu. xxv. c.

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GVLIELMVS TINDALE MARTYR
OLIM EX AVLA MAGD

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What Makes the Puritans Pastoral and Pulpit Models?

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What Makes the Puritans Pastoral and Pulpit Models?

1. They Were Scholars.



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3. **They moved the people with convincing, convicting power.**

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3. They moved the people with convincing, convicting power.

4. They viewed their preaching as the preaching of Jesus Christ.

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What Makes the Puritans Pastoral and Pulpit Models?

1. They Were Scholars.
2. They Were Preachers.
3. They Were Persecuted.









O Lord strenghten them.

Cranmar.

Si corp' meū tradam igni caritatem autē non habecā nihil vtilitatis &c.

Smith.

Latimer.

Ridley

In man' tuas domine.

Father of heave receiue my soule.

M. Ridley I will remember your suite.

L. Willias.



*Inhuman execution of a mother, two daughters, and an infant
at Guernsey, in 1556. page 419.*





THE HISTORY & PHILOSOPHY
OF
PREACHING











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The Clarendon Code

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The Clarendon Code

1662 Act of Uniformity



A
COMPLEAT COLLECTION
OF
FAREWELL SERMONS
Preached by
LONDON & COUNTRIE
MINISTERS

August 17.th 1662.





L. Gilbert

E. JEWITT

Arrest of Nonconformists.

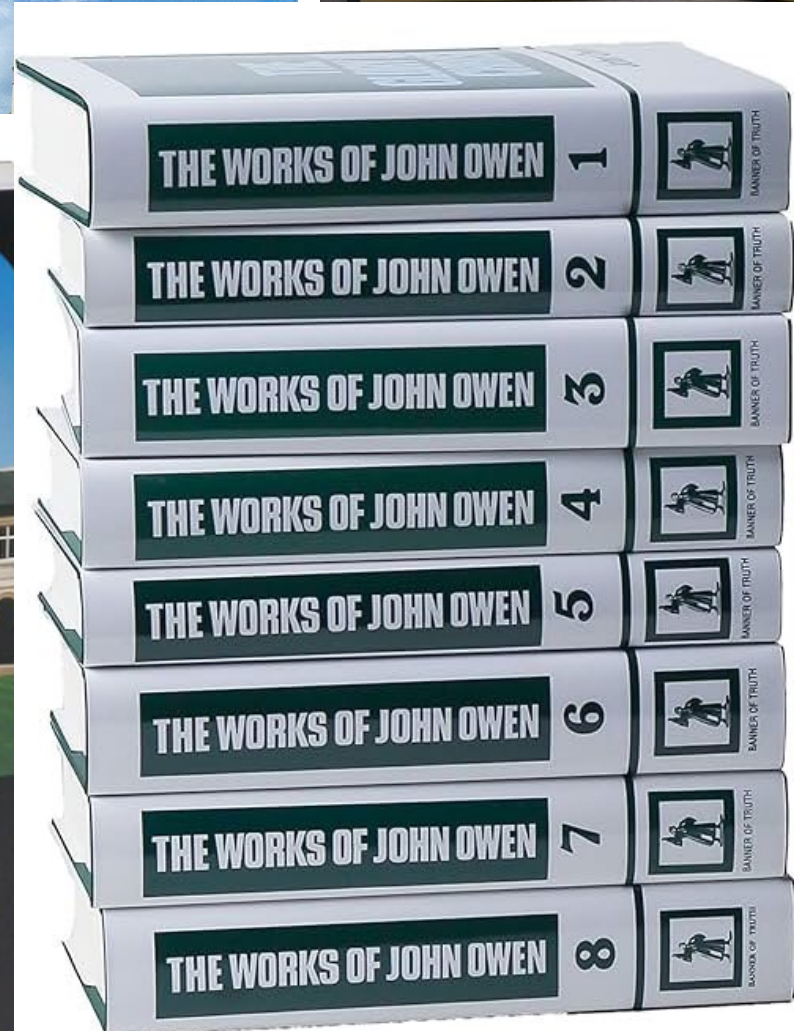
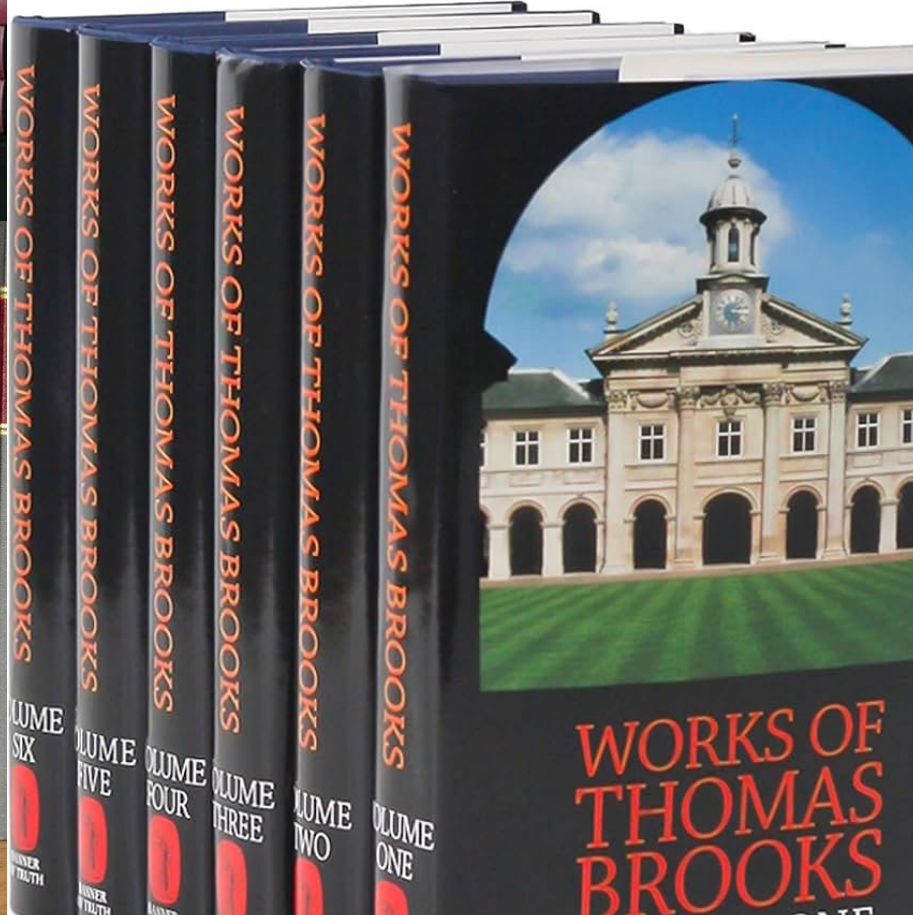
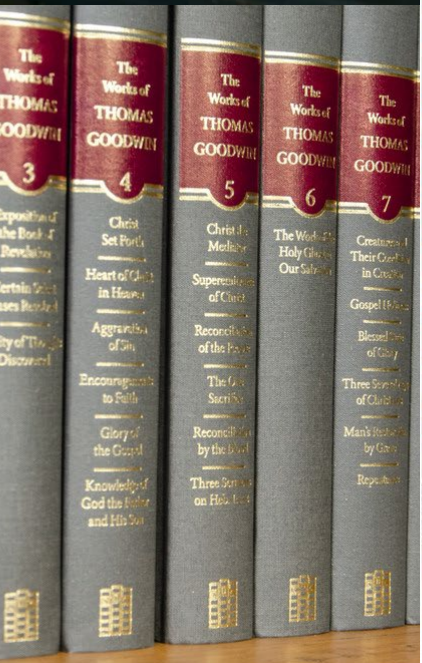
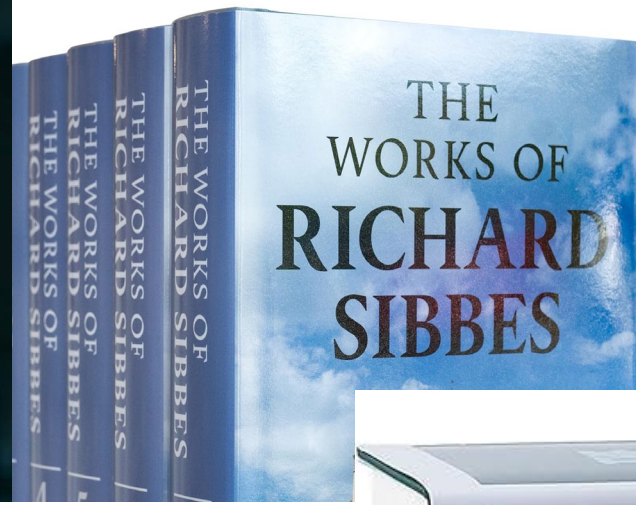
Puritan Preachers: Men Foursquare

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1. They Were Scholars.
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4. They Were Writers.



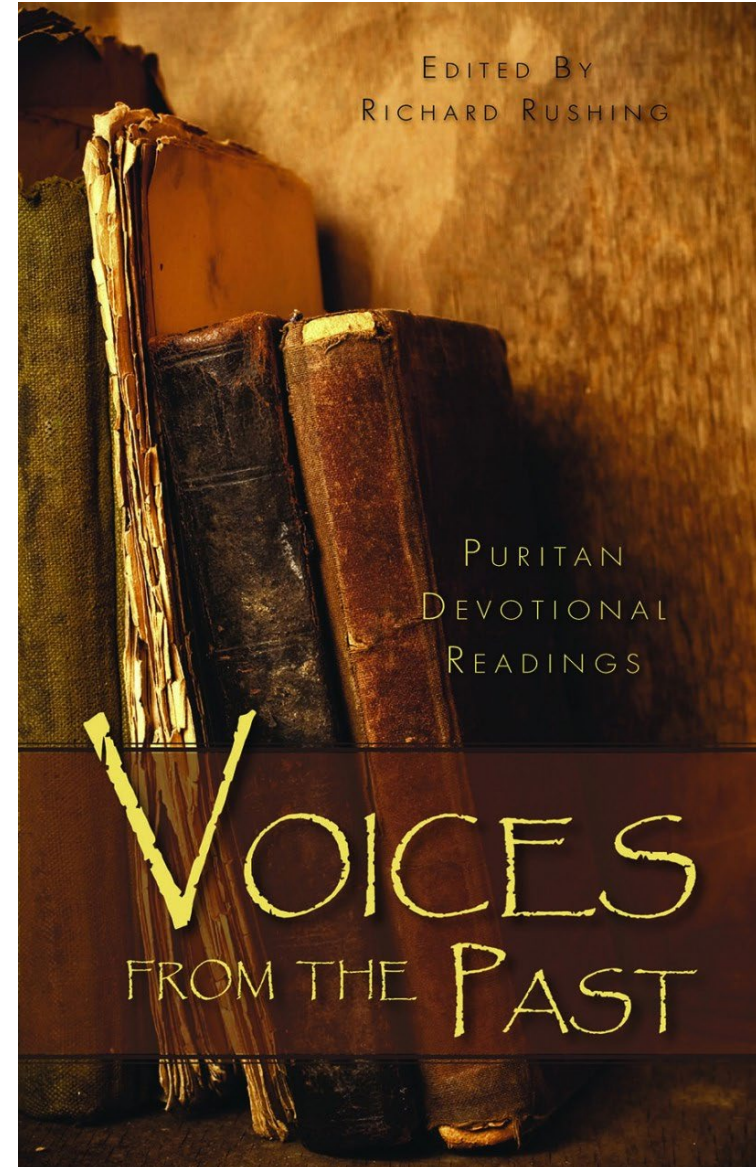


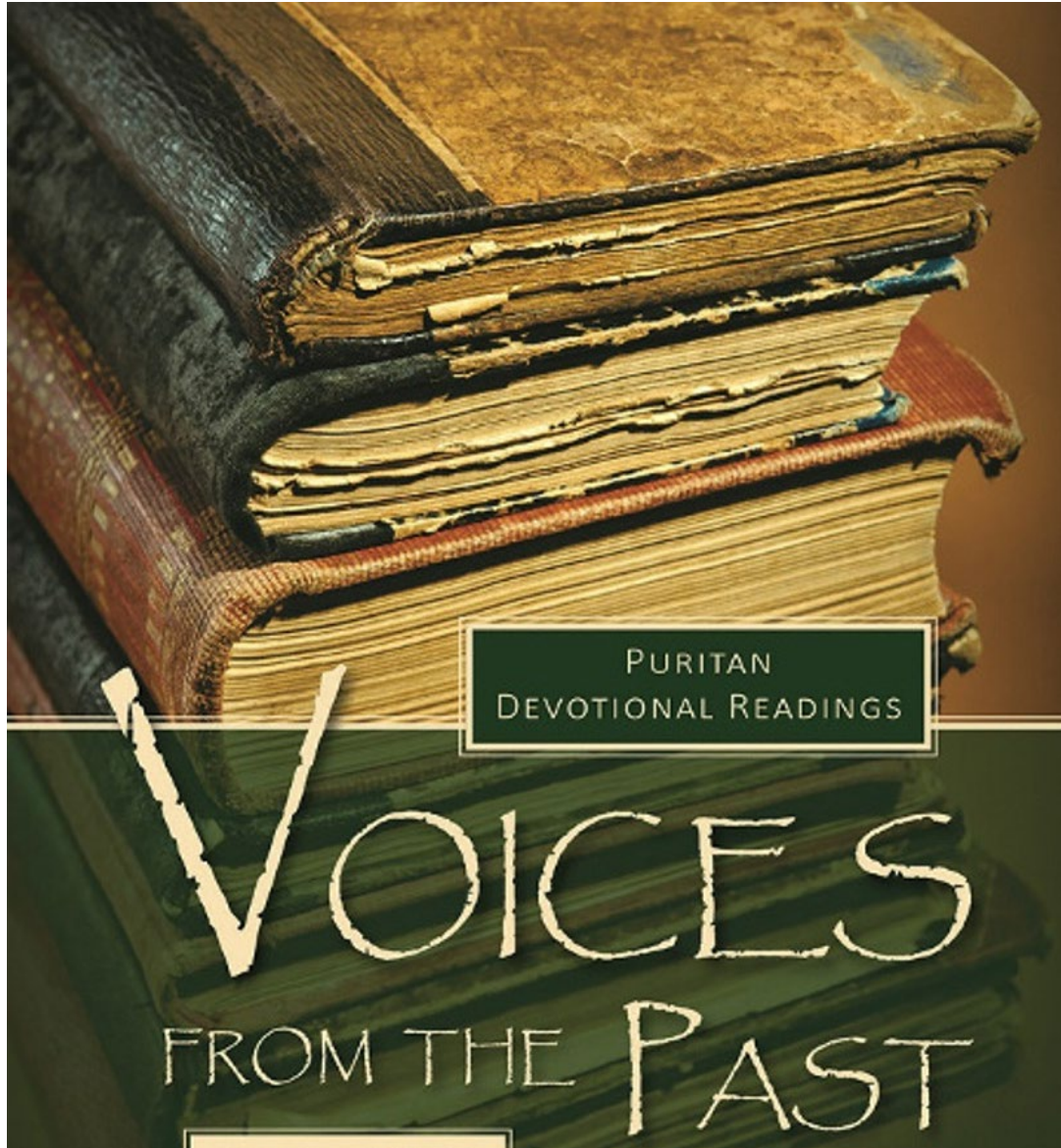
28 SEPTEMBER

My Father is the vinedresser . . .
Every branch that does bear fruit he prunes,
that it may bear more fruit.

John 15:1, 2

The great Master Gardener in his wonderful providence has planted me in this part of his vineyard by his grace, and here I grow and abide till the great Master of the vineyard thinks it fit to transplant me. Give him leave to take his own way of dispensations with you. His people must be content with what he carves out for them. Christ and his followers suffered before they reached the top of the mountain, but our soft nature desires heaven with ease. All who have gone before have found sharp storms that took the hide off their face, and many enemies in the way. His ways are far above me, with windings we cannot see. Obstacles are written in the Lord's book by his wise and unerring providence. We see only the outside of things. It is a well-spent journey to crawl hands and feet to enjoy him at the well-head. Let us not be weary; we are closer than when we first believed. Do not focus your thoughts among the confused wheels of secondary causes, as—'O if this had been, this had not followed!' Look up to the master motion of the first wheel. In building, we see





PURITAN
DEVOTIONAL READINGS

VOICES FROM THE PAST

The fruit of the Spirit is love, joy, peace,
patience, kindness, goodness, faithfulness,
gentleness, self-control.

Galatians 5:22-23

Let us all learn to have a meek and quiet spirit. It is unbecoming to have an angry, passionate heart. We ought to be meek towards our brethren, one another, and our neighbours. There are many that are so used to anger and passion towards their servants, their children, or wives, that even when they deal with God they show themselves angry and passionate. My brethren, let us learn to be in love with this amiable and lovely grace of meekness. Consider several ways to get the habit of meekness, and to behave yourselves meekly and gently in the places where you live, that you may be the blessed ones of Christ. (1.) *Learn to set a high price upon the quiet and sweetness of your spirit.* It is a rich jewel of great worth. One way to get it is to consider the rest to your spirit that meekness will give to you. Put a high price on the rest and quietness of your spirit. When you are tempted to passion, ask, 'Am I willing to lose the sweetness that I have in my spirit to have my will in such and such a matter? I can deny myself, and exercise meekness; oh the quiet of my heart! It is worth a world. Shall I lose this for a trifle now, for a toy?' Oh the poor trifles and toys that men and women cast away the quietness of their spirits for! If a man had a ball made of solid gold in his hand, and someone on the street cast dirt upon him, would it not be great folly to throw his golden ball at them for revenge? Truly, this is what you do when you cast away your meekness for passion to revenge yourself, when someone crosses your will, or does things to displease you! You cast your golden ball at them when you lose the quietness and meekness of your spirit to gain revenge upon them. Account meekness at a high rate, and do not lose it even for a little while!

*Though dead, by their writings
they yet speak; a peculiar unction
attends them to this very hour.*

--George Whitefield

Puritan Preachers: Men Foursquare





Puritan Preachers: Men Foursquare

*Puritan Preaching: “The Plainer,
the Better”*

Puritan Preaching: “The Plainer, the Better”

Introduction

1. Primary Sources for Studying Puritan Preaching.

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The Art of Prophesying



PURITAN PAPERBACKS □ WILLIAM PERKINS

PHILOSOPHY

PREACHING

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--Its significance



EDITED BY JOEL R. BEEKE AND GREG A. SALAZAR

WILLIAM PERKINS

ARCHITECT OF PURITANISM

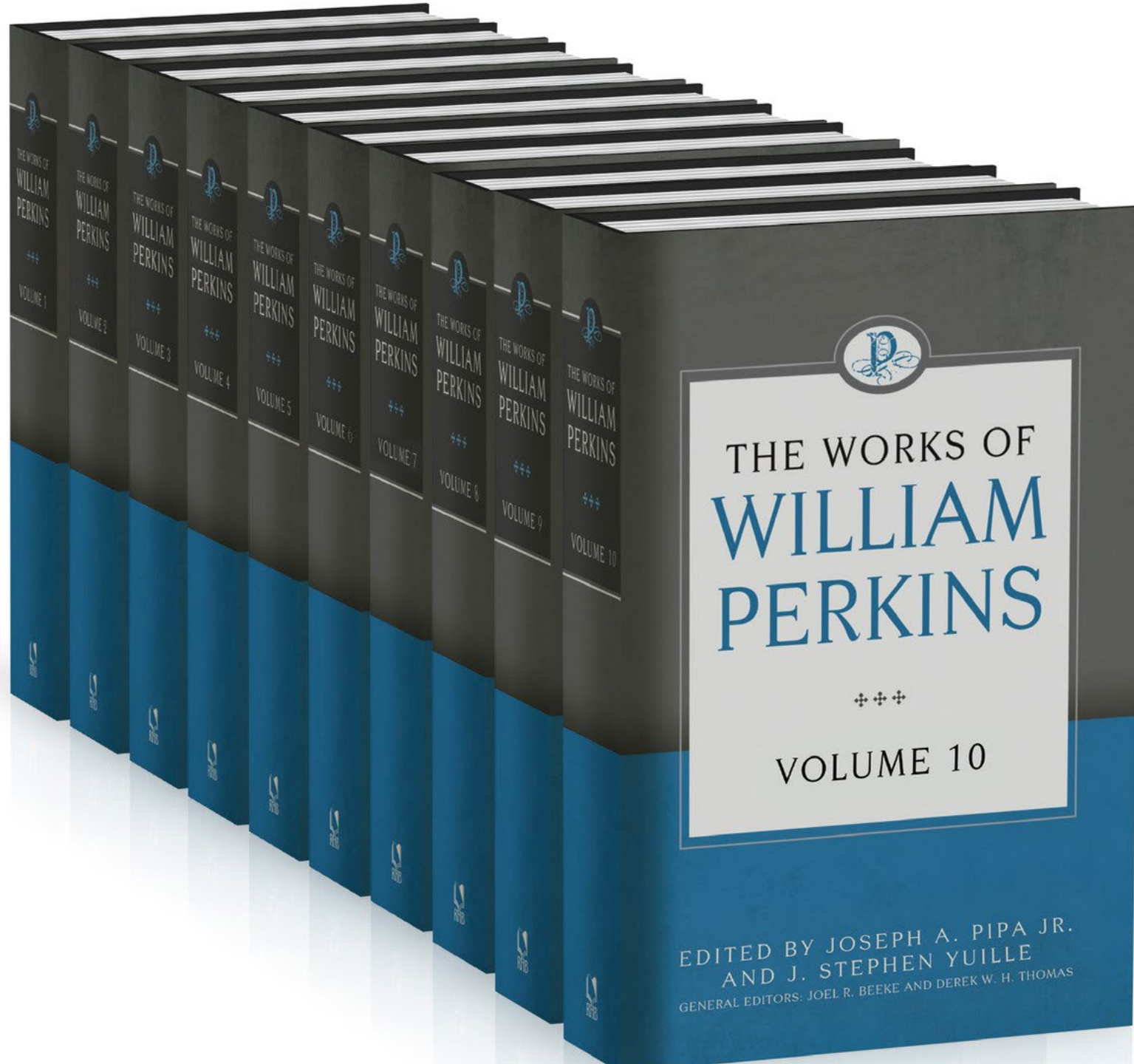
The Art of Prophesying



PURITAN PAPERBACKS □ WILLIAM PERKINS

PHILOSOPHY

PROPHESYING



THE WORKS OF
**WILLIAM
PERKINS**

+++
VOLUME 10

EDITED BY JOSEPH A. PIPA JR.
AND J. STEPHEN YUILLE
GENERAL EDITORS: JOEL R. BEEKE AND DEREK W. H. THOMAS

THE HISTORY & PHILOSOPHY
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--What Perkins meant by *prophesying*.

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Preaching the Word is prophesying in the name and on the behalf of Christ (7).

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Introduction

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2. **The Distinctive Genius of Puritan Preaching:**

Puritan Preaching: “The Plainer, the Better”

Introduction

1. Primary Sources for Studying Puritan Preaching.
2. The Distinctive Genius of Puritan Preaching: the plain style.

Puritan Preaching: “The Plainer, the Better”

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. . . but herein is no mercy nor compassion to the poor soul.

Puritan Preaching: “The Plainer, the Better”

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. . . but herein is no mercy nor compassion to the poor soul.

Plainly, that the meanest may understand;

Puritan Preaching: “The Plainer, the Better”

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The “Plain Style”



*Puritan Preaching: “The Plainer,
the Better”*

The “Plain Style”

Puritan Preaching: “The Plainer, the Better”

The “Plain Style”

The Preparation

Puritan Preaching: “The Plainer, the Better”

The “Plain Style”

The Preparation

1. Interpretation

Puritan Preaching: “The Plainer, the Better”

The “Plain Style”

The Preparation

1. Interpretation

Scripture has only one sense, the literal one (26).

Puritan Preaching: “The Plainer, the Better”

The “Plain Style”

The Preparation

1. Interpretation

Scripture has only one sense, the literal one (26).

This rule is to be followed: if the natural meaning of the words agrees with the circumstances of the passage, then the natural meaning is the proper meaning (30).

THE WORK OF THE SPIRIT

John Owen



Puritan Preaching: “The Plainer, the Better”

The “Plain Style”

The Preparation

1. Interpretation
2. **Division**

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The “Plain Style”

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2. **Division**

Resolution is the unfolding of the passage into its various doctrines.

Puritan Preaching: “The Plainer, the Better”

The “Plain Style”

The Preparation

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2. **Division**

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Application is the skill by which the doctrine which . . .

Puritan Preaching: “The Plainer, the Better”

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The “Plain Style”

The Preparation
The Preaching



JOHN FLAVEL (1627-1691)





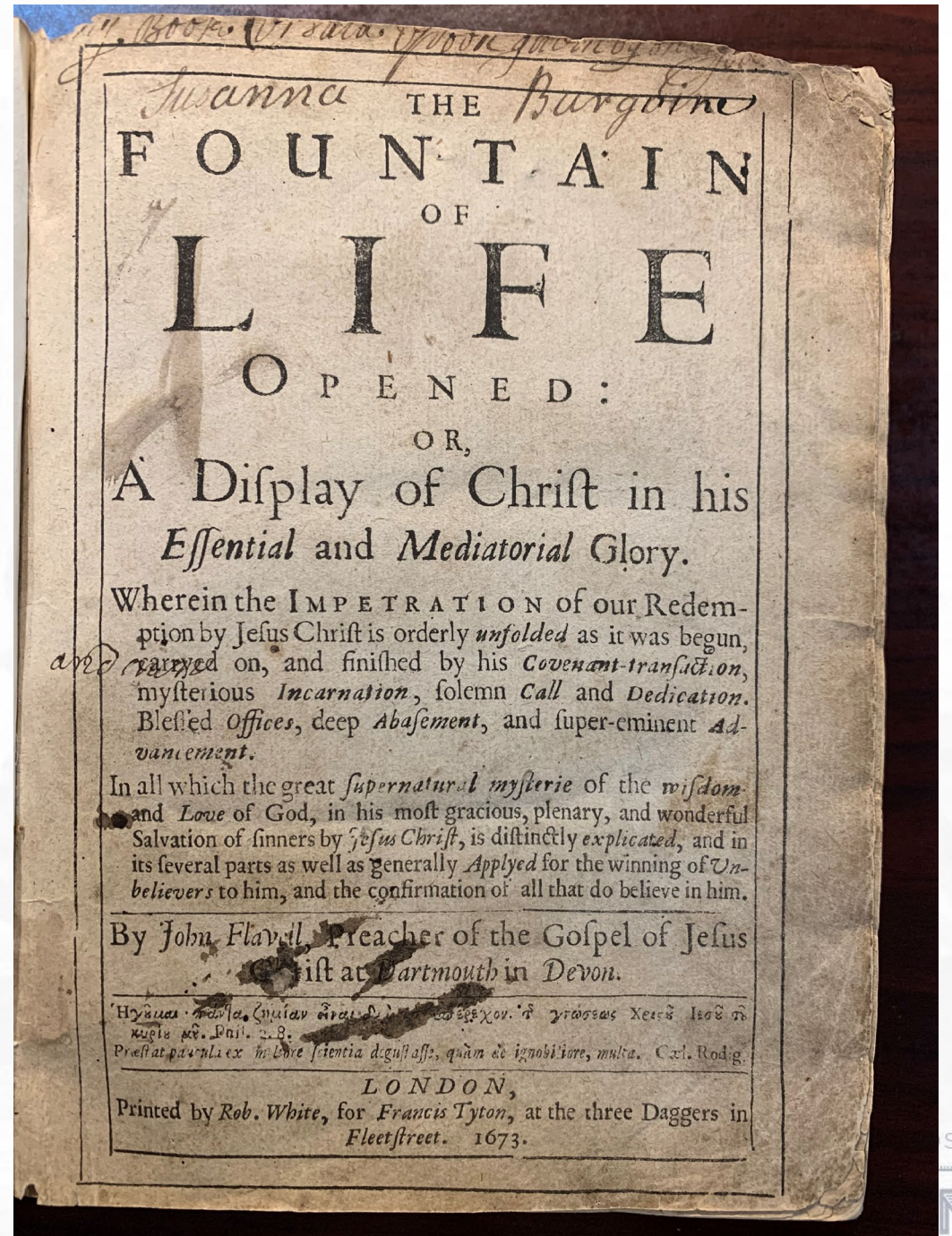
These six volumes are a library of the best Puritan divinity – a life-long treasure to all who possess it!

6 VOLUMES | CLOTHBOUND



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of TRUTH

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Swanna THE Burgvine
F O U N T A I N

OF
L I F E

O P E N E D :

OR,

A Display of Christ in his
Essential and Mediatorial Glory.

Wherein the IMPETRATION of our Redem-
ption by Jesus Christ is orderly *unfolded* as it was begun,
carried on, and finished by his *Covenant-transaction*,
mysterious *Incarnation*, solemn *Call* and *Dedication*.
Blessed *Offices*, deep *Abasement*, and super-eminent *Ad-
vancement*.

In all which the great *supernatural mysterie* of the *wisdom*
and *Love* of God, in his most gracious, plenary, and wonderful
Salvation of sinners by *Jesus Christ*, is distinctly *explicated*, and in
its several parts as well as generally *Applied* for the winning of *Un-
believers* to him, and the confirmation of all that do believe in him.

By John Flavell, Preacher of the Gospel of Jesus
Christ at Dartmouth in Devon.

Ἡ γὰρ ῥῆσις ἐκ τῆς ἀνομιᾶς ἀγνοίας ἐστίν, ἣν οὐκ ἔγνωσαν οἱ θεοὶ καὶ οἱ ἄνθρωποι.
Prestat parva ex in omni scientia degulass, quam de ignobiliore, multa. Cael. Rodg.

LONDON,
Printed by Rob. White, for Francis Tyton, at the three Daggers in
Fleetstreet. 1673.

Labay

Redemption hath 2 parts, viz. meritorious IMPETRATION, Part 1. and efficacious APPLICATION, Part 2. In the Impetration of it, after a preliminary commendation of the Subject, Sermon 1. We therein consider,

- I. The Redeemer who is considered 2 wayes, viz.
- 1. As eternally delighting in his Fathers bosome.
 - 2. As prepared for this work by five eminent qualifications, viz.
 - 1. His Covenant with his Father.
 - 2. His Fathers donation of him.
 - 3. His Assumption of our Nature.
 - 4. His Commission under the great Seal.
 - 5. His Solemn consecration to that Work.

Serm. 2.
Serm. 3.
Serm. 4.
Serm. 5.
Serm. 6.
Serm. 7.

II. The work of Mediation he came about opened in general. Serm. 8.

- III. The Offices fitting him for this work, viz.
- 1. Prophet as such,
 - 1. Faithfully revealing Gods mind to men.
 - 2. Opening their understandings to receive it.
 - 2. Priest in which office are considerable,
 - 1. Its general nature and necessity.
 - 2. Its parts. viz.
 - 1. Oblation.
 - 2. Intercession.
 - 3. Its fruits. viz.
 - 1. Satisfaction.
 - 2. Acquisition.
 - 3. King whose Kingdom is either,
 - 1. Internal and spiritual.
 - 2. External and Providential.

Serm. 9.
Serm. 10.
Serm. 11.
Serm. 12.
Serm. 13.
Serm. 14.
Serm. 15.
Serm. 16.
Serm. 17.

- IV. The Execution of them in his double state, viz. of
- 1. Humiliation, viz. in his
 - 1. Conception and Birth.
 - 2. Life and Conversation.
 - 3. Death, wherein we consider,
 - 1. The preparatives to it, by
 - 1. Blessing his Family.
 - 2. Instituting his Supper.
 - 3. Prayer in the Garden.
 - 4. Judas his Treason.
 - 5. Tryal and sentence.
 - 6. Going to Golgotha.
 - 2. Execution of it on the Cross.
 - 1. Innocently.
 - 2. Solitarily.
 - 3. Patiently.
 - 3. The manner of his suffering it, viz.
 - 1. Word.
 - 2. Word.
 - 3. Word.
 - 4. Word.
 - 5. Word.
 - 6. Word.
 - 7. Word.
 - 4. Instructively in his 7 last words, viz.
 - 4. Burial.
- In all which, among many others; four great and principal ends were accomplished. Serm. 38.

Serm. 18.
Serm. 19.
Serm. 20.
Serm. 21.
Serm. 22.
Serm. 23.
Serm. 24.
Serm. 25.
Serm. 26.
Serm. 27.
Serm. 28.
Serm. 29.
Serm. 30.
Serm. 31.
Serm. 32.
Serm. 33.
Serm. 34.
Serm. 35.
Serm. 36.
Serm. 37.

- 2. Exaltation in the 4 famous steps or degrees thereof, viz.
 - 1. His wonderful Resurrection.
 - 2. His Triumphant Ascension.
 - 3. His Session at Gods right hand.
 - 4. His coming to judgement.

Serm. 39.
Serm. 40.
Serm. 41.
Serm. 42.

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| | | 4. His Commission under the great Seal. | Serm. 5. |
| III. The Offices fitting him for this work, viz. | 1. Faithfully revealing Gods mind to men.
2. Opening their understandings to receive it. | 5. His Solemn consecration to that Work. | Serm. 6. |
| | | 1. Its general nature and necessity. | Serm. 7. |
| IV. The Execution of them in his double state, viz. of | 1. Humiliation, viz. in his | 2. Its parts. viz. { 1. Oblation.
2. Intercession. | Serm. 8. |
| | | 3. Its fruits. viz. { 1. Satisfaction.
2. Acquisition. | Serm. 9. |
| I. Conception and Birth.
2. Life and Conversation. | 1. The preparatives to it, by | 1. Internal and spiritual. | Serm. 10. |
| | | 2. External and Providential. | Serm. 11. |
| 2. Execution of it on the Cross. | 1. Blessing his Family.
2. Instituting his Supper.
3. Prayer in the Garden.
4. Judas his Treason.
5. Tryal and sentence.
6. Going to Golgotha. | 1. Satisfaction. | Serm. 12. |
| | | 2. Acquisition. | Serm. 13. |
| 3. Death, wherein we consider, | 1. Innocently.
2. Solitarily.
3. Patiently. | 1. Internal and spiritual. | Serm. 14. |
| | | 2. External and Providential. | Serm. 15. |
| 4. Burial. | 1. Word.
2. Word.
3. Word.
4. Word.
5. Word.
6. Word.
7. Word. | 2. External and Providential. | Serm. 16. |
| | | | Serm. 17. |
| 2. Exaltation in the 4 famous steps or degrees thereof, viz. | 1. His wonderful Resurrection.
2. His Triumphant Ascension.
3. His Session at Gods right hand.
4. His coming to judgement. | | Serm. 18. |
| | | | Serm. 19. |



The FIRST

Serm. 1.

SERMON.

I COR. II. II.

For I determined not to know any thing among you, save Jesus Christ; and him Crucified.

Opens the excellency of the Subject.



THE former verse contains an Apologie for the plain and familiar manner of the Apostles preaching, which was not (as he there tells them) with excellency of speech, or of wisdom, (i. e.) he studied not to gratifie their curiosity with Rhetorical strains, or Philosophical niceties. In this he gives the reason, for I determined not to know any thing among you, save Jesus Christ, &c.

Non τεχνολογῶν, sed θεολογῶν.

I determined not to know.] The meaning is not that he simply despised, or contemned all other studies and knowledge: *Ἐπειτα σφισι απιστωσιν, sed θεολογῶν, aut eximium* *divine, in hoc autem non remittit, nec damnat omnim aliam scientiam, nisi ut oppositu scientie christi, &c. Wall.*

Puritan Preaching: “The Plainer, the Better”

The “Plain Style”

The Preparation
The Preaching

1. The *plain style* introduced the text in a certain way.



The former verse contains an apology for the plain and familiar manner of the apostle's preaching, which was not (as he there tells them) with excellency of speech, or of wisdom; i. e. he studied not to gratify their curiosity with rhetorical strains, or philosophical niceties. In this he gives the reason, "for I determined not

to know anything among you, save Jesus Christ," etc. The meaning is not, that he simply despised, or contemned all other studies and knowledge; but so far only as they stand in competition with, or opposition to the study and knowledge of Jesus Christ. And it is as if he should say, it is my stated, settled judgment; not a hasty, inconsiderate censure, but the product and issue of my most serious and exquisite inquiries.



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*First, The subject matter of his doctrine, to wit, *Jesus Christ*. . .
Christ shall be the centre to which all the lines of my ministry shall be
drawn. . .*

Secondly, We have here that special respect or consideration of Christ, which he singled out from the rest of the excellent truths of Christ, to spend the main strength of his ministry upon; and that is, Christ crucified. . . There is, therefore, a great emphasis in this word, and him crucified.

Secondly, We have here that **special respect or consideration of Christ**, which he singled out from the rest of the excellent truths of Christ, to spend the main strength of his ministry upon; and that is, **Christ crucified**. . . There is, therefore, a great emphasis in this word, **and him crucified**.

*Thirdly, The manner in which he discoursed this transcendent subject to them is also remarkable; he not only preached Christ crucified, but he preached him assiduously and plainly. He preached Christ frequently. *And whenever he preached of Christ crucified, he preached him in a crucified style.* This is the sum of the words; to let them know that his spirit was intent on this subject, as if he neither knew nor cared to speak of any other. All his sermons were so full of Christ that his hearers might have thought he was acquainted with no other doctrine. Hence observe. . .*

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The Preaching

1. The *plain style* introduced the text in a certain way.
2. The *plain style* then stated the text’s doctrine.

but so far only as they stand in competition with, or opposition to the study and knowledge of Jesus Christ. And it is as if he should say, it is my stated settled Judgement, not a hasty, inconsiderate censure; but the product, and Issue of my most serious and exquisite enquiries: after I have well weighed the case, turned it round, viewed it exactly on every side, ballanced all advantages, and disadvantages; pondered all things that are fit to come into consideration about it: this is the result and final determination; that all other knowledge, how profitable, how pleasant soever; is not worthy to be named in the same day, with the knowledge of Jesus Christ: This therefore I resolve to make the scope and end of my Ministry, and the end regulates the means. Such pedantick toys, and ayrie notions as injudicious ears affect, would rather obstruct, than promote my grand design among you; therefore wholly waving that way, I applyed my self to a plain, popular, unaffected Dialect: fitted rather to pierce the heart, and convince the conscience, than to tickle the fancy: this is the scope of the words. In which three things fall under consideration.

1. First, The subject-matter of his Doctrine, to wit Jesus Christ. I determined to know nothing, (i. e.) to study nothing my self, to teach nothing to you; but Jesus Christ. Christ shall be the Center, to which all the lines of my Ministry shall be drawn. I have spoken and written of many other subjects in my Sermons and Epistles, but it is all reductively the Preaching and discovery of Jesus Christ: of all Subjects in the world, this is the sweetest: if there be any thing on this side Heaven worthy our time and studies, this is it. Thus he magnifies his Doctrine, from the excellency of its subject-matter, accounting all other Doctrines, but arid things, compared with this.

2. Secondly, We have here that special respect or consideration of Christ, which he singled out from all the rest, as the excellent Truths of Christ, to spend the main strength of his ministry upon: And that is Christ as Crucified: and the rather, because hereby he would obviate the vulgar prejudice, raised against him upon the account of his cross: for Christ Crucified was to the Jews a stumbling block, and to the Greeks foolishness, chap. 1. 23. this also best suited his end, to draw them on to Christ: as Christ above all other subjects, so Christ Crucified above all things in Christ: there is therefore a great Emphasis in this word, And him Crucified.

Phibentem
habet equam
quo i adicit,
bunc cruci-
um. Pet.
martyr in loc.

Thirdly, The manner in which he discoursed this transcendent Subject to them is also remarkable: he not only Preached Christ Crucified, but he Preached him assiduously, and plainly: he Preacht Christ frequently, and when ever he Preacht of Christ Crucified, he Preached him in a Crucified stile. This is the sum of the words, to let them know that his spirit was so intent upon this subject, as if he neither knew, or cared to speak of any other: all his Sermons were so full of Christ, that his hearers might have thought he was acquainted with no other Doctrine. Hence observe,

Christum cruci-
fixum stylo cru-
cifero predica-
bat.

DOCT.

Doct.

That there is no Doctrine more excellens in it self, or more necessary to be Preached, and studied; than the Doctrine of Jesus Christ, and him Crucified.

All other knowledge how much soever it be magnified in the World, is and ought to be esteemed but dross, in comparison of the excellency of the knowledge of Jesus Christ, Phil. 3. 8. in him are hid all the treasures of wisdom and knowledge, Col. 2. 3.

Eudoxus was so affected with the glory of the Sun, that he thought he was born only to behold it: much more should a Christian Judge himself born only to behold, and delight in the glory of the Lord Jesus.

The truth of this Proposition will be made out, by a double consideration of the Doctrine of Christ.

First, Let it be considered absolutely, and then these lovely properties with which it is naturally cloathed; will render it superior to all other Sciences and Studies.

First, The knowledge of Jesus Christ is the very marrow and Kernel of all the Scriptures: the scope and center of all Divine revelations: both Testaments meet in Christ. The Ceremonial Law is full of Christ; and all the Gospel full of Christ: the blessed lines of both Testaments meet in him, and how they both harmonize, and sweetly concenter in Jesus Christ; it is the chief scope of that excellent Epistle to the Hebrews, to discover: for we may call that Epistle, The sweet Harmony of both Testaments: this argues the unspeakable excellency of this Doctrine,

I.
Q i scienciam
secularem prepo-
nit studio aut
cognitioni huius
sacrae, is the-
saurus quisquillus
prof. ct. Da-
ven. in Coll 2.
v. 3.



Puritan Preachers: Men Foursquare

*Puritan Preaching: “The Plainer,
the Better”*

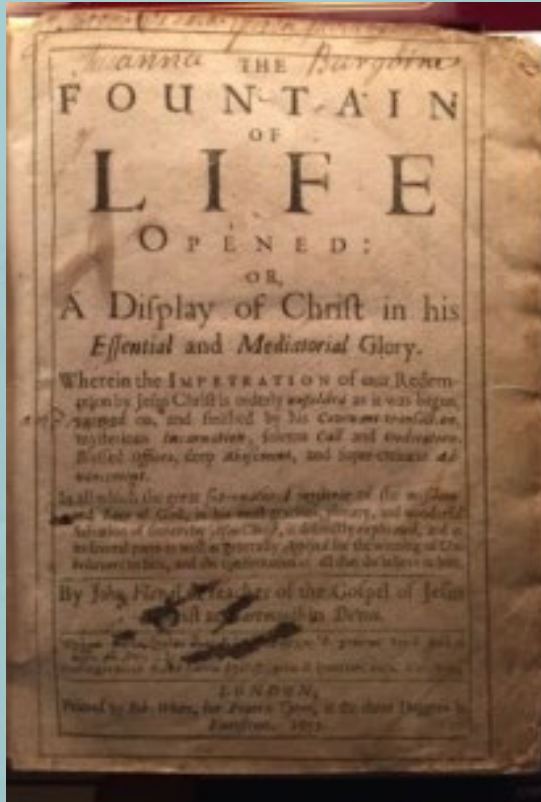
Puritan Preaching: Doctoring Souls

Puritan Preaching: “The Plainer, the Better”

The “Plain Style”

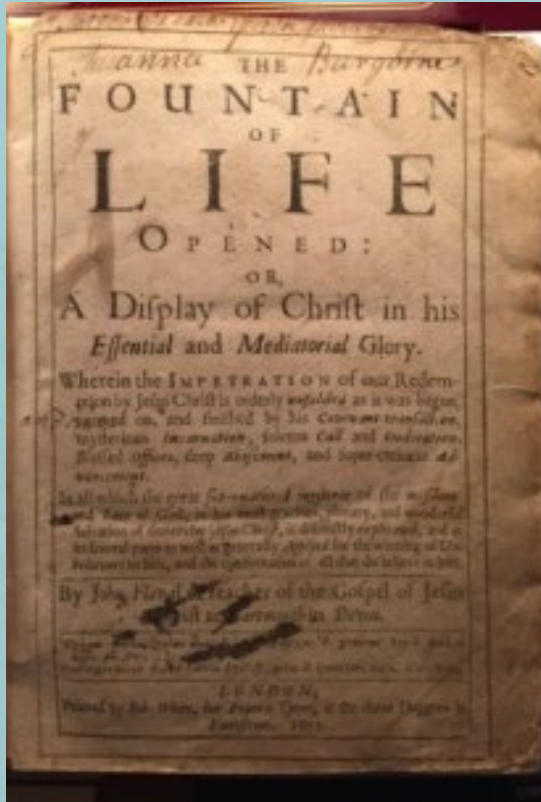
The Preparation
The Preaching

1. The *plain style* introduced the text in a certain way.
2. The *plain style* then stated the text’s doctrine.
3. The *plain style* then defended and developed that doctrine.



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First, Let it be considered absolutely, and then these lovely properties with which it is naturally clothed, will render it superior to all other sciences and studies.



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First, Let it be considered absolutely, and then these lovely properties with which it is naturally clothed, will render it superior to all other sciences and studies.

Second, Let us compare this knowledge with all other knowledge, and thereby the excellency of it will. . .

Puritan Preaching: “The Plainer, the Better”

The “Plain Style”

The Preparation The Preaching

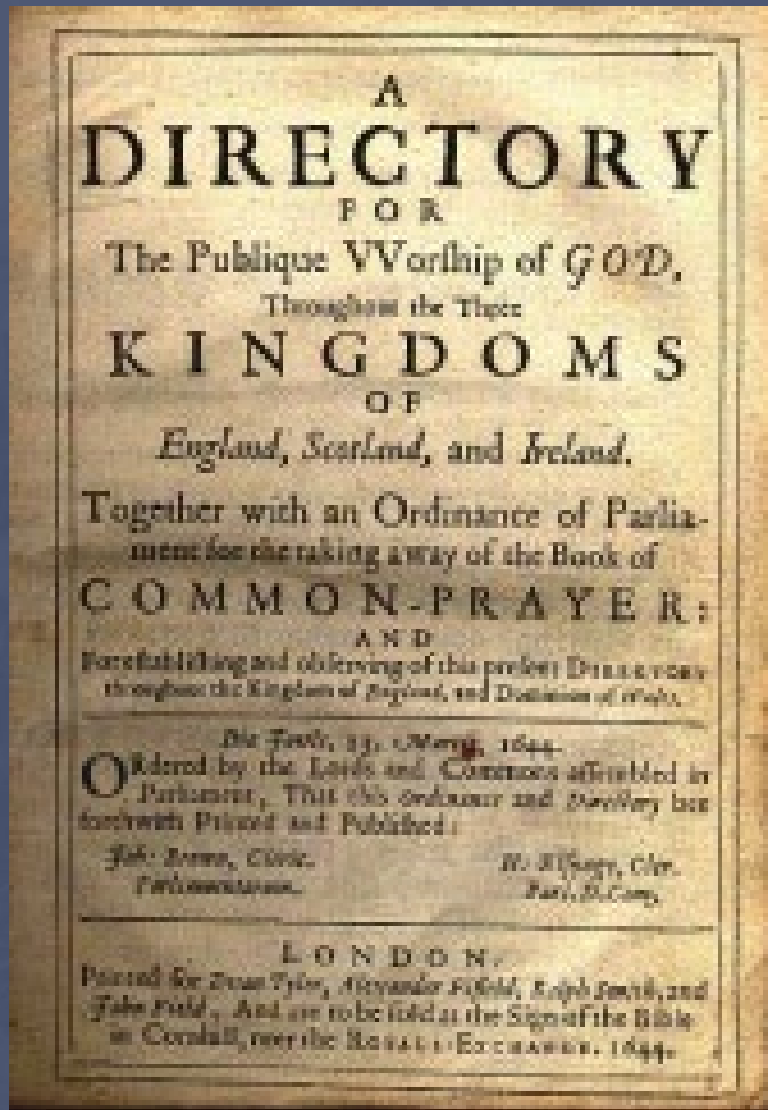
1. The *plain style* introduced the text in a certain way.
2. The *plain style* then stated the text’s doctrine.
3. The *plain style* then defended and developed that doctrine.
4. The *plain style* then gave applications and uses of the doctrine.

There are basically seven ways in which application should be made, in keeping with seven different spiritual conditions (56).

The Art of Prophesying



PURITAN PAPERBACKS □ WILLIAM PERKINS



He is not to rest in general doctrine, although never so much cleared and confirmed, but to bring it home to special use by application to his hearers: which albeit it prove a work of great difficulty to himself, requiring much prudence, zeal, and meditation, and to the natural and corrupt man will be very unpleasant; yet he is to endeavor to perform it in such a manner, that his auditors may feel the word of God to be quick and powerful, and a discerners of the. . . (380).

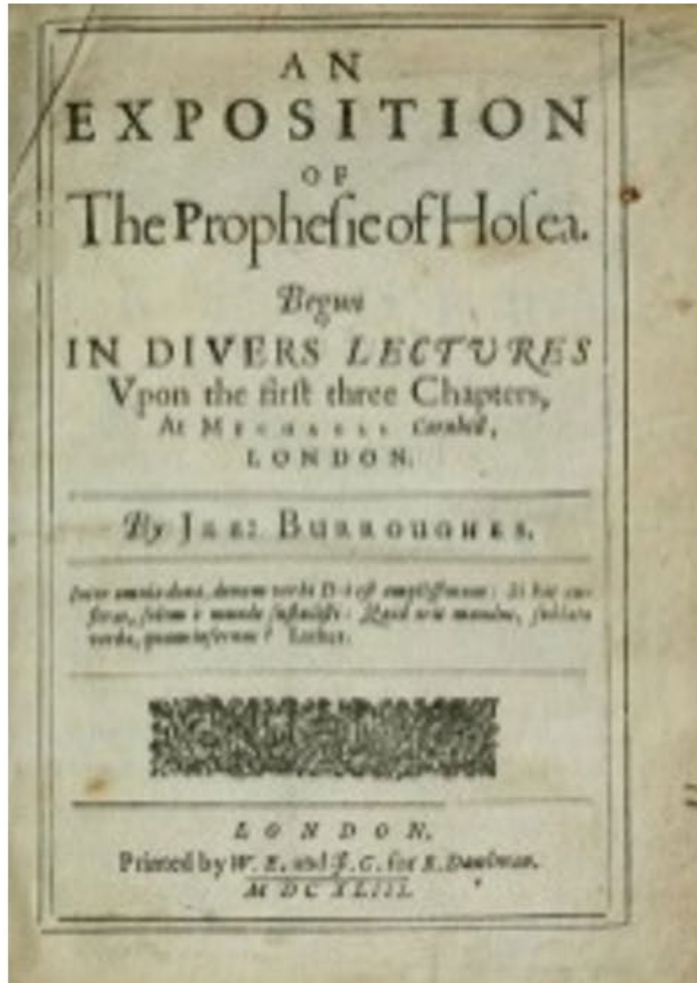
1. Confutation of false doctrines.
2. Exhortation to duties.
3. Dehortation, reprehension, and publick admonition.
4. Comfort.
5. Notes of trial.

1. Confutation of false doctrines.
2. Exhortation to duties.
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1. Those who are unbelievers and are both ignorant and unteachable.
2. Those who are teachable, but ignorant.
3. Those who have knowledge, but have never been humbled.
4. Those who have already been humbled.
5. Those who already believe.
6. Those who have fallen back.
7. Churches with both believers and unbelievers.

Concluding

Jeremiah Burroughs (1600-1646)



*Plain preaching is the best teaching; it is the best way to convince and convert men, and if plain, familiar preaching will not work, certainly by dark mysterious teaching it will never be effective. ... That is the best preaching which sets forth things to the life and makes them as plain as if they were written with a sunbeam.*¹²