

1. Exodus 20:8
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to be stoned to death, Lev. xxiv. 11, 23. ‘The Israelitish woman’s son blasphemed the name of the Lord, and cursed. And Moses spake to the people of Israel, that they should bring forth him that had cursed, and stone him with stones.’ Olympias, an Arian bishop, reproached and blasphemed the sacred Trinity; whereupon he was suddenly struck with three flashes of lightning, which burned him to death. Felix, an officer of Julian, seeing the holy vessels which were used in the sacrament, said, in scorn of Christ, “See what precious vessels the Son of Mary is served withal.” Soon after he was taken with a vomiting of blood out of his blasphemous mouth, whereof he died.

2. Or, if God should not execute judgment on the profaners of his name in this life, yet their doom is to come; God will not remit their guilt, but deliver them to Satan the goaler, to torment them for ever. If God justify a man, who shall condemn him? But if God condemn him, who shall justify him? If God lay a man in prison, where shall he get bail or mainprize? God will take his full blow at the sinner in hell, Heb. x. 31. ‘It is a fearful thing to fall into the hands of the living God.’

OF THE FOURTH COMMANDMENT.

EXOD. xx. 8. *Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and do all thy Work: But the Seventh Day is the Sabbath of the Lord thy God; in it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Manservant, nor thy Maid-servant, nor thy Cattle, nor thy Stranger that is within thy Gates: For in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day; wherefore the Lord blessed the Sabbath day, and hallowed it.*

THIS commandment was engraven in stone by God’s own finger, and it will be our comfort to have it engraven in our hearts.

The sabbath day is set apart for God’s solemn worship; it is God’s enclosure, and it must not be alienated to common uses. The Lord hath set a preface before this commandment, he hath put a *memento* to it, ‘Remember to keep the sabbath-day holy.’ This word ‘remember,’ shews that we are apt to forget sabbath-holiness; therefore we need a *memorandum* to put us in mind of sanctifying this day.

I shall explain the words.

1. Here is a solemn command, 'Remember the sabbath-day to keep it holy.'

2. Many cogent arguments to induce us to observe the command.

I. In the command, (1.) The matter of it, viz. The sanctifying of the sabbath, which sabbath-sanctification consists in two things.

1. In resting from our own works.

2. In a conscientious discharge of our religious duty.

(2.) The persons to whom the command of sanctifying the sabbath is given. 1st, Either superiors; and they are, 1. More private, as parents and masters. Or, 2. More public, as Magistrates. Or, 2^{dly}, Inferiors. 1. Natives, as children and servants, 'Thy son, and thy daughter, thy man-servant, and thy maid-servant.' 2. Foreigners, 'The stranger that is within thy gates.'

II. The cogent arguments to obey this command of keeping holy the sabbath, 1. From the rationality of it—'Six days shalt thou labour and do all thy work;' as if God had said, I am not an hard master, I do not grudge thee time to look after thy calling, and to get an estate. I have given thee six days, fix to do all thy work in, and have taken but one day for myself; I might have reserved six days for myself, and allowed thee but one; but I have given thee six days for the works of thy calling, and have taken but one day for my own service; therefore it is equal and rational, that thou shouldest set this day in a special manner apart for my worship.

2. The second argument for sanctifying the sabbath, is taken from the justice of it. 'The seventh day is the sabbath of the Lord thy God,' as if God had said, the sabbath-day is my due, I challenge a special right in it, and none hath any thing to do to lay claim to it. He who robs me of THIS DAY, and puts it to common uses, is a sacrilegious person, he steals from the crown of heaven, and I will in no wise hold him guiltless.

3. The third argument for sanctifying the sabbath, is taken from God's own pattern, he 'rested the seventh day;' as if the Lord should say, Will you not follow my pattern? having finished all my works of creation, I rested the seventh day: so you having done all your secular work on the six days you should now cease from the labour of your calling, and dedicate the seventh day to the Lord, as a day of holy rest.

4. The fourth argument for sabbath-sanctification, is taken *ab ullo*, from the benefit which redounds, from a religious observation of the sabbath; 'The Lord blessed the seventh day, and hallowed it:' it is not only a day of God's appointment, God did not only appoint the seventh day, but he blessed the seventh day. The sabbath-day is not only a day of honour to God, but

a day of blessing to us; it is not only a day wherein we give God worship, but a day wherein he gives us grace; on this day a blessing drops down from heaven. This is a great argument for the keeping the sabbath-day holy; God is not benefited by it, we cannot add one cubit to his essential glory: but we ourselves are advantaged; the sabbath-day, religiously observed, entails a blessing upon our souls, our estate, our posterity; as the not keeping this day holy brings a curse. Jer. xvii. 27. God curseth a man's blessings, Mal. ii. 2. The bread which he eats is poisoned with a curse; so the conscientious observation of the sabbath, brings all manner of blessings with it. These are the arguments to induce sabbath-sanctification. And so I have divided the commandment into its several parts, and explained the sense of it.

The thing I would have you observe is, That this commandment, about keeping the sabbath, was not abrogated with the ceremonial law, but it is purely moral, and the observation of the sabbath is to be continued to the end of the world. Where can we shew that God hath given us a discharge from keeping one day in seven? So that I say, this fourth commandment is moral, and obligeth Christians to the perpetual commemoration and sanctification of the sabbath.

Qu. *Why God hath appointed a sabbath?*

Ans. 1. In respect of himself: it is requisite that God should reserve one day in seven for his own immediate service, that hereby he might be acknowledged to be the great Plenipotentiary or sovereign Lord, who hath power over us, both to command worship, and appoint the time when he will be worshipped.

2. In respect of us: the sabbath-day makes for our interest, it promotes holiness in us; the business on the week-day makes us too forgetful of God and our souls; the sabbath brings God into our remembrance. When the dust of the world falling hath clogged the wheels of our affections, that they would scarce move towards God, the sabbath comes, and oils the wheels of our affections, and now they move swiftly in religion: therefore God hath appointed a sabbath to ripen our holiness. On this day the thoughts contemplate heaven, the tongue speaks of God, and is as the pen of a ready writer; now the eye drop tears, now the soul burns in love. When the heart was all the week frozen, now on the sabbath it is melted with the word. The sabbath is a friend to religion, it files off the rust of our graces; it is a spiritual jubilee, wherein the soul is set to converse with its Maker.

I should, in the next place, shew you the *modus*, or manner how we should keep the sabbath-day holy. But, before I come to that, I shall propound a great question, viz.

Qu. How comes it to pass that we do not keep the seventh-day sabbath, as it was in the primitive institution, but have changed it to another day?

Ans. The old seventh-day sabbath (which was the Jewish sabbath) is abrogated, and in the room of it the first day of the week (which is the Christian sabbath) succeeds. The morality or substance of the fourth commandment doth not lie in keeping the seventh day precisely, but in keeping one day in seven; which God hath appointed.

Qu. But how comes the first day in the week to be substituted in the room of the seventh day?

Ans. Not by ecclesiastic authority. The church (saith Mr. Perkins) hath no power to ordain a sabbath. But,

1. The change of the sabbath from the last day of the week to the first, was by Christ's own appointment. Christ is 'Lord of the sabbath,' Mark ii. 28. And who shall appoint a day but he who is Lord of it? He made this day, Psal. cxviii. 24. 'This is the day which the Lord hath made.' Arnobius, and the current of expositors, understand it of our Christian sabbath, and it is called the 'Lord's day,' Rev. i. 10. As it is called the 'Lord's supper,' because of the Lord's instituting the bread and wine, and setting it apart from a common use to a more special and sacred use: so it is called the Lord's day, because of the Lord's instituting it, and setting it apart from common days, to his special worship and service. Christ arose on the first day of the week out of the grave, and appeared twice on this day to his disciples, John xx. 19, 26. which was to intimate to the disciples (say Austin and Athanasius) that he transferred the Jewish sabbath to the Lord's day.

2. The keeping of the first day (which is the Lord's day) was the practice of the apostles, 1 Cor. xvi. 2. Acts xx. 7. 'On the first day of the week, when his disciples came together to break bread, Paul preached to them.' Here was both preaching and breaking of bread on this day. Austin, and Innocentius, and Ilidore, make the keeping of our gospel sabbath to be an apostolical *junction*, and affirm, that by virtue of the apostles practice, the Lord's day is to be sequestered and set apart for divine worship. What the apostles did, they did it by divine authority; for they were inspired by the Holy Ghost.

3. Besides, the primitive church held the Lord's day, which we now celebrate, in high estimation: it was a great badge of their religion, to observe this day. Ignatius, the most ancient father, who lived in the time of St. John the apostle, hath these words, "Let every one that loveth Christ, keep holy the first day of the week, the Lord's day." This day hath been observed by the church of Christ, above sixteen hundred years,

as learned Bucer notes. Thus you see how the seventh-day sabbath comes to be changed to the first-day sabbath.

Now there is a grand reason for changing of the Jewish sabbath to the Lord's day, because this puts us in mind of the 'Mystery of our redemption by Christ.' The reason why God did institute the old sabbath was, Because God would have it kept as a memorial of the creation: but the Lord hath now brought the first day of the week in the room of it, in memory of a more glorious work than Creation, and that is Redemption.

Great was the work of creation, but greater was the work of redemption. As it was said, Hag. ii. 9. 'The glory of the second temple was greater than the glory of the first temple:' so the glory of the redemption was greater than the glory of the creation. Great wisdom was seen in the curious making us, but more miraculous wisdom in saving us. Great power was seen in bringing us out of nothing, but greater power in helping us when we were worse than nothing. It cost more to redeem us, than to create us. In the creation there was but 'speaking a word,' Psal. cxlviii. 5. In the redeeming us, there was 'shedding of blood,' 1 Pet. i. 19. 'The creation was the work of God's fingers,' Psal. viii. 3. 'Redemption was the work of his arm,' Luke i. 5. In the creation, God gave us ourselves; in the redemption, he gave us himself; by creation, we have a life in Adam; by redemption, we have a life in Christ, Col. iii. 3. By creation, we had a right to an earthly paradise; by redemption, we have a title to an heavenly kingdom. So that well Christ might change the seventh day of the week into the first, because this day puts us in mind of our redemption, which is a more glorious work than the creation.

Use. The use I shall make, is, that we should have this Christian sabbath, we now celebrate, in high veneration. The Jews called the sabbath, "The desire of days, and the Queen of days;" it is a day of sweet rest. This day we must call a 'Delight, the holy of the Lord, honourable,' Isa. lviii. 13. Metal that hath the king's stamp upon it is honourable, and of great value. God hath set his royal stamp upon the sabbath: it is the sabbath of the Lord, this makes it honourable. This day we should look upon as the best day in the week. What the phœnix is among the birds, what the sun is, among the planets, that the Lord's day is among other days. 'This is the day which the Lord hath made,' Psal. cxviii. 24. God hath made all the days, but he hath blessed this. As Jacob got the blessing from his brother, so the sabbath got the blessing from all the other days in the week: the sabbath is a day in which we converse in a special manner with God. The Jews called the sabbath "A day of light;" on this day the Sun of

Righteousness shines upon the soul. The sabbath is the market-day of the soul, the cream of time; this is the day of Christ's rising out of the grave, and the Holy Ghost's descending upon the earth: this day is perfumed with the sweet odour of prayer, which goes up to heaven as incense; this day the manna falls, that angels' food: this is the soul's festival day, on this day all the graces act their part: the other days of the week are most employed about earth, this day about heaven: then you gather straw, now pearl. Now Christ takes the soul up into the mount, and gives it transfiguring sights of glory: now Christ leads his spouse into the wine-cellar, and displays the banner of his love; now he gives her his spiced wine, and the juice of the pomegranate, Cant. ii. 8. The Lord doth usually reveal himself more to the soul on this day. The apostle John 'was in the spirit on the Lord's day,' Rev. i. 10. He was carried up in divine raptures towards heaven. This day a Christian is in the altitudes, he walks with God, and takes as it were a turn with him in heaven, 1 John i. 3. On this day holy affections are quickened; the stock of grace is improved, corruptions are weakened: on this day Satan falls like lightning before the majesty of the word. Christ wrought most of his miracles upon the sabbath; so he doth now; the dead soul is raised, the heart of stone is made flesh. How should this day be highly esteemed, and had in reverence! This day is more precious than rubies; God hath anointed this day with the oil of gladness above its fellows. On the sabbath we are doing angels' work, our tongues are tuned to God's praises. This sabbath on earth, is a shadow and type of that glorious rest and eternal sabbath we hope for in heaven, when God shall be the temple, and the Lamb shall be the light of it, Rev. xxi. 22, 23.

OF THE FOURTH COMMANDMENT.

EXOD. xx. 9, 10. *Six Days shalt thou labour and do all thy work: But the Seventh Day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work, &c.*

'Six days shalt thou labour.'—God would not have any live out of a calling: religion seals no warrant for idleness. 'Tis as well a duty to labour six days, as to keep holy rest on the seventh day: 'Six days shalt thou labour,' 2 Thess. iii. 11. 'We hear there are some among you, walking disorderly, working not at all. Now, them that are such, we command and exhort by our Lord Jesus, that with quietness they work, and eat their own bread.' A christian must not only mind heaven,

but his calling. While the pilot hath his eye to the star, he hath his hand to the helm. Without labour the pillars of a commonwealth will dissolve, and the earth will be like the flug-gard's field, over-run with briars, Prov. xxiv. 31. Adam in innocency, tho' he was the monarch of the world, yet God would not have him idle, but he must dress and till the ground, Gen. ii. 15. Piety doth not exclude industry. 'Six days shalt thou labour.' Standing water putrifies. The inanimate creatures are in motion : the sun goes its circuit, the fountain runs, the fire sparkles : and animate creatures : Solomon sends us to the ant and pismire to learn labour, Prov. vi. 6. chap. xxx. 35. The bee is the emblem of industry ; some of the bees trim the honey, others work the wax, others form the comb, others lie centinel at the door of the hive to keep out the drone. And shall not man much more inure himself to labour ? That law in paradise was never yet repealed, 'In the sweat of thy brows shalt thou eat bread,' Gen. iii. 19. Such professors are to be disliked, who talk to living by faith, but live out of a calling ; they are like the lilies which toil not, neither do they spin, Matth. vi. 28. 'Tis a speech of the holy and learned Mr. Perkins. " Let a man be endowed with excellent gifts, and hear the word with reverence, and receive the sacrament ; yet if he practise not the duties of his calling, all is but hypocrisy." What is an idle person good for ? what benefit is there of a ship that lies always on the shore ? or of armour that hangs up and rusts ? To live out of a calling, exposeth a person to temptation. Melancthon calls idleness the devil's bath, because he bathes himself with delight in an idle soul. We do not use to sow seed in ground when it lies fallow ; but Satan sows most of his seed of temptation in such persons as lie fallow, and are out of a calling. Idleness is the nurse of vice. Seneca, an old heathen, could say, *Nullus mihi per otium dies exit* ; No day passeth me without some labour. An idle person stands for a cypher in the world, and God writes down no cyphers in the book of life. We read in scripture of eating the 'bread of idleness,' Prov. xxx. 29. and drinking the 'wine of violence.' Prov. iv. 17. It is as well a sin 'to eat the bread idleness,' as to 'drink the wine of violence.' An idle person can give no account of his time ; time is a talent to trade with, both in our particular and general calling ; the slothful person 'hides his talent in the earth,' he doth no good, his time is not lived, but lost ; an idle person lives unprofitably, he cumpers the ground ; God calls the slothful servant 'Wicked,' Matth. xxv. 26. 'Thou wicked and slothful servant.' Draco, whose laws were written in blood, deprived them of their life, who would not work for their living. In Heturia, they caused such persons to be banished. Idle persons live in the breach of this commandment,

'Six days shalt thou labour;' let them take heed they be not banished heaven. A man may as well go to hell for not working in his calling, as for not believing. So I pass to the next.

But the seventh day is the sabbath of the Lord thy God, in it thou shalt do no manner of work.

Having spoken already of the reasons of sanctifying the sabbath, I come now to that question;

Qu. In what manner we are to sanctify the sabbath?

Ans. 1. Negatively. We must do no work in it; that is expressed in the commandment, 'In it thou shalt do no manner of work.' God hath enclosed this day for himself; therefore we are not to lay it common, by doing any civil work. As Abraham, when he went to sacrifice, left his servant and the ass at the bottom of the hill, Gen. xxii. 5. So, when we are to worship God this day, we must leave all worldly business behind, leave the ass at the bottom of the hill. And as Joseph, when he would speak with his brethren, thrust out the Egyptians, so, when we would converse with God this day, we must thrust out all earthly employments. The Lord's day is a day of holy rest, all secular work must be forborn and suspended; it is a profaning the day, Neh. xiii. 15. 'In these days saw I in Judah some treading wine-presses on the sabbath, and bringing in sheaves, as also wine-grapes and figs, and all manner of burdens which they brought into Jerusalem on the sabbath day; and I testified against them. Then I contended with the nobles of Judah, and said to them, 'What evil thing is that ye do, and profane the sabbath day?' It is sacrilege to rob that time for civil work which God hath dedicated and set apart for his worship. He that converts any time of the sabbath for worldly business, is a worse thief than he who robs on the highway; for such a thief does but rob man, but this thief robs God, he robs him of his day. The Lord forbade manna to be gathered on the sabbath day, Exod. xvi. One would think that might have been dispensed with, for manna was the 'Staff of their life;' and the time when manna fell was early, between five and six in the morning; so that they might have gathered it betimes, and all the rest of the sabbath they might have employed in God's worship; and besides, they needed not to have taken any great journey for manna, for it was but stepping out of their doors, and it fell about their tents: yet they might not gather manna on the sabbath: and, but for purposing to gather it, God was very angry, Exod. xvi. 27, 28. 'There went out some of the people on the seventh day to gather, and they found none: and the Lord said, 'How long refuse ye to keep my commandments and my laws?' Surely the anointing Christ when he was dead, was a commendable work; but Mary Magdalene, and Mary the mother of James, tho' they had

prepared sweet ointments to anoint the dead body of Christ, yet they came not to the sepulchre to embalm him, till the sabbath was past, Luke xxiii. 56. 'They rested on the sabbath day according to the commandment.' The hand cannot be busied on the Lord's day, but the heart will be defiled. The very heathens, by the light of nature, would not do any secular work, in that time which they had set apart for the worship of their false gods. Clemens Alexandrinus reports of one of the emperors of Rome, that on the day of set worship for his gods, he did forbear warlike affairs, and did spend that time in his devotion. To do servile work on the sabbath, shews an irreligious heart, and highly affronts God : to work servile work on this day, is to follow the devil's plough ; it is to debase the soul. God hath made this day on purpose to raise the heart up to heaven, to converse with God, to do angel's work ; and to be employed in earthly work, is to degrade the soul of its honour. God will not have his day entrenched upon, or defiled in the least thing : the man that gathered sticks on the sabbath, God would have him stoned, Numb. xv. One would think it a small thing, to pick up a few sticks to make a fire ; but God would not have this day violated in the smallest matters. Nay, that work which had a reference to a religious use, might not be done on the sabbath, as the hewing of stones for the building of the sanctuary : Bezaleel, who was to cut the stones, and carve the timber out for the sanctuary, yet he must forbear it on the sabbath, Exod. xxxi. 15. A temple is the place of God's worship, but it were a sin to build a temple on the Lord's day. This is keeping the sabbath day holy negatively, in doing no servile work. Yet caution : not that works of necessity and charity may be done on this day ; God, in these cases, will have mercy and not sacrifice. (1.) 'Tis lawful to take the necessary recruits of nature ; food is to the body, as oil to the lamp. (2.) 'Tis lawful to do works of mercy, as helping our neighbour when either life or estate are in danger. Herein the Jews were too nice and precise, they would not suffer works of charity to be done on the sabbath : if a man were sick, they thought on this day they might not use the means for his recovery. Christ chargeth them with this, that they were angry that he had wrought a cure on the sabbath, John vii. 23. If a house were on fire, the Jews thought they might not bring water to quench it ; if a vessel did run, they thought that on this day they might not stop it. These were 'righteous overmuch : ' Here was seeming zeal, but it wanted discretion to guide it. But unless in these two cases of necessity and charity, all secular work is to be suspended and laid aside on the Lord's day ; ' In it thou shalt do no manner of work.' Which justly doth arraign and condemn many among us, who do too much foul their

fingers with work on that day ; some dressing great feasts, others in opening their shop doors, and selling meat on the sabbath, which I have seen. The mariner will not set to sea, but on the sabbath, and so runs full sail into the breach of this commandment. Others work on this day, tho' privately ; they put up their shop windows, but follow their trade within doors : but though they think to hide their sin under a canopy, God sees it, Psal. cxxxix. 7. ' Whither shall I go from thy presence ? ' ver. 12. ' The darkness hideth not from thee. ' These persons do profane this day, and God will have an action of trespass against them.

2. *Positively.* We keep the sabbath-day holy, by ' consecrating and dedicating ' this day to the ' service of the high God. ' 'Tis good to rest on the sabbath-day from the works of our calling : but if we rest from labour, and do no more, the ox and the ass keep the sabbath as well as we ; for they rest from labour. We must dedicate the day to God ; we must not only ' keep a sabbath, ' but ' sanctify ' a sabbath. This sabbath sanctification consists in two things ; I. The solemn preparation for it. II. The sacred observation of it. 1. The solemn preparation for it. If a prince were to come to your house, what preparation would you make for his entertainment ? sweep the house, wash the floor, adorn the room with the richest tapestry and hangings, that there might be something suitable to the state and dignity of so great a person. On the blessed sabbath God intends to have sweet communion with you ; he seems to say to you, as Christ to Zaccheus, Luke xix. 5. ' Make haste, and come down, for this day I must dine with you. ' Now, what preparation should you make for entertaining this King of glory ! Now this preparation for the sabbath is, *First*, When the evening of the Saturday approacheth, sound a retreat ; call your minds off from the world, and summon your thoughts together, to think of the great work of the day approaching. *Secondly*, Purge out all unclean affections, which may indispose you for the work of the sabbath. Evening preparation will be like the tuning of the instrument, it will fit the heart the better for the duties of the ensuing sabbath.

2. *The sacred observation of it ;* touching which these things are to be practised.

(1.) Rejoice at the approach of this day, as being a day wherein we have a prize for our souls, enjoy much of God's presence, John viii. 56. Abraham ' saw my day, and rejoiced. ' So, when we see the light of a sabbath shine, we should rejoice, Isa. lviii. 13. ' Thou shalt call the sabbath a delight : ' this is the queen of days, which God hath crowned with a blessing. As there was one day in the week on which God did rain manna twice as much as upon any other day, so God rains down the

manna of heavenly blessings twice as much on the sabbath as on any other. This is the day wherein Christ carries the soul into the house of wine, and displays the banner of love over it; now the dew of the Spirit falls on the soul, whereby it is revived and comforted. How many may write the Lord's day, the day of their new birth! this day of rest is a pledge and earnest of that eternal rest in heaven: and shall not we rejoice at the approach of it? that day on which the Sun of Righteousness shines, should be a day of gladness.

(2.) Get up betimes on the sabbath morning. Christ rose early on this day, before the sun was up, John xx. 1. Did Christ rise early to save us, and shall not we rise early to worship and glorify him? Ps. lxxiii. 1. 'Early will I seek thee.' Can we be up betimes on other days? the husbandman is early at his plough, the traveller riseth early to go his journey, and shall not we, when we are on this day travelling to heaven? certainly, did we love God as we should, we would rise on this day betimes, that we may meet with him whom our soul loveth. Such as sit up late at work on the night before, will be so buried in sleep, that they will hardly be up betimes on a sabbath morning.

(3.) Having dressed our bodies, we must dress our souls for the hearing of the word. As the people of Israel were to wash themselves before the law was delivered to them, Exod. xix. 20. so we must wash and cleanse our souls; and that is, by reading, meditation and prayer.

1. By reading the word. The word is a great means to sanctify the heart, and bring it into a sabbath-frame, John xvii. 17. 'Sanctify them through thy truth. &c.' And read the word not carelessly, but with seriousness and affection; it is the oracle of heaven, the well of salvation, the book of life. David, for the preciousness of God's word, esteemed it above gold; and, for the sweetness, above honey, Ps. xix. 10. By reading the word aright, our hearts, when they are dull, are quickened; when they are hard, are mollified; when cold and frozen, are inflamed; and we can say as the disciples, 'Did not our hearts burn within us?' Some step out of their bed to hearing. The reason why many get no more good on a sabbath by the word preached, is, because they did not breakfast with God in the morning, by reading of his word.

II. *Meditation.* Get upon the mount of meditation, and so converse with God. Meditation is the soul's retiring of itself, that, by a serious and solemn thinking upon God, the heart may be raised up to divine affections.

Meditation is a work fit for the morning of a sabbath. Meditate on four things;

(1.) On the works of creation. That is expressed here in

the commandments, 'The Lord made heaven and earth, the sea,' &c. The creation is a looking-glass, in which we see the wisdom and power of God gloriously represented. God produced the fair structure of the world without any pre-existent matter, and with a word, Pl. xxxiii. 6. 'By the word of the Lord were the heavens made.' The disciples wondered that Christ could, with a word calm the sea, Matth. viii. 26. But it was far more with a word, to make the sea. Let us on a sabbath meditate on the infiniteness of our Creator. Look up to the firmament, there we may see 'God's wonders in the deep,' Pl. cvii. 24. Look into the earth, there we may behold the nature of minerals, the power of the load-stone, the virtue of herbs, the beauty of flowers. By meditating on these works of creation, so curiously embroidered, we come to admire God, and praise him, Pl. civ. 24. 'O Lord, how manifold are thy works, in wisdom hast thou made them all.' By meditating on the works of creation, we come to confide in God. He who can create, can provide; he that could make us when we were nothing, he can raise us when we are low, Pl. cxxiv. 8. 'Our help stands in the name of the Lord, who made heaven and earth.'

(2.) Meditate on God's holiness, Pl. cxi. 9. 'Holy and reverend is his name.' Hab. i. 13. 'Thou art of purer eyes than to behold iniquity.' God is essentially, originally, and efficiently holy: all the holiness in men and angels is but a crystal stream that runs from this glorious ocean. God loves holiness, because it is his own image: a king cannot but love to see his own effigies stamped on coin: God counts holiness his glory, and the most sparkling jewel of his crown, Exod. xv. 11. 'Glorious in holiness.' Here is a meditation fit for our first entrance into a sabbath, God's holiness: the contemplation of this would work in us such a frame of heart as is suitable to an holy God: it would make us then reverence his name, hallow his day: while we are musing of the holiness of God's nature, we begin to be transformed into his likeness.

(3.) Meditate on Christ's love in redeeming us, Rev. i. 5. Redemption exceeds creation: the one is a monument of God's power, the other of his love. Here is fit work for a sabbath. O the infinite stupenduous love of Christ in raising poor lapsed creatures from a state of guilt and damnation! (1.) *That Christ who was God should die*; that this glorious Sun of Righteousness should be in an eclipse: we can never enough admire this love, no, not in heaven. (2.) *That Christ should die for sinners*; not sinful angels, but sinful mankind. That such clods of earth and sin should be made bright stars of glory: O the amazing love of Christ! This was *Illustre amori, Christ mnemosynum*, Brugenfis. (3.) *That Christ should not only die for sinners, but die as a sinner*, 2 Cor. v. 21. 'He was made sin for us.' He who

was among the glorious persons of the Trinity, 'was numbered among transgressors,' Isa. liii. 12. Not that he had sin, but he was like a sinner, having our sins imputed to him. Sin did not live in him, but it was laid upon him. Here was an hyperbole of love, enough to strike us into astonishment. (4.) *That Christ should redeem us, when he could not look to gain any thing, or be advantaged at all by us.* Men will not lay out their money upon a purchase, unless it will turn to their profit : but what benefit could Christ expect in purchasing and redeeming us ? 'We were in such a condition, that we could neither deserve nor recompense Christ's love. *First,* We could not deserve it ; for we were in our blood, Ezek. xvi. 6. We had no spiritual beauty to tempt Christ. Nay, we were not only in our blood, but we were up in arms, Rom. v. 8. When we were 'enemies, Christ died for us : ' when he was shedding his blood, we were spitting our poison. *Secondly,* As we could not deserve, so neither could we recompence Christ's love : for, 1. After he had died for us, we could not so much as love him, till he made us love him. 2. We could give Christ nothing in lieu of his love, Rom. xi. 35. 'Whom hath first given to him ? ' We were fallen to poverty. If we have any beauty, it is from Christ, Ezek. xvi. 14. 'Thou wert comely thro' my comeliness which I put upon thee.' If we bring forth any good fruit, it is not of our own growth, it comes from Christ the true vine, Hos. xiv. 8. 'From me is thy fruit found.' So that it was nothing but pure love, for Christ to lay out his blood to redeem such as he could not expect to be really bettered by. (5.) *That Christ should die so willingly,* John x. 17. 'I lay down my life.' The Jews could not have taken it away, if he had not laid it down : he could have called to his Father for a legion of angels to be his life-guard ; but what needed that, when his Godhead could have defended him from all assaults ? but he 'laid down his life : ' the Jews did not so much thirst for Christ's death, as he thirsted for our redemption, Luke xii. 50. 'I have a baptism to be baptized with, and how am I straitened till it be accomplished ? ' Christ called his sufferings a baptism : he was to be baptized and sprinkled with his own blood ; and Christ thought the time long before he suffered ; 'How am I straitened till it be accomplished.' Therefore to shew Christ's willingness to die, his sufferings are called an offering, Heb. x. 10. 'By the offering of the body of Jesus : ' his death was a free-will offering. (6.) *That Christ should not grudge nor think much of all his sufferings ;* his being scourged and crucified (we grudge him a light service) but that he should be well contented with what he hath done ; and, if it were to do again, he would do it, Isa. liii. 11. 'He shall see of the travail of his soul, and be satisfied.' As the mother though she hath hard labour ; yet

when she sees a child brought forth, she doth not repent of her pangs, but is well contented: so Christ, though he had hard travail upon the cross, which put him into an agony, yet he doth not think much; he is not troubled, but thinks his sweat and blood well bestowed, because he sees the man-child of redemption brought forth into the world. ‘He shall see of the travail of his soul, and shall be satisfied.’ (7.) *That Christ should make redemption effectual to some, and not to others*; here is the quintessence of love. Though there is a sufficiency in Christ’s merit to save all, yet only some partake of its saving virtue; all do not believe, John vi. 64. ‘There are some of you that believe not.’ Christ doth not pray for all, John xvii. 9. Some refuse Christ, Psal. cxviii. 22. ‘This is the stone which the builders refused.’ Others deride him, Luke xvi. 14. Others throw off his yoke, Luke xix. 14. ‘We will not have this man to reign over us.’ So that all have not the benefit of salvation by him. Herein appears the distinguishing love of Christ, that the virtue of his death should reach some, and not others, 1 Cor. i. 26. ‘Not many wise men after the flesh, not many mighty, not many noble are called.’ That Christ should pass by many of birth and parts, and that the lot of free grace shall fall upon thee; that he should sprinkle his blood upon thee; ‘The depth of the love of Christ.’ (8.) *That Christ should love us with such an entire transcendent love*. The apostle calls it a ‘Love which passeth knowledge,’ Eph. iii. 19. That he should love us more than the angels; he loves them as his friends, believers as his spouse. He loves them with such a kind of love as God the Father bears to him, John xv. 9. ‘As the Father hath loved me, so have I loved you.’ O what an hyperbole of love doth Christ shew in redeeming us! (9.) *That Christ’s love in our redemption should be everlasting*, John xii. 1. ‘Having loved his own, he loved them to the end.’ As Christ’s love is matchless, so endless; the flower of Christ’s love is sweet; and that which makes it sweeter, it never dies. Christ’s love is eternized, Jer. xxxi. 3. He will never divorce his elect spouse. The failings of his people cannot quite take off his love: they may eclipse his love, or wholly remove it; their failings may make Christ angry with them, but not hate them. Every failing doth not break the marriage-knot. Christ’s love is not like the saints’ love; sometimes they have strong affections towards Christ, at other times the hot fit is off, and they can find little or no love stirring in them: but it is not so with Christ’s love to the saints, it is a love of eternity. When the sun-shine of Christ’s electing love is once risen upon the soul, it never sets finally. Death may take away our life from us, but not Christ’s love. Behold here a rare subject in a sabbath-morning to meditate upon! The me-

dition of Christ's wonderful love in redeeming us, would work in us a sabbath-frame of heart.

First, It would melt us into tears for our spiritual unkindnesses; that we should sin against so sweet a Saviour; that we should be no more affected with his love, but requite evil for good; like the Athenians, who, notwithstanding all the good service Aristides had done them, banished him out of their city; that we should grieve Christ with our pride, rash anger, our unfruitfulness, animosities, strange factions. Have we none to abuse but our friend? Have we nothing to kick against but the bowels of our Saviour? Did not Christ suffer enough upon the cross, but we must needs make him suffer more? Do we give him more 'gall and vinegar to drink?' O if any thing can dissolve the heart in sorrow, and broach the eyes with tears, it is disingenuity and unkindness offered to Christ. When Peter thought of Christ's love to him, how he had made him an apostle, and revealed his bosom-secrets to him, and taken him to the mount of transfiguration, and that he should deny Christ, it broke his heart with sorrow; 'he went out, and wept bitterly,' Mat. xxvi. 75. What a blessed thing is it to have the eyes dropping tears on a sabbath! and nothing would sooner fetch tears, than to meditate on Christ's love to us, and our unkind requitals.

Secondly, The meditating on a Lord's Day morning of Christ's love, would kindle love in our hearts to Christ. How can we look on Christ's bleeding and dying for us, and our hearts not be warmed with love to him? Love is the soul of religion, the purest affection; it is not rivers of oil, but sparks of love that Christ values. And sure, as David said, 'While I was musing the fire burned,' Psal. xxxix. 3. So, while we are musing of Christ's love in redeeming us, the fire of our love would burn towards Christ; and then is a Christian in a blessed sabbath frame, when he is like a seraphim burning in love to Christ.

(4.) On a sabbath-morning meditate on the glory of heaven. Heaven is the extract and quintessence of happiness. It is called a kingdom, Matth. xxv. 34. A kingdom for its riches and magnificence; it is set out by 'precious stones, gates of pearl,' Rev. xxi. There is all that is truly glorious; transparent light, perfect love, unstained honour, unmixed joy; and that which crowns the joy of the celestial paradise, is eternity. Suppose earthly kingdoms were more glorious than they are, their foundations of gold, their walls of pearl, their windows of sapphire, yet they are corruptible; but the kingdom of heaven is eternal; those rivers of pleasure 'run for evermore,' Ps. xvi. 11. And that wherein the essence of glory consists, and makes heaven to be heaven, is the immediate sight and fruition of the blessed God, Psal. xvii. 15. 'When I awake I shall be satisfied with

thy likeness.' O think of this Jerusalem above! this is proper for a sabbath.

1. The meditation of heaven would raise our hearts above the world. O how would these things disappear and shrink into nothing, if our minds were mounted above the visible orbs, and we had a prospect of glory!

2. How would the meditation of heaven make us heavenly in our sabbath exercises! it would quicken affection, it would add wings to devotion, it would make us to be 'in the Spirit on the Lord's day,' Rev. i. 10. How vigorously doth he serve God, who hath a crown of glory always in his eye!

III. We dress our souls on a sabbath-morning, by prayer, Matth. vi. 6. 'When thou prayest, enter into thy closet,' &c. Prayer sanctifies a sabbath.

1. The things we should pray for in the morning of the sabbath.

Beg a blessing upon the word which is to be preached, that it may be a favour of life to us; that by it our minds may be more illuminated, our corruptions more weakened, our stock of grace more increased: pray that God's special presence may be with us, that our hearts may burn within us while God speaks: pray that we may receive the word into meek, humble hearts, James i. 22. That we may submit to it, and bring forth the fruits of it. Nor should we only pray for ourselves, but for others.

First, For him who dispenseth the word; that his tongue may be touched with a coal from God's altar; that God would warm his heart, who is to help to warm others. Your prayers may be a means to quicken the minister. Some complain, they find not that benefit by the word preached: perhaps they did not pray for their minister as they should. Prayer is like the whetting and sharpening of an instrument, which makes it cut the better.

Secondly, Pray with and for your family: yea, pray for all the congregations that meet this day in the fear of the Lord; that the dew of the Spirit may fall with the manna of the word, that some souls may be converted, and others strengthened; and that gospel ordinances may be continued, and have no restraint put upon them. These are the things we should pray for. The tree of mercy will not drop its fruit, unless it be shaken by the hand of prayer.

(2.) The manner of our prayer. It is not enough to say a prayer, to pray in a dull, cold manner, which teacheth God to deny; but we must pray with reverence, humility, hope in God's mercy, fervency, Luke xxii. 44. Christ prayed more earnestly. And that we may pray with more fervency, we must pray with a sense of our wants. He who is pinched with

want, will be earnest in craving an alms. He prays most fervently, who prays most feelingly. This is to sanctify the morning of a sabbath, and it is a good preparatory for the Word preached. When the ground is broken up by the plough, now it is fit to receive the seed; when the heart hath been broken by prayer, now it is fit to receive the seed of the Word preached. Thus you see how to dress your souls on a sabbath-morning. There are other duties remaining.

IV. Having thus dressed your souls in a morning, for the further sanctification of the sabbath, address yourselves to the hearing of the Word preached.

(1.) And when you are set down in your seat,

Lift up your eyes to heaven for a blessing upon the word to be dispensed, for, you must know the word preached doth not work as physic, by its own inherent virtue, but by a virtue from heaven, and the co-operation of the Holy Ghost; therefore put up a short ejaculatory prayer for a blessing upon the word, that it may be made effectual to you.

(2.) The word being begun to be preached, set yourselves in a right manner;

With reverence and holy attention, Acts xvi. 14. ‘A certain woman, named Lydia, attended unto the things which were spoken of Paul.’ Constantine the emperor was noted for his reverend attention to the word, Luke xix. 48. ‘Christ taught daily in the temple: and all the people were attentive to hear him.’ In the Greek, ‘they hung upon his lip.’ Could we tell men of a rich purchase, they would diligently attend: and shall they not much more, when the gospel of grace is preaching unto them? Now, that we may sanctify and hallow the sabbath, by attentive hearing, take heed of two things, in hearing, viz. I. Distraction. II. Drowsiness.

I. *Distraction*. 1 Cor. vii. 35. ‘That ye may attend upon the Lord without distraction.’ It is said of St. Bernard, that when he came to the church-door, he would say, “Stay here all my earthly thoughts.” So should we say to ourselves, when we are at the door of God’s house, Stay here all my worldly cares, and wandering cogitations; I am now going to hearken what the Lord will say to me. Distraction hinders devotion. Distraction in hearing is, when the mind is tossed with vain thoughts, and diverted from the business in hand. It is hard to make the quick-silver heart fix. St. Hieron complained of himself; “Sometimes (saith he) when I am about God’s service, *per porticus diambulo*, I am walking in the galleries, and sometimes casting up accounts.” So, oft in hearing of the word, the thoughts dance up and down; and when our eye is upon the minister, our mind is upon other things. Distracted hearing is far from sanctifying the sabbath. It must needs be very heinous

to give way to vain thoughts at this time ; because, when we are hearing the word, we are now in God's special presence. To do any treasonable action in the king's presence, is high impudence, Jer. xxiii. 11. ' Yea, in my house have I found their wickedness.' So may the Lord say in my house, while they are hearing my word, I have found wickedness ; they have wanton eyes, and their soul is set on vanity. This enhanceth and aggravates the sin.

Qu. Whence do these roving distracted thoughts in hearing come ?

Ans. 1. Partly from Satan. The devil is no recusant he, will be sure to be present in our assemblies : if he cannot hinder us from hearing, he will hinder us in hearing, Job i. 16. ' When the sons of God came to present themselves before the Lord, Satan came also among them.' The devil sets vain objects before the fancy, to cause a diversion. Satan's great design is to render the word we hear fruitless : as when one is writing, another jogs him that he cannot write even ; so, when we are hearing, the devil will be jogging us with a temptation, that we should not attend to the word preached, Zech. iii. 1. ' He shewed me Joshua the high-priest standing before the angel of the Lord, and Satan standing at his right-hand to resist him.'

2. These wandering thoughts in hearing come partly from ourselves. We must not lay all the blame upon Satan.

(1.) They come from the eye. A wandering eye causeth wandering thoughts. A thief may be let into the house at a window ; so vain thoughts are let in at the eye. So that, as we are bid to keep our feet when we enter into the house of God, Eccl. v. 1. so we had need make a covenant with our eyes, when we are in the house of God, Job xxxi. 1. that we be not distracted by beholding other objects.

2. Wandering thoughts in hearing rise out of the heart. These sparks come out of our own furnace. Vain thoughts are the mud which the heart (as a troubled sea) casts up, Mark vii. 12. ' For, (from within,) out of the heart of men, proceed evil thoughts.' It is the foulness of the stomach sends up fumes into the head ; and the corruption of the heart sends up evil thoughts into the mind.

3. Distracted thoughts in hearing proceed from an evil custom. We inure ourselves to vain thoughts at other times, therefore we cannot forbear them on a sabbath. Custom is a second nature, Jer. xiii. 23. ' Can the Ethiopian change his skin, or the leopard his spots ? then may ye also do good, that are accustomed to do evil.' He that is used to bad company, knows not how to leave it ; such as have vain thoughts keeping them company all the week, they know not how to get rid of them on the sab-

bath. Let me shew you how evil these vain distracting thoughts in hearing are.

First, To have the heart distracted in hearing, is a disrespect to God's omniscience. God is an all-seeing Spirit; and thoughts speak louder in his ears, than words do in ours, Amos iv. 13. 'He declareth unto man what is his thought.' Therefore, to make no conscience of wandering thoughts in hearing, is the affronting of God's omniscience, as if he knew not our heart, or did not hear the language of our thoughts.

Secondly, To give way to wandering thoughts in hearing is hypocrisy. We pretend to hear what God saith, and our mind is quite upon another thing. We present God with our bodies, but do not give him our hearts, Hos. vii. 11. This hypocrisy God complains of, Isa. xxix. 13. 'This people draw near me with their mouth, and with their lips do honour me, but have removed their hearts far from me.' This is to prevaricate and deal falsely with God.

Thirdly, Vain thoughts in hearing discover much want of love to God. Did we love God we should listen to his words as oracles, 'and bind them upon the table of our heart,' Prov. iii. 3. When a friend whom we love speaks to us, and give us advice, we mind it with seriousness, and suck in every word. The giving our thoughts leave to ramble in holy duties, shews the defect of our love to God.

Fourthly, Vain impertinent thoughts in hearing defile an ordinance? they are as dead flies in the box of ointment. When a string of the lute is out of tune, it spoils the music; distraction of thought puts our mind out of tune, and makes our services sound harsh and unpleasant. Wandering thoughts poison a duty, and turn it into sin, Psal. cix. 7. 'Let his prayer become sin.' What can be worse, than to have a man's praying and hearing of the word become sin? Were it not sad, when the meat we eat should increase bad humours? So when the hearing of the word, which is the food of the soul, should be turned into sin.

Fifthly, Vain thoughts in hearing, anger God. If the king were speaking to one of his subjects, and he should not give heed to what the king saith, but be thinking on another business, or playing with a feather; would not this provoke the king? So, when we are in God's presence, and God is speaking to us in his word, and we minding not much what he saith, but our hearts go after covetousness, Ezek. xxxiii. 31. Will not this anger God, to be thus slighted? God hath pronounced a curse upon such, Mal. i. 14. 'Cursed be the deceiver, which hath in his flock a male, and sacrificeth to the Lord a corrupt thing.' To have strong lively affections to the world, here is a male in the flock; but to hear the word with distraction, to

give God duties fly-blown with vain thoughts, this is to offer to the Lord a corrupt thing ; this brings a curse, ‘ cursed be the deceiver.’

Sixthly, Vain thoughts in hearing (when allowed and not resisted) make way for hardning the heart. A stone in the heart, is worse than in the kidneys. Distracted thoughts in hearing, do not better the heart but harden it. Vain thoughts take away the holy awe of God which should be upon the heart ; they make conscience less tender, and hinder the efficacy the word should have upon the heart.

Seventhly, Vain distracting thoughts rob us of the comfort of an ordinance. A gracious soul oft meets with God in the sanctuary, and can say, as Cant. iii. 4. ‘ I found him whom my soul loveth.’ He is like Jonathan, who, having tasted the honey on the rod, his eyes were enlightned. But vain thoughts hinder the comfort of an ordinance, as a black cloud hides the warm comfortable beams of the sun from us. Will God speak peace to us, when our minds are wandering and our thoughts are travelling to the ends of the earth ? Prov. xvii. 24. If ever you would hear the word with attention, do as Abraham, he drove away the fowls from the sacrifice, Gen. xv. 11. so when we find these excursions, and sinful wanderings in hearing, labour to drive away the fowls : get rid of these vain thoughts ; they are vagrants, and we must not give them entertainment.

Qu. But how shall we get help against these vagabond thoughts ?

Ans. (1.) Pray and watch against them. (2.) Let the sense of God’s omniscient eye over awe your hearts. The servant will not sport in his master’s presence. (3.) Labour for an holy frame of heart. Were the heart more spiritual, the mind would be less feathery. (4.) Bring more love to the word. That which we love, we fix our minds upon ; he that loves his pleasures and recreations, his mind is fixed upon them, and he can follow them without distraction. Were our love more set upon the word preached, our minds would be more fixed upon it : and surely there is enough to make us love the word preached ; for it is the word of life, the inlet to knowledge, the antidote against sin, the quickner of holy affections : It is the true manna, which hath all sorts of sweet tastes in it : it is the pool of Bethesda, in which the rivers of life spring forth to heal the broken in heart ; it is a sovereign elixir or cordial to revive the sorrowful spirit. Get love to the word preached and you will not be so distracted in hearing. What the heart delights in, the thoughts dwell upon.

II. If you would sanctify the sabbath by diligent, attentive hearing, take heed of drowsiness in hearing ; drowsiness shews much irreverence. How lively are many when they are about the world, but in the worship of God how drowsy, as if the de-

vil had given them some opium to make them sleep ? A drowfy temper is (now) very absurd and finful, Are not you in prayer asking pardon of fin ? Will the prifoner fall afleep when he is begging his pardon ? In the preaching of the word, is not the bread of life broken to you : and will a man fall afleep at his food ? which is worfe, to fliy from a fermon, or fleep at a fermon ? While you fleep, perhaps the truth was delivered, which might have converted your fouls. Befides fleeping is very offenfive in thefe holy affemblies ; it is not only a grieving the Spirit of God, but a making the hearts of the righteous fad, Ezek. xiii. 27. It troubles them to fee any fhew fuch a contempt of God and his worship : to fee them bufy in the fhop, but drowfy in the temple. Therefore, as Chrift faid, Matth. xxvi. 4. ‘ Could ye not watch one hour ? ’ fo can ye not wake one hour ? I deny not but that a child of God may fometimes thro’ weaknefs and indisposition of body drop a fleep at a fermon, but it is not voluntary or ordinary. The fun may be in an eclipfe, but not often ; if fleeping be customary and allowed, it is a very bad fign and a profaning of the ordinance. A good remedy againft drowfinefs is to ufe a fpare diet upon this day. Such as indulge their appetite too much on a fabbath, are fitter to fleep on a couch, than pray in the temple. Now, that you may throw off diftracting thoughts and drowfinefs on the Lord’s day, and may hear the word with reverend attention, confider,

1. It is God that fpeaks to us in his word ; therefore the preaching of the word is called ‘ the breath of his lips,’ Ifa. xi. 4. And Chrift is faid ‘ now to fpeak to us from heaven,’ Heb. xii. 25. as a king fpeaks in his ambaffador. Minifters are but as the pipes and organs. It is the fpirit of the living God breathes in them. When we come to the word, we fhould think thus with ourfelves. God fpeaks in this preacher, The Theffalonians heard the word Paul preached, as if God himfelf had fpoken unto them, 1 Theff. ii. 13. ‘ When ye received the word of God, which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God.’ When Samuel knew it ‘ was the Lord that fpake to him, he lent his ear,’ 1 Sam. iii. 10. If we do not regard God, when he fpeaks to us, he will not regard us when we pray to him.

2. Confider, how ferious and weighty the matters delivered to us are. As Mofes faid, Dent. xxx. 10. ‘ I call heaven and earth to record this day, that I have fet before you life and death.’ Can men be regardless of the word, or drowfy when the weighty matters of eternity are fet before them ? We preach of faith, and holinefs of life, and the day of judgment, and the eternal recompences : here is life and death fet before you : and doth not all this call for ferious attention : If a letter were

read to one of special business, wherein his life and estate were concerned, would not he be very serious in listening to that letter? In the preaching of the word, your salvation is concerned; and if ever you would attend, it should be now, Deut. xxxii. 49. 'It is not a vain thing for you, because it is your life.'

3. To give way to vain thoughts, and drowsiness in hearing, doth much gratify Satan. He knows, that not to mind a duty, is all one, as not to do a duty in religion. "What the heart doth not do, is not done." Therefore Christ saith of some, 'Hearing, they hear not,' Matth. xiii. 13. How could that be? because, though the word sounded in their ear, yet they minded not what was said to them, their thoughts were upon other things; therefore it was all one as if they did not hear: 'Hearing, they hear not:' and doth not this please Satan, to see men come to the word, and as good stay away? they are haunted with vain thoughts, they are taken off the duty while they are in it: their body is in the assembly, their heart in their shop: 'Hearing, they hear not.'

4. It may be the last sabbath that ever we shall keep; we may go from the place of hearing to the place of judging: and shall not we give reverend attention to the word? did we think thus when we come into God's house. Perhaps this will be the last time that ever God will counsel us about our souls; before another sermon, death's alarm will sound in our ears: with what attention and devotion should we come hither, and our affections would be all on fire in hearing?

5. You must give an account for every sermon you hear, Luke xvi. 2. *Redderationem*; 'Give an account of thy stewardship.' So will God say, Give an account of thy hearing: hast thou been affected with the word? hast thou profited by it? and how can we give an account, if we have been distracted in hearing, and have not taken notice what hath been said to us? The Judge, to whom we must give an account, is God. Were one to give an account to man, he might falsify his accounts; but we must give an account to God, *Nec donis corrumpitur, nec blanditiis fallitur*, Bern. "He is so just a God, that he cannot be bribed, and so wise, that he cannot be deceived." Therefore, going to give an account to such an impartial Judge, how should we observe every word preached, remembering the account? Let all this make us shake off distraction and drowsiness in hearing, and have our ears chained to the word.

OF THE FOURTH COMMANDMENT.

EXOD. xx. 8. *Remember the Sabbath-day to keep it holy, &c.*

II. IF you would hear the word aright, lay aside those things which may render the word preached ineffectual : As,

1. *Curiosity*, Some come to the word preached, not so much to get grace, as to enrich themselves with notions : ‘Itching ears,’ 2 Tim. iv. 3. Austin confesseth, ‘That, before his conversion, he went to hear St. Ambrose, rather for his eloquence, than for the spirituality of the matter, Ezek. xxxiii. 32. ‘Thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument.’ Many come to the word only to feast their ears ; they like the melody of the voice, the mellifluous sweetness of the expression, the newness of the notion, Acts xvii. 21. This is to love the garnishing of the dish more than the food ; this is to desire to be pleased, rather than edified. Like a woman that paints her face, but neglects her health : so they paint and adorn themselves with curious speculations, but neglect their souls health. This hearing doth neither sanctify the heart, nor the sabbath.

2. Lay aside *prejudice*.

(1.) Prejudice against the truths preached. The Sadducees were prejudiced against the doctrine of the resurrection, Luke xx. 27.

(2.) Prejudiced against the person preaching, 1 Kings xxii. 8. ‘There’s one Micaiah by whom we may enquire of the Lord, but I hate him.’ This hinders the virtue of the word. If a patient hath an ill opinion of his physician, he will not take any of his receipts, tho’ never so good. Prejudice in the mind is like an obstruction in the stomach, which hinders the nutritive virtue of the meat. Prejudice poisons the word, and makes it lose its efficacy.

3. Lay aside *covetousness*. Covetousness is not only getting the world unjustly, but loving it inordinately. This is a great hindrance to the word preached. The seed which fell among thorns was choked, Matth. xiii. 22. An emblem of the word being preached to a covetous hearer. The covetous man is thinking on the world when he is hearing ; his heart is in his shop, Ezek. xxxiii. 31. ‘They sit before thee as my people, and they hear thy words, but their heart goeth after their covetousness.’ A covetous hearer derides the word, Luke xvi. 14. ‘The Pharisees, who were covetous, heard all these things, and they derided him.’

4. Lay aside *partiality*. Partiality in hearing is, when we like to hear some truths preached, but not all. We love to hear of heaven, but not of self denial; of reigning with Christ, but not of suffering; of the more facile duties of religion, but not them which are more knotty and difficult; as mortification, laying the ax to the root, and hewing down their beloved sin, *Uta.* xxx. 10. 'Prophecy smooth things,' such as may not grate upon our conscience. Many like to hear of the love of Christ, but not of loving their enemies; they like the comforts of the word, but not the reproofs. Herod heard John Baptist gladly; he liked many truths, but not when he spake against his incest. Lay aside partiality.

5. Lay aside *censoriousness*. Some, instead of judging themselves for sin, sit as judges upon the preacher: either his sermon had too much gall in it, or it was too long. These will sooner censure a sermon than practise it. God will judge the judger, *Matth.* vii. 1.

6. Lay aside *disobedience*, *Rom.* vii. 22. 'All the day long have I stretched forth my hands unto a disobedient people.' 'Tis spoken of the Jews; God stretched out his hands in the preaching of the word, but they rejected Christ. Let there be none among you that wilfully refuse the counsels of the word; it is sad to have an adder's ear, and an adamant heart, *Zech.* vii. 11, 12. If, when God speaks to us in his word we are deaf; when we speak to him in prayer, he will be dumb.

III. If you would hear the word aright, have good ends in hearing; 'Come to the word to be made better.' Some have no other end in hearing, but because it is in fashion, or to gain repute, or stop the mouth of conscience; but come to the word, to be made more holy. There's a great deal of difference between one that goes to a garden for flowers to wear in her bosom, and another that goes for flowers to make syrups and medicines of. We should go to the word for a medicine to cure us; as Naaman the Syrian went to Jordan to be healed of his leprosy; *1 Peter* ii. 2. 'Desire the sincere milk of the word, that ye may grow thereby.' Come to the word to be changed into the similitude of it; as the seal leaves its print upon the wax, so labour that the word preached may leave the print of its own holiness upon your heart; labour that the 'word' may have such a virtue upon you, as the water of jealousy, 'to kill and make fruitful,' *Numb.* v. 27. That it may kill your sins, and make your souls fruitful in grace.

IV. If you would hear the word aright, come to it with delight. The word preached is a feast of fat things: with what delight do men come to a feast? the word preached anoints the blind eye, mollifies the rocky heart; it beats off our fetters, and turns us from the 'power of Satan to God,' *Acts* xxvi. 18. The

word is the seed of regeneration, James i. 18. the engine of salvation. Hear the word with delight and complacency, Jer. xv. 16. 'Thy words were found, and I did eat them. They were the joy and rejoicing of my heart.' Psal. cxix. 103. 'How sweet are thy words unto my taste! yea, sweeter than honey unto my mouth.' Yea, love that word which comes most home to the conscience: bless God when your corruptions have been met with, when the sword of the Spirit hath divided between you and your sins. Who cares for that physic which will not work.

V. If you would hear the word aright, mix it with faith. Believe the verity of the word preached, that it is that word by which you must be judged; not only give evidence to the word preached, but learn to apply it to your own souls: faith concocts the word, and turns it into spiritual nourishment. Many hear the word, but it may be said of them, as Psal. cvi. 24. 'They believed not his word.' Melancthon once said to some of the Italians, "Ye Italians worship God in the bread, when ye do not believe him to be in heaven:" so, many hear God's word, but do not believe that God is; they question the truth of his oracles. If we do not mix faith with the word, it is like leaving out the chief ingredient in a medicine, which makes it ineffectual: unbelief hardens men's hearts against the word, Acts xix. 9. 'Divers were hardened, and believed not.' Men hear many truths delivered concerning the preciousness of Christ, the beauty of holiness, the felicity of a glorified estate; but, if through unbelief and atheism they question these truths, we may as well speak to the stones and pillars of the church as to them. That word which is not believed, can never be practised. *Ubi male crediture, ibi nec bene vivitur*, Hierom. Unbelief makes the word preached of no effect. Heb. iv. 2. 'The word preached did not profit, not being mixed with faith in them that heard it.' The word to an unbeliever is like *diſcordium* put into a dead man's mouth, which loseth all its virtue. If there be any unbelievers in our congregations, what shall ministers say to God at the last day? Lord, we have preached to the people, thou sentest us to, we shewed them our commission, we declared unto them the whole counsel of God, but they believed never a word we spake: we told them what would be the fruit of sin, but they would drink their sugared draught, though there was death in the cup: Lord, we are free from their blood. God forbid that ever ministers should make this report to God of their people. But this they must be forced to do, if people live and die in unbelief. Would you sanctify a sabbath in hearing the word aright? hear the word with faith. The apostle puts these two together, 'belief and salvation,' Heb. x. 39. 'We are of them that believe to the saving of the soul.'

VI. If you would hear the word aright, hear it with ‘ meek spirits,’ James i. 21. Receive the word *in mansuetudine*, with meekness. Meekness is a submissive frame of heart to the word: contrary to this meekness is fierceness of spirit, when men rise up in a rage against the word: as if the patient should be angry with the physician when he gives him a receipt to purge out his bad humours, Acts vii. 54. ‘ When they heard this, they were cut to the heart, and gnashed on Stephen with their teeth.’ 2 Chron. xvi. 10. ‘ Aha was wroth with the seer, and put him in a prison-house.’ Pride and guilt make men fret at his word: what made Aha storm so, but pride? he was a king, and thought he was too good to be told of his sin. What made Cain so angry, when God said to him, ‘ Where is Abel thy brother?’ Saith he, ‘ Am I my brother’s keeper?’ What made him so touchy, but guilt? he had embrued his hands in his brother’s blood. If you would hear the word aright, lay down your passions, ‘ Receive the word with meekness:’ get humble hearts to submit to the truths delivered. God takes the meek person to be his scholar, Psal. xxv. 9. ‘ The meek will he teach his way.’ Meekness makes the word preached to be an ‘ ingrafted word,’ James i. 21. A good scion grafted in a bad stock changeth the nature of it, and makes it bear good and generous fruit: so when the word preached is grafted into man’s heart, it sanctifies them, and makes them bring forth the sweet fruits of righteousness. By meekness it becomes an ingrafted word.

VII. If you would hear the word aright, be not only attentive, but retentive. Lay the word up in your memories and hearts, Luke viii. 15. ‘ The seed on the good ground are they, who having heard the word, keep it.’ The Greek word for ‘ to keep,’ signifies ‘ to hold the word fast, that it do not run from us.’ If the seed be not kept in the ground, but is presently washed away, it is sown to little purpose: so if the word preached be not kept in your memories and hearts, it is preached in vain. Many people have memories like leaky vessels, the word goes out as fast as it comes in, how can it profit? if a treasure be put in a chest, and the chest be not locked, it may easily be taken out: a bad memory is like a chest without a lock, the devil can easily take out all the treasure, Luke viii. 22. ‘ Then comes the devil, and takes away the word out of their hearts.’ Labour to keep in memory the truths you hear: the things we esteem we are not so apt to forget. ‘ Will a bride forget her jewels?’ Jer. ii. 32. ‘ Can a maid forget her ornaments?’ Did we prize the word more, we should not so soon forget it: if the meat doth not stay in the stomach, but comes up as fast as we eat it, it cannot nourish: so, if the word stays not in the memory, but is presently gone, it can do the soul but little good.

VIII. If you would hear aright, practise what you hear. Practice is the life of all, Rev. xxii. 14. 'Blessed are they that do his commandments, that they may have right to the tree of life.' Bare hearing will be no plea at the day of judgment; Lord, I have heard so many sermons. But God will say, What fruits of obedience have ye brought forth? The word we preach is not only to inform you, but reform you; not only to mend your sight, but to mend your pace in the way to heaven: a good hearer is like the *heliotropium* &c. it opens and shuts with the sun, to God against sin. Now, that you may sanctify a sabbath by hearing:

1. If you do not hear the word aright, you lose all your labour: how many a weary step have you taken; your body hath been crowded, your spirit faint; if you are not bettered by hearing; if you are as proud, as vain, as earthly as ever, all your hearing is lost. You would be loth to trade in vain; and why not as well to hear sermons in vain? Job ix. 29. 'Why then labour I in vain?' Put this question to thy own soul? 'Why labour I in vain?' why do I take all this pains to hear, yet have not the grace to practise it? I am as bad as ever? why then labour I in vain?

2. If you hear the word, and are not bettered by it, you are like the salamander in the fire, not hotter; your hearing will increase your condemnation, Luke xii. 47. 'That servant which knew his Lord's will, and did it not, shall be beaten with many stripes.' We pity such as know not where to hear; it will be worse with such as care not how they hear. 'O graceless disobedient hearers every sermon will be a faggot to heat hell: it is sad to go loaded to hell with ordinances. O beg the Spirit to make the word preached effectual. Ministers can but speak to the ear, the Spirit speaks to the heart, Acts x. 44. 'While Peter spake, the Holy Ghost fell upon all them that heard the word.'

IX. Having heard the word in an holy and spiritual manner, for the further sanctification of the sabbath, confer of the word. We are forbidden on this day to speak our own words, Isa. lviii. 14. but we must speak of God's word. Speak of the sermons as you sit together; this is one part of sanctifying the sabbath. Good discourse brings holy truths into our memories, and fastens them upon our hearts; Mal. iii. 17. 'Then they that feared the Lord, spake often one to another.' 'There is a great power and efficacy in good discourse, Job vi. 25. 'How forcible are right words?' By holy conference on a sabbath, one Christian helps to warm another when he is frozen, to strengthen another when he is weak. Latimer confessed, he was much furthered in religion, by having conference with Mr. Bilney the martyr. Psal. cxxix. 172. 'My tongue shall speak of thy word.' One

reason why preaching the word on a sabbath doth no more good, is, because there is so little good conference. Few speak of the word they have heard, as if sermons were such secrets that they must not be spoken of again, or as if it were a shame to speak of that which will save us.

X. Shut up the sabbath evening with repetition, reading, singing of psalms, and prayer: beg that God would bless the word you have heard. But I hope your practice herein will prevent my further speaking. Could we but thus spend a sabbath, we might be 'in the Spirit on the Lord's day,' Rev. i. 10. our souls might be nourished and comforted: and this sabbath which we now keep, would be an earnest of that everlasting sabbath which we shall celebrate in heaven.

EXOD. XX. 8. *Remember to keep the Sabbath-day holy.*

Use I. SEE here a Christian's duty, 'To keep the sabbath-day holy.'

1. The whole sabbath is to be dedicated to God. It is not said, Keep a part of the sabbath holy, but the whole day must be religiously observed. If God hath given us six days and taken but one to himself, shall we grudge him any part of that day? it were sacrilege. The Jews kept a whole day to the Lord, and we are not to abridge or curtail the sabbath (saith St. Austin) more than the Jews did. The very heathens, by the light of nature, did set apart a whole day in the honour of their false gods; and Scævola the high-priest did affirm, That the wilful transgression of that day could have no expiation or pardon. Whosoever do rob any part of the sabbath for servile work or recreation, Scævola, the high-priest of the heathenish gods, shall rise up in judgment against such Christians, and condemn them. And they who say, that to keep a whole sabbath is too Judaical, let them shew where God has made any abatement of the time of worship. Where he hath said, you shall keep but a part of the sabbath: and if they cannot shew that, it argues much boldness to go to rob God of his due. That a whole day be designed and set a part for God's special worship, is a perpetual statute, while the church remains upon the earth, saith Pet. Martyr. Of this opinion also were Theodoret, Austin, Iræneus, and the chief of the fathers.

2. As the whole sabbath is to be dedicated to God, so it must be kept holy; you see the manner of sanctifying the Lord's day, 'by reading, meditation, prayer, hearing of the word, and by singing of psalms, to make melody to the Lord.' Now, besides what I have said for the keeping this day holy, let me make a

comment or paraphrase on that scripture, Isa. lviii. 13. ‘ If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord honourable, and shalt honour him, not doing thy own ways, nor finding thine own pleasure, nor speaking thine own words :’ Here is a description of the right sanctifying a sabbath.

(1.) ‘ If thou turn away thy foot from the sabbath.’ That may be understood either literally or spiritually.

First, Literally, ‘ If thou turn away thy foot from the sabbath,’ that is, if thou withdrawest thy foot from taking long walks or journeys on the sabbath-day : So the Jewish doctors expound it. Or,

Secondly, Spiritually. ‘ If thou turn away thy foot from the sabbath,’ that is, if thou turn away thy affections (the feet of thy soul) from inclining to any worldly business.

(2.) ‘ From doing thy pleasure on my holy day,’ that is, thou must not do that which may please the carnal part, as sports and pastimes : this is to do the devil’s work on God’s day.

(3.) ‘ And call the sabbath a delight.’ Call it a delight, that is, esteem it so : though the sabbath be not a day for carnal pleasure, yet holy pleasure is not forbidden. The soul must take pleasure in the duties of a sabbath. The saints of old counted the sabbath a delight : the Jews called the sabbath *dies lucis*, a day of light. The Lord’s day, on which the Sun of Righteousness shines, is both a day of light and delight. This is the day of sweet intercourse between God and the soul. On this day a Christian makes his sallies out to heaven, his soul is lifted above the earth : and can this be without delight ? The higher the bird flies, the sweeter it sings. On a sabbath the soul acts its love to God ; and where the love is, there is the delight : on this day a believer’s heart is melted, *q. d.* quickened, enlarged in holy duties ; and how can all this be, and not a secret delight go along with it ? On a sabbath, a gracious soul can say, as Cant. ii. 3. ‘ I sat under his shadow with great delight, and his fruit was sweet to my taste.’ How can a spiritual heart chuse but call the sabbath a delight ? Is it not delightful to a queen to be putting on her wedding robes, in which she shall meet the king her bridegroom ? When we are about sabbath exercises, we are dressing ourselves, and putting on our wedding robes, in which we are to meet our heavenly bridegroom, the Lord Jesus : and is not this delightful ? On the sabbath God makes a feast of fat things ; he feasts the ear with his word, and the heart with his grace. Well then may we call the sabbath a delight : and to find this holy delight, is to ‘ be in the Spirit on the Lord’s day.’

(4.) ‘ The holy of the Lord, honourable.’ In the Hebrew, it is glorious. To call the sabbath honourable, is not to be under-

stood so much of an outward honour given to it, by wearing richer apparel, or having better diet on this day, as the Jewish doctors corruptly gloss; this is the chief honour some give to this day: but thou shalt call the sabbath honourable, that is meant of the honour of the heart that we give to this day, reverencing it, and esteeming it the queen of days. We are to count the sabbath honourable, because God hath honoured it. All the persons in the Trinity have honoured it; God the Father blessed it, God the Son rose upon it, God the Holy Ghost descended on this day, Acts ii. 1. And indeed this day is to be honoured of all good Christians, and had in high veneration. It is a day of renown; on this day a golden sceptre of mercy is held forth. The Christian sabbath is the very *crepusculum* and dawning of the heavenly sabbath. It is honourable because this day, 'God comes down to us, and visits us.' To have the King of heaven present in a special manner in our assemblies, makes the sabbath-day honourable. Besides, the work that is done on this day makes it honourable: the six days are filled up with servile work, which makes them lose much of their glory; but on this day sacred work is done. The soul is employed wholly about the worship of God; it is praying, hearing, meditating; it is doing angels work, praising, and blessing God. Again, the day is honourable by virtue of a divine institution: silver is of itself valuable; but when the royal stamp is put upon it, it is honourable; so God hath put a sacred stamp upon this day, the stamp of divine authority, and the stamp of divine benediction: this makes it honourable; this is a sanctifying the sabbath, to call it a delight, and honourable.

(5.) 'Not doing thy own ways.' That is, thou shalt not defile the day by doing any servile work.

(6.) 'Nor finding thy own pleasure.' That is, not gratifying the fleshly part, by walks, visits, or pastimes.

(7.) 'Nor speaking thy own words.' That is, words heterogeneous and unsuitable for a sabbath; vain, impertinent words; discourses of worldly affairs. Here is the sanctifying of a sabbath described.

Use II. If the sabbath-day be to be kept holy, it reproves them, who, instead of sanctifying the sabbath, profane it: They take that time, which should be dedicated wholly to God, and spend it in the service of the devil and their lusts. The Lord hath enclosed this day for his own worship, and they lay this day common. God hath set an hedge about this commandment. 'Remember;' and they break this hedge; but he who breaks the hedge, a serpent shall bite him,' Eccl. x. 8. The sabbath in England lies bleeding: and oh that our parliament should pour in some balm into the wounds which the sabbath receives! how is this day profaned, by sitting idle at

lome, by selling meat, by vain discourse, by sinful visits, by walking in the fields, by using sports. The people of Israel might not gather manna on the sabbath, and may we use sports and dancings on this day? Truly it should be matter of grief to us, to see so much sabbath-profanation. When one of Darius' eunuchs saw Alexander setting his feet on a rich table of Darius', he fell a weeping; Alexander asked him why he wept? He said it was to see the table which his master so highly esteemed to be now made a foot-stool. So we may weep to see the sabbath-day, which God so highly esteems, and hath so honoured and blessed, to be made a foot-stool, and to be trampled upon by the feet of sinners. To profane the sabbath, is a sin of an high nature; it is a wilful contempt of God; it is not only a casting God's law behind our back, but a trampling it under foot. God saith 'keep the sabbath holy;' but men will pollute it. This is to despise God, to hang out a flag of defiance, to throw down the gauntlet, and challenge God himself. Now, how can God endure to be thus saucily confronted by proud dust? God will not suffer this high impudence to go unpunished. This will draw God's curses upon the sabbath-breaker, and God's curse will blast where it comes. No sooner did Christ curse the fig-tree, but it withered; though the law of the land lets sabbath-breakers alone. To rob a man of his purse, shall be punished with death; but to rob God of his day, shall not be punished with death. But God will take the matter into his own hand; he will see after the punishing of sabbath-violation; and how doth he punish it?

1. With spiritual plagues. He gives up sabbath-profaners to hardness of heart, and a seared conscience. Spiritual judgments are foretold, Ps. lxxxii. 12. 'So I gave them up to their own hearts lusts.' A fear in the conscience is a brand-mark of reprobation.

2. God punisheth this sin of sabbath-breaking, by giving them up to commit other sins. God, to revenge the breaking of his sabbath, suffers men to break open houses, and so come to be punished by the magistrate. How many such confessions have we heard from thieves going to be executed! they never regarded the sabbath, and so God suffered them to commit those heinous sins, for which now they are to die.

3. God punisheth sabbath-breaking, by sudden visible judgments on men for this sin; God punisheth them in their estates, and in their persons. One carrying corn into his barn on the Lord's day, both house and corn were consumed with fire from heaven. In Wiltshire there was a dancing match appointed upon the Lord's day; and one of the company, as he was dancing, fell down dead suddenly, and so was made a spectacle of God's justice. The theatre of God's judgments relates of one,

who used every Lord's day to hunt in sermon-time, and he had a child by his wife with an head like a dog, and it cried like a hound. His sin was monstrous, and it was punished with a monstrous birth. The Lord threatened the Jews, that if they would not hallow the sabbath-day, he would kindle a 'fire in their gates,' Jer. xvii. 27. The dreadful fire which brake out in London, began on the sabbath day; as if God would tell us from heaven, he was then punishing us for our sabbath profanation. Nor doth God punish it only in this life with death, but with damnation. Such as break God's sabbath, let them see if they can break those chains of darkness, in which they and the devils shall be held.

Use III. It exhorts us to sabbath-holiness.

1. Make conscience of keeping this day holy. The other commandments have only an affirmative in them, or a negative: this fourth commandment hath both an affirmative in it, and a negative; 'Thou shalt keep the sabbath-day holy,' and 'thou shalt not do any manner of work in it:' to shew how carefully God would have us observe this day. Not only must you keep this day yourselves, but have a care that all under your charge keep it; 'thou, and thy son, and thy daughter, and thy manservant, and thy maid-servant;' that is, thou who art a superior, a parent, or a master, thou must have a care that not only thyself sanctify the day, but those who are under thy trust and tuition. To blame are those masters of families, who are careful that their servants serve them, but have no care that they serve God; they care not though their servants should serve the devil, so long as their bodies do them service. That which St. Paul saith to Timothy, 1 Tim. vi. 20. *Serva depositum*, 'Keep that which is committed to thy trust,' is of a large extension. Not only have a care of thy own soul, but have a care of the souls thou art entrusted with. See that they who are under thy charge sanctify the sabbath. God's law provided, that if a man met with an ox or an ass going astray, he should bring him back again: much more, when thou seest the soul of thy child or servant going astray from God, and breaking his sabbath, thou shouldest bring him back again to a religious observation of this day. Now, that I may press you to sabbath-sanctification, consider,

(1.) God hath promised great blessings to the strict observers of this day. 1. A promise of joy. If this be a delight, Isa. lviii. 14. 'Then shalt thou delight thyself in the Lord.' Delighting in God is both a duty, Ps. xxxvii. 4. and a reward. In this text, it is a reward, 'Then shalt thou delight thyself in the Lord:' as if God had said, if thou keep the sabbath conscientiously, I will give thee that which will fill thee with delight; if thou keep the sabbath willingly, I will make thee keep

it joyfully: I will give thee those enlargements in duty, and that inward comfort, which shall abundantly satisfy thee; thy soul shall overflow with such a stream of joy, that thou shalt say, Lord, in keeping thy sabbath there is great rewards. 2. Of honour. And, 'I will cause thee to ride upon the high places of the earth.' That is, I will advance thee to honour, *ascendere faciam*; So Munster interprets it. Some, by the high places of the earth, understand Judea: So Grotius, I will bring thee into the land of Judea, which is higher situated than the other countries adjacent. 3. Of earth and heaven, 'And I will feed thee with the heritage of Jacob;' that is, I will feed thee with all the delicious things of Canaan, and afterwards I'll translate thee to heaven, whereof Canaan was but a type.— And another promise, Isa. lvi. 2. 'Blessed is the man that doth this, that keepeth the sabbath from polluting it.' 'Blessed is the man;' in the Hebrew, it is, blessedness. To him that keeps the sabbath holy, here is blessedness upon blessedness belongs to him; he shall be blessed with the upper and nether springs; he shall be blessed in his name, estate, soul, progeny. Who would not keep this sabbath from polluting it, that shall have so many blessings entailed upon him and his posterity after him?

(2.) A conscientious keeping the sabbath, seasons the heart for God's service all the week after. Christian, the more holy thou art on a sabbath, the more holy thou wilt be on the week following.

OF THE FIFTH COMMANDMENT.

EXOD. xx. 12. *Honour thy Father and thy Mother: that thy Days may be long upon the Land which the Lord thy God giveth thee.*

HAVING done with the first table, I am next to speak of the duties of the second table. The commandments may be likened to Jacob's ladder; the first table, as the top of his ladder, reacheth to heaven; it respects God: the second table, as the foot of the ladder, rests on the earth: it respects superiors and inferiors. By the first table, we walk religiously towards God; by the second, we walk religiously towards man. He cannot be good in the first table that is bad in the second. 'Honour thy father and thy mother.'

In this, (1.) A command, 'Honour thy father and thy mother.'