of them. All God's judgments set themselves in battle-array against the disobedient. (1.) Temporal judgments, Lev. xxvi. 15, 16. (2.) Eternal. 'Christ comes in flames of fire, to take vengeance on them that obey not,' 2 Thess. i. 8. Such as break the golden chain of God's commands, God hath iron chains to hold them; chains of darkness, in which the devils are held, Jude 6. As long as there is eternity, God hath time enough to reckon with all the willful breakers of his commandments.

Qu. How shall we do to keep God's commandments?

Ans. Beg the Spirit of God. We cannot do it in our own strength; 'The Spirit must work in us both to will and to do,' Phil. ii. 13. When the loadstone draws, the iron moves; when God's Spirit draws, then we run in the way of God's commandments.

OF THE THIRD COMMANDMENT

Exod. xx. 7. Thou shalt not take the name of the Lord thy God in vain: For the Lord will not hold him guileless that taketh his name in vain.

This commandment has two parts: First, A negative expressed, That we must not take God's name in vain, viz. Cast any reflection and dishonour on God's name. Secondly, An affirmative implied, That we should have a care to reverence and honour his name; but that I shall speak to more fully, when I come to the first petition in the Lord's prayer, 'Hallowed be thy name.' I shall now speak of the negative expressed in this commandment, or the prohibition 'Thou shalt not take the name of the Lord thy God in vain.' The tongue is an unruly member, all the parts and organs of the body are defiled with sin, as every branch of wormwood is bitter; 'But the tongue is full of deadly poison,' James iii. 8. There is no one member of the body doth more break forth into God's dishonour, than the tongue; therefore this commandment is a bridle for the tongue, it is to bind the tongue to its good behaviour; 'Thou shalt not take the name of the Lord thy God in vain; and this prohibition is backed with a strong reason, 'For the Lord will not hold him guileless:' that is, he will not hold him innocent. Men of place and eminency take it heinously to have their names abused, and will inflict heavy penalties on the offenders. 'The Lord will not hold him guileless that taketh his name in vain;' God looks upon him as a criminal person, and he will severely punish him. Well then, the thing to be ininiti-
ed on, is, That great care must be had, that the holy and reverend name of God be not profaned by us, or taken in vain.

Qu. How many ways may we be said to take God's name in vain?

Any: I. We take God's name in vain, when we speak slightly and irreverently of his name, Deut. xxviii. 58. 'That thou mayest fear this glorious and fearful name, The Lord thy God.' David speaks of God with reverence, Psal. 1. 1. 'The Lord even the most mighty God,' Psal. lxxxiii. 18. 'That men may know, that thou whole name alone is Jehovah, art the most High over all the earth.' And the disciples, speaking of Jesus, did hallow his name, Luke xxiv. 19. 'Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people.' When we mention the names of kings, we give them some title of honour, as 'excellent majesty,' so should we speak of God with such sacred reverence, as is due to the infinite Majesty of heaven. When we speak slightly of God or his works, God interprets it to be a contempt, and it is a taking his name in vain.

II. When we profess God's name, but do not live answerably to it, it is a taking his name in vain, Titus i. 16. 'In words they profess Christ, but in works they deny him.' When men's tongues and lives crofs one another; when, under a mask of profession, men will lie and cozen, and be unclean, these make use of God's name to abuse him, they take his name in vain: Simulata faneitias duplex iniquitas, Rom. ii. 24. 'The name of God is blasphemed among the Gentiles through you.' When the heathen law the Jews, who professed to be God's people, to be scandalous, this made them speak evil of God, and hate the true religion for their fakes.

III. We take God's name in vain, when we use God's name in idle discourse. God is not to be fpoken of but with an holy awe upon our hearts; and to bring in God's name at every turn when we never think of God, to say, O God! or, O Christ! or, As God shall save my soul; this is taking God's name in vain. And, how many are guilty in this kind! though they have God in their mouths, they have the devil in their hearts. It is a wonder that fire doth not come out from the Lord and consume them, as it did Nadab and Abihu, Lev. x. 2.

IV. We take God's name in vain, when we worship him with our lips, but not our hearts, this is to abuse God. 'Tis the heart which God calls for, Prov. xxxiii. 26. 'My son, give me thy heart.' The heart is the chief thing in religion; it draws the will and affections after it, as the Primum mobile draws the other orbs along with it. The heart is the incense that perfumes our holy things, it is the altar that sanctifies the offering.
Now, when we seem to worship God, but withdraw our heart from him, we take his name in vain, Isa. xxix. 13. 'This people draw near me with their mouth, and with their lips they do honour me, but they have removed their heart from me.'

1st Hypocrites take God's name in vain, their religion is a lie; they seem to honour God, but they do not love him: their hearts go after their lusts, Hos. iv. 8. 'They let their hearts on their iniquity.' Their eyes are lifted up to heaven, but their hearts are rooted in the earth, Ezek. xxxiii. 31. These are devils in Samuel’s mantle, they take God’s name in vain.

2dly, Superstitious persons take God's name in vain. They bring God a few ceremonies which he never appointed; they bow at Christ's name and cringe to the altar, but hate and per-secute God's image; these take his name in vain.

V. We take God's name in vain, when we pray to him, but do not believe in him. Faith is the great grace that honours God, Rom. iv. 20. 'Abraham being strong in faith, gave glory to God;' but when we pray to God, but do not mix faith with our prayer, we take his name in vain. I may pray, (faith a Christian) but I shall be never the better; I question whether God doth hear, or whether he will grant. This is to dis-honour God, and take his name in vain; this is to make God either an idol, that he hath ears and hears not; or a liar, who promiseth mercy to the penitent, but will not make good his word, John v. 10. 'He that believeth not, hath made God a liar.' When the apostle faith, 'How shall they call on him in whom they have not believed?' Rom. v. 34. the meaning is, How shall they call on God aright, and not believe in him? but how many do call on God who do not believe in him? they ask for pardon, but unbelief in whispers, their sins are greater than can be forgiven. Thus to pray and not believe, is to take God's name in vain, and is an high dishonouring of God, as if he were not such a God as the word represents him. 'Plenteous in mercy to all that call upon him,' Psal. lxxxvi. 7.

VI. We take God's name in vain, when we in any kind profane and abuse his word. Now the word of God is profaned, First, In general when profane men meddle with it. It is un-feemly and unbecoming a wicked man to talk of sacred things, of God's providence, and the decrees of God and heaven; it was very dishafteful to Christ, to hear the devil quote scripture, 'It is written.' To hear a wicked man that wallows in sin, talk of God and religion, is offensive: it is the taking of God's name in vain. When the word of God is in the drunkard's mouth, it is like a pearl hung upon a hog. Under the law the lips of the leper were to be covered, Lev. xii. 45. The lips of a profane, drunken minister ought to be covered, he is unfit to speak of God's word, because he takes God's name in vain.
But, 2dly, more particularly they profane God’s word, and take his name in vain,

1. That speak scornfully of God’s word, 2 Pet. iii. 4. Where is the promis[e of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.‘ As if they had said, here is much ado the preachers make about the day of judgment, when all must be called to account for their works; but where is the appearing of that day? we see things keep their course, and continue as they were since the creation; thus they speak scornfully of scripture, and take God’s name in vain. If sentience be not speedily executed, men scorn and deride; but, Prov. xix. 29. ‘Judgments are prepared for scorners.’

2. That speak jeeringly. Such are they who sport and play with scripture; ’tis playing with fire. Some cannot be merry, unless they make bold with God; they make the scriptures an harp to drive away the spirit of fadness, Eusebius relates of one who took a piece of scripture to jest with, God struck him with frenzy. To play with scripture fhews a very profane heart. Some will rather lose their souls, than lose their jests; these are guilty of taking God’s name in vain. Tremble at it; such as mock at scripture, God will mock at their calamity, Prov. i. 29.

3. They abuse God’s word, and take his name in vain, that bring scripture to countenance any sin. The word, which was written for the suppelling of sin, some bring it for the defending of sin. For instance, First, If we tell a covetous man of his sin, that covetousness is idolatry, he will bring scripture to maintain his sin; hath not God bid me live in a calling? ‘Six days shalt thou labour.’ Hath not God said that ‘he who provides not for his family is worse than an infidel?’ Thus he goes to support his covetousness with scripture, Anf. It is true, God hath bid thee take pains in a calling, but not hurt thy neighbour; he hath bid thee provide for thy family, but not by oppression, Lev. xxv. 14. ‘Ye shall not oppress one another.’ He hath bid thee look after a livelihood, but not with the neglect of thy soul; he hath bid thee lay up thy treasure in heaven, Matth. vi. 20. He hath commanded thee to lay out, as well as lay up: to sow seeds of charity on the backs and bellies of the poor, which perhaps thou neglectest; so that to bring scripture to uphold thee in thy sin, is an high profaning of scripture, and a taking of God’s name in vain. Second instance, if we tell a man of his inordinate passions, That he may be drunk as well with rash anger, as wine; he will bring scripture to justify it: doth not the word say, ‘Be angry and sin not,’ Eph. iv. 26. ’Tis true, that anger is good, which is mixed with zeal; then anger is without sin, when it is against sin: but thou doli sin in thine anger; thou speakest unad-
vividly with thy lips; thy tongue is set on fire of hell: and to bring scripture to defend thy sin, is to profane scripture, and to take God's name in vain.

4. They abuse the word, and take God's name in vain, who adulterate the word, and wrest it in a wrong sense. Such are heretics, who put their own gloss upon scripture, and make it speak that which the Holy Ghost never meant. For instance, Pirje, When we expound those texts literally, which are meant figuratively. Thus the Pharisees were guilty, when God said in the law, 'Thou shalt bind the commandments for a sign upon thy hand, and they shall be as frontlets between thine eyes.' Deut. vi. 8. The pharisees took it in a literal sense; they got two scrolls of parchment, wherein they wrote the two tables, putting one on their left-arms, and binding the other to their eye-brows: thus they wrested the scripture, and took God's name in vain. That scripture was to be understood spiritually, and by a figure: God meant, by binding his laws upon their hands, that they should meditate on his law, and put it in practice; and so the papists expound that scripture, 'This is my body,' literally, of the very body of Christ; then, when Christ gave the bread, he should have had two bodies, one in the bread, and the other out of the bread; whereas Christ meant it figuratively, it is a sign of my body. Thus they, by wresting the scripture to a wrong sense, profane it, and take God's name in vain. edly, When we expound those scriptures figuratively and allegorically, which the Holy Ghost means literally. For example, Christ said to Peter, 'Launch out into the deep, and make a draught;' Luke v. 4. This text is spoken in a plain, literal sense of launching out the ship; but the papists take it in a mythical and allegorical: this text proves, say they, that the pope, which is Peter's successor, shall launch forth and catch the ecclesiastical and political power over the west parts of the world; this, say they, was meant when Christ bade Peter launch out into the deep: but I think the papists have launched out too far beyond the meaning of the text. When men strain their wits, to wrest the word to such a sense as pleaseth them, they do profane God's word, and highly take his name in vain.

VII. We take God's name in vain, when we swear by his name. Many seldom name God's name but in oaths; for this sin the land mourns, Matth. v. 34. 'Swear not at all, that is, rashly and finfully, so as to take God's name in vain; but not that in some cases it is lawful to take an oath before a magistrate, Deut. vi. 13. 'Thou shalt fear the Lord thy God and serve him, and swear by his name.' Heb. vi. 16. 'An oath for confirmation is the end of all strife:' but when Christ
faith, 'swear not at all;' he forbids such a swearing as takes God's name in vain. There is a threefold swearing forbidden;

1. Vain-swearing; when men in their ordinary discourse let fly oaths. Some will go to excuse their swearing. It is a coarse wool that will take no dye, and a bad sin indeed that hath no excuse.

**Excuse 1.** I swear little trifling oaths; as Faith, or, By the Majis. Anf. The devil hath two false glassers, which he sets before mens eyes; the one is a little glass, in which the sin appears so small, that it can hardly be seen; this glass the devil sets before mens eyes when they are going to commit sin; the other is a great magnifying glass, wherein sin appears so big, that it cannot be forgiven; the devil sets this before mens eyes when they have sinned. Thou that layest, sin is small, when God shall open the eye of thy conscience, then thou wilt see it great, and be ready to despair. But to answer this plea, thou sayest, they are but small oaths; but Christ forbids vain oaths, 'Swear not at all:' If God will reckon with us for idle words, shall not idle oaths be put in the account-book?

**Excuse 2.** But I swear to the truth. See how this harlot-fin would paint itself with an excuse. Anf. 1. Thou' it be true, yet if it be a rash oath, 'Tis sinful. Besides, 2. He that swears commonly, it cannot be avoided but sometimes he must swear more than is true: as, where much water runs, some gravel or mud will pass along with the water; so, where there is much swearing some lies will run along with the oaths.

**Excuse 3.** But I shall not be believed, unless I seal up my words with an oath. Anf. 1. A man that is honest will be believed without an oath; his bare word carries authority with it, and is as good as letters testimonial. 2. I answer, He who swears, the more he swears, the less others will believe him. Juris credit minus: thou art a swearer. Another thinks an oath weighs very light with thee, thou carest not what thou swearest; and the more thou swearest the less he believes thee. He will trust thy bond, but not thy oath.

**Excuse 4.** But it is a custom of swearing I have gotten, and I hope God will forgive me. Anf. Thou among men custom carries it, and is pleasurable in law; yet it is not so in the cafe of sin, custom here is no plea. Thou hast got an habit of swearing, and canst not leave it; is this an excuse? it is a thing well done, because it is commonly done? this is so far from being an excuse, that it is an aggravation of sin. As if one that had been accused for killing a man, should plead with the judge to spare him, because it was his custom to murder: this is an aggravation of the offence, fo is it here; therefore all excuses for this sin of vain swearing are taken away. Dare not to live in this sin, it is a taking of God's name in vain.

2. Vile swearing, horrid prodigious oaths not to be named.
Swearers, like mad-dogs, fly in the face of heaven; and when they are angered flue out their blasphemous venom on God's sacred Majesty. Some in gaming, when things go crofs, and the dice run against them, their tongues run as flalt against God in oaths and curfes: and tell them of their fin, go to bring home these affes from going astray, and it is but pouring oil on the flame, they will fwear the more. St. Auffin fays, "They do no lefs fin who fl blaspheme Christ now in heaven, than the Jews did, who crucified him on earth." Swearers profane Christ's blood, and tear his name. An harlot told her husband, that of her three fons, there was but one of them his: the father dying, defiried the executors to find out which was the true and natural fon, and all his eflate he bequeathed to him. The father being dead: the executors fet up his corpfle againft a tree, and deh- livering to every one of thefe three fons a bow and arrows, telling them, that he who could flhoot nearest the father's heart fhould have all the eflate. The two baftard-fons flot as near as they could to his heart, but the third did feel nature fo work in him, that he refufed to flhoot at his father's heart: whereupon the executors judged him to be the true fon, and gave all the eflate to him. Such as are the true children of God fear to flhoot at him; but fuch as are baftards, and not fons, care not tho' they flhoot at him in heaven with their oaths and curfes. And that which makes fweeping yet more heinous is when men have resolved upon any wicked action, they bind themfelves with an oath to do it, fuch were they, Acts xxiii. 12. who bound themfelves with an oath and curfe to kill Paul. To com- mit fin is bad enough; but to fwear we will commit fin, is an high profaning of God's name, and is as it were to call God ap- prove our fin.

3. Forfwearine: this is an heaven-daring fin, Lev. xix. 12. 'Ye fhall not fwear by my name faffely, neither fhall ye pro- fane my name.' Perjury is a calling God to witnefs to a lie. It is faid of Philip of Macedon, he would fwear and unswear, as might ftand belt with his intereft. Jer. iv. 2. 'Thou fhalt fwear, The Lord liveth, in truth, in judgment, and in righte- ousnefs.' In righteousnefs, therefore it muft not be an unlaw- ful oath. In judgment, therefore, it muft not be a rash oath. In truth, therefore it muft not be a falle oath. Among the Scythians, if a man did forfwear himfelf, he was to have his head ftircken off: becaufc if perjury were allowed, there would be no living in a commonwealth; it would take away all faith and truth from among men. The perjury is in as bad a cafe as the witch; for by a falle oath, he binds his foul falt to the devil. In forfweeping or taking a falle oath in a court, there are many fins linked together; plurima peccata in uno: for be- fides the taking God's name in vain, the perjury is a thief; by
his false oath he robs the innocent of his right: he is a per-
verter of justice; he doth not only sin himself, but occasions
the jury to give a false verdict, and the judge to pass an unright-
eous sentence; and sure God's judgments will find him out.
When God's flying roll or curse goes over the face of the earth,
into whole house doth it enter? 'Into the house of him who
swears falsely; and it shall consume the timber and stones of his
house,' Zech. v. 4. Beza relates of a perjurer, that he had no
souer taken a false oath, but he was immediately struck with
an apoplexy, and never spake more, but died. O tremble at
such horrid impiety!

VIII. We highly take God's name in vain, when we prefix
God's name to any wicked action. I say the mentioning of God
to a wicked design, is taking his name in vain. 2 Sam. xv. 7.
'I pray, (faith Absalom) let me pay my vow, which I have
vowed unto the Lord in Hebron.' This pretence of paying his
vow made to God, was only to cover over his treason, v. 20.
'When ye hear the sound of the trumpet, ye shall say Absalom
reigneth.' When any wicked action is baptized with the name
of religion, this is taking God's name in vain. Herein the Pope
is highly guilty, when he sends out his bills of excommunication
or curtes against the Christian; he begins with, In nomine
Dei, in the name of God. What a provoking sin is this? It is
to do the devil's work, and put God's name to it.

IX. We take God's name in vain, when we use our tongues
any way to the dishonour of God's name; as when we use rail-
ing, or curse in our passions; especially, when we with a curse
upon ourselves if a thing be not so, when we know it to be false.
I have read of one who wished his body might rot, if that which
he said, was not true; and soon after his body rotted, and he
became a loathsome spectacle.

X. We take God's name in vain, by rafh and unlawful vows.
There is a good vow when a man binds himself by a vow to do
that which the word binds him to; as, if he be sick, he vows,
if God restore him, he will live a more strict holy life, Pf. lxvi.
13. 'I will pay thee my vows which my lips have uttered when
I was in trouble.' But Voveri non debet quod Deo dijpticet:
Such a vow should not be made, as is displeasing to God; as
to vow voluntary poverty, as your friars; or, to vow to live in
nunneries. Jephtha's vow was rafh and unlawful; he vowed to
the Lord to sacrifice that to him which he met with next, and
it was his daughter, Judges xi. 31. He did ill to make the
vow, and worse to keep it; he became guilty of the breach of
the third and sixth commandments.

XI. When we speak evil of God, now we take his name in
vain, Numb. xxii. 5. 'They spake against God.' Qu. How
do we spake against God? Ans. When we murmur at his pro-
vidences, as if he had dealt hardly with us. Murmuring is the accusing of God's justice, Gen. xviii. 26. 'Shall not the judge of all the earth do right?' Murmuring springs from a bitter root, it comes from pride and discontent; it is a reproaching of God, and a high taking his name in vain. It is such a sin as God cannot bear, Numb. xiv. 27. 'How long shall I bear with this people that murmur against me?'

XII. And lastly, We take God's name in vain, when we falsify our promise; to say, if God spare us life we will do this, and never intend it. Our promise should be sacred and inviolable; but, if we make no reckoning to make a promise, and mention God's name in it, yet never intend to keep it, it is a double sin; it is telling a lie, and taking God's name in vain. I should come now to the affirmative implied; but hereafter—

Ufe. Take heed of taking God's name in vain any of these ways. Remember this commination and threatening in the text, 'The Lord will not hold him guiltless.' Here is a meiosis; less is said, and more intended; 'He will not hold him guiltless;' that is, he will be severely avenged on such an one. 'The Lord will not hold him guiltless.' Here the Lord speaks after the manner of a judge, who holds the court of assize; the judge here, is God himself; the accusers, Satan, and a man's own conscience; the matter of fact is, 'Taking God's name in vain;' the malefactor accused is found guilty, and condemned; 'The Lord will not hold him guiltless.' Methinks, these words, 'The Lord will not hold him guiltless,' may let a lock upon our lips, and make us afraid of speaking any thing that may redound to dishonour upon God, or may be a taking his name in vain: 'The Lord will not hold him guiltless.' It may be men may hold such guiltless, when they curse, swear, speak irreverently of God: men may hold them guiltless, let them alone, not punish them. If one takes away another's good name, he shall be sure to be punished; but if he takes away God's good name, where is he that doth punish him? he that robs another of his goods, shall be put to death; but he that robs God of his glory, by oaths and curses, he is spared; but God himself will take the matter into his own hand, and he will punish him who takes his name in vain.

1. Sometimes God punishes swearing and blasphemy in this life. 

2dly. Swearing. In the country of Sanurtia there arose a great tempest of thunder and lightning: a soldier burst forth into swearing; but the tempest tearing up a great tree by the root, it fell upon him, and crushed him to pieces. The German history relates of a youth, who was given to swearing, and did use to invent new oaths; the Lord sent a canker into his mouth, which did eat out his tongue, whereupon he died. 2dly, blasphemy. He who did blaspheme God, the Lord cauht him
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 Man-servant, 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 u ses. 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.