

The Supremacy of God in Preaching – Part 5



2 TIMOTHY 3:16-2 TIMOTHY 4:2

**TEXT, EXPOSITION AND PRACTICAL
HELPS**

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Phillips Brooks

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For other persons named Phillip Brooks, see [Phil Brooks](#).



Phillips Brooks.



[Anglicanism portal](#)

Phillips Brooks ([December 13, 1835](#) – [January 23, 1893](#)) was a noted [American](#) clergyman and author, who briefly served as [Bishop](#) of [Massachusetts](#) in the [Episcopal Church](#) during the early 1890s. In the Episcopalian liturgical calendar he is remembered on January 23.

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[\[edit\]](#) Background

[\[edit\]](#) Early life and education

Brooks was born in [Boston, Massachusetts](#) in 1835. Through his father, William Gray Brooks, he was descended from the Rev. [John Cotton](#); through his mother, Mary Ann Phillips, a very devout woman, he was a great-grandson of [Samuel Phillips, Jr.](#), the founder of [Phillips Academy, Andover, Massachusetts](#). Four of the couple's six sons -- Phillips, Frederic, Arthur and John Cotton -- were ordained in the [Episcopal Church](#).

Phillips Brooks prepared for college at the [Boston Latin School](#) and graduated from [Harvard University](#) in 1855 at the age of 20, where he was elected to the [A.D. Club](#). After a brief period as a teacher at Boston Latin , he began in 1856 to study for ordination in the Episcopal Church in the [Virginia Theological Seminary](#) at [Alexandria, Virginia](#).

[\[edit\]](#) Pastoral career

In 1859 he graduated from [Virginia Theological Seminary](#), was ordained deacon by Bishop [William Meade](#) of Virginia, and became rector of the Church of the Advent, [Philadelphia](#). In 1860 he was ordained priest, and in 1862 became rector of the [Church of the Holy Trinity, Philadelphia](#), where he remained seven years, gaining an increasing name as preacher and patriot. In addition to his moral stature, he was a man of great physical bearing as well, standing six feet four inches tall.

During the [American Civil War](#) he upheld the cause of the North and opposed slavery, and his sermon on the death of [Abraham Lincoln](#) was an eloquent expression of the character of both men. In 1869 he became rector of [Trinity Church, Boston](#); today, his statue is located on the left exterior of the church.

"{My only ambition}", Brooks once wrote "is to be a parish priest and, though not much of one, would as a college president be still less". Those who do not understand his emphasis on the sacraments have not read his sermons, for which he was so famous. Under his inspiration architect H. H. Richardson and muralist John La Farge and stained glass artists William Morris and Edward Burne Jones created an architectural masterpiece

in Trinity Church, Boston ,among the notable features of which was the first free standing liturgical altar in the United States in an overall chancel design that attracted attention for its Liturgical Movement influence even in British architectural magazines. Behind the free standing altar there was an another revival from the early church chancel, a great synthronon for priests which surrounded the apse. Because Massachusetts had two bishops then the bishops chairs were placed within the altar rail to either side of the holy table. There were no choir stalls to distract from the central altar, which was hardly recognized as an altar in a period when most altars were backed up on to elaborate carved screens. There was also, until 1888, no pulpit. Brooks preferred to preach his legendary sermons from a modest lectern near the rector's stall on the south side of the chancel. There was also an eagle lectern on a balustraded ambo in the center at the chancel steps.

Such was the magnificence of Trinity Church that in his chapter on Phillips Brook's chancel in Ralph Adams Cram: An Architect's Four Quests, Douglass Shand-Tucci calls it "an American Hagia Sophia", a reflection of Brook's architectural and liturgical tastes, disclosed in his travel writings, where in Germany for instance he referred to "thrilling music" and "thrilling incense" in respect to a liturgy he attended there in the Roman Catholic cathedral. Holy Week in Rome also greatly moved him, especially the papal high mass on Easter. Although he despaired of Anglo-Catholic ritualism, he championed many aspects of the liturgical movement including congregational singing at the liturgy. At the eucharist, for instance, he would preach, not from the pulpit, but from the chancel steps, and although he liked to preach in a black academic gown he never failed to appear in a comodious white surplice and priests stole when he officiated at the office or eucharist.

In 1877 the building of Trinity was completed, but the Venetian mosaics Brooks and Richardson wanted they could not then afford, and it was not until the magnificent new altar and sanctuary of Maginnis and Walsh in 1938 that Triunity's chancel reflected that aspect of their dreams for Trinity, which Brooks called "America's glory forever". Here Phillips Brooks preached Sunday after Sunday to great congregations, until he was consecrated [Bishop of Massachusetts](#) in 1891. In 1886 he had declined an election as assistant bishop of [Pennsylvania](#). He was for many years an overseer and preacher of [Harvard University](#). In 1881 he declined an invitation to be the sole preacher to the university and professor of Christian ethics. On [April 30, 1891](#) he was elected sixth Bishop of Massachusetts, and on the [14 October](#) was consecrated to that office in Trinity Church. He died unmarried in 1893, after an episcopate of only 15 months. His death was a major event in the history of Boston. One observer reported: "They buried him like a king. Harvard students carried his body on their shoulders. All barriers of denomination were down. Roman Catholics and Unitarians felt that a great man had fallen in Israel." (Mrs. Edward S. Drown, in *The Witness*, March 21, 1940).

[\[edit\]](#) Influence and Legacy

[\[edit\]](#) Publications

In 1877 Brooks published a course of lectures upon preaching, which he had delivered at the theological school of [Yale University](#), and which are an expression of his own experience. In 1879 appeared the *[Bohlen Lectures on The Influence of Jesus](#)*. In 1878 he published his first volume of sermons, and from time to time issued other volumes, including *Sermons Preached in English Churches* (1883).

Today, he is probably best known for authoring the [Christmas carol "O Little Town of Bethlehem"](#).

[\[edit\]](#) Awards and Historical Monuments

He is remembered in the Episcopal Church with a feast day on [23 January](#). Phillips Brooks is also a school in Menlo Park, California.

Brooks's understanding of individuals of other ways and thought, and of other religious traditions, gained a following across a broad segment of society, and was thus a great factor in gaining increasing support for the Episcopal Church. His influence as a religious leader was unique. The degree of STD had been conferred upon him by Harvard (1877) and [Columbia](#) (1887), and the [Doctor of Divinity](#) degree by the [University of Oxford](#), England (1885).

The [Rev. A.V.G. Allen](#), an Episcopal clergyman and professor of ecclesiastical history at the [Episcopal Theological School](#) in [Cambridge, Massachusetts](#), published several biographical works on Brooks. These included *Phillips Brooks, Life and Letters* (1901), a two-volume biography published at New York; and the one-volume *Phillips Brooks* (1907), also published at New York, an abbreviation and revision of the earlier work. Another and excellent biography of Brooks was written in 1961 by Raymond W. Albright and published by Macmillan: *Focus on Infinity*. The latest work on Brooks is the chapter on the Ecumenical Quest in Douglass Shand-Tucci's *Ralph Adams Cram: an Architects Four Quests*, published by the University of Massachusetts Press in 2005. In 2009 Shand-Tucci's "Saint Phillips Brooks" was published on the website of Back Bay Historical/The Global Boston Perspective (visit www.backbayhistorical.org/Blog), from which derived Shand-Tucci's "The Saint Bishop and the American Hagia Sophia", one of a series of lectures given in October of 2009 at the New England Historical Genealogical Society in Boston as part of "The Gods of Copley Square."

In addition, Brooks's close ties with [Harvard University](#) led to the creation of Phillips Brooks House in [Harvard Yard](#), built 7 years after his death. On January 23, 1900, it was dedicated to serve "the ideal of piety, charity, and hospitality." The Phillips Brooks House originally housed a Social Service Committee, which became the [Phillips Brooks House Association](#) in 1904. It ceased formal religious affiliation in the 1920s, but to this day remains in operation as a student-run consortium of volunteer organizations.

A private elementary school in Menlo Park, CA—[Phillips Brooks School](#)—is named for him. So is [Brooks School](#) in his hometown of North Andover, Massachusetts, named for him by Endicott Peabody, founder of both Brooks School and [Groton School](#).

Works of Phillips Brooks

1. Joy of Preaching, The 33 copies
2. Lectures on Preaching 25 copies
3. Addresses 9 copies
4. Sermons Preached in English Churches 9 copies
5. The Consolations of God: Great Sermons of Phillips Brooks 8 copies
6. On Preaching 8 copies
7. THE CANDLE OF THE LORD AND OTHER SERMONS 6 copies
8. Visions and Tasks , and Other Sermons 5 copies
9. The Law of Growth and other sermons: Ninth Series 5 copies
10. O Little Town of Bethlehem 5 copies
11. Seeking Life and Other Sermons 4 copies
12. The Light of the World and Other Sermons 4 copies
13. The Influence of Jesus (The Bohlen Lectures, 1879) 3 copies
14. The Battle of Life and other sermons: Sixth Series 3 copies
15. Sermons 3 copies
16. Selected sermons 2 copies
17. The Purpose and Use of Comfort and other Sermons 2 copies
18. Eight Lectures on Preaching 2 copies
19. Twenty Sermons: Fourth series 2 copies
20. Phillips Brooks' addresses 2 copies
21. Sermons for the principal festivals and fasts of the Church year 2 copies
22. New starts in life, and other sermons 2 copies
23. Purpose and Use of Comfort 2 copies
24. Twenty sermons 1 copy
25. Phillips Brooks: Selected sermons, 1 copy
26. The Candle of the Lord and Other Sermons by the Rt. Rev. Phillips Brooks,... 1 copy
27. Phillips Brooks year book; selections from the writings of the Rt. Rev.... 1 copy
28. Addresses By Phillips Brooks 1 copy
29. The battle of life: Sermons, sixth series 1 copy
30. Mmailman valo 1 copy
31. Lectures on preaching, delivered before the Divinity school of Yale... 1 copy
32. Alexander Hamilton Vinton: A Memorial Sermon preached at Emmanuel Church,... 1 copy
33. The light of the world [microform] : and other sermons 1 copy

34. The excellence of our calling; an abridgment of Phillips Brooks' Lectures... 1 copy
35. O Little Town of Bethlehem (A Stocking Stuffer Pop-up Book) 1 copy
36. Essays and addresses [microform] : religious, literary and social 1 copy
37. Perrenials 1 copy
38. More abundant life; Lenten readings, selected chiefly from unpublished... 1 copy
39. Lectures of Preaching 1 copy
40. New Starts In Life 1 copy
41. The mystery of iniquity: And other sermons 1 copy

John Piper (theologian)

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It has been suggested that *List of books by John Piper* be [merged](#) into this article or section. ([Discuss](#))



This article **needs [references](#) that appear in reliable third-party publications.** [Primary sources](#) or sources affiliated with the subject are generally not sufficient for a Wikipedia article. Please add more appropriate [citations](#) from [reliable sources](#). *(September 2008)*

John Stephen Piper



Born	January 11, 1946 (age 63) Chattanooga, Tennessee, United States
Nationality	American
Occupation	pastor , author
Religious beliefs	Christian (Baptist)
Spouse(s)	Noël Henry Piper
Parents	Bill & Ruth Piper

John Stephen Piper (born [January 11, 1946](#), [Chattanooga, Tennessee](#)) is a [Reformed](#) and [Baptist](#), [preacher](#), and devotional, inspirational [author](#), currently serving as Pastor for Preaching and Vision of [Bethlehem Baptist Church](#) in [Minneapolis, Minnesota](#). He is the author of numerous books, including [ECPA Christian Book Award](#) winners *Spectacular Sins*,^[1] *What Jesus Demands from the World*,^[2] *Pierced by the Word*,^[3] and *God's Passion for His Glory*,^[4] and bestsellers *Don't Waste Your Life*^[5] and *The Passion of*

Jesus Christ.^[6] The [evangelical](#) organization [Desiring God](#) is named for his book *Desiring God: Meditations of a Christian Hedonist* (1986).

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[\[edit\]](#) Biography

Piper was born in Chattanooga, Tennessee, to Bill and Ruth Piper. When he and his older sister were still young, the Pipers moved to [Greenville, South Carolina](#), where he spent the rest of his youth and graduated from Wade Hampton High School. His father was an [itinerant](#) evangelist who actively ministered through international radio and [Bible](#) courses until his death on March 6, 2007.^[7] Piper has written a tribute to his mother, who died in 1974, in the booklet, *What's the Difference?* (Crossway Books, 1990) which is also chapter one of the book *Recovering Biblical Manhood and Womanhood* (Crossway Books, 1991).

On [January 11, 2006](#), Piper announced that he had been diagnosed with [prostate cancer](#). According to a letter sent to his church,^[8] he and his doctors believed that the cancer was fully treatable. Piper's reaction to his diagnosis was: "This news has, of course, been good for me. The most dangerous thing in the world is the sin of self-reliance and the stupor of worldliness. The news of cancer has a wonderfully blasting effect on both. I thank God for that. The times with Christ in these days have been unusually sweet." Piper underwent successful surgery on February 14, 2006.^[9]

He married Noël Henry in 1968, and together they have four sons, a daughter, and several grandchildren.

Piper attended [Wheaton College](#) (1964-68), where he majored in [literature](#) and minored in [philosophy](#). Studying [Romantic](#) Literature with Clyde Kilby stimulated the poetic side of his nature, and today he regularly writes poems to celebrate special family occasions as well as composing story-poems (based on the life of biblical characters) for his congregation during the four weeks of [Advent](#) each year.^[10]

Following college, he completed a [Bachelor of Divinity](#) degree at [Fuller Theological Seminary](#) in [Pasadena, California](#) (1968-71). While at Fuller, he took several courses from Daniel Fuller and through him discovered the writings of [Jonathan Edwards](#).

Piper did his doctoral work in New Testament Studies at the [University of Munich, Germany](#) (1971-74) under [Leonhard Goppelt](#). His dissertation, *Love Your Enemies*, was published by [Cambridge University Press](#) and [Baker Book House](#). Upon completion of his doctorate, he taught Biblical Studies at [Bethel University and Seminary](#) in [Saint Paul, Minnesota](#), for six years (1974-80).

[edit] Ministry

In 1980, after what he described as an irresistible call of the Lord to preach, Piper became Pastor of Bethlehem Baptist Church in Minneapolis, Minnesota, where he has been ministering ever since. Piper was catapulted onto the evangelical scene after the publication of his book *Desiring God: Meditations of a Christian Hedonist* (1986) and has continued to publish dozens of other books further articulating this theological perspective. In 1994, he founded Desiring God Ministries,^[11] which today provides all of Piper's sermons and articles from the past three decades, and most of his books online free of charge, as well as offering for sale books, CDs, and DVDs and regularly hosting conferences.^[12] According to Piper, Desiring God Ministries exists to "spread a passion for the supremacy of God in all things for the joy of all peoples through Jesus Christ."^[13]

Piper's motto in ministry, preaching, and teaching is: "God is most glorified in us when we are most satisfied in Him." He calls those who live out this motto [Christian Hedonists](#). Piper places a heavy emphasis on the objective and absolute nature of truth and is confident in the Christian's ability to grasp that truth through the guidance of the Holy Spirit.

[edit] Theological views

[edit] Christian Hedonism

Main article: [Christian hedonism](#)

Piper is a [Christian Hedonist](#) and teaches that "God is most glorified in us when we are most satisfied in Him"^[14] and that God's highest pursuit ("his glory") and man's deepest and most durable [happiness](#) come together in one pursuit – namely, the pursuit of joy in God. He was awakened to this notion in the writings of [Jonathan Edwards](#), [Blaise Pascal](#), and [C. S. Lewis](#), among others, and then found it throughout the Bible, for example [Ps 16:11](#); [Error! Hyperlink reference not valid.](#); [Phil 3:1](#); [Error! Hyperlink reference not valid.](#) among others.

[edit] Calvinism

Piper's theology is [Reformed](#)^[15] and [Baptist](#).^[16] He also believes in [double predestination](#), which includes "unconditional reprobation" as a corollary to the Calvinistic doctrine of

[unconditional election](#), and he subscribes to the [Leibnizian](#) view that God runs the universe in such a way that it will be the [best of all possible universes](#).^[17]

Piper believes in [justification by faith alone](#) apart from works,^[18] and his teachings emphasize the need for the active [perseverance of the believer](#) in [faith](#), [sanctification](#), and enduring sufferings, as this is evidence of God's saving grace. A once-professing Christian who does not persevere in faith to the end demonstrates that he was never a true believer in the first place.^{[19][20]}

[edit] Eschatology

Piper describes himself as an "optimistic [premillennialist](#)"^[21] and holds a [post tribulation](#) view of the [second coming](#) of [Jesus](#).^{[22][23]} He maintains that Romans 11 teaches that a mass in-gathering of [ethnic Israel](#) will be saved when the hardening of their hearts is removed at Jesus' second coming.^[24] He advocates the importance of hoping in the [resurrection of the dead](#) at Christ's return.^[25]

[edit] Law and covenant

Piper does not don any of the typical hermetical frameworks, but claims he is furthest from [dispensationalism](#), and closest to [covenant theologian](#), or a [New Covenant theologian](#) in matters of the [Law](#) and [covenants](#), but agrees with the Dispensationalist that there will be a millennium.^[26] He says that the [Law](#) was meant by God to reveal [sin](#) and show man's [inability](#) to live up to God's righteous standards^[27]. Christians, living under the new covenant, are not under the old-covenant law but able to fulfill its intent through faith in Jesus Christ.^{[28][29]}

Piper teaches that God has only one covenant people, mostly believing Jews in the [Old Testament](#), and now that relationship has been [superseded](#) by the [church](#).^[30] Thus, the Church is rightful inheritor of all the promises made to ethnic Israel (land, kingdom, etc.), and Jews who reject Jesus as [Messiah](#) have no divine right of claim on those promises.^[31]

[edit] Spiritual gifts

Regarding [spiritual gifts](#), Piper is a [continuationist](#).^[32] That is, he believes that supernatural gifts such as [prophecy](#), miracles, [healings](#), and [speaking in tongues](#) have not ceased and should be sought by the church,^[33] in particular with regard to [missions](#) and [evangelism](#). He does believe, however, that the office of apostle has ceased and that the gift of prophecy in the church is not infallible.^[34]

[edit] Gender roles

Piper holds to a [complementarian](#) view of gender roles,^[35] and was co-editor of [Recovering Biblical Manhood and Womanhood](#) with [Wayne Grudem](#). One of the chapters has been reprinted several times as an independent short book called [What's the Difference?](#)

[edit] Selected works

1. *Love Your Enemies: Jesus' Love Command in the Synoptic Gospels and the Early Christian Paraenesis* (Cambridge University Press, 1980; Baker, 1991).
2. *The Justification of God: An Exegetical and Theological Study of Romans 9:1-23* (Baker, 1983; 2nd edition 1993).
3. *Desiring God: Meditations of a Christian Hedonist* (Multnomah, 1986; 2nd edition, 1996, 3rd edition, 2003).
4. *The Supremacy of God in Preaching* (Baker, 1990, 2nd edition, 2003).
5. *The Pleasures of God* (Multnomah, 1991; Expanded edition, 2000).
6. *Recovering Biblical Manhood and Womanhood* (Co-editor) (Crossway, 1991).
[Online copy.](#)
7. *Let the Nations Be Glad! The Supremacy of God in Missions* (Baker, 1993, 2nd Edition 2003).
8. *Future Grace, or, The Purifying Power of Living By Faith In Future Grace* (Multnomah, 1995).
9. *A Hunger for God: Desiring God Through Fasting and Prayer* (Crossway, 1997).
10. *A Godward Life: Savoring the Supremacy of God in All of Life* (Multnomah, 1997).
11. *God's Passion for His Glory: Living the Vision of Jonathan Edwards* (Crossway, 1998).
12. *The Innkeeper* (Crossway, 1998).
13. *A Godward Life, Book Two: Savoring the Supremacy of God in All of Life* (Multnomah, 1999).
14. *Seeing and Savoring Jesus Christ* (Crossway, 2001, 2nd edition, 2004).
15. *The Dangerous Duty of Delight* (Multnomah, 2001).
16. *The Misery of Job and the Mercy of God* (Crossway, 2002).
17. *Brothers, We Are not Professionals: A Plea to Pastors for Radical Ministry* (Broadman & Holman Publishers, 2002).
18. *Counted Righteous in Christ: Should We Abandon the Imputation of Christ's Righteousness?* (Crossway, 2002). Several chapters are available [online for free](#).
19. *Beyond the Bounds* (co-editor) (Crossway, 2003).
20. *Don't Waste Your Life* (Crossway, 2003).
21. *Pierced By the Word* (Multnomah, 2003).
22. *The Prodigal's Sister* (Crossway, 2003).
23. *The Passion of Jesus Christ* (Crossway, 2004). Also released under title "50 Reasons Why Jesus Came to Die"
24. *When I Don't Desire God: How to Fight for Joy* (Crossway, 2004).
25. *Life As a Vapor* (Multnomah, 2004).
26. *Taste and See* (Multnomah, 2005).
27. *God is the Gospel: Meditations on God's Love as the Gift of Himself* (Crossway, 2005).
28. *Sex and the Supremacy of Christ* (w/ Justin Taylor, Crossway, 2005).
29. *What Jesus Demands from the World* (Crossway, 2006).
30. *Suffering and the Sovereignty of God* (Crossway, 2006).

31. *God is the Gospel* (Crossway, 2006)
32. *When the Darkness Will Not Lift: Doing What We Can While We Wait for God—and Joy* (Crossway, 2007)
33. *Battling Unbelief: Defeating Sin with Superior Pleasure* (Multnomah, 2007)
34. *The Future of Justification: A Response to N. T. Wright* (Crossway 2007)
35. *The Supremacy of Christ in a Postmodern World* (co-editor w/ Justin Taylor, Crossway, 2007)
36. *Spectacular Sins: And Their Global Purpose in the Glory of Christ* (Crossway, 2008)
37. *Finally Alive* (Christian Focus, 2009)

James Denney

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James Denney, [D.D.](#) (1856-1917) was a [Scottish theologian](#) and preacher.

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[\[edit\]](#) Early life

Denney was born in [Paisley, Scotland](#), 5 February 1856, to [Cameronian](#) (reformed [Presbyterian](#)) parents. His father was a [joiner](#) and Cameronian deacon. In 1876 the family followed the majority of the Reformed Presbyterian Church of Scotland into union with the [Free Church of Scotland](#).

He was educated at the Highlanders' Academy, [Greenock](#), [University of Glasgow](#), from 1874 to 1879 and then at [Free Church College](#), [Glasgow](#) until 1883. He won the Moral Philosophy gold medal and [Blackstone Prize](#) while at Glasgow University. He was influenced greatly by [Edward Caird](#) and [Richard Jebb](#) and briefly became a student assistant to [John Veitch](#).

Denney was an outstanding student at Free Church College, where he studied under Dr. George C.M. Douglas (Old Testament), Dr. T.M. Lindsay (Church History), Dr. James Candlish (Systematic Theology) and Dr [Alexander Balmain Bruce](#) (New Testament). Denney was greatly influenced by Professor Bruce in particular, adopting his system of [apologetics](#). Denney said that Professor Bruce "let me see Jesus" rather than cluttering his lectures with abstruse points.

While still a student Denney published his first work, *Natural Law in the Spiritual World, by a Brother of the Natural Man*. It was a trenchantly critical review of [Henry Drummond's](#) *Natural Law in the Spiritual World*.

[\[edit\]](#) Ministry

After university he turned to the Ministry. Denney was licensed to preach by the [Presbytery](#) of Greenock on 16 May 1883 and was appointed Missioner to the Hill Street Mission of St. John's (Free Church), Glasgow. In 1886 he was called to be pastor of the

East Free Church, [Broughty Ferry](#), where he succeeded his friend and mentor Professor Bruce. At Broughty Ferry Denney was a popular preacher who preached the Gospel to the common people. He married May Carmichael Brown on 1 July 1886. Their marriage was a happy one. According to [William Robertson Nicoll](#), Denney, previously tempted away from the Evangelical and Reformed faith of his parents, was influenced to return in that direction by his wife's encouraging him to read sermons by [C.H. Spurgeon](#).

Some of his expository sermons preached at Broughty Ferry were published in two volumes of *The Expositor's Bible*, edited by W. Robertson Nicoll, *The Epistles to the Thessalonians* in 1892 and *The Second Epistle to the Corinthians* in 1894. (Amusingly, some copies of the commentary on the First Epistle to the Corinthians in a later edition of *The Expositor's Bible* have Denney's name on the covers. The book was in fact written, as the title page makes clear, by [Marcus Dods](#)).

In 1893 Denney was asked to deliver a series of theological lectures at [Chicago Theological Seminary](#). These were published in 1894 under the title *Studies in Theology*. Some of his statements on the nature of the Bible were objected to, but otherwise the book was recognised as an important work. Denney was also awarded the degree of Doctor of Divinity by the [University of Chicago](#).

[\[edit\]](#) Academic career

Denney was appointed Professor of Systematic Theology at his old alma mater, Free Church College Glasgow, in 1897, and spent the rest of his life teaching there. In 1900 he transferred to Professor Bruce's old Chair of New Testament Language and Literature, which he held until his death in 1917. In 1915 he was appointed [principal](#) of the college, the first former student of the institution to receive that honour. Denney became a close friend of the one-time Free Church minister and journalist Sir William Robertson Nicoll, to whose publications he contributed liberally dozens of articles. His wife died in 1907 and Denney felt the loss deeply, from which he never recovered, writing only two major works before his death in the summer of 1917 at the comparatively early age of 61.

[\[edit\]](#) Theological position

Denney's greatest contribution to theological literature is in his robust defense of the penal character of the [atonement](#)^{[\[clarification needed\]](#)}. First expressed in his *Studies in Theology*, it found its fullest expression in his 1902 work *The Death of Christ* (London, Hodder and Stoughton, often reprinted), and its follow-up (in later editions included as an appendix in *The Death of Christ*), *The Atonement and the Modern Mind*. Denney insists that the death of [Christ](#) cannot be understood unless it is seen as a death for sin, as Christ bearing the penalty in the place of those he came to save^{[\[clarification needed\]](#)}. He strongly resisted any attempt to drive a wedge between the substitutionary and ethical aspects of the atonement. In his last book, published posthumously, *The Christian Doctrine of Reconciliation*, Denney returned to the doctrine of the atonement.

[\[edit\]](#) Writings

In addition to his academic oeuvre, he made dozens of contributions to journals and newspapers ranging from erudite theological journals to *The Morning Watch*, a Sunday-school magazine edited by his friend [J. P. Struthers](#).

Denney wrote other major works. As well as those already mentioned he contributed a commentary on the Greek Text of [Romans](#) to *The Expositor's Greek Testament* (edited by W. R. Nicoll). His *Jesus and the Gospel* (London, Hodder and Stoughton, 1908) is a careful piece of theological writing demonstrating that there is no disparity between Jesus' own teaching about himself as recorded in the [Gospels](#) and the view of Jesus exhibited in the New Testament [Epistles](#). Several of his sermons were published in 1913 under the title *The Way Everlasting* (London, Hodder and Stoughton).

1. [The death of Christ](#) 64 copies
2. [The Christian Doctrine of Reconciliation](#) 21 copies
3. [Studies in theology: Lectures delivered in Chicago theological seminary](#) 13 copies
4. [Jesus and the Gospel. Christianity justified in the mind of Christ](#) 6 copies
5. [The Second Epistle to the Corinthians \(The Expositor's Bible series\)](#) 5 copies
6. [Letters of Principal James Denney to W. Robertson Nicoll, 1893-1917](#) 4 copies
7. [The Expositor's Bible the Second Epistle to the Corinthians](#) 3 copies
8. [The Epistles to the Thessalonians. The Expositor's Bible](#) 3 copies
9. [The Epistles to the Thessalonians, \(The Expositor's Bible\)](#) 3 copies
10. [The atonement and the modern mind](#) 3 copies
11. [Gospel questions and answers](#) 2 copies
12. [The Death of Christ. Revised and Enlarged Edition Including the Atonement...](#) 2 copies
13. [Studies in Theology: Lectures Delivered in Chicago Theological Seminary](#) 1 copy
14. [The Second Epistle to the Corinthians](#) 1 copy
15. [The death of Christ, its place and interpretation in the New Testament](#) 1 copy
16. [The Atonement & the Modern Mind](#) 1 copy
17. [Biblical Doctrine of Reconciliation Replacement Book](#) 1 copy
18. [War and the fear of God](#) 1 copy
19. [Church and the kingdom](#) 1 copy
20. [Factors of faith in immortality](#) 1 copy
21. [The death of Christ](#) 1 copy

William Buell Sprague

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For other persons named William Sprague, see [William Sprague \(disambiguation\)](#).

William Buell Sprague ([October 16, 1795](#) - [May 7, 1876](#)) was an [American](#) Congregational and Presbyterian clergyman and compiler of *Annals of the American Pulpit* (nine volumes, 1857-1869), a comprehensive biographical dictionary of the leading [American](#) Protestant [Christian](#) ministers who died before 1850.

[\[edit\]](#) Biography

He was educated at [Yale](#) under [Timothy Dwight IV](#), graduating in 1815, then studied at [Princeton Theological Seminary](#) under [Dr. Archibald Alexander](#). He became assistant to Rev. Joseph Lathrop at the [West Springfield, Massachusetts](#), Congregational church in 1819. The following year, when Lathrop died after sixty years as pastor there, Sprague became senior minister and served there nine more years. Thereafter, he accepted a call to pastor the Second Presbyterian Church, [Albany, New York](#), where [Edward Norris Kirk](#) had been an assistant, and where Sprague ministered for forty years. Sprague wrote numerous books, including *Lives of Rev. Edward Dorr Griffin, D. D.*, (1838), [Timothy Dwight](#) (1845), and [Rev. Jedidiah Morse](#) (1874), his greatest contribution to literature being his *Annals of the American Pulpit*, an invaluable compilation of Trinitarian Congregationalist, Presbyterian, Baptist, Methodist, Episcopalian, Unitarian Congregationalist, and other biographies. Although no edition of his collected sermons ever was published, Sprague's published individual sermons, discourses, and addresses in pamphlet form exceed 150 in number.

Sprague was also a collector of historical documents and pamphlets and became the first person ever to gather a complete set of the [autographs](#) of the signers of the [United States Declaration of Independence](#). He completed this task by February, 1833, according to correspondence with friend [Jared Sparks](#) at about that time. He also gathered a collection of the signatures of all of the members of the Convention which framed the Constitution of the United States in 1787, and a complete set of the autographs of the Presidents of the United States and all the officers of the United States government during the administrations of Presidents Washington, John Adams, Jefferson, Madison, Monroe and John Quincy Adams. This latter collection included signatures of the Presidents, Vice Presidents, all the members of the President's Cabinet, and all of the Justices of the United States Supreme Court and all of the foreign ministers. Further, he collected the signatures of all the military officers involved in the American revolutionary war, from all nations, during the whole war. He collected signatures of great men of the Reformation and great skeptics. He even owned a copy of the autograph by Saint Augustine. He was America's foremost philographer by the time of his death. ^[1]

He was married three times and left a number of children. After his retirement from the Albany pulpit in 1870 he and his wife lived with his son Edward Everett Sprague, a

lawyer, in [Flushing, New York](#), where he died in 1876. He was buried in [Albany Rural Cemetery](#) in Menands, New York.

[\[edit\]](#) References

1. [^] Draper, Lyman C., An Essay on the Autographic Collections of the Signers of the Declaration of Independence and of the Constitution, from Vol. Xth, Wisconsin Historical Society Collections, rev. and enl. (New York, 1889).

[\[edit\]](#) Works

Dr. William Buell Sprague was author of the following publications;

1. **"Letters on Practical Subjects from a Clergyman of New England to His Daughter"** (Hartford, 1822)
2. **"Letters from Europe First Published in the New York Observer"** (New York, 1828)
3. **"Lectures to Young People"** (New York, 1830)
4. **"Lectures on the Revival of Religion"** (Albany, 1832)
5. **"Hints Designed to Regulate the Intercourse of Christians"** (Albany, 1834)
6. **"Lectures Illustrating the Contrast Between True Christianity and Various Other Systems"** (New York, 1837)
7. **"Memoir of Rev. Edward Dorr Griffin, D.D."** (Albany, 1838)
8. **"Letters to Young Men"** (Albany, 1844)
9. **"Life of [Timothy Dwight](#)"** (Albany, 1845)
10. **"Aids to Early Religion"** (New York, 1847)
11. **"Words to a Young Man's Conscience by a Father"** (Albany, 1848)
12. **"Monitory Letters to Church Members"** (Philadelphia, 1855)
13. **"Visits to European Celebrities"** (Boston, 1855)
14. **"Annals of the American Pulpit"** (New York, 1857-1869) (9 vols.)
15. **"Memoirs of Rev. John McDowell, D.D., and the Rev. William A. McDowell"** (New York, 1864)
16. **"The Life of [Jedidiah Morse](#)"** (New York, 1874)

George Whitefield

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George Whitefield (pronounced /ˈɡɪˌwɪtfild/), also known as George Whitfield, (December 16, 1714 - September 30, 1770), was an [Anglican](#) itinerant minister who helped spread the [Great Awakening](#) in Great Britain and, especially, in the British North American colonies. His ministry had tremendous impact on American ideology.

George Whitefield



Church of England preacher and evangelist and founder of Methodism

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Born	December 16, 1714 Gloucester, England
Died	September 30, 1770 Newburyport, Massachusetts

[\[edit\]](#) **Early life**

He was born at the Bell Inn, Southgate Street, Gloucester.^[1] in England. He was a very influential figure in the establishment of [Methodism](#). He was famous for his preaching in America which was a significant part of an 18th century movement of [Christian revivals](#), sometimes called "[The Great Awakening](#)."

George Whitefield was the son of a widow who kept an inn at [Gloucester](#). At an early age, he found that he had a passion and talent for acting in the theatre, a passion that he would carry on through the very theatrical re-enactments of Bible stories that he told during his sermons. He was educated at the [Crypt School](#), Gloucester, and [Pembroke College, Oxford](#). Because Whitefield came from a poor background, he did not have the means to pay for his tuition. He therefore entered Oxford as a servitor, the lowest rank of students at Oxford. In return for free tuition, he was assigned as a servant to a number of higher ranked students. His duties would include waking them in the morning, polishing

their shoes, carrying their books and even doing their coursework.^[2] He was a part of the 'Holy Club' at [Oxford University](#) with the Wesley brothers, [John](#) and [Charles](#). After reading [Henry Scougal's](#) *The Life of God in the Soul of Man* he became very religious. Following a [religious conversion](#), he became very passionate for preaching his newfound faith. The [Bishop](#) of Gloucester ordained him before the [canonical age](#).

[edit] Travels and evangelism

"Whitefield was a celebrity in his time and is considered by many to be the founder of the Evangelical movement."^[3] Whitefield preached his first sermon in the Crypt Church in his home town of Gloucester. He had earlier become the leader of the Holy Club at Oxford when the Wesley brothers departed. The best known and the most written about Methodist when he adopted the practice of Hywel Harris of preaching in the open-air at Hanham's Mount, near Kingswood. In 1738, before going to America, where he became parish priest of [Savannah, Georgia](#) he invited John Wesley to preach in the open-air for the first time at Kingswood and then Blackheath, London. After a short stay in Georgia he returned home in the following year, resuming his open-air evangelistic activities.

Whitefield accepted the Church of England Article on predestination and disagreed with the Wesley brothers views of the doctrine of [Arminianism](#). As a result the Wesley Brothers set-up their own religious movement. Whitefield formed and was the President of the first Methodist Conference. At an early date Whitefield decided to concentrate on evangelistic work and relinquished the position.

Three churches were established in England in his name: one in [Bristol](#) and two others, the "[Moorfields Tabernacle](#)" and the "[Tottenham Court Road Chapel](#)", in London. Later the society meeting at the second [Kingswood School](#) at Kingswood, a town on the eastern edge of Bristol, was also called [Whitefield's Tabernacle](#). Whitefield acted as chaplain to [Selina, Countess of Huntingdon](#) and some of his followers joined the [Countess of Huntingdon's Connexion](#), whose chapels were paid for at her sole expense and where a form of Calvinistic Methodism similar to Whitefield's could be spread. Many of these chapels were built in the English counties and [Wales](#), and one was erected in London — the Spa Fields Chapel.

In 1739 Whitefield returned to England to raise funds to establish the [Bethesda Orphanage](#), which is the oldest extant charity in North America. On returning to North America he preached a series of revivals that came to be known as the Great Awakening of 1740. He preached nearly every day for months to large crowds of sometimes several thousand people as he travelled throughout the colonies, especially [New England](#). His journey on horseback from New York to Charleston was the longest then undertaken in North America by a white man.

Like his contemporary and acquaintance, [Jonathan Edwards](#), Whitefield preached with a staunchly [Calvinist](#) theology (Reisinger) that was in line with the "[moderate](#) Calvinism"

of the [Thirty-nine Articles](#) (*Works*, 3:383). While explicitly affirming [God](#)'s sole agency in salvation, Whitefield would [freely offer the Gospel](#), saying near the end of most of his published sermons something like: "Come poor, lost, undone [sinner](#), come just as you are to [Christ](#)" (Borman, 73).

[edit] Revival meetings

He first took to preaching in the open air on Hanham Mount, Kingswood, in southeast [Bristol](#). A crowd of 20,000 people gathered to hear him. Even larger crowds - Whitefield himself estimated 30,000 - met him in [Cambuslang](#) in 1742.

[Benjamin Franklin](#) once attended a revival meeting in [Philadelphia](#) and was greatly impressed with Whitefield's ability to deliver a message to such a large group. Franklin had dismissed reports of Whitefield preaching to crowds of the order of tens of thousands in England as exaggeration. When listening to Whitefield preaching from the Philadelphia court house, Franklin walked away towards his shop in Market Street until he could no longer hear Whitefield distinctly. He then estimated his distance from Whitefield and calculated the area of a semi-circle centred on Whitefield. Allowing two square feet per person he realized that Whitefield really could be heard by tens of thousands of people in the open air.^[4]


Whitefield's legacy is still felt in America, where he is remembered as one of the first to preach to the [enslaved](#). [Phillis Wheatley](#) wrote a poem in his memory after he died. In an age when crossing the Atlantic Ocean was a long and hazardous adventure, he visited America seven times, making 13 trans-Atlantic crossings in total. It is estimated that throughout his life, he preached more than 18,000 formal sermons of which 78 have been published^[5] (a further 20 to 30 remain unreprinted).^[6] In addition to his work in America and England, he made 15 journeys to [Scotland](#), (most famously to the "*Preaching Braes*" of [Cambuslang](#) in 1742), two to Ireland, and one each to [Bermuda](#), [Gibraltar](#), and [The Netherlands](#). He is considered to be one of the fathers of [Evangelicalism](#). He was the best-known preacher in England and America in the 18th century, and because he travelled through all of the American colonies and drew great crowds and media coverage, he was one of the most widely recognized public figures in America before [George Washington](#).

He died in the parsonage of Old South Presbyterian Church,^[7] [Newburyport, Massachusetts](#) on September 30, 1770. He was buried, according to his wishes, in a [crypt](#) under the [pulpit](#) of this church.

[edit] Advocacy of slavery

In the early 18th century, [slavery](#) was outlawed in [Georgia](#). In 1749, George Whitefield campaigned for its legalisation, claiming that the territory would never be prosperous unless farms were able to use slave labour^[8]; due to his efforts, it was re-legalised in 1751. Whitefield himself became a slave owner, using them to work at his Bethesda Orphanage; to help raise money for the orphanage, he also put slaves to work at a

plantation called *Providence*. George Whitefield was known to treat his slaves well; they were reputed to be devoted to him; and he was critical of the abuse and neglect of their slaves by other owners^[9]. When Whitefield died, he bequeathed his slaves to [Selina Hastings, Countess of Huntingdon](#)^[10].

 This section requires [expansion](#).

[\[edit\]](#) Works

Numerous sermons, public letters and journals were published during his lifetime. The Journals were originally intended for private circulation, but were "surreptitiously" published by Thomas Cooper. This led to James Hutton publishing a version with Whitefield's approval. Exuberant and "too apostolical" language resulted in great criticism from his enemies. This led to him stopping publishing his journals after 1741 (although he was preparing a journal in 1744/45 for publication, the Journal was published in 1938 and later biographies refer to a manuscript journal which was available to them). He published "A Short Account of God's Dealings with the Reverend George Whitefield" in 1740. This covered his life up to his ordination. In 1747 he published "A Further Account of God's Dealings with the Reverend George Whitefield" covering the period from his ordination to his first voyage to Georgia. In 1756 he published a heavily edited version of his Journals and autobiographical accounts. After his death John Gillies, a Glasgow friend, published a memoir and six volumes of works, comprising three volumes of letters, a volume of tracts and two volumes of sermons. A collection of sermons was published just before he left London for the last time in 1769. These were disowned by Whitefield and Gillies (who tried to buy all copies and pulp them). They had been taken down in shorthand, but Whitefield said that they made him say nonsense on occasion. These sermons were included in a nineteenth century volume *Sermons on Important Subjects* along with the "approved" sermons from the Works. An edition of the Journals, in one volume, was edited by William Wale in 1905. This edition was reprinted with additional material in 1960 by the Banner of Truth Trust.

1. [Select Sermons of George Whitefield](#) 107 copies
2. [George Whitefield's Journals](#) 75 copies
3. [George Whitefield's Letters, 1734-1742](#) 33 copies
4. [The revived Puritan: the spirituality of George Whitefield \(Classics of...\)](#) 21 copies
5. [George Whitefield's Sermons \(Vol. 1\)](#) 11 copies
6. [The Journals of George Whitefield \(Spiritual Lives\)](#) 9 copies
7. [Whitefield and Wesley on the New Birth](#) 8 copies, 1 review
8. [George Whitefield's Letter to Wesley on Election](#) 6 copies
9. [The Lord Our Righteousness](#) 6 copies
10. [George Whitefield's Sermons: Volume 3](#) 4 copies
11. [Journals](#) 4 copies
12. [Sermon outlines; a choice collection of thirty-five model sermons](#) 3 copies
13. [A brief account of the revivals of the eighteenth century, particularly at...](#) 3 copies

14. **The almost Christian 3 copies**
15. **The Sermons of George Whitefield 3 copies**
16. **George Whitefield's sermons: Volume two 3 copies**
17. **Journal of a Voyage From London To Savannah in Georgia 2 copies**
18. **Christ the believer's wisdom, righteousness, sanctification, and... 2 copies**
19. **Abraham offering up his son Isaac 1 copy**
20. **George Whitefields's Journals 1 copy**
21. **Sermons Volume II 1 copy**
22. **What Think Ye of Christ? 1 copy**
23. **The Duty of Searching the Scriptures 1 copy**
24. **Whitefield's Sermon Outlines: The World's Great Sermons in... 1 copy**
25. **Journals of George Whitefield 1 copy**
26. **A preservative against unsettled notions, and want of principles in regard... 1 copy**
27. **George Whitefield: Sermons Volumes 1-3 1 copy**
28. **The method of grace (Teleios sermon) 1 copy**
29. **Sermons on important subjects: With a memoir of the author by Samuel Drew;... 1 copy**
30. **A letter from the Reverend Mr. George Whitefield, to the Reverend Mr. John... 1 copy**
31. **Whitefield's Journals 1 copy**
32. **The Conversion of Zaccheus 1 copy**
33. **The works of the Reverend George Whitefield, M.A. ... Containing all his... 1 copy**
34. **Sketches Of The Life And Labors Of The Rev. George Whitefield: To Which... 1 copy**
35. **Is your Christian faith real? 1 copy**
36. **The Sermons of George Whitefeild 1 copy**
37. **The Christian's companion, or, Sermons on several subjects to which... 1 copy**
38. **Why Preach Electing Grace? A Letter from George Whitefield to John Wesley 1 copy**