

# A Quickening Light: A Puritan Vision of Revival

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“There may be life where there is no vigor,” declares Thomas Manton.<sup>1</sup> That is to say, it is possible to be born again, implanted into Christ, indwelt by the Holy Spirit, and yet pass through seasons of spiritual listlessness. The reason for this lies in the instability of the heart, which never remains in the same condition but is up one moment and down the next. The desires of the flesh and the concerns of the world, coupled with our carelessness and fickleness, conspire to bring “deadness upon the heart.”<sup>2</sup> At times like these, says Manton, there is but one remedy—revival, whereby God lifts us out of a “cold, sad, and heavy” condition and makes us “lively.”<sup>3</sup>

To appreciate fully what Manton is saying, it is necessary to divest the word *revival* of much of what is usually associated with it and listen to him on his own terms. Upon doing so it becomes apparent that his concept of revival presupposes well-defined convictions concerning the work of regeneration and the nature of knowledge. The purpose of the present article is to analyze these convictions.

This inquiry into Manton’s thinking on revival is of historical interest for two reasons. First, it reveals an important element of Puritan spirituality. Manton is not an innovator but reflects a tradition that permeates the writings of his fellow seventeenth-century Puritans—John Flavel,

Thomas Watson, George Swinnock, et al. Second, it provides a lens through which to understand the so-called revivals of the eighteenth century. Multiple factors converged to produce these movements, yet none as important as the theological convictions and experiential emphases inherited from the Puritans.

## **THE PURITANS**

During the reign of Bloody Mary (1553–1558), many Protestants suffered a grisly death at the stake. Many more escaped the queen's ferocity by fleeing to the Continent. In 1554, many of these exiles settled in Frankfurt, where they quickly summoned John Knox from Geneva to serve as their pastor. Under Knox's oversight, they adopted a modified version of the Prayer Book, which had been produced during the reign of Edward VI (1547–1553). Of note, it abolished any practice that was deemed contrary to the Reformed faith. The following year, in 1555, a new wave of exiles from England arrived at Frankfurt. They were led by Richard Cox, vice-chancellor of Oxford. Soon after their arrival, they made it known to their fellow countrymen that they desired "the face of an English church."<sup>4</sup> They favored the Prayer Book in its original form, and they desired to work within the established church as it was. From that moment, the congregation was divided between the supporters of Knox and Cox. While united in their opposition to Mary and Roman Catholicism, these two factions did not share a common view on the nature or extent of the Reformation in England, nor did they agree as to the final authority in the ordering of public worship; Cox supporters appealed to the Prayer Book, whereas Knox supporters appealed to Scripture. Before long, the Cox faction gained control of the church, forcing Knox (and many of his followers) to depart for Geneva.

This sharp disagreement was a harbinger of things to come within the Church of England. When Mary died in 1558, Elizabeth became the new monarch, and the Frankfurt division soon took center stage. Given England's precarious political condition, Elizabeth's ministers called for moderation. She heeded their advice, as she was well aware of the various factions within the established church. She implemented what is known as the Elizabethan Settlement, which rested on two acts of parliament in 1559. The first, the Act of Supremacy, restored the preeminence of the Church of

England to the monarch, while the second, the Act of Uniformity, enforced a new Prayer Book—a slight revision of Edward VI's edition. These acts were designed to find a *via media* (middle way) between the splintered groups. The form of church worship and government remained intact, and the clergy continued to dress in their traditional clothing; however, the Elizabethan Settlement called for the abolishment of prayers to the saints and the removal of relics and images from churches. Most significantly, it orchestrated the dismissal of the fourteen bishops remaining from Mary's reign. Four years later in 1563, the Church of England established the Thirty-Nine Articles of Religion.<sup>5</sup> These articles clearly placed it within the framework of ancient councils and historic creeds. They also espoused the teaching of the Reformation on Scripture, freewill, justification, and good works. At the same time, they openly opposed Roman Catholic dogmas such as purgatory and transubstantiation, and Roman Catholic practices such as entreating the saints and adoring the Eucharist.

But not everyone was thrilled with the Elizabethan Settlement. Expectedly, Roman Catholics lamented the reversal of Mary's policies, while Protestants were deeply divided over the implemented changes. This split among Protestants mirrored the old Frankfurt debate. Some were satisfied with the Elizabeth Settlement, whereas others longed for greater reform. Among this latter group were many who wanted to remove all perceived remnants of Roman Catholicism. Some of them also desired to alter the church's government on the basis of Presbyterianism. These men encompassed a broad spectrum of opinion, yet all shared one common denominator—dissatisfaction with the extent of the English Reformation. As one historian notes:

The term 'Puritan' became current during the 1560s as a nickname for Protestants who, dissatisfied with the Elizabethan Settlement of the church... would have subscribed to the contention of the Admonition to Parliament of 1572 that 'we in England are so far off, from having a church rightly reformed, according to the prescript of God's Word, that as yet we are not come to the outward face of the same.'<sup>6</sup>

While varied in their aim and intensity, the Puritans' struggle for ecclesiastical change continued through the reigns of the Stuart kings, until

the Great Ejection of 1662 when Charles II (1660–1685) introduced an Act of Uniformity, effectively forcing close to two thousand ministers out of the established church into dissent.

During this one-hundred-year period (1558–1662), the term *Puritan* assumed a meaning in addition to the one described above. At the end of the sixteenth century, William Perkins lamented, “Who are so much branded with vile terms of Puritans and Precisians, as those who most endeavor to get and keep the purity of heart in a good conscience?”<sup>7</sup> Writing in 1611, Robert Bolton commented, “The world is come to that wretched pass, and height of profaneness, that even honesty and sanctification is many times odiously branded by the nick-name Puritanism.”<sup>8</sup> In 1641, Thomas Wilson noted that “fervency in religion” is called “indiscretion, rashness, puritanism, or headiness.”<sup>9</sup> From these citations it is evident that, in addition to its ecclesiastical usage, the term *Puritan* became a derogatory moniker for those who practiced a certain style of piety—what we might call “experimental Calvinism.”<sup>10</sup> This style of piety transcended the deep divisions between those of differing political and ecclesiastical views: Independents and Presbyterians, Parliamentarians and Royalists, Conformists and Nonconformists, Credobaptists and Paedobaptists. At its center stood the conviction that believers must experience an affective appropriation of God’s sovereign grace, moving beyond intellectual assent to heartfelt dedication to Christ. These Puritans preached with great enthusiasm about God’s sovereign grace from eternity, but they were particularly concerned about how this grace breaks through in time into the believer’s experience. They wanted to explain how believers respond to God’s sovereign acts; that is, how the covenant of grace impacts them and moves them from initial faith to full assurance.

### THOMAS MANTON

Among these Puritans stands Thomas Manton. He was born at Lydeard St. Lawrence, Somerset, on March 31, 1620.<sup>11</sup> After completing grammar school, he enrolled at Wadham College, Oxford, and graduated four years later with a Bachelor of Arts. Since advanced degrees did not require his presence at Oxford, he would go on to complete the Bachelor of Divinity in 1654 and the Doctor of Divinity in 1660 while engaged in ministry.

Upon his ordination to the diaconate in 1639, Manton embarked on his first lectureship at the parish church of Culliton (Colyton), Devon. In order to avoid the growing political unrest in the region, he moved a short time later with his new bride, Mary Morgan, to London. In 1644, St. Mary's Stoke Newington was sequestered, and the pastorate was offered to Manton. He held this position until becoming pastor of St. Paul's Covent Garden a few years later.

These were eventful years for the nation, and Manton found himself in the midst of significant social and political upheaval. In 1641, Parliament passed the Grand Remonstrance, which eventually led to the Civil War between Parliamentarians and Royalists. After the former's victory in 1646, Charles I attempted to persuade Scotland to invade England under the promise that he would establish Presbyterianism. Disappointed by the Long Parliament's unwillingness to confront the king, General Pride (commander of the new model army) purged it of close to two hundred members in 1648. The remaining members constituted the new Rump Parliament, which eventually tried and executed the king for treason. Manton played no role in this. While it is true that he served as one of the three clerks at the Westminster Assembly, penned the introduction to the documents of the Westminster Assembly, preached occasionally before Parliament, and prayed at various ceremonies related to Oliver Cromwell's Protectorship, Manton remained a committed royalist. He was one of fifty-seven divines who signed a protest against the Rump Parliament's plan to execute the king.

Despite his outspoken opposition to the regicide, Manton was a prominent figure during Oliver Cromwell's Protectorship. He quickly became a leading voice in political and theological matters, serving on numerous commissions. After Richard Cromwell's Protectorship failed in 1660, General Monck restored the Long Parliament by re-instating those members who had been excluded twelve years earlier. It immediately dissolved itself and convened the new Convention Parliament, composed mostly of Presbyterians favorable to the return of Charles II. Manton was very active in this endeavor. According to J. C. Ryle, "If there was one name which more than another was incessantly before the public for several years about the period of the Restoration, that name was Manton's."<sup>12</sup> He was even one of the delegates who met with Charles II at Breda, in order to negotiate the terms of his return.

Upon his restoration, the king convened the new Cavalier Parliament, thereby extinguishing any hopes for compromise between Presbyterians and Episcopalians. It passed the Act of Uniformity in 1662, requiring all who had not received Episcopal ordination to be re-ordained by bishops; moreover, it required ministers to declare their consent to the entire Book of Prayer and their rejection of the Solemn League and Covenant. As a result, approximately two thousand ministers (including Manton) left the Church of England. While actively seeking accommodation for Presbyterians within the national church, Manton continued to preach privately. Because of his violation of the Five Mile Act, he was imprisoned for six months in 1670;<sup>13</sup> however, the political indulgence two years later allowed him to preach openly at his home in Covent Garden. Soon after, he became a lecturer at Pinner's Hall, and remained in this capacity until his death on October 18, 1677.

At Manton's funeral, William Bates preached on 1 Thessalonians 4:17, "And so shall we ever be with the Lord."<sup>14</sup> In the course of his sermon, he praised his close friend for "the holiness of his person," extoling in particular his "constancy," "loyalty," "charity," and "humility."<sup>15</sup> Bates also praised Manton for "the quality of his office," affirming that he possessed "a clear judgment, rich fancy, strong memory, and happy elocution."<sup>16</sup> These "parts," coupled with his extraordinary knowledge of Scripture, made him an excellent minister of the gospel. By all accounts, Bates's high estimation of Manton's preaching was fully warranted. According to Edmund Calamy, Manton "left behind him the general reputation of as excellent a preacher as this city or nation has produced."<sup>17</sup>

As stated in the introduction, Manton was convinced that "life" without "vigor" is a common condition among believers. The only remedy for such spiritual lethargy is revival, whereby God lifts us out of a "cold, sad, and heavy" condition and makes us "lively." What Manton means by that rests on well-defined convictions concerning the work of regeneration and the nature of knowledge. We review each in turn.

## **THE WORK OF REGENERATION**

The framework for Manton's understanding of God's work of regeneration arises from his belief that the human soul consists of three main faculties:

mind, affections, and will. These faculties, characterized by knowledge, righteousness, and holiness, constituted the image of God in our first parents Adam and Eve (Eph 4:24; Col 3:10).<sup>18</sup> When Adam sinned, the image of God was defaced, meaning he lost knowledge, righteousness, and holiness, and this deprivation had a negative impact upon his faculties in that his will was no longer directed by a mind that knew God or affections that loved God.<sup>19</sup> For Manton, this has been the predicament of Adam's posterity ever since the fall, and "hence it is that all our faculties are perverted." In short, our mind is "blind and vain," our affections are "pre-occupied and entangled," and our will is "stubborn and perverse."<sup>20</sup>

In terms of the soul's faculties, Manton believes the affections are of utmost importance because they are "the forcible and vigorous motions of the will."<sup>21</sup> He inherits this view from Augustine who identified four primary "motions": desire, delight, fear, and sorrow.<sup>22</sup> Desire and delight are the "volition of consent" to a "loved" object. Desire occurs when consent takes the form of seeking the object, and delight occurs when consent takes the form of enjoying it. On the other hand, fear and sorrow are the "volition of aversion" from a "hated" object. Fear occurs when aversion takes the form of turning from the object, and sorrow occurs when aversion takes the form of experiencing it.<sup>23</sup>

In this paradigm, love and hate determine the response of the other affections. Desire is yearning for what is loved, delight is experiencing what is loved, fear is fleeing from what is hated, and sorrow is experiencing what is hated. On that basis, Augustine argued that as long as the object of our love is "well-directed," the affections are good. But that changes if the object of our love is "ill-directed."<sup>24</sup> Prior to his fall, the object of Adam's love was God and, as a result, the affections were "good." However, that condition was terminated at the time of the fall when love for God was lost and, consequently, the affections became "evil."

Manton adopts Augustine's paradigm, affirming that the affections are the inclination or disinclination of the soul to an object in accordance with the soul's perception of that object as either desirous or odious. "Love is the great wheel of the soul, that sets all a-going," says he.<sup>25</sup> It is "a complacency in" and "a propensity toward" whatever the soul perceives to be good, and it expresses itself in "desire" in the absence of the good and "delight" in the presence of the good.<sup>26</sup> Prior to Adam's fall, these affections

were well-directed because his love was set on God. In our fallen condition, however, the affections are ill-directed because love is set on self. As Manton explains, “We have the same affections, but they are misplaced. We love where we should hate, and we hate where we should love.” Our affections, therefore, are like “a member out of joint.”<sup>27</sup>

Given the disordered condition of the soul’s faculties, we stand in need of regeneration, which Manton describes as “the first infusion of the life of grace.”<sup>28</sup> “Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures” (James 1:18). Based on this verse, Manton concludes that the “efficient” cause of regeneration is God’s “own will,” meaning it excludes compulsion on His part and merit on our part. The “instrumental” cause of regeneration is “the word of truth.” It alone is the means by which the Holy Spirit causes us to be born again. The “final” cause of regeneration is “that we should be a kind of firstfruits of His creatures.” In the Old Testament, the firstfruits of the harvest were set apart to God. Similarly, God quickened us to set us apart to Himself.<sup>29</sup>

When God regenerates us, He renews His image by restoring knowledge, righteousness, and holiness, whereby the darkened mind is illumined, the hardened affections are softened, and the enslaved will is liberated. As a result of these renewed faculties, we now possess a new spiritual sense, whereby we take God as our “chiefgood” and “utmost end.” Because our love is again “well-directed,” the affections respond accordingly, meaning we love what we formally hated (God), and we hate what we formerly loved (sin). In sum, we turn “from the creature to God,” “from self to Christ,” and “from sin to holiness.”<sup>30</sup>

## THE NATURE OF KNOWLEDGE

As stated above, Manton believes regeneration is “the first infusion of the life of grace.” The final infusion awaits glorification. For Manton, the implication is obvious: regeneration only produces a partial renewal. We now possess two semi-intact motivational systems, meaning love of God (the spirit) and love of self (the flesh) are inter-mingled in the three faculties of mind, affections, and will. Owing to that reality, the “life of grace” can easily wane and weaken, unless God breathes “upon His own work.”<sup>31</sup> We are in constant need of His “quickenings, actuating, assisting grace” to improve



“infused principles” so that their “operations” are “carried forth with more success.”<sup>32</sup> For Manton, the defining feature of such revival (or quickening) is the warming of the affections, whereby what is known in the head seeps down into the heart. When that happens, God’s truth “comes upon us with more conviction,” meaning it does not merely “float in the brain but affects the heart.”<sup>33</sup>

This persuasion leads Manton to distinguish between “theoretical” (or speculative) knowledge and “practical” (or affective) knowledge.<sup>34</sup> In short, theoretical knowledge is confined to the mind, whereas practical knowledge includes an “enlightened” mind, “awakened” conscience, “rightly disposed” will, and “quickened” affections.<sup>35</sup> Moreover, practical knowledge is “operative,” meaning it produces “a change in the inward and outward man,” whereby our practice is brought into greater conformity with God’s Word.<sup>36</sup>

According to Manton, there are three chief impediments to such knowledge. The first is “blindness” or “weakness.” Paul declares, “But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned” (1 Cor 2:14). The term “natural” refers to what belongs to fallen human nature. The inference, for Manton, is clear: we might be learned, educated, scientific, intellectual, and refined, yet unable to discern spiritual truth. “Divine things cannot be seen but by a divine light,” says he, “and spiritual things by a spiritual light, else they will have no savor and relish.”<sup>37</sup>

The second impediment is “forgetfulness.” We are “apt to forsake” what we know concerning the things of God.<sup>38</sup> By that, Manton does not mean we forget “notionally”—no longer remembering what we once knew. He means we forget “affectively,” that is, we are no longer “answerably affected” by what we know.<sup>39</sup> In other words, the truth does not impact us the way it once did.

The third impediment is “stubbornness.” In the Garden, Adam’s chief good and last end was God, but Adam rebelled, yielding to Satan’s temptation, “You will be like God” (Gen 3:5). As a result, he fell from his original condition, and now our fallen human nature is oriented towards self-love, self-autonomy, self-sufficiency, and self-gratification. “When man fell from God,” writes Manton, “he fell to himself.”<sup>40</sup> Ever since then, the flesh has alienated us from God. As a result, “the whole business of Christianity seems to be a foolish thing to a carnal heart.”<sup>41</sup> The flesh is at war with God and, therefore, unable to obey God and unable to please God.

Each of these impediments means we are entirely dependent upon God to produce practical knowledge in us. Because we are ignorant in mind and impotent in will, we need “a double assistance from God.”<sup>42</sup> For starters, God must cure “the blindness of our minds.”<sup>43</sup> The psalmist prays, “Open my eyes, that I may see wondrous things from Your law” (Ps 119:18). For Manton, there is no lack of light in Scripture. The problem is the “veil of darkness upon our hearts.” But God removes this veil so that we can discern “the mysteries” that are revealed in His Word.<sup>44</sup> This removal is an involved process, owing to the multiplicity of veils.<sup>45</sup> First, there is “the veil of ignorance.” We might understand God’s truth “literally” and “grammatically” while remaining “spiritually” ignorant of it. This is akin to a child who reads the words in a story book without grasping their meaning. Second, there is “the veil of carnal knowledge and wisdom.” We possess a “conceited” opinion of ourselves—namely, our ability to understand and our assessment of how much we think we know—and this arrogance keeps us from “profiting” from God’s Word. Third, there is “the veil of prejudice and corrupt affections.” Our attachment to this world inhibits us from discerning “practical truths” and from judging “the controversies of the age.” Fourth, there is “the veil of carnal sense.” We are “short-sighted” because we are so “inured to present things.” The result is that we possess little appreciation for “things to come.” But when God opens our eyes, He removes each of these veils. He infuses light so that we clearly discern “divine mysteries.”<sup>46</sup> As a result, our knowledge becomes “lively.”

Not only must God cure “the blindness of our minds,” He must incline “our hearts towards spiritual and heavenly things.”<sup>47</sup> That is why the psalmist prays, “Incline my heart to Your testimonies, and not to covetousness” (Ps 119:36). The verb “incline” literally means to bend. God inclines the heart when He bends it to that which is good. We know this has happened “when the habitual bent of our affections is more to holiness than to worldly things; for the power of sin stands in the love of it, and so does our aptness for grace in the love of it, or in the bent of the will, the strength of desire and affections by which we are carried out after it.”<sup>48</sup> An inclined heart, therefore, is not a “simple approbation” of God’s ways, nor is it a “bare wish.” Instead, it is a determination to obey God because we are “swayed” with love for His commands.<sup>49</sup> Manton is adamant that apart from “the practice of holy obedience,” knowing is but a “speculative” exercise.<sup>50</sup> When God revives the soul, His Word exercises “real dominion over and influence upon

our practice.”<sup>51</sup> Our obedience becomes “universal” in that we do not content ourselves with a “partial reformation in outward things.” It also becomes “serious” and “settled,” meaning we pursue it “with the greatest care.”<sup>52</sup> In sum, when God revives the soul, “faith begets love, and love begets obedience,” and these are the “true principles of all Christian actions.”<sup>53</sup>

## CONCLUSION

According to Manton, we enjoy a “state of nearness” to God because He has established His covenant with us; moreover, Christ has united us to Himself, and the Holy Spirit dwells within us.<sup>54</sup> We were formerly “strangers and enemies,” but we have been admitted into a “state of favor and reconciliation with God.”<sup>55</sup> While wonderful, this “state of nearness” is not to be confused with final salvation. We are still susceptible to “weariness” and “uncomfortableness,”<sup>56</sup> and we still struggle with “negligence” and “slothfulness.”<sup>57</sup> We possess a “strong bias of corruption” that draws us away from God to “present things.”<sup>58</sup> We easily succumb to “carnal liberty” and spend too much time and effort on the “vanities of the world” and the “pleasures of the flesh.”<sup>59</sup> All these things work together to cause us to “hang off from God.”<sup>60</sup> When that happens, “deadness of spirit” soon creeps upon us.<sup>61</sup>

At times like these, there is but one remedy: revival. We need God to quicken us by exciting the “operative graces” of faith and love.<sup>62</sup> “These are the graces wherein life consists,” says Manton, “and as these are acted and excited to God, so we are lively.”<sup>63</sup> God quickens our faith by giving us a sense of His greatness, and He quickens our love by giving us a sense of His goodness.<sup>64</sup> This sense of God’s greatness and goodness comes by means of His Word. As Manton explains, the Holy Spirit is “associated” with the Word, and when He “goes along with it,” He blesses it to our souls, thereby producing “serious and ponderous thoughts” which work directly upon our affections.<sup>65</sup> He stirs up thoughts of God’s “high and glorious” authority to “awe” us, His “wonderful love in Christ” to “constrain” us, the “reasonableness” of His commands to “invite” us, the “joys” of heaven to “allure” us, and the “horrors of everlasting darkness” to keep us in “a lively sense of our duty.”<sup>66</sup> God reveals these great truths in His Word, and impresses them upon us by His Spirit, thereby making us “lively.”

As stated at the outset, this inquiry into Manton's thinking on revival is of historical interest for two reasons. First, it reveals an important element of Puritan spirituality. Manton is not unique in his understanding of God's quickening work in the believer. On the contrary, his entire paradigm is assumed within the Puritan tradition. While stressing the impact of God's work of regeneration upon the mind, affections, and will, the Puritans insist that its measure in this life is but in part. That is to say, we are partly spirit and partly flesh, partly holy and partly unholy. Therefore, we stand in constant need for God to breathe upon His own work. For the Puritans, there is no such thing as a higher life or victorious life. There is no crisis of faith (e.g., complete filling, total breaking, or second blessing) that will provide an experiential basis for a second stage of surrender or victory. On the contrary, the Christian life is a race, contest, and fight. Therefore, we run, wrestle, watch, resist, and stand, living in dependence upon God's quickening grace.

Second, this inquiry provides a helpful lens through which to understand the revivals that took place in the century following the Puritans. Multiple factors converged to produce these movements, yet none as important as the theological convictions and experiential emphases inherited from the Puritans. Their understanding of God's work of regeneration as the renewal of the faculties, their insistence that the Christian life is an ongoing struggle between the flesh and the Spirit, their pursuit of a practical knowledge rooted in the affections, their emphasis on spiritual dynamics such as faith and repentance, plus their focus on motifs such as the severity of sin and sufficiency of Christ, will set the stage for the phenomena known as eighteenth-century revivals.

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<sup>1</sup> Thomas Manton, *Sermons Upon Psalm 119*, in *The Works of Thomas Manton*, 22 vols. (Homewood, AL: Solid Ground Christian Books, 2008), 6:239.

<sup>2</sup> Manton, *Psalm 119*, 9:86–88.

<sup>3</sup> Manton, *Psalm 119*, 7:429.

<sup>4</sup> As quoted by William M'Gavin, "Life of John Knox," in John Knox, *The History of the Reformation of Religion in Scotland* (Glasgow: Blackie, Fullarton, & Co., 1831), xxxvii.

<sup>5</sup> Parliament officially authorized these eight years later.

<sup>6</sup> Neil Keeble, "Puritan Spirituality," in *The Westminster Dictionary of Christian Spirituality*, ed. G. S. Wakefield (Philadelphia: Westminster Press, 1983), 323.

<sup>7</sup> William Perkins, *A Godly and Learned Exposition upon Christ's Sermon in the Mount*, in *The Works of William Perkins* (London, 1631), 3:15.

<sup>8</sup> Robert Bolton, *A Discourse about the State of True Happiness: Delivered in Certain Sermons in Oxford, and at Paul's Cross* (London, 1611), 132.

- 9 Thomas Wilson, *David's Zeal for Zion: A Sermon Preached before the Honorable House of Commons, April 4, 1641* (London, 1641), 14.
- 10 For more on these definitions, see J. Stephen Yuille, *Puritan Spirituality: The Fear of God in the Affective Theology of George Swinnock* (Milton Keynes: Paternoster, 2007), 5–17.
- 11 The standard account of Manton's life is found in William Harris, "Some Memoirs of the Life and Character of the Reverend and Learned Thomas Manton, D. D.," in Thomas Manton, *The Complete Works of Thomas Manton*, 22 vols (London: James Nisbet, 1870–75; rpt., Birmingham: Solid Ground Christian Books, 2008), 1:vii–xxxiii. Harris's biographical sketch is based upon two earlier accounts: (1) William Bates, "A Funeral Sermon Preached upon the Death of the Reverend and Excellent Divine, Dr. Thomas Manton," in Manton, *Works*, 22:123–147; and (2) Anthony Wood, *Athenae Oxonienses*, 2 vols (London, 1691), 2:446–48. Additional summaries of Manton's life are found in: (1) Edmund Calamy, *The Nonconformist's Memorial: Being an account of the ministers, who were ejected or silenced after the Restoration, particularly by the Act of Uniformity, which took place on Bartholomew-day, Aug. 24, 1662* (London, 1775), 1:138–41; and (2) Joel R. Beeke & Randall J. Pederson, *Meet the Puritans: With a Guide to Modern Reprints* (Grand Rapids: Reformation Heritage Books, 2006), 407–9. For a more thorough analysis of Manton in his historical context, see (1) Derek Cooper, "The Ecumenical Exegete: Thomas Manton's Commentary on James in Relation to its Protestant Predecessors, Contemporaries and Successors" (PhD thesis, Lutheran Theological Seminary, 2008); and (2) Adam Richardson, "Thomas Manton and the Presbyterians in Interregnum and Restoration England" (PhD thesis, University of Leicester, 2014).
- 12 J. C. Ryle, "An Estimate of Manton," in Manton, *Works*, 2:vii.
- 13 This Act prohibited ministers from coming within five miles of the parish church from which they had been ejected.
- 14 Bates, "Funeral Sermon," in Manton, *Works*, 22:123–47.
- 15 Bates, "Funeral Sermon," in Manton, *Works*, 22:146.
- 16 Bates, "Funeral Sermon," in Manton, *Works*, 22:143.
- 17 Edmund Calamy, *An Abridgement of Mr. Baxter's History of His Life and Times* (London, 1702), 210.
- 18 Manton, *Exposition of James*, 4:295–96.
- 19 According to the Augustinian principle, the natural gifts (understanding, affections, and will) remain in humanity, but the supernatural gifts (knowledge, righteousness, and holiness) are gone. When Adam was separated from God at the time of the fall, he was inclined to disobedience because this deprivation had a negative impact upon his faculties. His will was no longer directed by an understanding that knew God or affections that desired God. This means that sin has no formal existence.
- 20 Manton, *Psalms 119*, 7:273.
- 21 Manton, *Psalms 119*, 6:358.
- 22 Augustine, *The City of God*, in *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church*, vol 2, ed. P. Schaff (New York: Random House, 1948), 14:5.
- 23 Augustine, *City of God*, 14:6.
- 24 Augustine, *City of God*, 14:7.
- 25 Manton, *Psalms 119*, 8:156.
- 26 Manton, *Psalms 119*, 9:20–21.
- 27 Manton, *Psalms 119*, 8:155.
- 28 Manton, *Psalms 119*, 8:103.
- 29 Manton, *Exposition of James*, 4:116–27.
- 30 Manton, *Psalms 119*, 7:439.
- 31 Manton, *Psalms 119*, 8:103.
- 32 Manton, *Psalms 119*, 6:363.
- 33 Manton, *Psalms 119*, 6:118.
- 34 Manton, *Psalms 119*, 6:51–52, 65–67, 256–58, 341–42; 7:271–73; 8:279–80; 9:32–33.
- 35 Manton, *Psalms 119*, 7:342–43.
- 36 Manton, *Psalms 119*, 7:271.
- 37 Manton, *Psalms 119*, 6:116.
- 38 Manton, *Psalms 119*, 6:117.
- 39 Manton, *Psalms 119*, 8:115.
- 40 Manton, *Sermon on Galatians 5:16*, 2:287.
- 41 Manton, *Psalms 119*, 6:117.

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- 42 Manton, *Psalm 119*, 6:360–61.  
43 Manton, *Psalm 119*, 9:249.  
44 Manton, *Psalm 119*, 6:164.  
45 Manton, *Psalm 119*, 6:165.  
46 Manton, *Psalm 119*, 9:249.  
47 Manton, *Psalm 119*, 9:249.  
48 Manton, *Psalm 119*, 6:370.  
49 Manton, *Psalm 119*, 8:151.  
50 Manton, *Psalm 119*, 7:13.  
51 Manton, *Psalm 119*, 7:18.  
52 Manton, *Psalm 119*, 7:13–14.  
53 Manton, *Psalm 119*, 7:15.  
54 Manton, *Psalm 119*, 9:106–07.  
55 Manton, *Psalm 119*, 9:104.  
56 Manton, *Psalm 119*, 6:272.  
57 Manton, *Psalm 119*, 8:103.  
58 Manton, *Psalm 119*, 6:240.  
59 Manton, *Psalm 119*, 8:103.  
60 Manton, *Psalm 119*, 6:272.  
61 Manton, *Psalm 119*, 8:103.  
62 Manton, *Psalm 119*, 8:103.  
63 Manton, *Psalm 119*, 6:240.  
64 Manton, *Psalm 119*, 6:436.  
65 Manton, *Psalm 119*, 7:432–33.  
66 Manton, *Psalm 119*, 7:432.