

(4.) *Lastly*, Oft-times there is a rub by a torrent of temptation, that brings forth the idol in its own colours; as in the case of Judas' covetousness, and Demas' love of the world.

Let us therefore cast away our idols, and let nothing keep God's room in our hearts, especially in such a day when God is rising up to plead against us.

From the whole ye may see that the commandment is exceeding broad. Be humbled under the sense of your guilt in the breach of this command. And see what great need ye have to reform; and what need ye stand in of the blood of Christ for removing your guilt, and of his Spirit for cleansing your hearts, and subduing your iniquities.

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OF THE SECOND COMMANDMENT.

EXOD. XX. 4, 5, 6.—*Thou shalt not make unto thee any graven image, or any likeness of any thing, that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.*

THE second command comes now to be explained; and this is it, though the Papists will not allow it to be so: And it is so plain against them, that they leave it out of their catechisms and books of devotion which they put into the people's hands, joining the reason of it, *For I the Lord thy God am a jealous God, &c.* unto the first command; and so they count the third the second, the fourth the third, &c. and split the tenth into two (to make up the number), though the apostle expresses it in one word, 'Thou shalt not covet.' And indeed they have reason to hide it; for if they should let it come to the light, it would open the mystery of their iniquity among their blinded people, and spoil the most part of their devotions, whereof idols and images have the largest share.

As the first command fixeth the object of worship, so this fixes the means and ways of worship. The scope of it is to bind us to the external worship of God, and that in the way that he himself has instituted, and that we may be spiritual in his worship. We may take it up in two things.

1. The command itself.
2. The reasons annexed.

The command itself we have, ver. 4. and part of ver. 5. I shall consider the command.

The command is proposed negatively; and two things are here expressly forbidden.

*First*, The making of images for religious use and service, Lev. xxvi. 1. And that it is thus meant, and not of civil or political images is plain from this, that it is a command of the first table, and so relates to divine worship. And our God is very particular in this point.

1. Graven images are forbidden particularly, that is, images cut or carved in wood, stone, or the like, called statues. These are particularly expressed, not only because they were the chief among idolaters, but because they do so lively represent men, beasts, &c. in all their parts and members, that nothing seems to be wanting in them but life; and so people are most ready to be deceived by them. But that we may see it is not these only that are abominable to our God.

2. Every similitude whatsoever for religious use and service is forbidden, whether it is done by casting in a mould, painting, weaving, or made any way whatsoever, though it be merely by the imagination, and not by the hand; for the words are universal, *any likeness*. How particular is this command in things themselves, whereof idolaters would have the images.

*1st*, No graven image, nor any likeness of any thing that is in heaven above, must be made for religious worship. By the heavens above, is meant the air, and all to the starry heavens, and the seat of the blessed. In the visible heavens are the birds, sun, moon, and stars. No likeness of these is to be made; and therefore, to paint the Holy Spirit as a dove is idolatrous. In the seat of the blessed are God himself, angels, and saints, i. e. the spirits of just men made perfect, all invisible; so that it is impiety, yea, and madness, to frame images of them.

*2dly*, No graven image or likeness of any thing that is in the earth beneath is to be made for religious service, whether they be on the surface, or in the bowels of the earth. Now, in the earth are men, beasts, trees, plants, the dead bodies of men, &c. No likeness of these is to be made for religious worship.

*3dly*, No graven image, or likeness of any thing that is in the water under the earth, is to be made. Now, these are fishes whatsoever the rivers and seas do produce. But no likeness of these is to be made for religious service.

But why so particular? This is deservedly inquired, when the first command, and most of the rest, are in so very few words. *Ans.*

1. Because the worship of God commanded here is not so much natural as in the first command, but instituted; and so nature's light can be of less service than in the first: for though the light of nature teacheth that God is to be worshipped, it cannot tell us how he will be worshipped, or in what particular way.

2. Because there is a special proneness in the nature of man to corrupt the worship and ordinances of God. Of old the worship of God was corrupted with vile idolatries and superstitions all the world over, but among the Jews, and frequently among them too. Ye will often read of the Jews falling in with the worship of the nations; but of any nation falling in with theirs, never, Jer. ii. 11. And so is it at this day among the Papists, yea, and other churches, as the church of England, and the Greek churches; and there are few Protestant churches, where these ordinances are not changed in greater or lesser measure.

3. There is a peculiar bias in corrupt nature to idolatry. It is natural for men to desire to see what they worship, Rom. i. 23. Exod. xxxii. 1. and to have a pompous worship. There is a natural weakness in the corrupt minds of men, whereby they are easily impressed by idols and images for religious service, ready to fancy something of divinity in them.

4. There is a peculiar hellish zeal that accompanies idolatry, to multiply gods, and to be most keen in the worship of them; like as it is seen in corporal adultery in those who have once prostituted their honour, Jer. l. 38. If you ask, what can put Papists, being men and not devils, on those horrid practices, of which we spake on the fast-day\*? I answer, Their idolatrous religion inspires them

\* This part of the subject was delivered Feb. 21. and the discourse here referred to was preached on occasion of a congregation fast, on the 17th, 1714. being the last year of Queen Anne's reign. It is well known that plots were then carrying on by Papists, Jacobites, and malignants, not without countenance from the then Tory ministry, to bring a Popish Pretender to the throne, on the demise of that much-abused Princess, in the place of the late King George I. upon whom the crown had been entailed by act of Parliament, as the nearest Protestant heir; that great numbers of trafficking priests and Jesuits flocked into this kingdom; that Popish meetings were held more openly than formerly; that Presbyterian ministers were insulted in several places, and threatenings of vengeance uttered to be inflicted on firm and staunch Protestants. At this dangerous season, Mr. BOSTON, with that freedom and boldness that became a true patriot and an ambassador of the King of kings, was not silent, but faithfully testified against the abominations and cruelties of Papists, and the madness and extravagance of Jacobites and malignants, in the afore-mentioned discourse; and others preached in those perilous times.

As the discourse referred to was seasonable at that time, so it appears to be equally so at this day, when Popery is evidently on the increase in many places of this kingdom, Edinburgh not excepted, wherein there are said to be three numerous Popish

with that hellish fury, 1 Kings xviii. 28. Psal. cvi. 36, 37, 38. So doe sit on multiplying them; for this particularity shews that almost from every part of the universe the heathens fetched their idols. And as the heathens had, so the Papists have, their idols

meetings, and endeavours are used, by writings and speeches, to represent Popery in a light quite different from what it really is, thereby to beguile unwary and unstable souls; and not only Papists, but many infatuated and pretended Protestants, not Episcopalians only, but some who pretend to be Presbyterians, are as hearty and warm in the cause of a Popish pretender, as they were in any former period, and who, if their power were equal to their wishes and designs, would soon involve the nation in blood, and all the horrors of a civil war. These considerations have determined the preparer of this work for the Press to give the discourse entire, as it may be useful, through the divine blessing, for preserving people from the abominations of Popery, and the snares of Jacobites and malignants, those declared enemies to the religion and laws of their country, who, alas! are still very numerous amongst us, notwithstanding the Lord has signally testified his displeasure, of their unhappy cause, on two former occasions, which will be ever remembered with gratitude by all true Protestants, and hearty friends to the illustrious house of Hanover, which God, in mercy to these kingdoms, has raised and maintained on the throne, and made the guardians of our religion, laws, and liberties. And it will be the hearty prayer of all who fear God, and have a just sense of the invaluable liberties we enjoy under our happy constitution, *O deliver not the soul of thy turtle-dove unto the multitude of the wicked*, particularly the Antichristian beast, and his tool, a Popish Pretender and his abettors.

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THE CHURCH'S PRAYER AGAINST THE ANTICHRISTIAN BEAST,  
AND HER OTHER ENEMIES, EXPLAINED AND ENFORCED.

[A sermon preached on a congregation fast-day at Ettrick, February 17, 1714.]

PSAL. lxxiv. 19.—*O deliver not the soul of thy turtle-dove unto the multitude of the wicked.*

THIS text represents to us the case of Britian and Ireland at this day (which like Rebekah have two parties struggling within them,) and thereupon an application made to the Lord about it. In the words consider,

1. The struggling parties; these are Zion and Babylon; which never could, and never will agree. The Chaldean Babylon and the Jewish Zion are the parties here immediately pointed at: for it is plain, that this psalm was composed on the lamentable occasion of the Babylonians over-running Judea, and destroying Jerusalem and the temple. The Christian Zion and the Antichristian Babylon are the parties now on the field, the former being both gone; and so the text may be, without stretching, applied to them. The one party is,

(1.) The *turtle*; i. e. the church. She is compared to the turtle-dove for her fidelity to God. The turtle is a creature of admired chastity, has but one mate, and cleaves closely to that, and will take no other. So the true church of God preserves