

SERMON II.

Ps. CXIX. 92.

“ Unless thy law had been my delights, I should then have perished in mine affliction.”

NOW I come to speak of the second truth supposed in the text, That the Word of God is the saint's darling and delight. Not only their delight, but, in the plural number, their delights; that is, as our annotations say, a saint doth greatly delight in God's law; or as Junius, All the delight of a saint is in God's law; God's Word is the centre of his delights. Many were the troubles and sorrows of David's life, but against them all he found as many comforts and delecta-

tions in God's Word; therefore he saith, (ver. 29,) "Thy testimonies are my delights," &c. ; and, (ver. 143,) "Trouble and anguish have taken hold on me; yet thy commandments are my delights." And in the text, "Unless thy law had been my delights," &c. Whilst others delight in vanity and iniquity, whilst others take pleasure in hunting, hawking, carding, dicing, eating and drinking, the saints of God can say with Austin—Thy Holy Scriptures are my holy delights.

Quest. Why do the saints of God take such delight in the law of God?

Reasons why
the saints
take so much
delight in
God's law.

Ans. 1. Because they are spiritually enlightened; their eyes are opened to behold the glory and beauty, and to understand the deep mysteries of the law; therefore David prayeth, (ver. 18,) "Open thou mine eyes, that I may behold wondrous things out of thy law." As the apostle saith of the Jews, (2 Cor. iii. 14, 15, 18,) "That to this day there is a veil over their hearts when Moses

is read; and when they shall return to the Lord, this veil shall be removed." So it is with Christians; when a wicked man reads the Word, there is a veil over his eyes, and over his heart, and over the Scriptures; "The god of this world hath so blinded his eyes" that he cannot behold the beauty and glory of them; but the true saint hath this veil removed; Christ hath anointed his eyes with spiritual eye-salve; he seeth a surpassing excellency in the Word of God, and, therefore, cannot but delight in it.

2. Because they are not only enlightened, but regenerated. And as children new born by the instinct of nature, have a natural appetite to milk for conservation of their life; so the new-born saint, by the instinct of grace, hath a spiritual appetite to the Word of God; according to that of Saint Peter, (1 Pet. ii. 2,) "As new-born babes, desire the sincere milk of the word, that you may grow thereby."

The Word of God is the saint's food; and as it is impossible for a child unborn to desire food, so for a man unregenerated to hunger after, and take true pleasure in the Word; and as it is impossible for a new-born child not to delight in milk, so it is as impossible for a regenerate Christian not to delight in the law of God.

3. Because a true saint hath the law of God written in his heart, according to that precious promise of the covenant of grace, (Jer. xxxi. 33,) "I will put my law in their inward parts, and write it in their hearts." A saint's heart is the counterpane to God's law. The law is within his heart, (Ps. xl. 8;) and as it is in the Hebrew, in the midst of his bowels. God hath infused a principle of grace into his inward parts, whereby he is not only inclined, but enabled to walk in all the commandments of the law blameless. A true saint hides the law in his heart, as a choice jewel in a most precious

cabinet, as David saith, (ver. 9,) “I have hid thy law in my heart;” hid it as a rare treasure. So doth every saint, and therefore cannot but delight in it.

4. Because the same Holy Spirit that wrote the Word dwelleth in every true saint. It is certain that all Scripture is of Divine inspiration, and that the “holy men of God spake as they were guided by the Holy Ghost.” And it is as certain that the same Holy Ghost dwelleth in every saint, (Rom. viii. 11.) And by virtue of the indwelling of the Spirit they are sweetly and powerfully drawn to make the law of God their chiefest delight.

5. Because it is God’s indictment and invention. This reason is brought in the text, “Unless thy law,” &c. It is the law of that God in whom they delight. It transcribes the mind and heart of God. A true saint seeth the name, authority, power, wisdom, and goodness of God in every letter of it, and there-

fore cannot but take pleasure in it. It is an epistle sent down to him from the God of heaven. It is one of the greatest love-tokens that ever God gave to His Church. There are two great gifts that God hath given to His people—the Word Christ, and the Word of Christ: both are unspeakably great; but the first will do us no good without the second.

6. A true saint cannot but delight in the Word of God, because it is his inheritance, (ver. III,) “Thy testimonies have I taken as an heritage for ever, for they are the rejoicing of my heart.” Therefore they were the rejoicing of his heart, because they were his everlasting inheritance.

7. Because he finds a sweetness in it. Delight is nothing else but a passion of the soul arising from the sweetness of the object that we enjoy. Things that are good, pleasant, suitable, and sweet, are the object of our delights; such is the Word of God to every true saint;

it is "sweeter than the honey and the honey-comb," (Ps. xix. 10;) so also Ps. cxix. 103, "How sweet are thy words unto my taste, yea, sweeter than honey to my mouth." A saint must needs delight in it, it is so suitable and so sweet.

8. Because he loves the law. Now that which we love we cannot but delight in, when we come to enjoy it. A true saint doth not only love the law, but he loves it exceedingly: (Ps. cxix. 167,) "My soul hath kept thy testimonies, and I love them exceedingly." A true saint can say with David, (Ps. cxix. 97,) "O how do I love thy law!" and ver. 127, "I love thy commandments above gold, yea, above fine gold;" and ver. 72, "The law of thy mouth is better to me than thousands of gold and silver." Now because the saints of God are so enamoured with the law of God, therefore it is that they cannot but delight in it, as David saith, (Ps. cxix. 47,) "I will delight myself in thy command-

ments, which I have loved." He that loves the commandments (as all saints do) cannot but delight in them.

Use. This shows that there are but few true saints amongst us. There are many bastard saints, and nominal saints, but few true and real saints. We live in an age wherein there were never more saints, and never fewer, never more by outward profession, and never fewer by a holy conversation. It is the property of a true saint to make the Word of God his darling and delights.

- But where shall we find such saints? It is easy to find out men that can say, "Eating and drinking is my delight, carding and dicing is my delight, reading of vain and trifling books is my delight, to satisfy the lust of the flesh is my delight." But where is the man that can truly say as David doth—"The law of God is my delights, and the joy and rejoicing of my heart for ever?" Austin professeth of himself, that before his conversion he took no pleasure in the

Word of God. His proud heart, as he saith, would not stoop to the humble expressions of it. After his conversion he was ravished with the beauty and excellency of the Scriptures; but before his conversion, he saw no excellency in them. Politian (though a great scholar, yet a notorious atheist) professeth most blasphemously that he never lost more time than in reading the Scriptures. And it is reported of Plato, that when he had read the first chapter of Genesis, he said, This man saith many things, but proveth nothing. Where shall we find the man that puts a due estimation upon the Word of God? that prizeth it above gold, yea, above much fine gold? "that rejoiceth in thy word, as much as in all riches," (ver. 14;) that can appeal to God, and say as David, (ver. 159,) "Consider, O Lord, how I love thy precepts;" and ver. 97, "O how do I love thy law?" There are some men that can delight in anything but in God and His Word, and His ordi-

nances. They can delight in the creatures of God, but cannot delight in the ordinances of God. They can delight in the gifts of God, in riches, and health, and honours; but they cannot delight in the God of these gifts. They can delight in books of philosophy and humanity, but they cannot delight in the Word of God.

Mark the sad condition that these are in.

It is a certain sign that there is a veil over their eyes and hearts, that they are not yet anointed with Christ's eye-salve, that the god of the world hath blinded their eyes, that they cannot see the glorious excellences of the law of God.

It is certain that they are not born anew, for if they were new-born babes, they would desire the sincere milk of the Word.

It is certain that the law of God is not yet written in their hearts; and that the Spirit of God doth not dwell in

them. It is certain that they have no part nor portion in the Word of God, that they never tasted the sweetness that is in it, and that they have no true love to God, nor to His word. It is a true saying, He that loves a king will love his law. And I may say, He that loves God will love the law of God, which is nothing else but His image, and His picture, His last will and testament, His blessed love-token. And therefore, if you delight not in the law of God, it is evident you do not delight in the God of this law. And if you delight not in God, He will not delight in you; unless it be to “laugh at your destruction,” as it is Prov. i. 26.

Quest. But how shall I know whether that I do delight in the Word of God or no?

Ans. You shall know it by these notes:—

1. He that delights in God’s law will be very frequent in the meditating and reading of it, and very often in the

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speaking of it. Thus saith David, (Ps. i. 2,) "His delight is in the law of the Lord, and therein he will meditate day and night." And Ps. cxix. 97, "Oh how do I love thy law! it is my meditation all the day." So also ver. 15, 16, 23. He that takes pleasure in the law, he will be often thinking of it; as Christ saith, (Matt. vi. 21,) "Where the treasure is, there the heart will be also." If the Word of God be thy treasure, thou wilt meditate on it. Thou wilt frequently think of it; and when thou beginnest to think of it, thou wilt dwell upon the thought of it, as a bee dwells, as it were, upon the flower, to suck out the sweetness that is in it; and thou wilt think of it with deep and serious meditations and contemplations; thou wilt dive into the unsearchable riches and treasures that are in the Word. And as thou wilt meditate on it, so thou wilt be often and unwearisome in reading and perusing of it, and discoursing about it. A man that de-

lights in hunting, is never weary of talking of hunting; and he that delights in the world, of speaking about the world; and if you delight in God's Word, you will be very frequent and indefatigable in discoursing of it.

2. If you delight in the Word of God, you will delight in the ministers and ambassadors of the Word, lawfully commissioned by Christ. For the great work of the ministry is to expound and apply the Word; and therefore if you disrespect the godly, learned, lawful ministry of the Word, you take no delight in the Word.

3. They that delight in the Word, will be at any cost to bring the Word to their congregations; they will part with thousands of gold and silver, rather than with the Word. He that esteems the Word above thousands, will be willing to part with hundreds for the Word's sake. He will account a famine of the Word more bitter than a famine of bread; by how much the

soul is better than the body, by so much will he be more troubled for a soul famine than a bodily.

4. He that delights truly in the law will sincerely labour to obey it, and be much grieved when it is disobeyed.

(1.) He will sincerely labour to obey it; he will make the Word of God the man of his counsel, (ver. 25.) "Thy testimonies are my delight." But how doth he prove that? In the following words, "and my counsellors." He will make the Word a "lamp to his feet, and a light to his paths," (ver. 105.) In all his undertakings he will inquire what God would have him to do, and he will make God's Word his compass to sail by; and pray with David, (ver. 35,) "Make me to go in the path of thy commandments, for therein do I delight."

(2.) He will be much grieved when others transgress the law of God. Thus David, (ver. 53,) "Horror hath taken hold upon me, because of the wicked

that forsake thy law.” And ver. 136, “Rivers of waters run down mine eyes because they keep not thy law.”

And, therefore, you that delight in sin, you cannot be said to delight in the Word; and you that are not pained and grieved when others sin, you are not amongst the number of those that take pleasure in God’s law, or in whom God takes pleasure.

Use 2. Let us make it appear that we are saints in deed and in truth, not only saints in man’s, but in God’s calendar, by following the example of holy David set down in the text. Let us make the law of God our joys and our delights. Let me speak to you in the words of the apostle, (Col. iii. 16,) “Let the word of God dwell richly in you,” &c., not only with you, but in you. And in the words of Christ, (John v. 39,) “Search the Scriptures, for therein you hope to find eternal life.” The Greek word signifieth to search, as men do under ground, for

treasures, or to search as men who dive under water for something that is at the bottom. Let us, with Job (xxiii. 12,) esteem the Word of God "above our necessary food." Let us "love it above gold, yea, above fine gold;" let it be "dearer to us than thousands of gold and silver, sweeter than the honey and the honey-comb."

You that are gentlemen, remember what Hierom reports of Nepotianus, a young gentleman of Rome, who, by often and assiduous meditation of the Scriptures, made his breast the library of Christ. Remember what is said of King Alphonsus, that he read over the Bible fourteen times, together with such commentaries as those times afforded.

You that are scholars, remember Cranmer and Ridley; the former learnt the New Testament by heart in his journey to Rome, the latter, in Pembroke-Hall walks, in Cambridge. Remember what is said of Thomas-à-

Kempis, that he found rest nowhere, but in a corner with this book in his hand. And what is said of Beza, that when he was above fourscore years old, he could say perfectly by heart any Greek chapter in Paul's epistles.

You that are women, consider what Hierom saith of Paula, Eustochiam, and other ladies, who were singularly versed in the Holy Scriptures.

Let all men consider that hyperbolic speech of Luther, that he would not live in Paradise without the Word; and with it, he could live well enough in hell. This speech of Luther's must be understood with a little allowance.

Quest. May not a wicked man delight in the Word of God? Is it not said of Herod, (Mark vi. 20,) "That he heard John Baptist gladly?" and of the stony ground, (Luke viii. 13,) "That it received the word with joy?" Is it not said of the Israelites remaining wicked, that they delighted to know God's ways, and took delight in ap-

proaching to God? (Isa. lviii. 2.) And of the Jews, (John v. 35,) that they were willing for a season to rejoice in the light held forth by the preaching of John Baptist?

Ans. There is a wide and vast difference between the joy and delight which a true saint takes in God's Word, and that which may be found in a hypocrite.

1. The delight of a godly man is orderly and seasonable; it is the consequent of conviction and humiliation; for though joy be the great work of the Spirit, yet it is not the first work. First, the Spirit by the Word convinceth and humbleth, and then comforteth; therefore Christ saith, (Matt. v. 4,) "Blessed are those that mourn, for they shall be comforted;" and David saith, (Ps. cxxvi. 5,) "They that sow in tears shall reap in joy." But the joy of a hypocrite is unseasonable and disorderly; it is the first work. It is said of the stony ground, that when "they heard the

word, they received it immediately with gladness," (Mark iv. 16.) It is not said they received it first with sorrow, and then with gladness. Here is mention of joy without any antecedent humiliation. Nay, the text saith expressly, (Luke viii. 6,) "It lacked moisture," and therefore it withered away. There are many professors in our days that skip from sin to joy at first, that all in an instant are in the highest form of sin, and in the highest form of comfort; that skip out of the lap of the devil into the lap of joy. These are as a stony ground. These are wanton Christians; they sow before they plough; they know not the bitterness of sin, and therefore in time of temptation fall away.

2. The delight that a godly man takes in the Word is a well-rooted delight. It is rooted in a humble, good, and honest heart; as it is said of the good ground, (Luke viii. 15.) But the delight of a hypocrite is shallow and su-

perfcial; as his graces are slight and formal, so are his delights. Therefore it is said of the seed that fell upon the stony ground, that it had "no root," (Luke viii. 13; Matt. xiii. 5,) "It wanted depth of earth;" and therefore when the sun arose it was scorched. The apostle hints, (Heb. vi. 4,) "And have tasted the good word of God." The delight of a wicked man in the Word is but a tasting and sipping, no soaking; a floating aloft in the river of Christ's blood, no diving down to the bottom. A man may taste a thing, and not like it—taste, and like it, and yet not come up to the price of it, as the young man in Matt. xix. 22. He was very desirous to enjoy eternal life, but he would not part with his possessions for the obtaining of it. A cook tasteth of the meat he dresseth, but they only that are invited eat of it.

Tasting doth not imply habitual grace. A man may taste that which he never digesteth nor concocteth.

The Israelites tasted of the first fruits of the land of Canaan, and yet did not enter into Canaan. Such is the joy of the hypocrite. It is outward and superficial; but the delight of a true saint is inward, solid, and substantial. Jeremiah saith, that the Word of God was the joy and rejoicing of his heart, and that he did eat it, (Jer. xv. 16.) He did not only taste it, but eat it. And Paul saith, (Rom. vii. 22,) "I delight in the law of God after the inner man." His delights had depth of earth, they were well digested and concocted.

3. It is superlative and overtopping. A godly man delighteth more in God and His Word than in any worldly thing whatsoever. "Lord, lift thou up," saith David, (Ps. iv. 6, 7,) "the light of thy countenance upon us: thou hast put gladness in my heart, more than in the time that their corn and their wine increased." So also Ps. xliii. 4, "Unto God my exceeding joy;" Ps. cxxxvii. 6, "If I prefer not Jeru-

saalem above my chief joy." And Ps. cxix. 72, 127. The delight of a saint in God's Word overtoppeth all his creature delights and enjoyments, and for the joy he finds in it he will sell all that he hath to purchase it, (Matt. xiii. 44.) But the joy of a wicked man is of an inferior nature, he rejoiceth more in corn, wine, and oil, &c. And when it comes into competition, he will leave his spiritual and heavenly rather than lose his creature and carnal pleasures. Thus Herod rejoiced in the word that John Baptist preached, but he rejoiced more in his Herodias; and when it came to the trial, he chose to behead John Baptist rather than to part with Herodias.

The stony ground, when persecution arose, parted with all its joy and faith, rather than it would lose its estate or life. As a godly man "rejoiceth in worldly things as though he rejoiceth not," (1 Cor. vii. 30,) so a wicked man rejoiceth in spiritual things as though

he rejoiced not. In the old law those fowls that did both fly and swim were unclean. A wicked man would many times fly aloft in spiritual delights; but he would also bathe himself, and swim in carnal pleasures; and his heart is more affected with worldly advancement and bodily recreations than with heavenly; and this is a sign that he is an unclean Christian; and that his delights in God and His Word are not right, because they are not overtopping and superlative.

4. It is powerful and soul-strengthening, full of life, vigour, and activity; it will enable the soul to do and suffer anything for God; it turns a prison into a paradise; it makes martyrdom to be as a bed of roses; it is armour of proof to steel us, and make us fit to endure afflictions, both for God and from God; therefore David saith in the text, "Unless thy law had been my delights, I should then have perished in mine affliction." His delight in the law supported

him from sinking. It is like oil to the wheels, like sails to the ship, and wings to the bird; but the delight that a wicked man hath in the Word is a powerless, dead, fruitless, and strengthless delight; it is as a paper helmet and a painted fire; it will not support him in the hour of adversity. The persons represented by the stony ground fell away, notwithstanding their joy, as soon as ever persecution arose for the gospel. But the joy of a true saint is soul-supporting and soul-upholding. The joy of the Lord is their strength, (Neh. viii. 10.)

5. The delight that a godly man hath in the Word is sin excluding; it cannot consist with a delight in any sin; therefore David saith, "Thy word have I hid in my heart, that I might not sin against thee," (Ps. cxix. 11.) Sin is as a wooden window, to shut out the true joys of the Spirit. But now a wicked man, though he may delight in the Word, yet he also delights in sinning

against the Word. Although Herod heard John Baptist gladly, yet he kept his Herodias; and though the Israelites delighted to know God's ways, yet they did not delight to walk in His ways. They were as a nation that did righteousness; he doth not say they were such, but *as* a nation that did righteousness. And though they delighted to approach to God, yet they did not delight to obey that God before whom they approached; they took pleasure in sinning against God, as well as in serving of God, (Isa. lviii.) It was not a sin-excluding joy, and, therefore, it was false and counterfeit.

6. It is grace-increasing. The more a saint delights in the Word of God, the more careful he will be to obey the will of God, and to grow and increase in the grace of God; therefore David saith, "My soul hath kept thy testimonies, for I love them exceedingly," (Ps. cxix. 167.) And "I delight to do thy will, O my God; yea, thy law is within

my heart," (Ps. xl. 8.) Because the law was written in his heart, therefore he delighted to do it. He that delights to keep God's law, God will give him more grace to keep it, according to that remarkable text, "I have remembered thy name, O Lord, and have kept thy law: this I had, because I have kept thy precepts," (Ps. cxix. 55, 56.) What had David for keeping God's precepts? He had power to keep His law; that is, to grow and increase in keeping of it. As the prophet speaks of the knowledge of God, "Then shall we know, if we follow on to know the Lord," (Hos. vi. 3;) that is, if we industriously labour to know God, we shall have this reward, to be made able to know Him more. So may I say of the grace of God: he that delights to keep God's law shall have this reward, to be enabled to keep it more perfectly.

A true delight in God's Word is grace increasing. Grace is the mother of all true joy, (Isa. xxxii. 17;) and joy

is as the daughter, and the mother and daughter live and die together. True spiritual delight ebbs and flows as grace ebbs and flows. As the wood is to the fire, oil to the flame, the shadow to the body, so is joy to grace. But now a wicked man, though he may have a kind of delight in God's Word, yet it is not a delight of the right kind; it doth not argue that he hath true grace in him.

A hypocrite is all joy and no grace. A giant in joy, and not so much as a dwarf in grace; like a green bough tied to a dead tree. He is in the highest form of joy, and not so much as in the lowest form of grace.

7. The delight that a godly man hath in the Word, is not only a delight in spiritual things, but a spiritual delight, grounded upon spiritual aims and reasons. But the delight of a wicked man, though it be in spiritual things, yet it is but a natural delight. As a godly man spiritualiseth carnal things, so

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an ungodly man carnaliseth spiritual things. Austin before his conversion rejoiced much to hear Ambrose preach; but it was because of his eloquence, as he saith, not upon a spiritual account. A wicked man may follow a preacher, and delight in his preaching, because of his elegant words and rhetorical expressions—because “he is unto him as a very lovely song of one that hath a pleasant voice,” &c., as it is said in Ezek. xxxiii. 32. Or out of novelty, because newly come, as the Israelites delighted in manna at first, but afterwards loathed it; or because he loves his person; or out of a desire to obtain a form of knowledge in heavenly things. The Pharisees delighted to do many spiritual things out of vainglory. Jehu delighted to do the will of God, but it was for his own ends. Stella is of opinion that the devil persuaded Herod to hear John Baptist gladly; and to reverence him, and to do many things, that so he might hold him the faster in his pos-

session. The devil had him sure by one sin, and therefore he provoked him to do some good things, that so he might rock him asleep in presumption; and by his good things he might quiet his conscience, and put a fair gloss upon his incestuous practices. A man may rejoice in spiritual things upon sinful grounds and reasons. But now a true saint delights in the Word upon a spiritual account, because it is God's Word, and God would have him delight in it; because it is his guide to glory, the way by which he is sanctified. It is both a cistern to contain the glorious mysteries of salvation, and a conduit to convey God and grace into his soul.

In a word, he delights in it because it is holy and pure; he can say with David, "Thy word is very pure, therefore thy servant loveth it," (Ps. cxix. 140.) This no wicked man can truly say.

8. The delight that a godly man takes in the Word is without any reservation

or distinction. He delights in the whole Word of God—in the commanding and threatening word, as well as in the promising word; he beholds God and His wisdom and goodness in every verse, and therefore he can say with Hezekiah, “Good is the word of the Lord,” (Ps. xxxix. 8.) He hath the whole law written in his heart, and rejoiceth in every tittle of it. But a wicked man hath his reservations and distinctions; he may delight in the promising word, but he undervalues the commanding word, and turneth a deaf ear to the threatening word. It is said of the Jews, that they rejoiced in the light of John Baptist; but it is not said, they rejoiced in his heat. He was a burning and a shining light; they rejoiced in his shining, but not in his burning. It is hardly possible for a wicked man remaining wicked, to rejoice in the burning zeal, holiness, and strictness of a John Baptist. But a godly man de-

lighteth both in the light and heat of the Word.

9. It is an abiding delight; "Everlasting consolation," (2 Thes. ii. 16;) "Your joy no man taketh from you," (John xvi. 22.) It is as a fixed star. But the delight of a wicked man in the Word is as the crackling of thorns upon the fire, and as the corn that grew on the stony ground, which quickly sprung up, and as quickly withered, (Luke viii. 6.) 'Therefore it is said of the Jews, "they rejoiced in his light for a season," (John v. 3.) A wicked man's delight in the Word is but as a blazing star, which is quickly extinguished. He may rejoice in the Word while he is hearing of it, but it quickly vanisheth away. He is like to a man that comes into a pleasant garden, and is delighted with the smell of it while he is there. But a child of God makes a posy of these flowers, to refresh him when he is out. He delights to read and to keep

the law of God continually, for ever and ever, (Ps. cxix. 45.)

Let us, I beseech you, labour with all labour for this superlative, well-rooted, powerful, spiritual, sin-excluding, grace-increasing, and abiding delight in the whole Word of God.

Ques. What must we do, that we may be enabled thus to make the law of God our delights?

Ans. I. You must seriously study the excellency of God's Word; this made David prize it so much, and love it so much, (Ps. xix. 7-11.) The Word of God hath God for its Author; and therefore must needs be full of infinite wisdom and eloquence, even the wisdom and eloquence of God. There is not a word in it but breathes out God, and is breathed out by God. It is an invariable rule of faith, and unerring and infallible guide to heaven. It contains glorious revelations and discoveries nowhere else to be found. It hath a manifesting, convincing, soul-humbling,

soul-directing, soul-converting, and soul-comforting power and efficacy in it, as appears by these scriptures—Heb. iv. 12; 1 Cor. xiv. 24, 25; 1 Kings xxi. 29; Ps. cxix. 105; 2 Cor. iii. 16; Ps. cxix. 50. And therefore to delight in the Word, and the God that made it, is not only our duty, (Ps. xxxvii. 4,) but it is recorded in Scripture as our privilege, and as the great reward that God would bestow upon those that keep holy the Sabbath day. “Then thou shalt delight thyself in the Lord,” (Isa. lviii. 13, 14.) This shall be thy great reward.

2. You must fixedly ponder the necessity of practising this duty; for if you delight in God’s law, God will delight in you. If the law be your beloved, you are God’s beloved; if you take no pleasure in his Word, his soul will take no pleasure in you.

3. You must pray for the grace of illumination. Whensoever you take the Bible in your hand to read in it,

pray David's prayer, "Open thou mine eyes, that I may behold wondrous things out of thy law," (Ps. cxix. 18.) Philosophers observe that light is the chariot of influence: as it begets the flower in the field, the gold in the mineral; so the foundation of all regeneration is illumination. Pray that God would open your eyes that you may understand the Scriptures, as He did to His apostles, (Luke xxiv. 45;) that He would take away the veil that is upon your hearts.

4. Pray that He that made you creatures would make you new creatures, that as new-born babes you may desire the sincere milk of the Word.

5. Pray that God would fulfil that excellent promise in Jer. xxxi. 33: that He would put His law in your inward parts, and write it in your hearts, and then you cannot but heartily delight in it.

6. Pray to God to give you the same

Spirit that wrote the Word, to enable you to delight in it.

7. Pray for a spiritual palate, that you may not only delight in spiritual things, but have a spiritual delight in spiritual things. It is said of the lioness, that when she hath once tasted of the sweetness of man's flesh, she is never satisfied till she hath more of it. He that hath tasted of the good Word of God, and not only tasted, but eaten it, and digested it into good nourishment, he will not only delight in it, but he will delight in it above gold, yea, above fine gold, and he will never be satisfied till he be filled with the fulness of that God that made it.