

THE SAINTS DELIGHT

THOMAS WATSON



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Thomas Watson



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A treasured collection of four Puritan treatises exploring the **joy of the Christian life**. Watson guides readers from delighting in God's law to the transformative practice of **holy meditation**, distinguishing genuine faith from mere outward religion. He then lifts the believer's gaze heavenward, showing how Christians can experience **heaven on earth**, and concludes with a stirring portrait of **Christ's surpassing loveliness**. Written with Watson's characteristic warmth, vivid imagery, and pastoral wisdom, these works offer both searching self-examination and rich spiritual encouragement for anyone seeking deeper communion with God.



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TITLE PAGE



The Saints' Delight. To which is annexed a Treatise of Meditation.

By Thomas Watson, Minister of **Stephen's Walbrook** in the City of **London**.

Valida est ut mors dilectio Dei, sicut mors violenter separat animas à corpore, ita dilectio Dei violenter segregat hominem à mundano amore, **Isidore**.

I will delight myself in thy statutes. Psalm 119:16.

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TO HIS LOVING FRIENDS, THE
ALDERMEN, THE ESQUIRES, AND
THE REST OF THE INHABITANTS OF
THE PARISH OF STEPHENS
WALBROOK IN THE CITY OF LONDON



Honoured, and Beloved,

My heart's desire for you is, that you may be saved. It has been a long time in my thoughts after the many signal demonstrations of your love to me, to show my gratefulness in a way of retaliation; **Such as I have, give I you I** do here Dedicate this Manual to you, as a standing Testimonial of that real respect, and zealous affection which I bear towards you. The subject of it you will find to be **a Christian's delight and meditation in God's Law.** I have purposely for your sakes laid down several heads, or particulars for your meditations to dilate and run upon, as **the attributes, the promises, the love of Christ, etcetera.** If he who by often looking on a Ring with a death's head, at last grew sober, who knows but by often meditating on these things your hearts may be brought into a more serious and heavenly frame? Meditation is a holy kind of usury, it is putting out Sermons to use, which brings in no small profit at the year's

end. Meditation is a duty which carries meat in the mouth of it; **My soul shall be satisfied as with marrow and fatness, while I meditate on Thee**, Psalm **63:4, 5**. There is little written (so far as I know) upon this subject. Most Discourses of this nature digress into ejaculations. I have with the help of God cut out my way through the rock, not finding any path that others had gone in before me; so that I have not offered that to you **which cost me nothing**; for the style of it, it is plain; but truth, when it is in the plainest dress, is most comely. The star shines brightest in its native lustre. **Divinity** has so much intrinsical beauty, that it needs no art of wit or fancy to set it off. Who goes to embroider a pearl? or paint over gold? this would but debase and eclipse it; It is a sign of a wanton Christian to look most at the fringing and garnishing of a Truth. I wish it be not the sin of many in this City, they like the dressing, but loath the food. The blue flowers which grow among the corn, make a fine show, and are pleasing to the eye, yet are prejudicial to the Harvest. Rhetorical flourishes may please the fancies of men, but I much question whether they will not lessen Christ's spiritual harvest at the end of the world. When men preach rather words than matter; they catch people's ears, not their souls; they do but court, not convert. If the patient's wound bleeds, nay rankles, it is better for him to have a deep incision made in the flesh, than to bind it about with silk, or dress it with aromatic ointments. True it is, Ministers ought to clothe the truths they preach in decent expressions to preserve them from contempt; (though they must come **in plainness of speech, not in rudeness of speech**.) But, let them take heed, lest with their affected new-coined phrases, (unsuitable to that gravity the Apostle speaks of) they adulterate and corrupt the simplicity of the Word,

like some kind of sauces and compounds which take away the natural taste, and savor of the meat. As for you (my friends) I hope the Lord has given, (at least some of you) a spiritual palate to relish and thirst after, [illegible], **the sincere milk of the Word, 1 Peter 2:2**. A savory heart is for wholesome doctrine: How glad should I be (dear friends) if I might either by preaching, or writing become savingly instrumental for your good, and before I die, might help to make up a happy match between Christ and you: I bless God that I see some of you **walking in the truth**; when so many in the world are marching apace towards hell. But O that I might see an increase of holiness among you, that more converts might be brought in, and as so many jewels make the Crown of Christ shine the brighter; do not hearken to the Siren songs of the world; the sins you commit in haste, you will repent at leisure; sugared poisons go down pleasantly, but afterwards they wring and torment the bowels. Let me earnestly beseech you to put a bill of divorce into the hand of your sins; let not Error gangrene, lust burn, malice boil, pride swell, intemperance overflow, covetousness root in any of your souls. **Purge out the old leaven**; and as ever you expect to go to the **new Jerusalem**, when you die, become **new creatures** while you live; Rest not in baptismal privileges: **all are not Israel which are of Israel**; what is a man the better to have Christ's **Name** upon him, and Satan's **image**? What is he advantaged to have the **Oracles** of God, and want the Spirit of God? Think not that an empty profession will save; millions will be sent to hell in Christ's livery, **Matthew 8:12**. Oh labor **to know the grace of God in truth**. The Lord has been at much cost and charges with you to bring you near to himself; let not God be a loser by you. **Pindar** says, it was an opinion of the

people in ancient times, that **Jupiter** rained down gold upon the City of **Rhodes**: Give me leave to apply it to you, God has rained down golden showers upon you. What mercies has he enriched you with? what talents has he entrusted you with? your estate is a talent, your health (in these sickly times especially) is a talent, your Sanctuary-blessings are talents, every motion of the Spirit, every opportunity for heaven is a talent, and nothing more sure than that you will be called to an account shortly; now if you have let your talents lie rusting, and done no good with them, the **hiding your talents** will not hide your sin, expect a heavy doom. Think not these things impertinencies. Be not so evil, as to be too good to be advised. I confess myself with **Ignatius**, the least of all that labor in God's vineyard, but though I am with you in **weakness**, yet as the Apostle says, **in much trembling**. I tremble to think how sad it will be, if any of you shall perish in these days of the Gospel, though you have been placed under a trumpet, less shrill and powerful. It shall be my prayer for you all, that you may be fruit-bearing trees, that when the great Vinedresser shall remove you hence by death, he may transplant you into the celestial Paradise.

Be pleased to accept of these few notes which (some years since) you did seem to hear with much affection: I shall only desire two things of you, that you would thoroughly peruse them, and then copy them out in your daily practice. Get up into your Tower of Meditation, and look often with **Moses** upon him, who is **invisible**. But I will not hold you any longer; I remember Saint **Paul** in the close of his Epistle, craves the **Thessalonians** prayers, and so shall I end my Epistle begging a contribution of your prayers for me, that the Lord would give me the strength of heaven to do the work of heaven; that he would help me to **take heed to myself**

and my doctrine, that he would make me, not only **faithful**, but **successful** in my Ministry among you: that so, **when the chief Shepherd shall appear, I may receive a Crown of glory which fades not away**: I shall not further enlarge, unless in my affections towards you.

Now the God of peace that brought again from the dead our Lord Jesus that great Shepherd of the sheep through the blood of the everlasting Covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, which shall be the earnest prayer of him who is,

Your friend, and servant for Jesus' sake THOMAS WATSON.

THE EPISTLE TO THE READER



Christian Reader,

There are some exercises of Religion which stand only in a **form of godliness**, when men draw near with their mouth and honor God with their lips, and bestow a little **bodily exercise** and attendance upon him, when in the meantime their **hearts are far** from him, running after other objects, **Isaiah 29:13. Ezekiel 33:31.** Other duties there are which are more **spiritual**, and wherein the life and **power of godliness** does consist. Among these, that of heavenly **Meditation** is one, when, (as the Apostle says of the blessed Angels, **1 Peter 1:12.**) the heart desires to **look** into the mysteries of salvation.

Ever since the fall of **Adam**, sinful men have had the disposition of **Adam, to fly** away, and **to hide** from the presence of the Lord. Natural men are without God in the world, he is **not in all their thoughts**, they could be well enough content to have him **cease from before them**, **Isaiah 30:11.** He is everywhere else to be found, only shut out of the hearts of wicked men.

The heart never willingly fixes on God, till he be the **Treasure** of it; for where a man's **treasure** is, there will his **heart** be also. It cannot easily **Meditate**, but where it does **delight**, **Psalm 119:97.**

Love is the **weight** of the soul, it readily moves to the object which it loves. **Mary** will not away from the empty Sepulcher, where a little before her Lord had lain. Every good man is of **David's** mind, **Psalm** 16:8. to **set the Lord always before him**, that he may be in **his fear all the day long**.

There is nothing of a more unstable and roving temper than the mind of man. Some have prescribed the study of Mathematics to fix the volatile agility thereof; but certainly the more **serious**, the more **settled** the soul is. Nothing therefore will so ballast and compose it, as true **holiness**, which does of all other things make it the most **serious**, the most willing **to acquaint itself with God, that it may be at peace**, Job 22:21. He is the **Rest** of the soul. **Inquietum est cor nostrum donec requiescat in te**. The more it **knows** of him, the more desirous it is to **stay** with him that it may know more. The more it tastes of his **favor**, the more it longs after his **glory**, as **Moses** did, **Exodus** 33:17, 18. What the Philosopher says of all **knowledge**, is indeed true only of the **knowledge of God and Christ**, that it is **quies intellectus**. And therefore our Savior calls it **eternal life**, John 17:3. In which alone the soul does **Rest**.

Now one excellent means of fixing the heart on God, is **meditation**, whereby a man calls together **All that is within him** to bless his name, **Psalm** 103:1. Meditation is the **wing** of the soul which carries the affections thereof to things above; by this, as **Moses**, it goes up **to the top of Pisgah to take a view of the promised land**. It is as **Clemens Alexandrinus** says of prayer, [〈 in non-Latin alphabet 〉], a **conversing** with God. As **Chrysostome** says of **faith**, so may we of **Meditation**, [〈 in non-Latin alphabet 〉]. It makes God, and Christ, and precepts,

and promises **ours**, by giving us a fuller possession of them. Hereby we hold fast the things which we have learned, we awaken our **faith**, inflame our **love**, strengthen our **hope**, revive our **desires**, increase our **joys** in God; we furnish our hearts, and fill our mouths with materials of **prayer**, we loosen our affections from the **world**, we **pre-acquaint** ourselves with those **glories** which we yet but hope for, and get some knowledge of that **love of Christ which passes knowledge**. Meditation is the **palate** of the soul whereby we **taste** the **goodness** of God; the **eye** of the soul whereby we **view** the **beauties** of holiness; that [〈 in non-Latin alphabet 〉] and [〈 in non-Latin alphabet 〉], whereby our spiritual **senses are exercised**, Acts 24:16. Hebrews 5:14. It is the **key** to the **wine cellar**, to the **banqueting house**, to the **garden of spices**, which lets us in unto him whom our soul loves; it is the **arm** whereby we **embrace the promises** at a distance, and bring Christ and our souls together.

Though some learned men of former times have written some few things upon this subject, yet of our age, and in our language, I do not remember any who have purposely handled it, but our **Christian Seneca, the learned and Reverend Bishop Hall**, which being one small tract in the midst of a voluminous work, may perhaps not be in every man's hand to peruse. The **necessity, excellency, and usefulness** of this Christian duty, the Reverend Author of this book has elegantly described, which is therefore worthy the perusal of such as desire to acquaint and furnish themselves with so excellent a part of Christian skill, whereby **Time** may be redeemed and improved unto the prepossession of **Eternity**. The Lord so fill us with the love of him, and with all the

fullness of God; that we may be able continually to say, My heart is fixed O Lord, my heart is fixed, I will sing and give praise.

From my Study at **Lawrence Jewry, November 7, 1657.**
Thine in the Lord Edward Reynolds.

THE SAINTS' SPIRITUAL DELIGHT



Psalm 1:2. _ But his delight is in the Law of the Lord.



CHAPTER 1: SHOWING THAT NEGATIVE GOODNESS IS BUT A BROKEN TITLE TO HEAVEN



As the Book of the **Canticles** is called **the song of songs** by an Hebraism, it being the most excellent; so this Psalm may not unfitly be entitled, **the Psalm of Psalms**, for it contains in it the very pith and quintessence of Christianity. What **Jerome** says of Saint **Paul's** Epistles, the same may I say of this Psalm; 'tis short for the composure, but full of length and strength for the matter. This Psalm carries **blessedness** in the frontispiece; it begins where we all hope to end: It may well be called **a Christian's guide**, for it discovers the quicksands where the wicked sink down in perdition, **verse 1**, and the firm ground on which the Saints tread to glory, **verse 2**. The text is an epitome, and breviary of Religion. **But his delight is in the Law of the Lord, and in his Law does he meditate day and night.** Every word has its Emphasis; I begin with the first word **But**.

This **But** is full of spiritual wine, we will broach it, and taste a little, then proceed.

But] This is a term of opposition. The godly man is described,

1. By way of **negation**, in three particulars. 1. **He walks not in the counsel of the ungodly.** He is none of the **Counsel**; he neither gives bad counsel, nor takes it. 2. **He stands not in the way of sinners.** He will not stand among those who shall not be able to **stand in the judgment**, verse 5. 3. **He sits not in the seat of the scornful.** Let it be a chair of state, he will not sit in it, he knows it will prove very uneasy at last. The word **sitting** implies,

1. An habit in sin **Psalm 50:20. You sit and speak against your brother.**

2. **Sitting** implies familiarity with sinners. **Psalm 26:4. I have not sat with vain persons;** that is, I do not haunt their company. The godly man shakes off all intimacy with the wicked. He may traffic with them, not **associate**; he may be civil to them, as neighbors, but not twist into a cord of friendship: Diamonds and stones may lie together, but they will not solder and cement.

2. The godly man is described by way of **position**, or rather opposition, **But his delight is in the Law of the Lord.** From this word **But**] observe,

Doctrine. **That negative goodness is not sufficient to entitle us to heaven.** To be no scorner, is good, but it is not enough. There are some in the world whose religion runs all upon negatives; they are not drunkards, they are not swearers, and for this they do bless themselves. See how that Pharisee vapors, **Luke 18:11. God I thank thee that I am not as other men are, extortioners, unjust, adulterers, and so forth.** Alas, the not being scandalous will no more make a good Christian than a cipher will make a sum. The godly man goes further, **He sits not in the**

seat of the scorner, but his delight is in the Law of the Lord. We are bid, not only to **cease from evil**, but to **do good**, Psalm 34:14. 'Twill be a poor plea at last, Lord I kept myself from being spotted with gross sin. I did no hurt, but **quid boni inest?** What good is there in you? It is not enough for the servant of the vineyard that he does no hurt there, he does not break the trees, or destroy the hedges; if he does not work in the vineyard, he loses his pay; 'tis not enough for us to say at the last day we have done no hurt, we have lived in no gross sin, but what good have we done in the vineyard? Where is the grace we have gotten? If we cannot show this, we shall lose our pay, and miss of salvation.

Use. Do not content yourselves with the Negative part of Religion; many build their hopes for heaven upon this cracked foundation, they are given to no vice, none can charge them with any foul miscarriages, and these are their letters of credence to show; to such persons I say three things.

1. You may not be outwardly bad, and yet not inwardly good. You may be as far from grace as from vice; though none can say, **black is your eye**, yet, our soul may be dyed black. Though your hands be not working iniquity, your heads may be plotting it. Though you do not hang out your bush, yet you may secretly vent your commodity: a tree may be full of vermin, yet the fair leaves may cover them that they are not seen; so the fair leaves of civility may hide you from the eye of man, but God sees the vermin of pride, unbelief, covetousness in your heart: **You are they** (says Christ) **that justify yourselves before men, but God knows your hearts**, Luke 16:15. A man may not be morally evil, yet not

spiritually good. He may be free from gross **enormity**, yet full of secret **enmity** against God; like the snake, which though it be of a fine color, yet has its sting.

2. If you are only negatively good, God makes no reckoning of you; you are as so many ciphers in God's Arithmetic, and he writes down no ciphers in the book of life: Take a piece of brass, though it be not so bad metal as lead or iron, yet not being so good as silver, there is little reckoning made of it, 'twill not pass for current coin; though you are not profane, yet not being of the right metal, wanting the stamp of holiness upon you, you will never pass current, God slights you, you are but a brass Christian.

3. A man may as well go to hell for not doing good, as for doing evil; he that bears not good fruit is as well fuel for hell, as he that bears bad, **Matthew 3:10. Every tree which bears not good fruit, is hewn down and cast into the fire.** One may as well die with not eating food, as with poison; a ground may as well be spoiled for want of good seed, as with having tares sown in it; They that were not active in works of charity, were sadly sentenced: **Depart from me you cursed, and so forth, for I was hungry, and you gave me no meat,** Matthew 25:41, 42. It is not said you took away my meat from me, but **you gave me no meat.** Why were the foolish Virgins shut out? They had done no hurt, they had not broken their lamps, Aye, but **they took no oil in their lamps,** Matthew 25:3. Their wanting oil was the indictment; therefore let not any man build his hope for heaven upon negatives. **This is building upon the sand;** the sand is bad to build on; it will not cement, being **ex materia friabili;** but suppose a man should finish an house upon it, what is the issue? **the flood comes,** namely **persecution,** and the force of this flood

will drive away the sand and make the house fall; and the **wind blows**, the breath of the Lord as a mighty wind will blow such a sandy building into hell; Be afraid then to rest in the privative part of Religion, launch forth further, **be eminently holy**. So I come to the next words, but **his delight is in the Law of the Lord, and in his Law does he meditate day and night**.

CHAPTER 2: WHAT IS MEANT BY THE LAW OF GOD, WHAT BY DELIGHT IN THE LAW, AND THE PROPOSITION RESULTING



The words give us a twofold description of a godly man.
First, He delights in God's Law.

Secondly, he meditates in God's Law.

I begin with the first. **His delight is in the Law of the Lord:** The great God has grafted the affection of delight in every creature; it has by the instinct of nature something to delight itself in. Now the true Saint, not by instinct, but divine inspiration makes the Law of God his delight. This is the badge of a Christian, **ejus oblectatio in lege Jehovae, his delight is in the Law of the Lord.** A man may work in his trade, and not delight in it; either in regard of the difficulty of the work, or the smallness of the income; but a godly man serves God with delight; It is his **meat and drink to do his will.**

For the Explication of the words, it will be inquired,

1. What is meant by **the Law of the Lord**. This word **Law** may be taken either more strictly, or more largely. 1. More **strictly**, for the Decalogue or ten Commandments. 2. More **largely**. 1. For the whole written Word of God. 2. For those truths which are deduced from the Word, and do center in it. 3. For the whole business of Religion which is the counterpart of God's Law, and agrees with it as the transcript with the original. The word is a **setting forth**, and Religion is a **showing forth** of God's Law. I shall take this word in its full latitude and extent.

2. What is meant by **delight in God's Law**. The Hebrew and Septuagint both render it, **his will** is in the Law of the Lord; and that which is voluntary is delightful; a gracious heart serves God from a **principle of ingenuity**; he makes God's Law not only his task, but his recreation; upon this Scripture stock I shall graft this Proposition.

Doctrine. That a child of God, though he cannot serve the Lord perfectly, yet he serves Him willingly. His **will** is in **the Law of the Lord**; he is not a pressed soldier, but a volunteer; by the beating of this pulse we may judge whether there be spiritual life in us, or no. **David** professes God's **Law** was his **delight**, Psalm 119:77. He had his crown to delight in, he had his music to cheer him, but the love he had to God's Law did drown all other delights; as the joy of harvest and vintage exceeds the joy of gleaning. **I delight in the Law of God** (says Saint **Paul**) **in the inner man**, Romans 7:22. The Greek word is, **I take pleasure**. The Law of God is my recreation, and it was a heart-delight,* it was in the **inner man**; a wicked man may have joy in the ****face***, **2**

Corinthians 5:12, like honeydew, that wets the leaf; but the wine of God's Spirit cheers the heart. Paul delighted in the Law, in the inner man.**

CHAPTER 3: WHENCE THE SAINTS' SPIRITUAL DELIGHT SPRINGETH



The Saints' delight in the Law of God proceeds,

1. From **soundness of judgment**. The mind apprehends a beauty in God's Law, now the judgment as the **primum mobile** draws the affections, like so many orbs after it; **The Law of God is perfect**, Psalm 19.7. It needs not be eked out with traditions: The Hebrew word for **perfect**[〈 in non-Latin alphabet 〉] seems to allude to a perfect, entire body that wants none of the members or lineaments; God's Law must needs be perfect, for it is able to make us **wise to salvation**, 2 Timothy 3.15. The Septuagint renders it, **The Law of the Lord is pure**, like beauty that has no stain, or wine that is clarified and refined. The soul that looks into this Law, seeing so much luster and perfection, cannot but delight in it; The middle lamp of the Sanctuary being lighted from the fire of the altar, gave light to all the other lamps: So the judgment being lighted from the Word, it sets on fire the lamps of the affections.

2. This holy delight arises **from the predominance of grace**. When grace comes with authority, and majesty upon the heart, it fills it with delight; naturally we have no delight in God,

Job 21.14. Therefore they say unto God, Depart from us, for we desire not the knowledge of Thy ways; Nay, there is not only a **dislike**, but **antipathy**; Sinners are called [〈 in non-Latin alphabet 〉] **haters of God**, Romans 1.30. But when grace comes into the heart, O what a change is there! Grace preponderates; it files off the rebellion of the will, it makes a man of **another spirit**. It turns the lion-like fierceness into a dove-like sweetness, it changes **hatred** into **delight**; Grace puts a new bias into the will, it works a spontaneity and cheerfulness in God's service. **Thy people shall be a willing people in the day of Thy power**, Psalm 110.3.

3. This holy delight in religion is **from the sweetness of the end**. Well may we with cheerfulness let down the net of our endeavor when we have so excellent a draft. Heaven at the end of duty causes delight in the way of duty.

CHAPTER 4: SHOWING A CHARACTERISTICAL DIFFERENCE BETWEEN A CHILD OF GOD AND AN HYPOCRITE



Use 1. It shows us a discriminating difference between a child of God and an hypocrite, the one serves God **cum animi prolubio**, from a principle of delight, the other does not. **The Law of thy mouth is better unto me than thousands of gold and silver**, Psalm 119:72. With what delight does a covetous man tell over his **thousands**? Aye, but God's Law was better to **David** than thousands; a child of God looks upon the service of God, not only as his **duty**, but his **privilege**. A gracious heart loves every thing that has the stamp of God upon it. The Word is his delight. **Thy Words were found, and I did eat them, and thy Word was unto me the joy and rejoicing of my heart**, Jeremiah 15:16. The Sabbath is his delight, **Isaiah** 58:13. **If thou turn away thy foot from doing thy pleasure on my holy day, and call the Sabbath a delight**. Prayer is his delight, **Isaiah** 56:7. **I will make them joyful in my house of prayer**. Hearing is his delight, **Isaiah** 60:8. **Who are these that fly as Doves to the windows?** The gracious soul flies as a

Dove to an Ordinance, upon the wings of delight; The Sacrament is his delight: On this day the Lord makes **a feast of fat things, a feast of wines on the Lees, of fat things full of marrow, of wines on the lees well refined**, Isaiah 25:6. A Sacrament-day is a soul-festival day; here Christ takes the soul into his banqueting-house, and **displays the banner of love over it**, Canticles 2:4. Here are **dulcissima fercula** (as **Austin** says) heavenly delicacies set before us. Christ gives us **his body and blood**. This is Angels' food, this is the heavenly Nectar, here is a cup perfumed with the divine nature; here is wine spiced with the love of God. The Jews at their feasts, poured ointment upon their guests, and kissed them; Here Christ pours the **oil of gladness** into the heart, and kisses us with **the kisses of his lips**. This is the King's Bath where we wash and are cleansed of our leprosy: **The withered soul**, after the receiving this blessed Eucharist, has been like a **watered garden**, Isaiah 58:11. Or like those **Egyptian fields**, after the overflowing of the **Nile**, fruitful and flourishing; and do you wonder that a child of God delights in holy things? He must needs be a volunteer in Religion.

But it is not thus with an hypocrite, though he may **facere bonum**, yet not **velle**, he may be forced to **do** that which is good, but not to **will** that which is good; he does not serve God with delight. **Job 27:10. Will he delight himself in the Almighty?** That he has none of this complacency and delight, appears thus, because he serves God **grudgingly**; he brings his sacrifice with a **wicked mind**, Proverbs 21:27. Such an one was **Cain**: It was long before he brought his offering, it was not the **first fruits**, and when he did bring it, it was grudgingly; it was not a **free-will-offering**, Deuteronomy 16:10. It is probable it was the custom of his

father's family to sacrifice; and perhaps conscience might check him for forbearing so long, at last the offering is brought, but how? As a **task** rather than a **duty**; as a **mulct** or **fine** rather than a sacrifice. **Cain** brought his **offering**, but not **himself**. What **Seneca** says of a **gift**, I may say of a **sacrifice**; It is not gold and silver makes a gift, but a **willing mind**; if this be wanting, the gold is only parted with, not given: So, it is not prayer and hearing makes a sacrifice, but it is a willing mind. **Cain's** was not an offering, but a tax, not **worship**, but **penance**.

CHAPTER 5: TWO CASES OF CONSCIENCE RESOLVED



But here are two Cases to be put.

Case 1. Whether a regenerate person may not serve God with weariness?

Answer 1 **Answer.** Yes, but first, **this delight in God is not wholly extinct.** This lassitude and weariness in a child of God may arise,

From **the in-being of corruption**, Romans 7:24. It is not from the **grace** that is in him, but the **sin**; (as **Peter's** sinking on the water was not from his **faith**, but his **fear**;) yet I say still a regenerate person's will is for God, **Romans** 7:15. **Paul** found sometimes an indisposition to good, **Romans** 7:23. Yet at the same time he professes a complacency in God, **verse 22. I delight in the Law of God in the inner man**; one may delight in music, or any recreation, yet through weariness of body be for the present dulled, and indisposed; A Christian may love God's Law though sometimes the clog of the flesh weighing him down, he finds his former vigor and agility remitted.

Answer 2. I answer, that this faintness and **weariness in a regenerate person is not habitual**; it is not his constant temper; When the water ebbs a while it is low-water, but there is soon a spring-tide again: It is sometimes low-water in a Christian's soul, he finds an **indisposition** and **irksomeness** to that which is good, but within a while there is a spring-tide of affection, and the soul is carried full sail in holy duties; It is with a Christian as with a man that is distempered; When he is sick he does not take that delight in his food as formerly, nay, sometimes the very sight of it offends, but when he is well he falls to his meat again with delight and appetite; So, when the soul is distempered through sadness and melancholy, it finds not that delight in Word, and Prayer formerly, but when it returns to its healthful temper again, now it has the same delectability and cheerfulness in God's service as before.

Answer 3. I answer. **That this weariness in a regenerate person is involuntary**; he is troubled at it; he does not hug his disease, but mourns under it. He is weary of his weariness. When he finds a heaviness in duty, he goes heavily under that heaviness; he prays, weeps, wrestles, uses all means to regain that alacrity in God's service as he was wont to have. **David**, when his chariot-wheels were pulled off, and he did **drive on heavily** in Religion, how often does he pray for quickening grace? **Psalm** 119:25, 37, 40, 88. When the Saints have found their hearts fainting, their affections flagging, and a strange kind of lethargy seizing on them, they never leave till they have recovered themselves and arrived at that freedom and delight in God as they were once sensible of.

2. The second Case is, Case 2 whether an hypocrite may not serve God with delight? I answer, he may; **Herod** heard **John Baptist gladly**, Matthew 6:20. And those that fasted for strife

and debate, **did delight to know God's ways**, Isaiah 58:2. An hypocrite may, out of some flashy hopes of heaven, show a delight in goodness; but yet it is not such a delight as is found in the regenerate; for his delight is **carnal**. A man may be carnal while he is doing spiritual things; It is not the holiness and strictness in religion that the hypocrite delights in, but something else; He delights **in prayer**, but it is rather the showing of gifts he looks at than the exercising of grace. *He delights in hearing, but it is not the spirituality of the Word he delights in; not the favour of knowledge but the lustre*. When he goes to the Word preached, it is, that he may rather feast his fancy, than better his heart; as if a man should go to an Apothecary's shop for a pill, only to see the gilding of it, not for the operative virtue. The hypocrite goes to the Word to see what gilding is in a Sermon; and what may delight the intellect. Hypocrites come to the Word as one comes into a garden to pluck some fine flower to smell to, not as a child comes to the breast for nutriment. This is rather curiosity than piety. Such were those, **Ezekiel 33:32. You are to them as a very lovely song, of one that has a pleasant voice, and can play well on an instrument**. The Prophet being eloquent, and having a pleasing delivery, they were much taken with it, and it was as sweet to them as a fit of music, but it was not the spirituality of the matter they so well liked, as the tunableness of the voice. It was a sharp, yet seasonable, reproof of **Chrysostom** to his auditory. **This is that** (says he) **which is like to undo your souls, you hear your Ministers as so many minstrels to please the ear, not to pierce the conscience**. You see an hypocrite's delight in Religion is carnal; It is not **the being nourished up in the words of faith** which he minds, but the eloquence of speech, the

rareness of notion, the quickness of fancy, the smoothness of style; he strives only to pluck from **the tree of knowledge**. Alas (poor man) you may have the star-light of knowledge, and yet it may be night in your soul.

CHAPTER 6: TRIAL OF A CHRISTIAN'S DELIGHT IN GOD



Use 2. Let this put us upon a holy scrutiny and trial, Trial, whether we have this delight in Religion? 'Tis life or death as we answer this.

Question. **Question.** How may this spiritual delight be known?

Answer 1. **Answer** 1. He that delights in God's Law is often **thinking** of it; what a man delights in, his thoughts are still running upon; he that delights in money, his mind is taken up with it; therefore the covetous man is said [〈 in non-Latin alphabet 〉], **to mind earthly things**, Philippians 3:19. Thus if there be a delight in the things of God, the mind will be still musing upon them. O what a rare treasure is the Word of God! It is the field where the **pearl of price** is hid; how precious are the promises, they are the conduit that hold the water of life, they are like those two **Olive branches**, Zechariah 4, **which through the two golden pipes did empty the golden oil out of themselves**, Zechariah 4:12. These seal up pardon, adoption, glory. **O Lord by these things men live**, Isaiah 38:16. Where there is a delight in the Law of God, the mind is wholly busied about it.

2. If we delight in religion, there is nothing can keep us from it, but we will be conversant in Word, Prayer, Sacraments. He that loves gold will trade for it. The Merchant will compass sea and land to **make money his proselyte**. Men will not be kept from their fairs. If there be a delight in holy things, we will not be detained from an Ordinance, for there we are trafficking for salvation. If a man were hungry, he would not stay from the market for the aching of his finger. The Ordinances are a Gospel market, and those that **hunger and thirst after righteousness**, will not for every slight occasion stay away. **I was glad when they said, come let us go up to the house of the Lord**, Psalm 122:1. You that are glad when the Devil helps you with an excuse to absent yourself from the house of the Lord, are far from this holy delight.

3. Those that delight in Religion are often speaking of it; **Then they that feared the Lord spoke often one to another**, Malachi 3:16. Where there is **gratia infusa**, it will be **effusa**. **The words of a wise man's mouth are gracious**, Ecclesiastes 12:10. **David** delighting in God's testimonies, **would speak of them before Kings**, Psalm 119:46. The Spouse delighting in her beloved, could not conceal her love, but breaks forth into most pathetic, and no less elegant expressions: **My beloved is white and ruddy, the chiefest among ten thousand, his head is as the most fine gold, etc.** The disciples whose hearts were upon Christ, make him the whole subject of their discourse as they were going to **Emmaus**; Luke 24:19. The primitive Christians who were fired with love to God, did speak so much of **heaven**, and the **Kingdom prepared**, that the Emperor suspected they meant to take his Kingdom from him; The words are (as one says) **the looking glass of the mind**, they show what is in the heart.

Where there is spiritual delight, like new wine, it will have vent; Grace is poured **into thy lips**, Psalm 45:2. A man that is of the earth **speaketh of the earth**, John 3:31. He can hardly speak three words, but two of them are about **earth**. His **mouth**, like the **fish** in the Gospel, is **full of gold**, Matthew 17:27. So where there is a delight in God, **our tongues will be as the pen of a ready Writer**. This is a Scripture touch-stone to try men's hearts by. Alas, it shows how little they delight in God, because they are possessed with a **dumb devil**; they speak not the **language of Canaan**.

4. He that delights in God will give him the best in every service. Him whom we love best, shall have of the best. The Spouse delighting in Christ, will give him of **her pleasant fruits**, Song of Solomon 7:13. And if she has a **cup of spiced wine**, and **full of the juice of the pomegranate**, he must drink of it, **Song of Solomon** 8:2. He that delights in God, gives him the strength of his affections, the cream of his duties; If he has anything better than other, God shall have it; Hypocrites care not what they put God off with; **They offer that to the Lord which costs them nothing**; A prayer that costs them no wrestling, no pouring out of the soul; they put no cost in their services. **Cain brought of the fruit of the ground**, Genesis 4:3. 'Tis observable, the Holy Ghost doth not mention anything that might commend, or set off **Cain's** sacrifice. When he comes to speak of **Abel's**, he sets an Emphasis upon it, **Abel brought of the firstlings of his flock, and of the fat thereof**, verse 4. But when he speaks of **Cain**, he only says, **he brought of the fruit of the ground**. Some sorry thing; perhaps pulled out of a ditch; God who is best, will be served with the best. **Domitian** would not have his Statue carved in wood or

iron, but in gold. God will have the best of our best things, **golden services**. He who delights in God, gives him **the fat of the offering**; the purest of his love, the hottest of his zeal; and when he has done all, he grieves he can do no more, he blushes to see such an infinite disproportion between **Deity** and **Duty**.

5. He that delights in God does not much delight in anything else. The world appears in an eclipse; **Paul delighted in the Law of God, in the inner man**, and how was he **crucified to the world**? Galatians 6:14. 'Tis not absolutely unlawful to delight in the things of the world, **Deuteronomy 26:11. You shall rejoice in every good thing which the Lord thy God hath given thee**. None may better take the comfort of these things than believers; for they have the best right to them, they hold all in **Capite**; and they have the dew of a blessing distilled. **Take two talents**, said **Naaman to Gehazi**, 2 Kings 5:23. So says God to a believer, **take two talents**, take thy outward comforts, and take my love with them; but the children of God, though they are thankful for outward mercies, (which is the yearly rent they sit at) yet they are not much taken with these things; they use them only as a conveniency for their passage; they know they need them as a staff to walk with, but when they shall sit down in the Kingdom of heaven, and rest themselves, they shall have no use of this **Jacob's staff**. Believers do not much pass for these things which are still **passing**. Their delight is chiefly in God and his Law; and is it thus? Have we this low opinion of all under-moon comforts? Is the price fallen? The **Astronomer** says, if it were possible for a man to be lifted up as high as the Moon, the earth would seem to him but as a little point. If we could be lifted to heaven in our affections, all earthly delights would seem as nothing; when the

woman of **Samaria** had met with Christ, down goes the pitcher, she leaves that behind; he who delights in God, as having tasted the sweetness in him, does not much mind the pitcher, he leaves the world behind.

6. True delight is constant. Hypocrites have their **pangs of desire** and **flashes of joy**, which are soon over. The **Jews** did rejoice in **John's** light **for a season**, John 5:35. Unsound hearts may delight in the Law of the Lord **for a season**; but, they will quickly change their note, **What a weariness is it to serve the Lord!** The **Chrysolite** (which is of a golden color) in the morning is very bright to look on, but towards noon it grows dull, and has lost its splendor; such are the glistening shows of Hypocrites. True delight, like the fire of the Altar, never goes out; affliction cannot extirpate it, **Psalm 119:143. Trouble and anguish have taken hold on me, yet thy Commandments are my delights.**

CHAPTER 7: A SUASIVE TO THIS HOLY DELIGHT IN RELIGION



Use 3. Let me persuade Christians to labor for this holy delight; Comment upon the Text. **Let your delight be in the Law of the Lord;** And that I may the better enforce the Exhortation, I shall lay before you several weighty considerations.

1. There is, that in the Law of God which may cause delight; as will appear in two things.

There is in it, 1. Truth. 2. Goodness.

1. **Truth**, the Law of God is a series of truth, **Psalm 119.160. Thy word is true from the beginning.** The two Testaments are the two lips by which the God of Truth has spoken to us. Here is a firm basis for faith.

2. **Goodness**, Nehemiah 9.13. Thou gavest them **true Laws, good Statutes.** Here is **Truth** and **Goodness**; the one adequate to the **understanding**, the other to the **will**. Now this goodness and excellency of the **Law of God** shines forth in nine particulars.

1. This blessed Law of God is a **letter** sent to us from **heaven**, indited by the Holy Ghost, and sealed with the blood of Christ; See some passages in the letter, **Isaiah 62.5. As the bridegroom re-**

joiceth over the bride, so shall thy God rejoice over thee; and **Hosea 2.19. I will betroth thee** unto me **for ever in righteousness and in loving kindness,** and in **mercies.** Is it not delightful reading over this love-letter?

2. The Law of God is a light **that shines in a dark place,** 2 Peter 1.19. It is our pole-star to guide us to heaven; it was **David's** candle and lantern to walk with, **Psalm 119.105** now, **light is sweet,** Ecclesiastes 11.7. It is sad to want this light; those heathen who **have not the knowledge of God's Law,** must needs stumble to hell in the dark. **Jerome** brings in **Tully** with his Oratory, and **Aristotle** with his Syllogisms, crying out in hell; they that leave the light of the Word, following **the light within them,** (as some speak) prefer the shining of the glow-worm before the Sun.

3. The Law of God is a **spiritual glass** to dress our souls by. **David** oft looked himself in this glass, and got much wisdom, **Psalm 119.104. Through thy precepts I get understanding.** This glass both shows us our spots, and takes them away; it may be compared to the **Laver** which was made **of the women's looking-glasses,** Exodus 38.8. It was both a **glass** and a **Laver;** a glass to look in, and a Laver to wash in; so the Law of God is a glass to show us our faces, and a Laver to wash away our spots.

4. This Law of God contains in it our **evidences for heaven;** would we know whether we are **heirs of the promise,** whether our **names are written in heaven;** we must find it in this Law-book, 2 **Thessalonians 2.13.** He **has chosen us to salvation through sanctification,** 1 John 2.14. **We know that we have passed from death unto life, because we love the brethren,** and is it not comfortable reading over our evidences?

5. The Law of God is a **place of ammunition**, out of which we must fetch our spiritual artillery to fight against Satan. It may be compared to the **Tower of David, builded for an armory, whereon there hang a thousand bucklers; all shields of mighty men**, Song of Solomon 4.4. It is called **the sword of the Spirit**, Ephesians 6.16. It is observable, when the devil tempted our Savior, he runs to Scripture for armor, **it is written**; three times Christ wounds the Serpent with this sword, **Matthew** 4 verse 4, 7, 10. Is it not good having our armor about us when the enemy is in the field?

6. The Law of God is our spiritual **physic-book**, or book of receipts. **Basil** compares the Word of God to an Apothecary's shop which has its medicines; when there is any disease growing in the soul, here is a **recipe** to take; if we find ourselves dead in duty, here is a **recipe**, Psalm 119.50. **Thy Word has quickened me**; If our hearts be hard, here is a **recipe**; **Is not my Word as fire**, Jeremiah 23.29. This is able to melt the rock into tenderness. If we grow proud, here is a **recipe**, 1 Peter 5.5. **God resists the proud**; if there be any fresh guilt contracted, here we have a sovereign medicine to take, **John** 17.17. **Sanctify them through thy Truth**. The Law of God is like a Physic-garden, where we may walk and gather any herb to expel the poison of sin.

7. The Law of God is a **divine treasury** to enrich us; here are the riches of **knowledge**, and the riches of assurance to be found, **Colossians** 2.2. In this Law of God are scattered many **truths** as precious diamonds to adorn the **hidden man of the heart**. **David** took the Law of God as his **heritage**, Psalm 119.111. In this blessed Mine is hid the **true pearl**; Here we dig till we find heaven.

8. The Law of God is our **cordial** in fainting times; and it is a strong **cordial**, Hebrews 6.18. **That we might have a strong consolation.** They are strong consolations indeed that can sweeten affliction, that can turn water into wine, that can stand against the fiery trial. **This is my comfort in affliction, for thy Word has quickened me,** Psalm 119.50. The comforts of the world are **weak consolations**; A man has comfort in health, but let sickness come, where is his comfort then? He has comfort in an estate, but let poverty come, where is his comfort then? These are **weak consolations**, they cannot bear up against trouble; but the comforts of the Word are strong **Consolations**; they can sweeten the waters of **Marah**. Let sickness come, the comforts of the Word can allay and stupefy it. **The inhabitant of the land shall not say I am sick,** Isaiah 33.24. Let death come, a Christian can out-brave it: **O death where is thy sting,** 1 Corinthians 15.55. And is it not comfortable to have such a julep lying by, as can expel the venom of death.

9. The Law of God is **Manna cujuslibet saporis**; an heavenly Manna that suits itself to every Christian's palate. What does the soul desire? Is it quickening, strengthening? He may find all in this Manna. But I refer the Reader to the learned **Origen**, who has written fully to this.

Consideration 2. 2. Delight in Religion crowns all our services. Therefore **David** counsels his son **Solomon**, not only to serve God, but to serve him **with a willing mind**, 1 Chronicles 28.9. Delight in duty is better than duty itself; as it is worse for a man to delight in sin, than to commit it, because there is more of the will in the sin: so delight in duty is to be preferred before duty; **O how**

love I thy Law; Psalm 119.97. It is not how much we **do**, but how much we **love**; hypocrites may obey God's Law, but the Saints **love** his Law; This carries away the garland.

Consideration 3. 3. Delight in spiritual things **evidences grace**; It is a sign we have received **the Spirit of adoption**. An ingenuous child delights to obey his father; he that is **born of God** is ennobled by grace, and acts from a principle of ingenuity; grace alters the bias of the heart, and makes it **of unwilling, willing**. The Spirit of grace is called a **free Spirit**, Psalm 51. not only because it works freely, but because it makes the heart free and cheerful in obedience; a gracious heart does not act by **pure constraint**, but **free consent**.

Consideration 4. 4. Delight in Religion will make the business of Religion more facile to us. Delight makes every thing easy; there is nothing hard to a willing mind; **Trahit sua quemque voluptas**; delight turns **Religion** into **recreation**; it is like fire to the sacrifice, like oil to the wheels, like wind to the sails, it carries us full sail in duty; he that delights in God's way, will never complain of the ruggedness of the way; a child that is going to his father's house, does not complain of bad way. A Christian is going to heaven in the way of duty; every prayer, every Sacrament, he is a step nearer his Father's house; sure he is so full of joy he is going home, that he will not complain of bad way. Get then this holy delight. Beloved, we have not many miles to go, death will shorten our way, let delight sweeten it.

Consideration 5. 5. All the duties in Religion are for our good. We shall have the benefit; **If thou be wise, thou shalt be wise for thy self**, Proverbs 9.12. God has twisted his **glory** and our **good** together. **I gave them my statutes, which if a man do,**

he shall even live in them, Ezekiel 20.11. There is nothing the Lord requires, but it tends to self-preservation. God bids us **read his Word**, and why? This Word is his Will and Testament wherein he makes over a fair estate to be settled upon us, **Colossians 1.12. 1 John 2.25. And this is the promise that he has promised us, even eternal life**; he bids us pray, and this duty carries meat in the mouth of it, **1 John 5.14. This is the confidence we have in him, that if we ask any thing according to his will, he heareth us**. Ask what you will, he will sign your petitions; if you had a friend that should say, come to me when you will, I will furnish you with money, would you not delight to visit that friend? God will give to more than **half the kingdom**, and shall we not delight in prayer? God bids us **believe**, and there is a honey-comb to be found in this precept? **Believe and you shall be saved**. Salvation is the crown that is set upon the head of faith. Well may the Apostle say, **his Commandments are not grievous**, O then! If Religion be so beneficial, if there be such gold to be digged out of this mine, it may make us delight in the ways of God. What will tempt, if not self-interest?

Consideration 6. 6. How did Christ delight in the work of our redemption? **Lo I come, I delight to do thy will, O my God**, Psalm 40.7, 8. It is by Expositors agreed that it is spoken mystically of Christ; when he came into the world to sacrifice his life for us, it was a **free will-offering. I have a baptism to be baptized with**, Luke 12.50. Christ was to be (as it were) baptized in his own blood, and how did he thirst for that time? **How am I straitened till it be accomplished?** Did Christ so delight in the work of our redemption, and shall not we delight in his service?

Did he suffer willingly, and do we pray unwillingly? Did he so cheerfully lay down his life for us, and shall not we give up our lives to him? Certainly if any thing could make Christ repent of shedding his blood, it would be this, to see Christians come off so hardly in duty, bringing it rather as a penance, than a sacrifice.

Consideration 7. 7. Delight in God's service makes us resemble the Angels in heaven. They serve God with cheerfulness as soon as God speaks the Word, they are ambitious to obey. How are they ravished with delight while they are praising God; in heaven we shall be **as the Angels**; spiritual delight would make us like them here; to serve God by constraint, is to be like the devil, all the devils in hell obey God, but it is against their will, they yield a passive obedience; but service which comes off with delight is angelical: This is that we pray for, that **God's will may be done on earth as it is in heaven**; is it not done with delight there?

Consideration 8. 8. This delight in God's Law will not breed surfeit. Carnal objects do oft cause a loathing and nauseating; we soon grow weary of our delights; hence it is we change from one sense to another; from colors to music, from music to smell, etc. Too much pleasure is a pain; but spiritual objects do not cloy, or tire the soul; the more we study in the Law of God, still the more delight we find. And in this regard **David** might say, the Words of God's mouth were **sweeter to his taste than honey**, Psalm 119.103. because one may soon surfeit upon honey, but he can never surfeit with the Word of God. He that has once with **Jeremiah, found the Word and ate it**, Jeremiah 15.16. will not be cloyed with it; There is that savoriness in the Word that a Christian cries out, **Lord evermore give me this bread**. There is that sweetness in communion with God that the soul says with

Saint **Bernard**, **O si duraret**. O that it might be always thus; O that what I now feel, I might ever feel. He that delights in God does not complain he has too much of God, but rather too little; he opens and spreads the sails of his soul to take in more of those heavenly gales, he longs for that time when he shall be ever delighting himself in the sweet and blessed vision of God.

Consideration 9. 9. Without this holy delight we weary ourselves, and we weary God too, **Isaiah** 7.13. **Will ye weary my God also?** Our delighting in God would make him delight in us; but when we begin to say what a weariness **is it to serve the Lord**, Malachi 1.13? God is as weary as we are; he is even sick of such services. When duties are a burden to us, they are a burden to God, and what should he do with them? When a man is weary of a burden, he will cast it off. Let all this quicken delight in God's service.

CHAPTER 8: SHOWING HOW A CHRISTIAN MAY ARRIVE AT THIS DELIGHT IN GOD'S LAW



Use 4 Direction. For the attaining this blessed delight in the Law of God, three things are requisite.

1. **Set a high estimate upon the Word;** what the judgment prizes, the affections embrace; he that values gold, will delight in it. We are apt (through a principle of Atheism) to entertain slight thoughts of Religion, therefore our affections are so slight. **David** prized God's Statutes at a high rate; **more to be desired are they than gold, yea than much fine gold**, Psalm 19:10. And hence grew that inflamed love to them; **I will delight myself in thy Statutes**, Psalm 119:16.

2. **Pray for a spiritual heart;** an earthly heart will not delight in spiritual mysteries; the earth puts out the fire. Earthliness destroys holy delight. Get a spiritual palate that you may relish the sweetness of the Word. He that tastes the sweetness of honey, will delight in it. **If so be you have tasted that the Lord is gracious**, 1 Peter 2:3. It is not enough to hear a Sermon, but you must

taste a Sermon; it is not enough to read a promise, but you must taste a promise; when you have gotten this spiritual palate, then God's Word will be to you **the joy and rejoicing of your heart.**

3. If you would delight in the Law of God, **purge out the delight of sin;** sin will poison this spiritual delight. If you would have God's Law sweet, let not **wickedness be sweet in your mouth,** Job 20:12. When sin is your burden, Christ will be your delight.

CHAPTER 9: HOLY DELIGHT SHOULD CAUSE THANKFULNESS



Use 5. What cause have they to be thankful who can find this spiritual delight in God? How did **David** bless God that he gave the people hearts to offer so cheerfully to the building of the Temple? **Who am I, and what is my people, that we should be able to offer so willingly after this sort,** 2 Chronicles 29:14? Their willingness was more than their offering; so should a Christian say, Lord, when there are so many **pressed soldiers**; who am I, that **I should offer so willingly**. Who am I that I should have thy **free Spirit**, and should serve thee rather out of **choice**, than constraint; 'tis a great blessing to have this promptitude and alacrity in God's service; Delight does animate and **spirit** duty; now we act to purpose in Religion. Christians are never drawn so powerfully and sweetly, as when the chain of delight is fastened to their heart. Without this all is lost; our praying and hearing is like **water spilled upon the ground**. It loses both its beauty and reward; then bless God (Christian) who hath oiled the wheels of your soul with delight, and now you can **run and not be weary**. For your comfort, be assured you shall not

want anything your heart can desire, **Psalm 37:4. Delight yourself in the Lord, and he shall give you the desires of your heart.**

TITLE PAGE



A CHRISTIAN On the Mount: OR, A TREATISE concerning
MEDITATION. Wherein the necessity, usefulness, excel-
lency of Meditation is at large discussed.

By THOMAS WATSON, Minister of **Stephens Walbrook** in
the City of **LONDON.**

Meditate upon these things, **_1 Timothy 4:15._** I thought on
my ways, and turned my feet unto thy Testimonies, **_Psalm
119:59._ Amans Deum sublimia petit sumptis alis, and re-
licta terra in coelum volat.** **_Philo. lib. de victimis._**

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the **Bible** in **Cornhill,** near the **Royal Exchange.** 1657.

CHAPTER 1: THE OPENING OF THE WORDS, AND THE PROPOSITION ASSERTED



Grace breeds delight in God, and delight breeds Meditation. A duty wherein consists the essentials of Religion, and which nourishes the very life blood of it; and that the Psalmist may show how much the godly man is habituated and inured to this blessed work of Meditation, he subjoins, in his Law does he meditate **day and night**; not but that there may be sometimes intermission; God allows time for our calling, he grants some relaxation, but when it is said, the godly man meditates **day and night**, the meaning is, **frequently**; he is much conversant in the duty. It is a command of God to pray **without ceasing**, 1 Thessalonians 5:17. The meaning is, not that we should be always praying (as the **Euchites** held) but that we should every day set some time apart for prayer; so **Drusius** and others interpret it. We read in the old **Law** it was called **the continual sacrifice**; not that the people of **Israel** did nothing else but sacrifice, but because they had their stated hours every morning and evening they

offered, therefore it was called the continual sacrifice; thus the godly man is said to meditate day and night, that is, he is often at this work, he is no stranger to meditation.

The Proposition that results out of the Text, is this, Doctrine. That a good Christian is a meditating Christian, **Psalm 119:15. I will meditate in Thy precepts,** 1 Timothy 4:15. **Meditate upon these things.** Meditation is the chewing upon the truths we have heard; The beasts in the old Law that did **not chew the cud** were unclean; the Christian that does not by meditation chew the cud, is to be accounted unclean. Meditation is like the watering of the seed, it makes the fruits of grace flourish.

For the illustration of the point, there are several things to be discussed.

1. I shall show you what meditation is.
2. That meditation is a duty.
3. The difference between meditation and memory.
4. The difference between meditation and study.
5. The subject of meditation.
6. The necessity of meditation.

CHAPTER 2: SHOWING THE NATURE OF MEDITATION



If it be enquired what meditation is, I answer, meditation is the soul's retiring of itself, that by a serious and solemn thinking upon God, the heart may be raised up to heavenly affections. This description has three branches.

1. Meditation is the soul's **retiring of itself**; a Christian, when he goes to meditate, must lock up himself from the world. The world spoils meditation; **Christ went apart into the Mount to pray**, Matthew 14:23. So, go apart when you are to meditate. **Isaac went out to meditate in the field**, Genesis 24:63. He sequestered and retired himself that he might take a walk with God by meditation. **Zacchaeus** had a mind to see Christ, and he got out of the crowd, **He ran before, and climbed up into a sycamore-tree to see him**, Luke 19:3, 4. So when we would see God, we must get out of the crowd of worldly business, we must climb up into the tree by retiredness of meditation, and there we shall have the best prospect of heaven. The world's music will either play us asleep, or distract us in our meditations. When a mote is gotten into the eye, it hinders the sight; when worldly thoughts, as motes, are gotten into the mind (which is the eye of the soul) it

cannot look up so steadfastly to heaven by contemplation. Therefore, as when **Abraham** went to sacrifice, **he left his servant and the Ass at the bottom of the hill**, Genesis 22:5. So when a Christian is going up the hill of meditation, he should leave all secular cares at the bottom of the hill; that he may be alone, and take a turn in heaven. If the wings of the bird are full of lime, she cannot fly: Meditation is the wing of the soul, when a Christian is belimed with earth, he cannot fly to God upon this wing. Saint **Bernard** when he came to the Church-door, used to say, stay here all my worldly thoughts, that I may converse with God in the Temple; so say to yourself, I am going now to meditate, O all ye vain thoughts stay behind, come not near. When you are going up the mount of meditation, take heed the world does not follow you, and throw you down from the top of this pinnacle. This is the first thing, the soul's retiring of itself; lock and bolt the door against the world.

2. The second thing in meditation, is, a serious and solemn thinking upon God. The Hebrew word to meditate, signifies with intensesness, to recollect and gather together the thoughts: Meditation is not a cursory work, to have a few transient thoughts of religion. **Canis ad Nilum**; like the dogs of **Nile**, that lap and away; but there must be in meditation a fixing the heart upon the object, a **steeping** the thoughts; carnal Christians are like quicksilver, which cannot be made to fix; their thoughts are roving up and down, and will not fix; like the bird that hops from one bough to another, and stays nowhere. **David** was a man fit to meditate, **O God my heart is fixed**, Psalm 108:1. In meditation there must be a staying of the thoughts upon the object; a man that rides post through a Town or Village, he minds nothing; but an Artist or

Limner that is looking on a curious piece, views the whole draught and portraiture of it, he observes the symmetry and proportion, he minds every shadow and color. A carnal flitting Christian is like the traveler, his thoughts ride post, he minds nothing of God; a wise Christian is like the Artist, he views with seriousness, and ponders the things of religion, **Luke 2:19. But Mary kept all these things, and pondered them in her heart.**

The third thing in meditation is **the raising of the heart to holy affections.** A Christian enters into meditation, as a man enters into the Bath, that he may be healed. Meditation heals the soul of its deadness and earthliness; but more of this after.

CHAPTER 3: PROVING MEDITATION TO BE A DUTY



Meditation is a duty lying upon every Christian, and there is no disputing our duty. Meditation is a duty, 1. Imposed. 2. Opposed.

1. Meditation is a duty **imposed**; It is not arbitrary; there is a **jus divinum** in it. The same God who hath bid us believe, hath bid us meditate, **Joshua 1:8. This book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night.** These words, though spoken to the person of **Joshua**, yet they concern every one; as the promise made to **Joshua** concerned all believers, **Joshua 1:5** compared with **Hebrews 13:5**. So this precept made to the person of **Joshua**, thou shalt meditate in this book of the Law, takes in all Christians; it is the part of an hypocrite to enlarge the promise, and to straiten the precept. **Thou** shalt **meditate** in this book of the Law; the word **Thou**, is **indefinite**, and reaches every Christian; As God's Word does direct, so His will must enforce obedience.

2. Meditation is a duty **opposed**. We may conclude it is a good duty, because it is against the stream of corrupt nature; as he said, you may know that Religion is right which **Nero** persecutes; so

you may know that is a good duty which the heart opposes. We shall find naturally a strange averseness from meditation. We are **swift to hear**, but slow to meditate. To think of the world, if it were all day long, is delightful, but as for holy meditation, how does the heart wrangle and quarrel with this duty! It is doing of penance; now truly, there needs no other reason to prove a duty to be good, than the reluctance of a carnal heart. To instance in the duty of self-denial. **Let a man deny himself**, Matthew 16:24. self-denial is as necessary as heaven, but what disputes are raised in the heart against it? What? to deny my reason, and **become a fool, that I may be wise**; nay, not only to deny my **reason**, but my **righteousness**? What, to cast it overboard, and swim to heaven upon the plank of Christ's merits? This is such a duty that the heart does naturally oppose and enter its dissent against. This is an argument to prove the duty of self-denial good; just so it is with this duty of meditation; the secret antipathy the heart has against it, shows it to be good; and this is reason enough to enforce meditation.

CHAPTER 4: SHOWING HOW MEDITATION DIFFERS FROM MEMORY



The memory (a glorious faculty) which **Aristotle** calls **the soul's scribe**, sits and pens all things that are done.

Whatsoever we read, or hear, the memory does register; therefore God does all his works of wonder that they may be had in remembrance. There seems to be some Analogy and Resemblance between Meditation and Memory. But I conceive there is a double difference.

1. The meditation of a thing has more sweetness in it than the bare remembrance. The **memory** is the chest or cupboard to lock up a truth, **meditation** is the palate to feed on it; the **memory** is like the Ark in which the Manna was laid up, **meditation** is like **Israel's** eating of Manna. When **David** began to meditate on God, it was **sweet to him as marrow**, Psalm 63.5, 6. There's as much difference between a truth remembered, and a truth meditated on, as between a cordial in a glass, and a cordial drunk down.

2. The remembrance of a truth without the serious Meditation of it will but create matter of sorrow another day. What comfort can it be to a man when he comes to die, to think he remembered

many excellent notions about Christ, but never had the grace so to meditate on them, as to be transformed into them? A Sermon **re-membered**, but not **ruminated**, will only serve to increase our condemnation.

CHAPTER 5: SHOWING HOW MEDITATION DIFFERS FROM STUDY



The Student's life looks like meditation, but does vary from it. Meditation and study differ three ways.

1. They differ in their **nature**. Study is a work of the brain, meditation of the heart; study sets the invention to work, meditation sets the affection to work.

2. They differ in their **design**. The design of study is **notion**, the design of meditation is **piety**. The design of study is the finding out of a truth; the design of meditation is the spiritual improvement of a truth; the one searches for the vein of gold, the other digs out the gold.

3. They differ in the **issue** and **result**. Study leaves a man never a whit the better; it is like a Winter Sun that has little warmth and influence. Meditation leaves one in a more holy frame. It melts the heart when it is frozen, and makes it drop into tears of love.

CHAPTER 6: SHOWING THE SUBJECT OF MEDITATION



The fourth particular to be discussed is the subject-matter of Meditation; What a Christian should meditate upon. I am now gotten into a large field, but I shall only glance at things; I shall but do as the **disciples**, pluck some ears of corn as I pass along.

Some may say, alas I am so barren I know not what to meditate upon; to help Christians therefore in this blessed work, I shall show you some choice select matter for meditation. There are fifteen things in the Law of God which we should principally meditate upon.

SECTION 1



Meditate on God's **attributes**. The attributes of God are the several beams by which the divine nature shines forth to us; and there are six special attributes which we should fix our meditations upon.

1. Meditate upon God's **omniscience**. His eye is continually upon us; he has a window opens into the conscience; Our thoughts are unveiled before him. He can tell the Words we speak **in our bedchamber**,. 2 Kings 6:12. He is described with **seven eyes** to show his omniscience. **Thou numberest my steps**, Job 14:16. The Hebrew word signifies to take an exact account. God is said to number our steps, when he makes a curious and critical observation of our actions; God sets down every passage of our lives, and keeps as it were a daybook of all we do, and enters it down into the book. Meditate much on this omniscience.

The meditation of God's omniscience would have these effects.

1. It would be as a curb-bit to check and restrain us from sin. Will the thief steal when the Judge looks on?

2. The meditation of God's omniscience would be a good means to make the heart sincere. God has set a grate at every man's breast, **does not he see all my ways?** Job 31:4. If I har-

bor proud, malicious thoughts, if I look at my own interest more than Christ's, if I juggle in my repentance, the God of heaven takes notice. The meditation of this omniscience would make a Christian sincere, both in his actions and aims. One cannot be an Hypocrite, but he must be a fool.

2. Meditate on the **holiness** of God. Holiness is the embroidered robe God wears; it is the glory of the Godhead, **Exodus 15:11. Glorious in holiness:** 'Tis the most orient pearl of the crown of heaven. God is the exemplar and pattern **of holiness**. It is primarily and originally in God as light in the Sun; you may as well separate weight from lead, or heat from fire, as holiness from the divine nature; God's holiness is that whereby his heart rises against any sin, as being most diametrically opposite to his essence. **Habakkuk 1:13. Thou art of purer eyes than to behold iniquity.** Meditate much on this attribute.

The meditation of God's holiness would have this effect, it would be a means to transform us into the similitude and likeness of God; God never loves us till we are like him. There is a story in **Peter Martyr** of a deformed man, who set curious fair pictures before his wife, that seeing them, she might have fair children, and so she had. **Jacob's** cattle looking on the rods which were **peeled, and had white streaks in them, conceived like the rods,** Genesis 30:38, 39. So while by meditation we are looking upon the beams of holiness which are gloriously transparent in God, we shall grow like him, and be holy as he is holy. Holiness is a **beautiful thing**, Psalm 110. It puts a kind of angelical brightness upon us; 'tis the only coin will pass current in heaven, by the frequent meditation of this attribute, we are changed into God's image.

3. Meditate on the **wisdom** of God. He is called **the only wise God**, 1 Timothy 1:17. His wisdom shines forth in the works of providence; he sits at the helm guiding all things regularly and harmoniously; he brings **light** out of **darkness**; he can strike a straight stroke by a crooked stick; he can make use of the injustice of men to do that which is just: He is infinitely wise, he breaks us by afflictions, and upon these broken pieces of the ship, brings us safe to shore; Meditate on the wisdom of God.

The meditation of God's wisdom, would sweetly calm our hearts. 1. When we see things go cross in the public, the wise God holds the reins of government in his hand; and let who will rule God overrules; he knows how to turn all to good; his work will be beautiful in its season. 2. When things go ill with us in our own particular, the meditation of God's wisdom would rock our hearts quiet. The wise God has set me in this condition, and whether health or sickness, **wisdom** will order it for the best. God will make a treacle of poison, all things shall be medicinal and medicinal to me; either the Lord will expel some sin, or exercise some grace. The meditation of this would silence murmuring.

4 Meditate on the **power** of God. This power is visible in the creation. **He hangs the earth upon nothing**, Job 26:7. What cannot that God do that can create; nothing can stand before a creating power; He needs no pre-existent matter to work upon; He needs no instruments to work with, he can work without tools; He it is before whom the Angels veil their faces, and the Kings of the earth **cast their crowns**. He it is that **removes the earth out of her place**, Job 9:6. An earthquake makes the earth tremble upon her pillars, but God can shake it out of its place. God can with a word unpin the wheels, and break the axletree of the creation. He

can suspend natural agents, stop the Lions mouth, cause the Sun to stand still, make the fire not burn; **Xerxes the Persian** Monarch threw fetters into the sea, as if he would have chained up the unruly waters; but when God commands, **the winds and sea obey him**. If he speak the word, an army of stars appear, Judges 5:20. If he stamp with his foot, a Host of Angels are presently in a **battle array**, if he lift up an ensign, and does but hiss, his very enemies shall be up in arms to revenge his quarrel. Who would provoke this God! **It is a fearful thing to fall into the hands of the living God**, Hebrews 10:31. as a Lion **he tears in pieces** the adversaries, **Psalm 50:22**. Oh meditate on this power of God.

The meditation of God's power would be a great stay to faith. A Christian's faith may anchor safely upon the rock of God's power. It was **Samson's** riddle, **out of the strong came forth sweetness**; While we are meditating on the power of God, out of **this strong** comes forth sweetness. Is the Church of God low? he can **create Jerusalem a praise**: Is thy corruption strong? God can break the head of this Leviathan: Is the heart hard, is there a stone gotten there? God can dissolve it. **The Almighty makes my heart soft**; Faith triumphs in the power of God: out of **this strong** comes forth sweetness; **Abraham** meditating on God's power, **did not stagger through unbelief**, Romans 4:20. He knew God could make a dead womb fruitful, and dry breasts give suck.

5. Meditate upon the mercy of God; mercy is an innate disposition in God to do good; as the Sun has an innate property to shine, **Psalm 86:5. Thou Lord art good, and ready to forgive, and plenteous in mercy to all them that call upon thee**. God's mercy is so sweet, that it makes all his other attributes sweet.

Holiness without mercy, and Justice without mercy were dreadful. **Geographers** write that the City of **Syracuse** in **Sicily** is so curiously situated, that the Sun is never out of sight; though the children of God are under some clouds of affliction, yet the Sun of mercy is never quite out of sight. God's justice reaches **to the clouds**, his mercy reaches **above the clouds**. How slow is God to anger. He was longer in destroying **Jericho**, than in making the world; He made the world in six days, but he was seven days in demolishing the walls of **Jericho**. How many warning-pieces did God shoot against **Jerusalem**, before he shot off his murdering-piece? Justice goes a footpace, **Genesis** 18:21. mercy has wings; the sword of justice oft lies a long time in the scabbard, and rusts, till sin does draw it out and whet it against a Nation; God's justice is like the **widow's oil**, which **ran a while, and ceased**, 1 Kings 4:6. God's mercy is like **Aaron's oil**, which rested not on his head, but **ran down to the skirts of his garment**, Psalm 133:2. So the golden oil of God's mercy does not rest upon the head of a good parent, but is poured on his children, and so runs down, **to the third and fourth generation**, even the borders of a religious seed. Often meditate upon the mercy of God.

The meditation of mercy would be a powerful lodestone to draw sinners to God by repentance. It would be as a cork to the net to keep the heart from sinking in despair; behold a City of refuge to fly to; God is the **Father of mercies**, 2 Corinthians 1:3. mercy does as naturally issue from him, as the child from the parent. God **delights in mercy**, Micah 7:18. **Chrysostom** says, 'tis delightful to the mother to have her breasts drawn; and how delightful is it to

God to have the breasts of mercy drawn; mercy finds out the worst sinner, mercy comes not only with **salvation** in its hand, but with **healing under its wings**.

The meditation of God's mercy would melt a sinner into tears; One reading a pardon sent him from the King, fell a weeping, and burst out into these words, **A pardon has done that which death could not do, it has made my heart relent**.

6. Meditate upon the truth of God; mercy makes the promise, and truth performs it. **Psalm 89:33. I will not suffer my faithfulness to fail**. God can as well deny himself, as his Word. He is **abundant in truth**, Exodus 34:6. What is that? if God has made a promise of mercy to his people, he will be so far from coming short of his Word, that he will be better than his Word. God often does more than he has said, never less; he oft shoots beyond the mark of the promise he has set, never short of it. **He is abundant in truth**. God may sometimes delay a promise, he will not **deny** it. The promise may lie a long time as seed hid under ground, but it is all the while a ripening. The promise of **Israel's** deliverance lay four hundred and thirty years hid under-ground; but when the time was come, the promise did not go a day beyond its reckoning. **Exodus 12:41. The strength of Israel will not lie**, 1 Samuel 15:29. Meditate on the truth of God.

The meditation of God's truth would, 1. Be a pillar of support for faith. The world hangs upon God's power, and faith hangs upon his truth. 2. The Meditation of God's truth would make us ambitious to imitate him. We should be true in our words, true in our dealings. **Pythagoras** being asked, what did make men like God, answered, When they speak truth.

SECTION 2



The second subject of meditation, is, Meditate upon the promises of God. The promises are flowers growing in the paradise of Scripture, meditation, like the Bee sucks out the sweetness of them. The promises are of no use or comfort to us, till they are meditated upon. For as the Roses hanging in the garden, may give a fragrant redolency, yet their sweet water is distilled only by the fire; so the promises are sweet in reading over, but the **water of these Roses**, the spirits and quintessence of the promises are distilled into the soul only by meditation. The Incense, when it is pounded and beaten, smells sweetest. Meditating on a promise, like the beating of the Incense, makes it most odoriferous and pleasant; The promises may be compared to a golden Mine, which then only enriches, when the gold is dug out; by holy meditation we dig out that spiritual gold which lies hid in the Mine of the promise, and so we come to be enriched. **Cardan** says, there's no precious stone, but has some hidden virtue in it. They are called **precious promises**, 2 Peter 1:4. When they are applied by meditation, then their virtue appears, and they become precious indeed. There are three sorts of promises which we should chiefly meditate upon.

1. Promises of remission; **I, even I am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins**, Isaiah 43:25. Whereas the poor sinner may say, alas, I am deep in arrears with God, I fear I have not filled his bottle with my tears, but I have filled his book with my debts; Well, but meditate on this promise, **I am he that blotteth out, etc.** The word there in the original to blot out, is a Metaphor alludes to a Merchant, who when his debtor has paid him, he blots out the debt, and gives him an acquittance. So says God, I will blot out your sin, I will cross the debt-book. Ah, but may the poor soul say, it may be a great while first, I may be a long time under the convulsions of conscience; I may even pine away, and **my life draw nigh to the grave**; No, in the Hebrew it is in the participle of the present [word]. **I am blotting out thy transgressions.** I have taken my pen, and am crossing out thy score. Oh but may the sinner say, there's no reason God should do this for me? Well, but acts of grace do not go by reason, I will blot out thy sins **for my name sake**. Ah, but says the sinner, will not the Lord call my sins again to remembrance? No, he promises an Act of Oblivion, I will not upbraid thee with thy sins, or sue thee with a bond that is cancelled, **I will remember thy sins no more.** Here is a sweet promise to meditate upon; it is an Hive full of the honey of the Gospel.

2. Meditate upon promises of Sanctification. The earth is not so apt to be overgrown with weeds and thorns, as the heart is to be overgrown with lusts; now, God has made many promises of **healing**, Hosea 14:4, and **purging**, Jeremiah 33:8. Promises of **sending** his Spirit; which for its sanctifying nature, is compared sometimes to water which cleans the vessel; sometimes to wind, which

is the fan to winnow and purify the air; sometimes to fire, which does refine the metals. Meditate often on that promise, **Isaiah 1:18. Though your sins be as scarlet, they shall be white as snow.** Scarlet is so deep a dye, that all the art of man cannot take it out; but behold here a promise, God will lay the soul a whitening; he will make of a **scarlet sinner**, a **milk-white Saint**. By virtue of this refining and consecrating work a Christian is made **partaker of the divine nature**; he has an idoneity and fitness to have communion with God for ever; Meditate much on this promise.

3. Meditate upon promises of remuneration: **The Haven of rest, Hebrews 4:9. The beatifical sight of God, Matthew 5:8. The glorious Mansions, John 14:2.** The meditation of these promises will be as bezoar-stone to keep us from fainting under our sins and sorrows.

SECTION 3



The third subject of meditation is, meditate upon the love of Christ. Christ is as full of **love**, as he is of **merit**. What was it but love, that he should save us, and not the Angels? Among the rarities of the loadstone, this is not the least, that leaving the gold and pearl, it should draw iron to it, which is a baser kind of metal; so that Christ should leave the Angels, those more noble spirits, the gold and pearl, and draw mankind to him, how does this proclaim his love! Love was the wing on which he did fly into the Virgin's womb. 1. How **transcendent** is Christ's love to the Saints! The Apostle calls it a love **that passes knowledge**, Ephesians 3:19. It is such a love as God the Father bears to Christ; the same for quality, though not equality, **John** 15:9. **As the Father has loved me, so have I loved you:** A believer's heart is the garden where Christ has planted this sweet flower of his love. It is the channel through which the golden stream of his affection runs. 2. How **distinguishing** is Christ's love, 1 **Corinthians** 1:26. **Not many wise, not many noble are called.** In the old Law God passed by the Lion and the Eagle, and took the Dove for sacrifice; that God should pass by so many of birth and parts, and that the lot of free-grace should fall upon thee; [< in non-Latin alphabet >], O the depth of divine love! 3. How **invincible** is the

love of Christ! **It is strong as death**, Canticles 8:6. Death might take away his life, not his love: and as **death**, so neither **sin** could wholly quench that divine flame of love. The Church had her [〈 in non-Latin alphabet 〉], her infirmities, her sleepy fits, **Canticles** 5:2; but though blackened and sullied, yet still a Dove, Christ could see the faith, and wink at the failing. He who drew **Alexander** while there was a scar upon his face, drew him with his finger upon the scar: Christ puts the finger of mercy upon the scars of the Saints; he will not throw away his pearls for every speck of dirt. And which makes this love of Christ the more stupendous; There was nothing in us to excite or draw forth his love. He did not love us, because we were worthy, but by loving us, made us worthy. 4. How **immutable** is Christ's love? **Having loved his own, he loved them to the end**. The Saints are like letters of gold engraven upon Christ's heart, which cannot be razed out. Meditate much upon the love of Christ.

The serious meditation of the love of Christ, 1. Would make us love him again. **Can one go upon hot coals, and his feet not be burnt?** Proverbs 6:28. Who can tread by meditation upon these hot coals of Christ's love, and his heart not burn in love to him?

2. The Meditation of Christ's love would set our eyes abroad with tears for our Gospel-unkindnesses. O that we should sin against so sweet a Savior? Had we none to abuse but our friend? Had we nothing to kick against, but bowels of love? Did not Christ suffer enough upon the Cross, but must we needs make him suffer more? Do we give him more **gall and vinegar to drink?** O, if anything can dissolve the heart in mourning, it is disingenuity, and unkindness offered to Christ. When **Peter** thought of Christ's love

to him, Christ could deny **Peter** nothing, yet that he should **deny Christ**, this made his eyes to water, **Peter went out and wept bitterly**.

3. The meditation of Christ's love would make us love our enemies. Jesus Christ showed love to his enemies. We read of **the fire licking up the water**, 1 Kings 18:38. It is usual for water to quench the fire, but for fire to dry up and consume the water, which was not capable of burning, this was miraculous! Such a miracle did Christ show, his love did burn where there was no fit matter to work upon, nothing but sin and enmity, **he loved his enemies**, the fire of his love did consume and lick up the water of their sins. He prayed for his enemies, **Father forgive them**; he shed tears for them that shed his blood. Those that gave him **gall and vinegar to drink**, then he gave his **blood** to drink. **O amor his plagis membra cruentat amor.**—

The meditation of this love would melt our hearts in love to our enemies. **Augustine** says Christ made a Pulpit of the Cross, and the great lesson he taught Christians was, to love their enemies.

4. The meditation of Christ's love would be a means to support us in case of his absence. Sometimes he is pleased to withdraw himself, **Canticles** 5:6. Yet when we consider how entire and immutable his love is; it will make us wait with patience till he sweetly manifests himself to us. He is **love**, 1 John 4:16, and he cannot forsake his people overlong. He may take his leave, not his last farewell. The Sun may be gone a while from our climate, but it returns in the spring: The meditation of Christ's love may make us wait for the return of this Sun of righteousness. **Hebrews** 10:37:

For yet a little while and he that shall come will come. He is **Truth**, therefore he shall come, he is **love**, therefore he will come.

SECTION 4



The fourth subject of meditation is, meditate upon sin.

1. Meditate upon the **guilt** of sin. We were in **Adam, tanquam in radice**, as in a common head, or root, and he sinning, we become guilty, **Romans 5:12. in whom all have sinned**; by his treason our blood is tainted, and this guilt brings shame with it as its twin, **Romans 6:21**.

2. Meditate upon the **filth** of sin; not only is the guilt of **Adam's** sin imputed, but the poison of his nature is disseminated to us. Our Virgin nature is defiled, the heart is **spotted**; how then can the actions be pure? If the water be foul in the well, it cannot be clean in the bucket. **Isaiah 64:6. We are all as an unclean thing.** We are like a Patient under the Physician's hand that has no sound part in him, his head bruised, his liver swelled, his lungs perished, his blood inflamed, his feet gangrened. Thus is it with us before grace comes, in the mind darkness, in the memory slipperiness; in the heart hardness; in the will stubbornness, **from the sole of the foot, to the crown of the head there is no soundness, but wounds and bruises, and putrifying sores**, Isaiah 1:6. A sinner befiltied with sin, is no better than a devil in man's shape; and which is sadly to be laid to heart, the **ad-**

herency of this sin. Sin is naturalized to us, the Apostle calls it **an encompassing sin**, Hebrews 12:1, a sin that will not easily be cast off. A man may as well shake off the skin of his body, as the sin of his soul; it sticks fast as the ivy to the wall. There is no shaking off this **viper** till death. Oh often meditate on this contagion of sin. How strong is that poison, a drop whereof is able to poison a whole sea? How venomous and malignant was that apple, a taste whereof poisoned all mankind? Meditate sadly on this. The meditation of sin would make the plumes of pride fall, if our knowledge makes us proud, we have sin enough to make us humble. The best Saint alive who is taken out of the grave of sin, yet has the smell of the grave-clothes still upon him.

3. Meditate upon the curse of sin. **Galatians 3:10. Cursed be every one that continues not in all things written in the book of the Law.** This curse is like a blast upon fruit, which keeps it from thriving; sin is not only a defiling thing, but a damning. It is not only a spot in the face, but a stab at the heart. Sin betrays us into the **Devil's** hands, who like **Draco**, writes all his Laws in blood. Sin binds us over to the wrath of God, and then what are all our earthly enjoyments, but like **Damocles'** banquet, with a sword hanging over the head? Sin brings forth the **roll written with curses** against a sinner, **Zechariah 5**; and it is a **flying roll**, verse 5; it comes swiftly, if mercy does not stop it. **You are cursed with a curse**, Malachi 3:9. Thus it is till the entail of this curse be cut off by Christ. Oh meditate upon this curse due to sin.

The meditation of this curse would make us afraid, 1. Of **retaining sin**. When **Micah** had stolen his mother's money, and heard her curse him, he dared not keep it any longer, but restores

it, **Judges** 17:2; he was afraid of his mother's curse; what then is God's curse? 2. The meditation of this curse would make us afraid of **entertaining sin**. We would not willingly entertain one into our house who had the plague. Sin brings a curse along with it, which is the plague of God that cleaves to a sinner; sin is like **the water** of jealousy which made **the belly to swell, and the thigh to rot**, Numbers 5:22. The meditation of this would make us fly from sin; while we sit under the shadow of this bramble, fire will come out of the bramble eternally to devour us.

SECTION 5



The fifth subject of meditation is, meditate upon the vanity of the creature. When you have sifted out the finest flower that the creature does afford, you will find something either to dissatisfy, or nauseate. The best wine has its froth, the sweetest rose its prickles, and the purest comforts their dregs; the creature cannot be said to be **full**, unless of **vanity**; as a bladder may be filled with wind, **Job 20:22. In the fullness of his sufficiency he shall be in straits**; They who think to find happiness here, are like **Apollo** who embraced the laurel tree instead of **Daphne**. Meditate on this vanity. The world is like a looking glass which represents that face which is not in it.

The meditation of this **vanity**, first, would be like the digging about the roots of a tree, to loosen it from the earth, it would much loosen our hearts from the world, and be an excellent preservative against a surfeit. Let a Christian think thus with himself, why am I so serious about vanity? If the whole earth were changed into a globe of gold, it could not fill my heart.

Second, the meditation of the creature's vanity would make us look after more solid comforts; the favor of God, the blood of Christ, the influences of the Spirit. When I see the life which I fetch

from the cistern is vain, I will go the more to the spring head; in Christ there is an inexhaustible treasury: When a man finds the bough begin to break, he lets go the bough, and catches hold on the main tree; so when we find the creature to be but a rotten bough, then by faith we shall catch hold on Christ **the tree of life**, Revelation 2:7. The creature is but a reed, God is the **rock of ages**.

SECTION 6



The sixth subject of meditation is, meditate upon the excellency of grace. Grace is, 1. Precious in itself, 2 Peter 1.1. **precious faith.** Grace is precious, 1. In its **original**, it comes **from above**, James 3.17. 2. In its **nature**; it is the **seed of God**, 1 John 3.9. Grace is the spiritual enamel and embroidery of the soul; It is the very signature and engraving of the **Holy Ghost**: Grace does not lose its color: It is such a commodity, that the longer we keep it, the better it is, it changes into glory. 2. As grace is precious in itself, so it makes us precious to God, as a rich diamond adorns them that wear it, **Isaiah 43.4. Since thou wert precious in my sight, thou hast been honorable.** The Saints who are invested with grace, are **God's jewels**, Malachi 3.17. Though sullied with reproach, though besmeared with blood, yet, jewels; all the world besides is but lumber. These are the jewels, and heaven is the golden cabinet where they shall be locked up safe: A gracious man is the glory of the age he lives in; like **Melanchthon**, who was called **the phoenix of Germany**. So illustrious in God's eye is a soul bespangled with grace, that he does not think the world worthy of him, **Hebrews 11.38. Of whom the world was not worthy** Therefore God calls for his people home so fast, because they are too good to live in the world,

Proverbs 12.26 The righteous is more excellent than his neighbor. Grace is the best blessing; It has a meliority and transcendency above all things else, there are two things sparkle much in our eyes, but grace infinitely outshines both. 1. **Gold.** The Sun does not shine so bright in our eyes as gold; 'tis the mirror of beauty, **money answers all things**, Ecclesiastes 10.19. But grace weighs heavier than gold; gold draws the heart **from** God. Grace draws the heart **to** God. Gold does but enrich the **mortal** part, grace the **angelical**. Gold perishes, 1 **Peter** 1.7. Grace perseveres. The Rose the fuller it is blown, the sooner it sheds, an emblem of all things besides grace.

Petitur hac caelum via, Nunquam stygias fertur ad umbras Inclyta virtus — — sed cum summas. Exiget horas consumpta dies, itur ad superos gloria pandet. Seneca Tragedies.

2. **Gifts.** These are nature's pride. Gifts and parts, like **Rachel**, are fair to look upon, but grace excels. I had rather be holy than eloquent. A heart full of grace is better than a head full of notions. **Gifts commend no man to God.** 'Tis not the paring of the apple we esteem (though of a vermilion color) but the fruit. We judge not the better of a horse for his trappings and ornaments unless he have good mettle. What are the most glorious parts, if there be not the mettle of grace in the heart? Gifts may be bestowed upon one for the good of others, (as the nurse's breasts are given her for the child) but grace is bestowed for a man's own eternal advantage. God may send away reprobates with gifts, as **Abraham** did the **sons of the concubines**, Genesis 25.6. But he entails the inheritance only upon grace. O often meditate upon the excellency of grace.

The musing on the beauty of grace would, 1. Make us fall in love with it. He that meditates on the worth of a diamond, grows in love with it. **Damascene** calls the graces of the Spirit the very characters and impressions of the divine nature. Grace is that flower of delight which like the **vine** in the parable, **Judges 9.13. cheers the heart of God and man.**

2. The meditation of the excellency of grace would make us earnest in the pursuit after it. We dig for gold in the mine, we sweat for it in the furnace; did we meditate on the worth of grace, we would dig in the mine of ordinances for it; what sweating and wrestling in prayer? We would put on a modest boldness, and not take a denial. **What wilt thou give me** (says **Abraham**) **seeing I go childless**, Genesis 15.2. So would the soul say, Lord, what wilt thou give me seeing I go graceless? Who will give me to drink of the **water of the well of life?**

3. The meditation of the excellency of grace would make us endeavor to be instrumental to convey grace to others. Is grace so transcendently precious, and have I a child that wants grace? Oh that I might be a means to convey this treasure into his soul. I have read of a rich **Florentine**, who being to die, called all his sons together, and used these words to them: It much rejoices me now upon my deathbed, **quod vos divites relinquam.** That I shall leave you all wealthy; But a parent's ambition should be rather to convey sanctity, that he may say, O my children, it rejoices me that I shall leave you gracious; it comforts me that before I die, I shall see Jesus Christ live in you.

SECTION 7



The seventh subject of meditation, is, enter into a serious meditation of the state of your souls; while you are meditating of other things, do not forget yourselves. The great work lies at home. It was **Solomon's** advice, **know the state of your flock**, Proverbs 27:23; much more know the state of your soul; for want of this meditation men are like travelers, skilled in other countries, but ignorant of their own; so they know other things, but know not how it goes with their souls, whether they are in a good state or bad; there are few who by holy Meditation enter within themselves. There are two reasons why so few meditate upon the state of their souls.

1. **Self-guiltiness.** Men are loath to look into their hearts by meditation, lest they should find that which would trouble them. **The cup is in their sack.** Most are herein like tradesmen, who being ready to sink in their estates are loath to look into their books of account, lest they should find their estate low; but had you not better enter into your heart by meditation, than God should in a sad manner enter into judgment with you?

2. **Presumption**; men hope all is well; men will not take their land upon trust, but will have it surveyed; yet they will take their spiritual estate upon trust, without any surveying. They are confident their case is good; It is a thing not to be disputed on, and this **confidence** is but **conceit**. The foolish Virgins, though they had no oil in their lamps, yet how confident were they? **They came knocking**; it was a peremptory knock, they doubted not of admittance; so, many are not **sure** of their salvation, but **secure**; they presume all is well, never seriously meditating whether they have oil or no. Oh, Christian, meditate about your soul. See how the case stands between God and you; do as Merchants, cast up your estate, that you may see what you are worth; see if you are **rich towards God**, Luke 12:21. Meditate about three things. 1. About your **debts**, see if your debts be paid or no, that is, your sins pardoned; see if there be no arrearages, no sin in your soul unrepented of. 2. Meditate about your **Will**; see if your Will be made yet: Have you resigned up all the interest in yourself? Have you given up your love to God? Have you given up your will? This is to make your Will. Meditate about the Will; make your spiritual Will in the time of health; if you put off the making of your Will till death, it may be invalid; perhaps God will not accept of your soul then. 3. Meditate about your **evidences**. These evidences are the graces of the Spirit; see whether you have any evidences. What desires have you after Christ? what faith? See whether there be no flaw in your evidences; are your desires true? Do you as well desire heavenly principles, as heavenly privileges? Oh meditate seriously upon your evidences.

To sift our hearts thus by meditation, is very necessary: if we find our estate is not sound, the mistake is discovered, and the danger prevented; if it be sound, we shall have the comfort of it. What gladness was it to **Hezekiah**, when he could say, **Remember now, O Lord, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight**, Isaiah 38:3; so, what unspeakable comfort will it be, when a Christian upon a serious meditation, and review of his spiritual condition, can say, I have something to show for heaven, **I know I am passed from death to life**; and as an holy man once said, **I am Christ's, and the devil has nothing to do with me.**

SECTION 8



The eighth subject of meditation is: meditate upon the paucity of them that shall be saved; **but few are chosen**, Matthew 20:16. Among the millions in **Rome**, but few Senators; and among the swarms of people in the world, but few believers. One said, all the names of the good Emperors might be engraven in a little Ring; there are not many names in the book of life. We read of four sorts of ground in the Parable, and but **one good ground**, Matthew 13. How few in the world know Christ? How few that believe in him? **Quis credit? Who has believed our report?** How few that strike sail to Christ's Scepter, **Luke** 19:14? The Heathen Idolaters and **Mahometans** possess almost all **Asia, Africa, America**; in many parts of the world the devil is worshipped; as among the **Parthians** and **Pilapians**; Satan takes up most **climates**, and **hearts**. How many formalists are there in the world? 2 **Timothy** 3:5. [〈 in non-Latin alphabet 〉], **having a form of godliness**; like wool that receives a slight tincture, not a deep dye, whose Religion is a paint, (which a storm of persecution will wash off) not an **engraving**. These look like Christ's Doves, but are the **Serpent's brood**. They hate God's image, like the **Panther**, that hates the picture of a man.

Oh often meditate on the paucity of them that shall be saved. The meditation of this, would, 1. Keep us from marching along with the multitude. **You shall not follow a multitude**, Exodus 23:2. The multitude usually goes wrong; most men walk, [〈 in non-Latin alphabet 〉], **after the course of the world**, Ephesians 2:2. That is, the **lusts** of their hearts, and the **fashions** of the times. They march after the Prince of the air. The meditation of this would make us turn out of the common road.

2. The meditation of the fewness of them that shall be saved would make us walk tremblingly; few that find the way, and when they have found it, few that walk in the way. The thoughts of this would work holy fear, **Hebrews** 4:1. not a despairing fear, but a jealous and cautious fear. This fear the eminent Saints of God have had. **Austin** says of himself, he knocked at heaven-gate with a trembling hand. This fear is joined with hope, **Psalm** 147:11. **The Lord takes pleasure in them that fear him, in those that hope in his mercy**; A child of God fears, because the gate is strait, but hopes, because the gate is open.

3. The meditation of the paucity of them that shall be saved, would be a whetstone to industry. It would put us upon **working out our salvation**; If there are so few that shall be crowned, it would make us the swifter in the race. This meditation would be an alarm to sleepy Christians.

SECTION 9



The ninth subject of meditation is, meditate upon final Apostasy. Think what a sad thing it is to begin in Religion to build, and **not be able to finish**; **Joash** was good while his uncle **Jehoiada** lived, but after he died, **Joash** grew wicked, and all his Religion was buried in his uncle's grave. **We live in the fall of the leaf**, how many are fallen to **damnable heresies**, 2 Peter 2:1. Meditate seriously on that Scripture, **Hebrews 6:4, 5, 6. It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance.** A man may be **enlightened**, and that from a double lamp, the **Word** and **Spirit**, but these beams, though they are irradiating, yet not penetrating. 'Tis possible he may have [〈 in non-Latin alphabet 〉], **a taste of the heavenly gift**; he may taste, but not concoct; as one says, a Cook may taste the meat he dresses, but not be nourished by it. This taste may not only **illuminare**, but **reficere**; it may carry some sweetness in it, there may be a kind of delight in spiritual things: Thus far a man may go, and yet **penitus recidere**, fall away **finally**. Now this will be very sad (it being such

a God-affronting, and Christ-reproaching sin); **Know therefore it is an evil and bitter thing that you have forsaken the Lord**, Jeremiah 2:19. Meditate upon final relapses.

The meditation of this would make us earnest in prayer to God.

1. For soundness of heart, **make my heart sound in thy statutes**, Psalm 119:80. Lord, let me not be an Alchemy Christian, work a thorough work of grace upon me; Though I am not washed **perfectly**, let me be washed **thoroughly**, Psalm 51:2. That which begins in hypocrisy, ends in apostasy.

2. The meditation of hypocrites' final falling away would make us earnest in prayer for perseverance. **Hold up my goings in thy paths that my footsteps slip not**, Psalm 17:5. Lord, hold me up, that I may hold out. Thou hast set the crown at the end of the race, let me run the race, that I may wear the crown; it was **Beza's** prayer, and let it be ours. Lord perfect what thou hast begun in me, that I may not suffer shipwreck when I am almost at Haven.

SECTION 10



The tenth subject of meditation is, meditate on death. We say we must all die, but who is he that meditates seriously upon it? Meditate, first, of the certainty of death, **statutum est; It is appointed for all once to die, Hebrews 9:27.** There is a statute out. Second, meditate upon the proximity of death, it is near to us; **Et mors atra caput fuscis circumvolat alis.** — We are almost setting our feet upon the dark entry of death. The Poets painted time with wings; it not only rides Post, but flies, and carries us upon its wings. The race is short between the cradle and the grave: the sentence of death is already passed, **Genesis 3:19. To dust you shall return;** so that our life is but a short reprieve from death which is granted to a condemned man; **My age is** [〈 in non-Latin alphabet 〉], **as nothing,** Psalm 39:5. Nay, if it were possible to take something out of nothing, our life is less than nothing, reckoned with eternity. Third, meditate upon the uncertainty of the time. We have no Lease, but may be turned out the next hour; there are so many casualties, that it is a wonder if life be not cut off by untimely death. How soon may God seal us a lease of ejection? Our grave may be digging before night. Today we lie upon a pillow of **down,** tomorrow we may be laid upon a pillow of **dust.** Today the Sermon-bell goes, tomorrow our passing-bell may

go. Fourth, think seriously, that to die is to be but once done, and after death, there is nothing to be done. If you die in your impenitency, there is no repenting in the grave. If you leave your work at death half done, there is no finishing it in the grave, Ecclesiastes 9:10. **There is no work nor device, nor wisdom in the grave whither you go.** If a garrison surrender at the first summons, there is mercy, but if it stay till the red flag be hung out, and the garrison is stormed, there is no mercy then. Now it is a day of grace, and God holds forth the white flag of mercy to the penitent, if we stay till God hold forth the red flag, and storm us by death, now there is no mercy. There is nothing to be done for our souls after death. Oh meditate on death. It is reported of **Zealeucus**, that the first piece of household-stuff he brought into **Babylon**, was a tombstone: think often of your tombstone. The meditation of death would work these admirable effects.

First, the meditation of death would pull down the plumes of pride; you are but **pulvis animatus**; shall dust and ashes be proud? You have a grassy body, **Isaiah** 40:6, and shall shortly be mown down; **I have said you are gods**, Psalm 82, but lest they should grow proud, he adds a corrective, **you shall die like men**, verse 7, you are dying gods.

Second, the meditation of death would be a means to give a death's wound to sin, **nihil sic revocat a peccato, etc.** No stronger antidote against sin, says **Austin**, than the frequent meditation of death; am I now sinning, and tomorrow may be dying? What if death should take me doing the devil's work, would it not send me to him to receive double pay? Carry the thoughts of death as a table-book always about you, and when sin tempts, pull out

this table-book, and read in it, and you shall see sin will vanish. We should look upon sin in two glasses, the glass of Christ's blood, and the glass of death.

Third, the meditation of death would be a bridle for intemperancy; shall I pamper that body which must lie down in the house of rottenness? Our Savior at a feast breaks forth into mention of his burial, **Matthew 26:12**. Feeding upon the thoughts of death would be an excellent preservative against a surfeit.

Fourth, the meditation of death would make us husband time better, and crowd up much work in a little room. Many meet in Taverns to drive away time; the Apostle bids us redeem it; **Redeeming the time**. Our lives should be like jewels, though little in bulk, yet great in worth. Some die young, yet with gray hairs upon them; we must be like **grass of the field**, useful, not like **grass of the housetop**, Psalm 129:6, which **withers before it be grown up**. To live, and not be serviceable, is not **vita**, but **tempus**.

Fifth, the meditation of death would make us lay in provision against such a time. It would spur us on in the pursuit after holiness. Death is the great plunderer, it will shortly plunder us of all our outward comforts; our feathers of beauty, and honor must be laid in the dust, but death cannot plunder us of our graces. The Commonwealth of **Venice** in their armory have this inscription, **happy is he that in time of peace thinks of war**; he that often meditates on death, will make preparation against its coming.

SECTION 11



Meditate upon the day of judgment. **God hath appointed a day in which he will judge the world**, Acts 17:31.

Meditate, 1. Upon the solemnity of this trial. The trumpet shall sound to summon all the world before the Judge, 1 **Thessalonians** 4:16. and Jesus Christ shall **come in the glory of his Father, with all his holy Angels**, Matthew 25:31. 2. Meditate upon the universality of this trial. **We must all appear before the judgment seat of Christ**, 2 Corinthians 5:10. Kings and Nobles, all must come to the bar, there's no exemption. I have read of a wicked King, who on his deathbed fell a-weeping, his brother asked him why he wept? to think (says he) that I, who have judged others, am now going to be judged myself. 3. Meditate of the impartiality of the trial: Christ will do justice; **He will judge the world in righteousness**, Acts 17:31. There are no bribes taken in this Court; no relations take place here. The **Thebans** did picture their Judges blind, and without hands; blind, that they might not respect persons; without hands, that they might take no bribes. Christ's Scepter is a **Scepter of righteousness**, Hebrews 1:8. 'tis not nearness of blood avails; nor will he be bribed with a tear. 4. Meditate upon the exactness of the trial; it will be very critical; **He will thoroughly purge his floor**, Matthew 3:12. not a

grace, or a sin, but Christ's fan will discover it; He will judge the **heart** as well as the **fact**. 5. Meditate upon the issue and consequence of this trial. There will be a discrimination made. He will separate the good from the bad, **Matthew** 25:32. The wheat and chaff may both grow together, but they shall not lie together.

Meditate often upon this **Court** of judicature, from whence is no appeal. Feathers swim upon the water, but gold sinks into it; light feathery Christians float in vanity, they mind not the day of judgment, but serious spirits sink deep into the meditation of it. Most men put far away from **them the evil day**, Amos 6:3. they report of the **Italians**, that in a great thunder they use to ring their bells, and shoot off their cannons, that the sound of their Bells, and the roaring of their cannons may drown the noise of the thunder; so the devil delights men with the music of the world; that the noise of this should drown the noise of the day of judgment, and make them forget the sound of the last trump. Most men are guilty, therefore they do not love to hear of the Assizes. When **Paul** preached of judgment, **Felix trembled**, Acts 24:25. he had a bad conscience; **Josephus** tells us of **Felix**, that he was a wicked man: The woman that lived with him (**Drusilla** by name) he had enticed away from her husband, and when he heard of judgment, he fell a-trembling. Oh I beseech you meditate upon this last and solemn day; while others are thinking how they may get riches, let us bethink ourselves how we may **abide the day of Christ's coming**.

The meditation of the day of judgment, 1. Would make us to scan all our actions; Christ will come with his **fan** and his **sieve**: Will this action of mine bide the test at that great day?

2. The meditation of the last day would make us labor to approve our hearts to God, the great Judge and Umpire of the world. 'Tis no matter what men think of us, but what is our Judge's opinion of us? to him we must stand or fall. The meditation of the day of judgment would make us endeavor to be like **Moses**, who was **fair to God**, as the Original has it. The **Galaxia**, or milky way (as the Astronomers call it) is a bright circle in the heavens containing many stars, but they are so small that they have no name, nor are they taken cognizance of by the Astrologers. Give me leave to apply it, possibly others may take no notice of us, we are so small as to have no name in the world, yet if we are **true stars**, and can approve our hearts to God, we shall hold up our heads with boldness, when we come to stand before our Judge.

3. The meditation of the day of judgment would make us labor after an interest in Christ; There's no standing **before** Christ, but by being **in** Christ! if Christ be yours, then all is well; no matter what is charged, if all be discharged, **Romans 8:33, 34**. There's no way in the world to stand in the day of judgment, but by making a party; make Christ your friend, and then your Judge will be your Advocate.

4. The meditation of the day of judgment would make Christians less censorious, they would not reprobate others so fast; who are you that judges another? do you take Christ's **Scepter** into your hand? dare you sit in judgment upon your brother? perhaps when the critical day comes, he may be found gold, and you chaff. 'Tis true, we may judge men's **way**, but not their **persons**, **Romans 14:10**. **but why do you judge your brother? we shall all stand before the judgment seat of Christ.**

5. The meditation of the day of judgment would yield much comfort to a Christian, and that in two cases.

1. In case of **weakness of grace**; a poor Christian when he sees his grace so defective, is ready to be discouraged, but at the day of judgment if Christ find but a dram of sincerity, it shall be accepted; if yours be true gold, though it may be light, Christ will put his merits into the scales, and make it pass current. If you have no sin of allowance; You shall have grains of allowance. I may allude to that, **Amos 9:9. yet shall not the least grain fall to the earth**; He that has but a grain of grace, not the least grain shall fall to hell.

2. In case of **censures and slanders**. The Saints go here through strange reports, 2 **Corinthians 6:8**. There's no walking in the world nowadays, let us tread never so warily without catching some specks of dirt; **John Baptist's** head in a charger is a common dish in this age, 'tis ordinary to bring in a Saint beheaded of his good name; but at the day of judgment, Christ will unload his people of all their calumnies, and reproaches, he will at that day wash his Spouse so white, that she shall not only be **guiltless**, but **spotless**, her black spots of reproach shall be taken away, **Ephesians 5:27. he will present his Church glorious, sine macula and ruga, not having spot or wrinkle.**

SECTION 12



The twelfth subject of Meditation. Meditate on hell. 1. Meditate upon the pain of loss, **Matthew 25:10. and the door was shut.** To have Christ's face veiled over, and a perpetual eclipse, and midnight in the soul, to be cast out of God's presence, **in whose presence is fullness of joy**, this doth accent and embitter the condition of the damned; it is like mingling gall with wormwood.

2. Meditate upon the pain of sense; the **Photinians** hold there is no hell, but they speak in a dream, Psalm 9:17. **The wicked shall be turned into hell.** And here meditate on two things. 1. The place of hell. 2. The company.

1. Meditate on the place of hell. It is called **a place of torment**, Luke 16:28. There are two things especially in hell to torment.

1. **Fire**, Revelation 20:15. It is called a lake of **burning fire**, **Augustine, Peter Lombard, Gregory the Great**, say, this fire of hell is a material fire, though they say it is infinitely hotter than any culinary fire; that is but painted fire to this. I wish none of us may know what kind of fire it is, but I rather think, the fire of hell is partly material, and partly spiritual; the material fire is to work

upon the body, the spiritual to torture the soul. This is the wrath of God, which is both fire and bellows, **who knows the power of thy anger**, Psalm 90:11.

But it may be objected, if there be any material fire in hell, it will consume the bodies there? I answer, it shall burn without consuming, as **Moses' bush did**, Exodus 3:2. The power of God silenceth all disputes. If God by his infinite power could make the fire of the three children not to consume, cannot he make the fire of hell burn and not consume? **Augustine** in his book, **de civitate Dei**, tells us of a strange salt in **Sicily**, which if it be put in the fire swims; That God which can make salt, contrary to its nature, swim in the fire, can make the bodies of the damned not consume in the fire.

2. **The worm**, Mark 9:44. **Where the worm never dies**, **Homer** in his **Odyssey** feigns, that **Titius's** liver was gnawed by two vultures in hell. This never-dying worm Christ speaks of, is the gnawing of a guilty conscience. **Melancthon** calls it **Erynnis conscientiae**; an hellish fury, **Siculi non invenerunt tyranni tormentum majus**,—they that will not hear conscience preaching, shall feel conscience gnawing; and so great is the extremity of these two, the fire which burns, and the worm which bites, that there will follow **gnashing of teeth**, **Matthew** 8:12. the damned will gnash their teeth for horror and anguish. That must needs be sad cheer (as **Latimer** saith) where **weeping is** served in for the first course, and **gnashing of teeth** for the second: to endure this will be intolerable, to avoid it will be impossible.

2. Meditate on the company in hell, the devil and his Angels, **Matthew** 25:41. **Job** complains he **was a companion to owls**, chapter 30:29. What will it be to be a companion to devils?

Consider, 1. Their ghastly deformity, they make hell look blacker. 2. Their deadly antipathy; they are fired with rage against mankind; first they become tempters, then tormentors.

Meditate much on hell. Let us go into hell by contemplation, that we may not go into hell by condemnation. How restless is the condition of the damned; The ancients feign of **Endymion**, that he got leave of **Jupiter** always to sleep. What would the damned in hell give for such a license? in their pains is neither intermission, nor mitigation.

The serious meditation of hell, would make us, 1. Fear sin as hell. Sin is hell's fuel; sin like **Samson's foxes**, carries devouring fire in the tail of it.

2. The meditation of hell would cause rejoicing in a child of God. The Saints' fear of hell is like the two **Marys'** fear, Matthew 28:8. **They departed from the Sepulcher with fear and great joy.** A believer may fear to think of the place of torment, but rejoice to think he shall not come into this place. When a man stands upon a high rock, he trembles to look down into the sea, yet he rejoiceth that he is not there struggling with the waves. A child of God, when he thinks of hell, he **rejoiceth with trembling.** A Prison is not made for the King's sons to be put in. A great Naturalist observes that nothing will so soon quench fire as salt and blood; sure I am, the salt brinish tears of repentance, and the blood of Christ will quench the fire of hell to a believer. Christ himself hath felt the pains of hell for you. The **Lamb of God** being roasted in the fire of God's wrath, by this burnt-offering the Lord is now appeased towards his people. Oh how may the godly rejoice. **There is no condemnation to them that are in Christ,** Romans 8:1. When the Son of God was in the furnace, **Daniel**

3:25, the fire did the three children no hurt; so Christ being for a time in the fiery furnace of God's wrath, that fire can do a believer no hurt. The Saints have the garment of Christ's righteousness upon them, and the fire of hell can never singe this garment.

SECTION 13



The thirteenth subject of meditation is, Meditate on heaven: From the Mount of meditation, as from Mount **Nebo**, we may take a view and prospect of the Land of promise. Christ has taken possession of heaven in the name of all believers, **Hebrews 6:20. Whither the forerunner is for us entered, even Jesus.** Heaven must needs be a glorious City, which has God both for its **builder** and **inhabitant**. Heaven is the extract and quintessence of all blessedness. There the Saints shall have their wish. **Austin** wished that he might have seen three things before he died: **Rome** in its Glory, **Paul** in the Pulpit, and **Christ** in the Flesh. But the Saints shall see a better sight; they shall see, not **Rome**, but Heaven in its glory; they shall see **Paul**, not in the Pulpit, but on the Throne, and shall sit with him; they shall see Christ's flesh, not veiled over with infirmities and disgraces, but in its spiritual embroidery; not a **crucified**, but a **glorified** body. They shall **behold the King in his beauty**, Isaiah 33:17. What a glorious place will this be! In heaven **God will be all in all**, 1 Corinthians 15:28. Beauty to the eye, music to the ears; joy to the heart, and this he will be to the poorest Saint, as well as the richest. O Christian, who are now at your hard labor, perhaps following the plow, you shall sit on the Throne of glory. **Quintus Curtius**

writes of one who was digging in his garden, and on a sudden made King, and a purple garment richly embroidered with gold, put upon him; so shall it be done to the poorest believer, he shall be taken from his laboring work, and set **at the right hand of God**, having the Crown of righteousness upon his head. **Statuet oves ad dextram.**

O ineffabile gaudium in beatis glorificatis qui ad dextram Christi sistent; astituri ipsi ut subditi serenissimo suo principi, ut filii benignissimo suo patri, ut regale sacerdotium gratiosissimo suo pontifici; mater Solomonis fuit ad dextram regis in Throno posita, 1 Kings 2:19. O vero quam caduca haec, etsi regia majestas! In novissimo autem die vere magnifica et gloriosa erit constitutio ad dextram Solomonis coelestis desiderium cordis plenissime illis dabit, apponet capiti eorum diadema auri. Solomon Classius Exegesis 4.

Meditate often on this **Jerusalem above.**

The meditation of heaven would: 1. Excite and quicken obedience. It would put spurs to our sluggish hearts, and make us **abound in the work of God, knowing that our labor is not in vain in the Lord**, 1 Corinthians 15:58. The **weight of glory** would not hinder us in our race, but cause us to run the faster: this weight would add wings to duty.

2. The meditation of heaven would make us strive after heart-purity, because only the **pure in heart shall see God**, Matthew 5:8. It is only a clear eye can look upon a bright transparent object.

3. The meditation of Heaven would be a pillar of support under our sufferings; heaven will make amends for all. One hour's being in heaven will make us forget all our sorrows; the Sun dries up the water; one beam of God's glorious face will dry up all our tears.

SECTION 14



The fourteenth subject of meditation, is, Meditate upon eternity; Some of the Ancients have compared it to an intellectual sphere, whose center is everywhere, and circumference nowhere. Eternity to the godly is a day which has no sun-setting, and to the wicked, a night which has no sun-rising. Eternity is a gulf which may swallow up all our thoughts: Meditate on that Scripture, **Matthew 25.46. And these shall go away into everlasting punishment, but the righteous into life eternal.**

1. Meditate upon **eternal punishment**; the bitter cup the damned drink of shall **never pass away** from them. The **sinner** and the **furnace** shall never be parted. God's vial of wrath will be always dropping upon a wicked man. When you have reckoned up so many myriads and millions of **years**, nay, **ages**, as have passed the bounds of all Arithmetic, Eternity is not yet begun. This word **EVER** breaks the heart; **Cogita centum millia annorum, cogita decies centena millia annorum, cogita mille miliones annorum, immo seculorum, nondum inchoasti aeternum**, Cornelius a Lapide. Think of this all you that forget God. If the tree fall hell-ward, so it lies to all eternity, **Poenae gehennales torquent non extorquent, puniunt non finiunt corpora**. Prosper. Now is the time of **God's** long-suffering, 2

Peter 3.9 after death will be the time of the **sinner's** long-suffering, when he shall **suffer the vengeance of Eternal fire**, Jude 7.

Si Deus diceret damnatis impleatur terra arena minutissima, ita ut totus orbis hisce arenae granulis sit repleta à terra usque ad coelum Empyraeum; et millesimo quoque anno angelus veniat dematque ex hoc arenae cumulo unum granulum, eumque post tot millenarios annorum quot sunt granula ea exhausserit, liberabo vos a gehenna, O quam exultarent damnati at vero, post omnes hos millenarios restant alii, et alii millenarii, in infinitum, in aeternum. et ultra, Drexelius.

2. Meditate upon **life eternal**. The soul that is once landed at the heavenly shore is past all storms. The glorified soul shall be forever bathing itself in the rivers of pleasure, **Psalm** 16 last verse. This is that which makes heaven to be heaven, **We shall be ever with the Lord.** ¹ Thessalonians 4.17. **Augustine** says; **Lord I am content to suffer any pains and torments in this world, if I might see Thy face one day;** but alas, were it only for a day, and then to be ejected heaven, it would rather be an aggravation of misery; but this word **ever with the Lord**, is very accumulative and makes up the garland of glory; A state of eternity is a state of security, **O vita vitalis, vita sempiterna, et sempiternae beata, ubi gaudium sine merore, requies sine labore, sanitas sine languore, opes sine amissione, perpetuitas sine corruptione.** Augustine Manuali chapter 7 de gaudio.

The meditation of eternity would, 1. Make us very serious in what we do. **Zeuxis** being asked, why he was so long about a picture, answered **aeternitati pingo**, I paint for eternity. The thoughts of an irreversible condition after this life, would make us pray and hear as for eternity. **Vive Deo vive aeternitati.**

2. The meditation of eternity, would make us overlook present things, as flitting and fading. What is the world to him that has eternity in his eye? 'Tis but **minutissima pars puncti**, which (as the Mathematicians say) is just nothing. He that thinks of eternity will despise **the pleasures of sin for a season.**

3. The meditation of eternity would be a means to keep us from envying the wicked's prosperity: Here they ruffle it in their silks, but what is this to eternity? As long as there is such a thing as eternity, God has time enough to reckon with all His enemies.

SECTION 15



The last subject of meditation is, meditate upon your experiences. Look over your receipts; 1. Has not God provided liberally for you, and vouchsafed you those mercies which he has denied to others who are better than you? Here is an experience, **Genesis 48.15. The God who has fed me all my days.** You never feed, but mercy carves for you; you never go to bed, but mercy draws the curtains, and sets a guard of Angels about you. Whatever you have is out of the Exchequer of free grace. Here is an experience to meditate upon.

2. Has not God prevented many dangers, has he not kept watch and ward about you? 1. What **temporal** dangers has God screened off? Your neighbor's house on fire, and it has not kindled in your dwellings. Another infected, you are free; Behold the golden feathers of protection covering you. 2. What spiritual dangers has God prevented? When others have been **poisoned** with error, you have been preserved. God has sounded a retreat to you; you have heard **a voice behind you, saying, this is the way, walk in it;** When you have listed yourself, and taken pay on the devil's side, that God should **pluck you as a brand out of the fire,**

that he should turn your heart, and now you espouse Christ's quarrel against sin. Behold preventing grace! Here is an experience to meditate upon.

3. Has not God spared you a long time? Whence is it that others are struck dead in the act of sin, as **Ananias** and **Sapphira**, and you are preserved as a monument of patience? Here is an experience; God has done more for you than for the Angels; he never waited for their repentance, but he has waited for you year after year, **Isaiah** 30.18. Therefore **will the Lord wait that he may be gracious**. He has not only knocked at your heart in the Ministry of the Word, but he has waited at the door: How long has his Spirit striven with you? Like an importunate suitor, that after many denials, yet will not give over the suit. Methinks I see justice with a sword in its hand ready to strike, and mercy steps in for the sinner, **Lord have patience with him a while longer**: Methinks I hear the Angels say to God as the King of **Israel** once said to the Prophet **Elisha**, 2 Kings 6.22. **Shall I smite them? shall I smite them?** So methinks I hear the Angels say, shall we take off the head of such a drunkard, swearer, blasphemer? And mercy seems to answer as the Vinedresser; **Luke** 13.8. **let him alone this year**. See if he will repent. Is not here an experience worth meditating upon? Mercy turns Justice into a rainbow; the rainbow is a bow indeed, but has no arrow in it; that justice has been like the rainbow without an arrow, that it has not shot you to death. Here is a receipt of patience to read over and meditate upon.

4. Has not God often come in with assisting grace? When he has bid you mortify such a lust, and you have said as **Jehoshaphat**, 2 Chronicles 20.12. **I have no might against**

this great army. Then God has come in with auxiliary forces, **his grace has been sufficient.** When God has bid you pray for such a mercy, and you have found yourself very unfit; your heart was at first dead and flat, all on a sudden you are carried above your own strength; your tears drop, your love flames; God has come in with assisting grace. If the heart burn in prayer God has struck fire. The Spirit has been tuning your soul, and now you make sweet melody in prayer. Here is an experience to meditate upon.

5. Has not God vanquished Satan for you? When the Devil has tempted to infidelity, to self-murder, when he would make you believe either, that your graces were but a fiction, or God's promise but a counterfeit bond, now that you have not been foiled by the Tempter, it is God who has kept the garrison of your heart, else his **fiery darts** would have entered. Here is an experience to meditate upon.

6. Have you not had many signal deliverances? When you have been even at the gates of death, God has miraculously recovered you, and **renewed your strength as the Eagle;** may not you write that writing which **Hezekiah** did, **Isaiah** 38.6. **The writing of Hezekiah King of Judah, when he had been sick and was recovered of his sickness;** you thought the Sun of your life was quite setting, but God made this Sun return back many degrees. Here is an experience for meditation to feed upon. When you have been **imprisoned,** your foot taken in the snare, and the Lord has broken the snare, nay, has made those to break it who were the instruments of laying it. Behold an experience; Oh let us often revolve in mind our experiences. If a man had physic receipts

by him, he would be often looking over his receipts. You that have rare receipts of mercy by you, be often by meditation looking over your receipts.

The meditation of our experiences would, 1. Raise us to thankfulness. Considering that God has set a hedge of providence about us, he has strewed our way with roses; this would make us take the Harp and Vial, and praise the Lord; and not only **praise**, but **record**, 1 Chronicles 16.4. The meditating Christian keeps a Register or Chronicle of God's mercies, that the memory of them does not decay. God would have the Manna kept in the Ark many hundred years, that the remembrance of that miracle might be preserved; a meditating soul takes care that the spiritual Manna of an experience be kept safe.

2. The meditation of our experiences would engage our hearts to God in obedience. Mercy would be a needle to sew us to him. We would cry out as **Bernard**, I have, Lord, two mites, a soul and a body, and I give them both to thee.

3. The Meditation of our experiences would serve to convince us that God is **no hard master**; we might bring in our experiences as a sufficient confutation of that slander. When we have been falling, has not God taken us by the hand? **When I said my foot slippeth, thy goodness, O Lord, held me up**, Psalm 94.18. How often has God held our head and heart when we have been fainting? And is he **a hard Master**? Is there any master besides God who will wait upon his servants? Christians summon in your experiences. What vails have you had? What inward serenity and peace, which neither the world can give, nor death take away?

A Christian's own experiences may plead for God against such as desire rather to censure his ways, than to try them, and to cavil at them than to walk in them.

4. The meditation of our experiences would make us communicative to others. We would be telling our children and acquaintance **what God has done for our souls**; at such a time we were brought low, and God raised us; at such a time in desertion, and God brought a promise to remembrance which dropped in comfort. The meditation of God's gracious dealing with us would make us transmit and propagate our experience to others, that the mercies of God shown to us may bear a plentiful crop of praise when we are dead and gone.

CHAPTER 7: SHOWING THE NECESSITY OF MEDITATION



It is not enough to carry the book of Gods law about us, but we must meditate in it. The necessity of meditation will appear in three particulars. First, the end why God has given us his word written and preached, is not only to know it but that we should meditate in it. The word is a letter of the great God written to us, now we must not run it over in haste but meditate upon Gods wisdom in inditing, and his love in sending it to us. Why does the physician give his patient a receipt? Is it that he should only read it over and know the receipt, or that he should apply it? The end why God communicates his Gospel receipts to us is, that we should apply them by fruitful meditation: would God (think we) ever have been at the pains of writing his law with his own finger only that we should have the theory and notion of it? Is it not that we should meditate in it? Would he ever have been at the cost to send abroad his ministers into the world, to furnish them with gifts, **Ephesians** 4, and must they for the work of Christ **be nigh unto death** that Christians should only have an empty knowledge of the truths published? Is it only **speculation** or **meditation** that God aims at?

Second, the necessity of meditation appears in this, because without it we can never be good Christians; a Christian without meditation is like a soldier without arms or a workman without tools. First, without meditation the truths of God **will not stay with us**, the heart is hard and the memory slippery, and without meditation all is lost; meditation imprints and fastens a truth in the mind, it is like the selvedge which keeps the cloth from raveling. Serious meditation is like the engraving of letters in gold or marble which endure. Without this all our preaching to you is but like writing in sand, like pouring water into a sieve, like throwing a burr upon crystal which glides off and does not stay. Reading and hearing without meditation is like weak physic which will not work; want of meditation has made so many sermons in this age to have a miscarrying womb and dry breasts.

Second, without meditation the truths which we know **will never affect** our hearts, **Deuteronomy 6:6. These words which I command thee this day shall be in thine heart.** How can the word be in the heart unless it be wrought in by meditation? As a hammer drives a nail to the head, so meditation drives a truth to the heart. It is not the taking in of food but the stomach's concocting it, which makes it turn to blood and spirits, so it is not the taking in of a truth at the ear but the meditating of it (which is the concoction of it in the mind) makes it nourish. Without meditation the word preached may increase **notion** not **affection**. There is as much difference between the knowledge of a truth, and the meditation of a truth, as there is between the light of a torch and the light of the sun: set up a lamp or torch in the garden, and it has no influence. The sun has a sweet influence, it makes the plants to grow, and the herbs to flourish: So knowledge is but like

a torch lighted in the understanding, which has little or no influence, it makes not a man the better; but meditation is like the shining of the sun, it operates upon the affections, it warms the heart, and makes it more holy. Meditation fetches life in a truth. There are many truths lie, as it were, in the heart dead, which when we meditate upon, they begin to have life and heat in them. Meditation of a truth is like rubbing a man in a swoon, it fetches life. It is meditation makes a Christian.

Third, without meditation we make ourselves guilty of slighting God and his word. If a man lets a thing lie by, and never minds it, it is a sign he slights it: Gods Word is the book of life, not to meditate in it, is to undervalue it. If a king puts forth an edict or proclamation, and the subjects never mind it, it is a slighting the king's authority. God puts forth his law as a **Royal Edict**, if we do not meditate in it, it is a slighting his authority, and what does this amount to less than a contempt done to the Divine Majesty?

CHAPTER 8: SHOWING THE REASON WHY THERE ARE SO FEW GOOD CHRISTIANS



It gives us a true account why there are so few good Christians in the world, namely, Use 1, because there are so few meditating Christians: we have many that have **aures bibulas**, they are swift to hear, but slow to meditate. This duty is grown almost out of fashion, people are so much **in the Shop**, that they are seldom **on the Mount** with God. Where is the meditating Christian? **Diogenes**, in a full market, was seeking up and down, and being asked what he sought for, said, **hominem quaero**. I seek for a man, that was to say, a wise man, a philosopher; among the crowd of professors, I might search for a Christian, **namely, A Meditating Christian**. Where is he that meditates on sin, hell, eternity, the recompense of reward, that takes a prospect of heaven every day? Where is the meditating Christian? It is to be bewailed in our times that so many who go under the name of professors, have banished good discourse from their tables, and meditation from their closets. Surely, **The hand of Joab is in this**.

The Devil is an enemy to meditation, he cares not how much people read and hear, nor how little they meditate. He knows that meditation is a means to compose the heart and bring it into a gracious frame. Now the Devil is against that. Satan is content that you should be hearing and praying Christians, so that you are not meditating Christians. He can stand your small shot, provided you do not put in this bullet.

CHAPTER 9: A REPROOF TO SUCH AS DO NOT MEDITATE IN GOD'S LAW



Use two. It serves to reprove those who meditate indeed, but not **in the Law of God**: They turn all their meditations the wrong way; like a man that lets forth the water of his mill which should grind his corn into the highway, where it doth no good: So there are many who let out their meditations upon other fruitless things, which are no ways beneficial to their souls.

One. The farmer meditates on his acres of land not upon his soul: his meditation is how he may improve a barren piece of ground, not how he may improve a barren mind: He will not let his ground lie fallow, but he lets his heart lie fallow: There is no spiritual culture, not one seed of grace sown there.

Two. The physician meditates upon his receipts, but seldom on those receipts which the Gospel prescribes for his salvation, faith and repentance. Commonly the Devil is physician to the physician, having given him such stupefying physic that for the most part he dies of a lethargy.

Three. The lawyer meditates upon the common law, but as for God's law he seldom meditates in it either day or night: The lawyer while he is meditating on his clients' evidences often forgets his

own; most of this robe have their spiritual evidences to **seek**, when they should have them to **show**. The tradesman is for the most part meditating upon his wares and drugs: his study is how he may increase his estate and make the ten talents an hundred. He **is cumbered about many things**; he doth not meditate in the **book of God's law** but **in his account-book** day and night. At the long run you will see these were fruitless meditations, you will find that you are but **golden beggars** and have gotten but the **fool's purchase** when you die, **Luke** twelve twenty.

Five. There is another sort that meditate only upon mischief, **who devise iniquity**, **Micah** two one. They meditate how to defame; and to defraud; **James** eight five. **They make the Ephah small and the shekel great**. The **Ephah** was a measure used in buying, the **shekel** a weight used in selling, they know how to collude and sophisticate **Christians** who should support too often supplant one another; and how many meditate revenge? It is sweet to them as dropping honey (as **Homer** speaks) **Their hearts shall meditate terror**, **Isaiah** thirty-three eighteen. The sinner is a **felon** to himself and God will make him a **terror** to himself.

CHAPTER 10: AN HOLY PERSUASIVE TO MEDITATION



I am in the next place to exhort Christians to this so necessary duty of Meditation. If ever there were a duty I would press upon you with more earnestness and zeal, it should be this, because so much of the vitals and spirits of Religion lies in it. The plant may as well bear fruit without watering, the meat may as well nourish without digesting, as we can fructify in holiness without Meditation. God provides the meat, Ministers can but cook and dress it for you, Meditation must make the concoction; for want of this you may cry out as the Prophet, **Isaiah 24:16. My leanness, my leanness, woe unto me.** Oh let me persuade such as fear God, seriously to set upon this duty. If you have formerly neglected it, bewail your neglect, and now begin to make conscience of it: Lock up yourselves with God (at least once a day) by holy Meditation. Ascend this Hill, and when you are gotten to the top of it, you shall see a fair prospect, Christ and heaven before you. Let me put you in mind of that sweet saying of **Bernard**, O Saint do you not know that your husband Christ is bashful and will not be familiar in company? Retire yourself by meditation into the closet, or the field and there you shall have Christ's embraces. **Canticles 7:11, 12. Come my Beloved, let us go forth, into the field,**

there will I give thee my loves, O that I might invite Christians to this rare duty. Why is it, that you do not Meditate in God's Law? Let me expostulate the case with you: what is the Reason? Methinks I hear some say, we are indeed convinced of the necessity of the duty, but alas there are many things that hinder. There are two great objections lie in the way, I shall remove them, and then hope the better to persuade to this duty.

CHAPTER 11: THE ANSWERING OF OBJECTIONS



O bjection 1. I **Have so much business in the world, that I have no time to Meditate.**

Answer. The World indeed is a great enemy to Meditation. It is easy to lose one's purse in a crowd, and in a crowd of worldly employments, it is easy to lose all the thoughts of God. So long as the heart is an **Exchange**, I do not expect it should be a **Temple**; but to answer the objection. Have you so much business that you have no time for Meditation? As if Religion were but by the by, a thing fit only for idle hours: What? No time to Meditate! What is the business of your life but Meditation? God never sent us into the world to get riches (I speak not against labor in a calling) but I say this is not the end of our coming hither. The errand God sent us into the world about is **salvation**, and that we may attain the end we must use the means, **namely Holy Meditation**, Now have you no time to Meditate? Just as if a husbandman should say truly he has so much business that he has no time to plough or sow; why, what is his occupation but plowing and sowing? What a madness is it to hear Christians say they have no time to Meditate? What is the business of their lives but Meditation? Oh take heed

lest by growing rich, you grow worth nothing at last. Take heed that God does not sue out the Statute of Bankruptcy against you, and you be disgraced before men and Angels: no time for Meditation? You shall observe that others in former ages have had as much business as you, and public affairs to look after, yet they were called upon to Meditate. **Joshua 1:8. You shall Meditate in this book of the Law.** **Joshua** might have pleaded an excuse, he was a Soldier, a Commander, and the care of marshalling his army lay chiefly upon him, yet this must not take him off from Religion, **Joshua** must Meditate in the book of God's law. God never intended, That the great business of Religion should give way to a shop or farm, or that a particular calling should jostle out the General.

2. Objection. **But this duty of Meditation is hard. To set time apart every day to get the heart into a Meditating frame is very difficult; Gerson reports of himself, that he was sometimes three or four hours before he could work his heart into a spiritual frame.**

Answer. Does this hinder? To this I shall give a threefold Reply.

1. The price that God has set heaven at is labor; our salvation cost Christ blood, it may well cost us sweat. **The Kingdom of heaven suffers violence, Matthew 11:12.** It is as a garrison that holds out, and the duties of Religion, are the taking it by storm: a good Christian must offer violence to himself, (though not self natural, yet self-sinful.) **Self** is nothing but the **flesh**, as **Basil, Hierom, Theophylact, and Chrysostome,** do all expound it. The flesh cries out for ease, it is a Libertine; It is loath to take pains, loath to pray, to repent, loath to put its neck under

Christ's yoke, now a Christian must hate himself, no man ever **yet hated his own flesh, Ephesians 5:29**. Yes, in this sense he must hate his own flesh, **The lusts of the flesh**. He must offer violence to himself by mortification and Meditation; say not it is hard to meditate, is it not harder to lie in Hell?

2. We do not argue so in other things: Riches are hard to come by, therefore I will sit still and be without them. No, difficulty is the whetstone of industry. How will men venture for gold, and shall we not **spend and be spent** for that which is more precious than the gold of **Ophir**? By Meditation we suck out the quintessence of a promise.

3. Though while we are first entering upon Meditation it may seem hard, yet when once we are entered it is sweet and pleasant. Christ's yoke at the first putting on may seem heavy, but when once it is on it becomes easy. It is not a **yoke** but a **Crown**. Lord (says **Austin**) the more I Meditate on thee, the sweeter thou art to me. According to that of holy **David, My Meditation of thee shall be sweet, Psalm 104:34**. The Poets say the top of **Olympus** was always quiet, and serene: It is hard climbing up the rocky **Hill** of Meditation, but when we are got up to the top there is a pleasant prospect, and we shall sometimes think ourselves even in heaven. By holy Meditation the soul does as it were breakfast with God every morning; and to be sure his breakfast is better than his dinner. When a Christian is upon the mount of Meditation he is like **Peter** on the mount when Christ was transfigured, **Matthew 17**. He cries out, **bonum est esse hic, Lord, it is good to be here**: he is loath to go down the mount again. If you come to him and tell him of a purchase, he thinks you bid him to his loss: what hidden manna does the soul taste now? How sweet

are the visits of God's spirit? When Christ was alone in the wilderness then the Angel came to comfort him; when the soul is alone in holy Meditations and ejaculations, then not an angel but God's own spirit does come to comfort him: a Christian that meets with God in the mount would not exchange his hours of Meditation for the most orient pearls or sparkling beauties that the world can afford. No wonder **David** spent the whole day in Meditation **Psalm 119:97**. Nay as if the day had been too little, he borrows a part of the night too, **Psalm 63:6**. **When I remember thee upon my bed, and Meditate on thee in the night watches.** When others were sleeping, **David** was Meditating. He who is given much to Meditation shall with **Samson** find a honeycomb in this duty. Therefore let not the difficulty discourage. The pleasantness will infinitely countervail the pains.

Having removed these two objections out of the way, let me again revive the exhortation to **Meditate in God's law day and night**. And there are two sorts of Meditation which I would persuade to.

CHAPTER 12: CONCERNING OCCASIONAL MEDITATIONS



- Occasional and 2. deliberate.
1. Occasional Meditations, such as are taken up upon any sudden occasion. There is nothing almost doth occur, but we may presently raise some Meditation upon: as a good Herbalist doth extract the Spirits and quintessence out of every herb, so a Christian may from every emergence and occurrence extract matter of Meditation. A gracious heart like fire, turns all objects into fuel for Meditation. I shall give you some instances: When you look up to the heavens, and see them richly embroidered with light, you may raise this Meditation, if the Footstool be so glorious, what is the Throne where God himself sits? When you see the Firmament bespangled with Stars, think, what is Christ, **The Bright Morning Star? Revelation 22.16. Monica, Augustine's** mother, standing one day, and seeing the Sun shine, raised this Meditation, Oh! If the sun be so bright, what is the Light of God's presence? When you hear music that delights the senses, presently raise this Meditation, What music like a good conscience? This is **avis paradisi**, the bird of Paradise within, whose chirping melody doth enchant and ravish the soul with joy;

he that hath this music all day, may take **David's** Pillow at night and say, with that sweet singer, **I will lay me down in peace and sleep, Psalm 4. 8.** How blessed is he that can find heaven in his own bosom? When you are dressing yourselves in the morning, awaken your Meditation, think thus, but have I been dressing the **hidden man of the heart**? Have I looked my face in the Glass of God's word? I have put on my clothes, but have I put on Christ? It is reported of **Pambo**, that seeing a Gentlewoman dressing herself all the morning by her Glass, he fell a weeping: O, saith he, this woman hath spent the morning in dressing her body, and I sometimes spend scarce an hour in dressing my soul. When you sit down to dinner, let your Meditation feed upon this first course, how blessed are they that **shall eat bread in the Kingdom of God**? What a Royal Feast will that be which hath God for the Founder? What a Love-feast where none shall be admitted but Friends?

When you go to bed at night, imagine thus, shortly I shall put off the earthly clothes of my body, and make my bed in the grave. When you see the Judge going to the Assizes, and hear the Trumpet blow, think with yourselves (as **Jerome** did) That you are still hearing that shrill Trumpet sounding in your ears, **Surgite mortui, Arise ye dead and come to judgment.** When you see a poor man going in the Streets, raise this Meditation, here is a walking Picture of Christ, **He had no place where to lay his head.** My Saviour became poor, that I through his poverty might be made rich. When you go to Church, think thus, I am now going to hear God speak, let me not stop my ear; if I refuse to hear Him speaking in his **Word**, I shall next hear him speaking in his **Wrath, Psalm 2.5.** When you walk abroad in your

Orchard, and see the plants bearing, and the herbs flourishing, Think how pleasing a sight it is to God to see a thriving Christian; how beautiful are the Trees of righteousness, when they are hung full of fruit, when they abound in faith, humility, knowledge. When you pluck a Rose bud in your Garden, raise this contemplation, how lovely are the early puttings forth of grace; God prizeth a Christian in the bud, he likes the bloomings of youth rather than the sheddings of old age. When you eat a Grape from the Tree, think of Christ the **True Vine**, how precious is the blood of that Grape? Such rare clusters grow there, that the Angels themselves delight to taste of. It is said of **Augustine**, he was much in these **ex tempore** Meditations. A gracious heart like the Philosopher's Stone, turns all into Gold. It is all the year stilling-time with a Christian, he stilleth out heavenly Meditations from earthly Occurrences, as the curious **Alchemist** when several metals are mingled together, can by his skill extract the Gold and Silver from the baser metals. So a Christian by a Divine **Alchemy**, can extract golden Meditations from the various objects he beholds. Indeed it argues a spiritual heart, to turn everything to a spiritual use, and we have Christ's own example for these occasional Meditations, **John** 4.7, 10, 13, 14. While he sat on **Jacob's** well he presently Meditates on that [non-Latin text] and breaks forth into a most excellent discourse concerning the **Water of life**. So much for occasional Meditations.

2. Be exhorted to deliberate Meditations, which are the chief: set some time apart every day, that you may in a serious and solemn manner converse with God in the mount. A Godly man, **is a man set apart, Psalm** 4.3. As God sets him apart by Election, so he sets himself apart by **Meditation**.

CHAPTER 13: FOR THE RIGHT TIMING OF MEDITATION



Question 1. **What is the fittest time for meditation?**

Answer. For the timing of it, it is hard to prescribe, because of men's various callings and employments. But if I may freely speak my thoughts, the morning is the fittest time for Meditation. The best time to converse with God is, when we may be most private, that is, before worldly occasions stand knocking as so many Suitors at the door to be let in: the morning is, as it were the cream of the day, let the cream be taken off and let God have it. In the stilling of strong water, the first water that is drawn from the Still is more full of spirits, the second drawing is weaker; So the first Meditations, that are stilled from the mind in a morning, are the best, and we shall find them to be most full of life, and spirits. The morning is the Golden hour. God loved the first fruits, **Exodus 23:19. The first of the first-fruits thou shalt bring into the house of the Lord.** Let God have the first-fruits of the day; the first of our thoughts must be set abroad for heaven. The student takes the morning for his study. The Usurer gets up in the morning, and looks over his books of account; a Christian must be-

gin with God in the morning. **David** was with God before break of day, **Psalm 119:147. I prevented the dawning of the morning.**

Question 2. But why the morning for Meditation?

Answer 1. Because in the morning the mind is fittest for holy duties. A Christian is most himself then; What weary devotion will there be at night when a man is even tired out with the business of the day. He will be fitter to sleep than to meditate. The morning is the queen of the day, then the fancy is quickest, the memory strongest, the spirits freshest, the organ of the body most disposed, having had its recruits by sleep. It is a sure rule, then is the best time to serve God when we find ourselves most in tune. In the morning the heart is like a viol strung and put in tune, and then it makes the sweetest melody.

The morning thoughts stay longest with us the day after, the wool takes the first dye best, and it is not easily worn out. When the mind receives the impression of good thoughts in the morning, it holds this sacred dye the better, and like a colour in grain, it will not easily be lost. The heart keeps the Relish of morning meditations, as a vessel that receives a Tincture and savor of the Wine that is first put into it; Or as a Chest of sweet Linen, That keeps the scent a great while after. Perfume your mind with heavenly Thoughts in the Morning, and it will not lose its spiritual fragrancy; Wind up your heart towards heaven in the beginning of the day, and it will go the better all the day after: It is with receiving thoughts into the mind as it is with receiving Guests into an Inn, the first Guests that come fill the best rooms in the house, if others come after, worse rooms will serve them; So when the mind entertains holy Meditations for its morning-Guests, if afterwards

earthly thoughts come, they are put into some of the worst rooms, they lodge lowest in the affections. The best rooms are taken up in the Morning for Christ. He that loses his heart in the morning in the world, will hardly find it again all the day after.

3. It is a part of that solemn Respect and Honour we give to God, to let him have **Aurorae filium**, the first thoughts of the day; we give persons of quality the precedence, we let them take the first place. If we honour God (whose Name is Reverend and Holy) we will let the thoughts of God take place of all other. When the World has the first of our thoughts, it is a sign the world lies uppermost, we love it most. The first thing a covetous man meditates on in the morning is **dea pecunia**, his money; a sign his Gold lies nearest to his heart. Oh Christians let God have your morning Meditations. He takes it in disdain to have the world served before him. Suppose a King, and a Yeoman were to dine in the same room, and to sit at two Tables, if the Yeoman should have his meat brought up, and be served first, the King might well take it in an high Disdain, and look upon it as a contempt done to his person. When the world shall be served first, all our morning thoughts attending it, and the Lord shall be put off with the Dregs of the day, when our thoughts begin to run low, is not this a contempt done to the God of Glory?

4. Equity requires it, God deserves the first of our thoughts, some of his first thoughts were upon us, we had a being in his thoughts before we had a being, he thought upon us, **Ephesians 1:4. Before the foundations of the World.** Before we fell, he was thinking how to raise us. We had the morning of his thoughts; Oh what thoughts of Free grace, What thoughts of Peace hath he

had towards us! We have taken up his thoughts from eternity: If we have had some of God's first thoughts, well may he have our first thoughts.

5. This is to imitate the Pattern of the Saints. **Job rose early in the morning**, and offered, **Job 1:5**. **David** when he **awaked** was with God, **Psalm 139:17**. and indeed this is the way to have a morning blessing. **In the morning the dew fell**, **Exodus 16:13**. The dew of a blessing **falls early**; now we are likeliest to have God's company. If you would meet with a friend, you go betimes in the morning before he be gone out. We read that the Holy Ghost came down upon the Apostles, **Acts 2:3, 4**. and it was **in the morning**, as may be gathered from **Peter's Sermon, verse 15**. it was but **the third hour of the day**; the morning is the time for fruitfulness, **In the morning shalt thou make thy seed to flourish**, **Isaiah 17:11**. by morning Meditation, we make the seed of grace to flourish.

I would not by this wholly exclude evening Meditation. **Isaac went out to meditate in the Eventide**, **Genesis 24:63**. When business is over, and every thing calm, it is good to take a turn with God in the Evening. God had his **Evening Sacrifice**, as well as his **Morning**, **Exodus 29:39**. as the cream in the top is sweet, so the Sugar at bottom; in two cases, the Evening Meditation does well.

1. In case such has been the urgency of business that you have time only for reading and prayer; then recompense the want of the morning with evening Meditation.

2. In case you find yourself more inclinable to Good thoughts in the evening, (for sometimes there is a greater **impetus** upon the heart, a greater aptitude and tuneableness of mind) dare not neglect Meditation at such a time: who knows but it may be a quenching the spirit; do not drive this blessed Dove from the Ark of your Soul; in these cases evening Meditation is seasonable; but I say, if I may cast in my verdict, the morning is to be preferred; as the flower of the Sun opens in the morning to take in the sweet beams of the Sun, so open your soul in the morning to take in the sweet thoughts of God. And so much for the timing of Meditation.

CHAPTER 14: HOW LONG CHRISTIANS SHOULD BE CONVERSANT WITH THIS DUTY



Question 2. **But how long should I meditate?**

Answer. For the **quamdiu**, the **how long**, if we consider how many hours the world has, it is hard if we cannot give God at least one hour every day. I shall only say this for a general rule, Meditate so long till you find your heart grow warm in this duty. If when a man is cold, you ask, how long he should stand by the fire? Sure, till he is thoroughly warm, and made fit for his work. So, Christian, your heart is cold, never a day, (no not the hottest day in summer) but it freezes there; now stand at the fire of Meditation till you find your affections warmed, and you are made more fit for spiritual service. **David** mused till **his heart waxed hot within him, Psalm 39.3**. I will conclude this with that excellent saying of **Bernard, Lord, I will never come away from thee without thee**. Let this be a Christian's Resolution not to leave his Meditations of God till he find something of God in him; some **moving of bowels after God, Canticles 5.4**. Some **flamings of love, Canticles 6.8**.

CHAPTER 15: CONCERNING THE USEFULNESS OF MEDITATION



Having answered these questions, I shall next show the benefit and usefulness of Meditation.

I know not any duty that brings in greater income and revenue than this. 'Tis reported of **Thales**, that he left the affairs of State to become a contemplating Philosopher. Oh did we know the advantage which comes by this duty, we would often retire from the noise and hurry of the World, that we might give ourselves to Meditation.

The benefit of Meditation appears in seven particulars.

1. Meditation is an excellent means to profit by the word: reading may bring a truth into the head, meditation brings it into the heart. Better meditate on one Sermon than hear five. I observe many put up their Bills in our Congregations, and complain that they cannot profit; may not this be the chief reason, because they **chew not the cud**, they do not meditate on what they have heard? If an Angel should come from heaven, and preach to men, nay if **Jesus Christ** himself were their Preacher, they would never profit without meditation. 'Tis the settling of the milk that makes it turn to cream; and it is the settling of a truth in the mind, that

makes it turn to spiritual aliment: the Bee sucks the flower, and then works it in the Hive, and makes honey of it. The hearing of a truth preached is the sucking of a flower, there must be a working it in the Hive of the heart by meditation, then it turns to Honey. There is a disease in children called the Rickets, when they have great heads, but their lower parts are small, and thrive not. I wish many of the Professors in **London**, have not the spiritual Rickets, they have great heads, much knowledge, but yet they thrive not in godliness, their heart is faint, their feet feeble, they walk not vigorously in the ways of God, and the cause of this disease is, the want of meditation. Illumination without meditation makes us no better than Devils. Satan is an Angel of light yet black enough.

2. Meditation doth make the heart serious and then it is ever best, Meditation doth ballast the heart; when the ship is ballasted it is not so soon overturned by the wind, and when the heart is ballasted with Meditation it is not so soon overturned with vanity. Some Christians have light hearts, **Zephaniah 3:4: his Prophets are light**. A light Christian will be blown into any opinion or vice, you may blow a feather any way: there are many feathery Christians, the devil no sooner comes with a temptation but they are ready to take fire. Now meditation makes the heart serious, and God saith of a serious Christian as **David of Goliath's sword, there is none like that, give it me**. Meditation consolidates a Christian; solid gold is best; the solid Christian is the only metal that will pass current with God. The more serious the heart grows, the more spiritual, and the more spiritual the more it resembles the Father of Spirits. When a man is serious he is fittest for employment. The serious Christian is fittest for service, and it is meditation brings the heart into this blessed frame.

3. Meditation is the bellows of the affections, meditation hatches good affections, as the hen her young ones by sitting on them; we light affection at this fire of meditation, **while I was musing the fire burned, Psalm 39:3. David** was meditating of mortality, and see how his heart was affected with it **verse 4: Lord make me to know mine end and the measure of my days, what it is, that I may know how frail I am.** The reason our affections are so chill and cold in spiritual things is, because we do warm ourselves no more at the fire of meditation. **Illumination** makes us shining lamps, **meditation** makes us burning lamps. What is it to know Christ by speculation and not by affection? It is the proper work of meditation to excite and blow up holy passions. What sparklings of love in such a soul! When **David** had meditated on God's law, he could not choose but love it, **Psalm 119:97: O how love I thy law it is my meditation all the day.** When the spouse had by meditation viewed those singular beauties in her beloved, **white** and **ruddy, Canticles 5,** she grew **sick of love verse 8. Galeatius Caraccialus,** that famous Marquess of **Vico,** who had been much in the contemplation of Christ, breaks out into a holy **Pathos:** let their money perish with them who esteem all the gold in the world worth one hour's communion with Jesus Christ!

4. Meditation fits for holy duties. The musician first puts his instrument in tune and then he plays a lesson; meditation tunes the heart, and then it is fit for any holy service: as the sails to the Ship, so is meditation to duty, it carries on the soul more swiftly.

1. Meditation fits for **Hearing;** when the ground is softened then it is fit for the plough and the seed: when the heart is softened by meditation, now is a fit time for the seed of the word to be

SOWN.

2. Meditation fits for **Prayer**. Prayer is **Spiritualis pulsus**, the spiritual pulse of the soul, by which it beats strongly after God. There is no living without prayer; a man cannot live unless he takes breath, no more can the Soul unless it breathes out its desires to God. Prayer **Ushers** in mercy, and prayer sanctifies mercy; it makes mercy to be mercy: prayer has power over God, **vincit invincibilem**, **Hosea** 12:4. Prayer comes with Letters of **mandamus** to heaven, **Isaiah** 45:11. Prayer is the spiritual Leech, that sucks the poison of sin out of the soul. What a blessed (shall I say duty or) privilege, is prayer! Now meditation is a help to prayer: **Gerson** calls it the nurse of **Prayer**. Meditation is like oil to the lamp; the lamp of prayer will soon go out unless meditation cherish and support it: meditation and prayer are like two turtledoves, if you separate one, the other dies. A cunning angler observes the time and season when the fish bite best, and then he throws in his angle. When the heart is warmed by meditation, now is the best season to throw in the angle of prayer, and fish for mercy. After **Isaac** had been in the field meditating, he was fit for prayer when he came home. When the Gun is full of powder, it is fittest to discharge. So when the mind is full of good thoughts, a Christian is fittest by prayer to discharge, now he sends up whole volleys of sighs and groans to heaven. Meditation has a double benefit in it, it pours in, and pours out; first it pours good thoughts into the mind, and then it pours out those thoughts again in prayer; meditation first furnishes with matter to pray, and then it furnishes with a heart to pray, **Psalms** 39:3. I was musing (saith **David**,) and the very next words are a prayer, **Lord make me to know my end**; and **Psalms** 143:5, 6: **I muse on the works of**

thy hands, I stretch forth my hands to thee; the musing of his head, made way for the stretching forth of his hands in prayer. When Christ was upon the mount then he prayed: So when the Soul is upon the mount of meditation, now it is in tune for Prayer. Prayer is the Child of meditation: meditation leads the van, and prayer brings up the Rear.

3. Meditation fits for Humiliation. When **David** had been contemplating the Works of Creation, their splendor, harmony, motion, influence, he let the plumes of pride fall, and begins to have Self-abasing thoughts, **Psalm 8:3, 4. When I consider the Heavens, the Work of thy fingers, the moon and Stars which thou hast ordained, What is man that thou art mindful of him?**

5. Meditation is a strong antidote against sin; most sin is committed for want of meditation: men sin through incogitancy, and passion. Would they be so brutishly sensual as they are, if they did seriously meditate what sin is? Would they take this viper in their hand, if they did but consider before of the sting? Sin puts a worm into conscience, a sting into death, a fire into hell. Did men meditate of this, that after all their dainty dishes, death will bring in the Reckoning, and they must pay the Reckoning in Hell, they would say as **David** in another sense, **Let me not eat of their dainties, Psalm 141:4.** The Devil's apple has a bitter core in it. Did men think of this, sure it would put them into a cold sweat, and be as **the Angel's drawn sword** to affright them. Meditation is a golden Shield to beat back sin. When **Joseph's** mistress tempted him to wickedness, meditation did preserve him: **How shall I do this Evil, and sin against God?** Meditation makes the heart like wet tinder, it will not take the Devil's fire.

6. Meditation is a cure of Covetousness. The covetous man is called an **Idolater**, **Colossians** 3:5. Though he will not bow down to an Idol, yet he worships graven images in his coin. Now meditation is an excellent means to lessen our esteem of the World. Great things seem little to him that stands high; if we could live among the stars, the earth would seem as nothing. A Christian that stands high upon the pinnacle of meditation, how do all worldly things disappear, and seem as nothing to him; he sees not that in them which men of the world do. He is gotten into his Tower, and Heaven is his Prospect. What is said of God, **He dwells on high, he humbleth himself to behold the things done on the earth**, **Psalm** 113:6, I may allude to with reverence: The Christian that dwells on high by meditation accounts it an humbling and abasing of himself to look down upon the earth, and behold the things done in this lower Region. Saint **Paul**, whose meditations were sublime and seraphical, looked at things, [〈 in non-Latin alphabet 〉], **which were not seen**, **2 Corinthians** 4:18. How did he trample upon the World, how did he scorn it? **I am crucified to the world**, **Galatians** 6:14. As if he had said it is too much below me to mind it. He who is catching at a crown will not fish for gudgeons, as **Cleopatra** once said to **Mark Antony**. A Christian that is elevated by holy meditation, will not set his heart there where his feet should be, upon the earth.

7. Holy meditation banishes vain and sinful thoughts it purges the Fancy. **How long shall vain thoughts lodge within thee?** **Jeremiah** 4:14. The mind is the shop or workhouse where sin is first framed. Sin begins at the thoughts. The thoughts are the first plotters and contrivers of evil. The mind and fancy is a stage where sin is first acted; the malicious man acts over sin in his thoughts,

he contemplates **revenge**. The impure person acts over concupis-
 cence in his thoughts, he contemplates **lust**. The Lord humble us
 for our contemplative wickedness. **Proverbs 30:32: If thou hast
 thought evil lay thy hand upon thy mouth**. How much sin do
 men commit in the chamber of their imagination? Now meditating
in God's law would be a good means to banish these sinful
 thoughts. If **David** had carried the **book of the law** about him
 and meditated in it, he had not looked on **Bathsheba** with a las-
 civious eye, 2 **Samuel 11:2**. Holy meditation would have quenched
 that wild-fire of lust. The word of God is pure, **Psalms 119:140**, not
 only **subjective** but **effective**. 'Tis not only pure in itself, but it
 makes them pure that meditate in it. Christ whipped **the buyers
 and sellers out of the temple**, **John 2:15**. Holy meditation
 would whip out idle and vagrant thoughts and not suffer them to
 lodge in the mind. What is the reason the Angels in heaven have
 not a vain thought? They have a sight of God, their eye is never off
 him. If the eye of the soul were fixed on God by meditation, how
 would vain impure thoughts vanish? As when that woman,
Judges 9:52, was in the tower and **Abimelech** came near to the
 tower to have entered, she threw a millstone out of the tower upon
 him and killed him: so when we are gotten into the high tower of
 meditation, and sinful thoughts would come near to enter, we may
 from this tower throw a millstone upon them and destroy them.
 And thus you have seen the benefit of meditation.

CHAPTER 16: SETTING FORTH THE EXCELLENCY OF MEDITATION



Aristotle places Felicity in the contemplation of the mind. Meditation is highly commended by **Augustine**, **Chrysostom**, **Cyprian**, as the **nursery of piety**. **Jerome** calls it **his Paradise**. With what words shall I set it forth? Other duties have done excellently, but **you excel them all**. Meditation is a friend to the graces; it helps to water the plantation. I may call it in **Basil's** expression [〈 in non-Latin alphabet 〉], the treasury where all the graces are locked up. And with **Theophylact**, the very gate and portal by which we enter into glory. By meditation the spirits are raised, and heightened, to a kind of angelical frame; meditation does sweetly anticipate happiness, it puts us in heaven before our time. Meditation brings God and the Soul together, 1 **John** 3:2.

Meditation is the Saint's perspective glass, by which they see **things invisible**. It is the golden ladder by which they ascend Paradise, it is the spy they send abroad to search the land of promise, and it brings a bunch of grapes with it; it is the dove they send out, and it brings an olive branch of peace in its mouth; but who

can tell how sweet honey is, save they that taste it? The excellency of meditation I leave to experienced Christians, who will say, the comfort of it may be better felt than expressed.

To excite all to this **Pancreston**, to this so useful, excellent (I had almost said **Angelical**) duty, let me lay down some divine motives to meditation; and how glad should I be, if I might revive this duty among Christians.

CHAPTER 17: CONTAINING DIVINE MOTIVES TO MEDITATION



Motive 1. Meditation does discriminate and characterize a man; by this he may take a measure of his heart, whether it be good or bad; let me allude to that **Proverbs 23:7. for as he thinks in his heart, so is he;** as the meditation is, such is the man. Meditation is the Touchstone of a Christian, it shows what mettle he is made of. It is a **Spiritual Index;** the Index shows what is in the book: so meditation shows what is in the heart. If all a man's meditations are how he may get power against sin, how he may grow in grace, how he may have more communion with God. This shows what is in his heart, the frame of his heart is spiritual; by the beating of this pulse, judge of the health of your soul. It is made the character of a godly man, he fears God, **and thinks of his Name, Malachi 3:17.** Whereas if the thoughts are taken up with pride, and lust, as are the **Thoughts** such is the **heart; Their thoughts are thoughts of iniquity, Isaiah 59:7.** When vain sinful thoughts come, men make much of them, they make room for them, they shall diet and lodge with them; if a good thought chance to come into their mind,

it is soon turned out of doors, as an unwelcome Guest; **What need we further witness?** This argues much unsoundness of heart; let this provoke to holy meditation.

Motive 2. The thoughts of God, as they bring delight with them, so they leave peace behind: those are the best hours which are spent with God. Conscience, as the Bee, gives honey; it will not grieve us when we come to die, that we have spent our time in holy Soliloquies and ejaculations. But what horror will the sinner have when he shall ask Conscience the question as **Joram** did **Jehu**, is it peace Conscience, is it peace? and conscience shall say as **Jehu**, **What peace as long as the Whoredoms of your mother Jezebel, and her Witchcrafts are so many?** O how sad will it be with a man at such a time? Christians, as you tender your peace, **meditate in God's Law day and night.**

Motive 3. This duty of meditation, being neglected, the heart will run wild, it will not be a vineyard, but a Wilderness *.

Neglectis urenda filix innascitur agris.

Meditation keeps the heart in a good decorum. It plucks up the weeds of sin, it prunes the luxuriant branches, it waters the flowers of grace, it sweeps all the walks in the heart, that Christ may walk there with delight. For want of holy meditation the heart lies like the **sluggard's field**, **Proverbs** 24:31. all overgrown **with thorns and briars**, unclean earthly thoughts. It is rather the devil's pigsty, than Christ's garden. It is like a house fallen to ruin, fit only for unclean spirits to inhabit.

Motive 4. The fruitlessness of all other meditations; one man lays out his thoughts about laying up; his meditations are how to raise himself in the world, and when he has arrived at an estate of-

ten God blows upon it. His care is for his child, and perhaps God takes it away, or if it lives it proves a cross. Another meditates how to satisfy his ambition, **Honor me before the people**, 1 **Samuel** 15:30. alas, what is honor but a meteor in the air; a torch lighted by the breath of people with the least puff blown out; how many live to see their names buried before them? When this Sun is in the meridian, it does soon set in a cloud.

Et stultus labor est ineptiarum — Martial.

Thus fruitless are those meditations which do not center upon God. It is but **portare pulverem contra ventum**, as **Jerome** speaks. But especially **at death**, then a man sees all those thoughts, which were not spent upon God to be fruitless, **Psalms** 146:4. **In that very day his thoughts perish**. I may allude to it in this sense; all worldly, vain thoughts, in **that day** of death **perish**, and come to nothing: What good will the whole globe of the world do at such a time? Those who have raveled out their thoughts in impertinences will but be the more disquieted, it will cut them to the heart to think how they have spun a fool's thread. A **Scythian** Captain, having for a Draught of water, yielded up the City, cried out, **quid perdidit, quid prodidit?** What have I lost? What have I betrayed? So will it be with that man, when he comes to die, who has spent all his meditations upon the world, he will say, what have I lost, what have I betrayed? I have lost heaven, I have betrayed my soul. And should not the consideration of this fix our minds upon the thoughts of God and glory? All other meditations are fruitless; like a piece of ground which has much cost laid out upon it but it yields no crop.

Motive 5. Holy meditation is not lost. God has a pen to write down all our good thoughts. **Malachi 3:5. a book of remembrance was written for them that thought upon his name.** As God has all our **members**, so all our **meditations** written in his book. God pens our closet devotion.

Motive 6. The sixth motive is in the text **namely** the blessedness affixed to the meditating Christian, **Blessed is the man**, et cetera **verse 1.** say not it is hard to meditate. What think you of blessedness? **Lycurgus** could draw the **Lacedemonians** to any thing by rewards; If men can meditate with delight on that which will make them cursed, shall not we meditate on that which will make us blessed nay in the Hebrew it is in the plural **blessednesses**; we shall have one blessedness upon another.

Motive 7. Lastly, delightful meditation in God's law, is the best way for a man to prosper in his estate, **Joshua 1:8. This book of the law shall not depart out of your mouth but you shall meditate therein, for then you shall make your way prosperous.** I leave this to their consideration who are desirous to thrive in the world; and let this serve for motive to meditation.

The next thing remaining is to lay down some rules about meditation.

SECTION 1



Rule 1. When you go to meditate **be very serious in the work.** Let there be a deep impression upon your soul, and that you may be serious in meditation do these two things:

1. get yourself into a posture of holy reverence. Overawe your heart with the thoughts of God and the incomprehensibility of his majesty. When you are at the work of meditation remember you are now to deal with God. If an Angel from heaven did appoint to meet you at such an hour, would you not address yourself with all seriousness and solemnness to meet him? Behold a greater than an angel is here. **The God of glory is present.** He has an eye upon you, he sees the carriage of your heart when you are alone. Think with yourself (O Christian) when you are going to meditate, you are now to deal with him in private before whom the Angels adore, and the Devils tremble. Think with yourself you are now in his presence before whom you must shortly stand and all the world with you to receive their doom. You must be removed and how soon you know not, from the **closet** to the **tribunal.**

2. That your heart may be serious in meditation labor to possess your thoughts with the solemnity and greatness of the work you are now going about. As **David** said concerning his building a house for God, **the work is great, 1 Chronicles 29.1,** so it may

be said of meditation, the work is great and we need to gather and rally together all the powers of the soul to the work. If you were to set about a business wherein your life was concerned, how serious would you be in the thoughts of it? In the business of meditation your soul is concerned; eternity depends upon it. If you neglect or are slight in it you run a hazard of your salvation. If **Archimedes** was so serious in drawing his mathematical line, that he did not mind the sacking of the city, O how serious should a Christian be when he is drawing a line for eternity. When you are going to meditate you are going about the greatest work in the world.

SECTION 2



Rule 2.2. **Read** before you meditate, **Joshua** 1:8. **This book of the law shall not depart out of thy mouth but thou shalt meditate in it.** The law must be in **Joshua's mouth.** He was first to read and then meditate. **Give attendance to reading,** **1 Timothy** 4:13. Then it follows, **meditate on these things,** verse 15. Reading does furnish with matter. It is the oil that feeds the lamp of meditation. Reading helps to **rectify** meditation. **Augustine** says well, that meditation without reading will be erroneous. Naturally the **mind** is defiled as well as the **conscience,** **Titus** 1:15. The mind will be minting thoughts, and how many untruths does it mint? Therefore first read in the book of the law and then meditate; be sure your meditations are grounded upon Scripture. There is a strange **Utopia** in the fancies of some men; they take those for true principles which are false, and if they mistake their principles they must necessarily be wrong in their meditations. He that is of the **Sadducee's** opinion that there is no resurrection, he mistakes a principle. Now while he is meditating on this he is at last carried to direct atheism. He that is of the **Antinomian's** opinion that there is no law to a justified person, mistakes a principle, and while he is meditating on this he at last falls into scandal. Thus the mind having laid in wrong prin-

ciples, and taking that for a truth which is not, the meditation must necessarily be erroneous, and a man at last goes to hell upon a mistake. Therefore be sure you read before you meditate, that you may say, **it is written**. Meditate on nothing but what you believe to be a truth, believe nothing to be a truth, but what can show its letters of credence from the Word. Observe this rule, let reading usher in meditation: Reading without meditation is unfruitful, meditation without reading is dangerous.

SECTION 3



Rule 3. **DO not multiply the subject of meditation;** that is, meditate not on too many things at once; like the bird that hops from one bough to another, and stays nowhere, single out rather some one head at a time, which you will meditate upon. **Pluribus intentus minor est ad singula sensus.** Too much variety distracts. One truth driven home by meditation will most kindly affect the heart; a man that is to shoot, sets up one mark, that he aims at, to hit. When you are to shoot your mind above the world by meditation, set one thing before you to hit; if you are to meditate on the passion of Christ, let that take up all your thoughts; if upon death, confine your thoughts to that: One subject at a time is enough. **Martha** while she was cumbered about many things, neglected the **One thing;** so while our meditations are taken up about many things, we lose that **One Thing** which should affect our hearts, and do us more good. Drive but one wedge of Meditation at a time, but be sure you drive it home to the heart. Those who aim at a whole flock of birds hit none. Several medicines applied together, the one hinders the virtue of the other, whereas a single medicine might do good.

SECTION 4



To **Meditation join Examination.** Rule 4. When you have been meditating on any spiritual subject, put a query to your soul, and though it be short let it be serious. O my soul, is it thus with you or no? When you have been meditating about the fear of God, that it is **the beginning of Wisdom**, put a query, O my soul, is this fear planted in your heart? You are almost come to the end of your days. Are you yet come to the beginning of Wisdom? When you have been meditating on Christ, his Virtues, his Privileges; put a query, O my soul, do you love him who is so **Lovely**, and are you grafted into him? Are you a living branch of this living vine? When you have been meditating upon the Graces of the Spirit; put a query, O my soul, are you adorned, as the Bride of Christ with this chain of Pearl? Have you your certificate for heaven ready? Will not your Graces be to seek when you should have them to show? Thus should a Christian, in his retirements, parley often with his heart.

For want of this Examination, Meditation does evaporate, and come to nothing. For want of Examination joined with Meditation, many are strangers to their own hearts; though they live known to others, they die unknown to themselves. Meditation is like a perspective glass by which we contemplate heavenly objects, but Self-

examination is like a looking glass, by which we see into our own souls and can judge how it is with us. Meditation joined with Examination is like the Sun on the Dial, which shows how the day goes, it shows us how our hearts stand affected to Spiritual Things.

SECTION 5



Rule 5. Conclude meditation with prayer. Pray over your meditations. Prayer **sanctifies everything**. Without prayer they are but unhallowed meditations. Prayer fastens meditation upon the Soul. Prayer is tying a knot at the end of meditation that it does not slip. Pray that God will keep those holy meditations in your mind forever, that the savor of them may abide upon your hearts, 1 **Chronicles** 29:18. **O Lord God of Abraham, Isaac, and of Israel our Fathers, keep this forever in the imagination of the thoughts of thy people.** So let us pray, that when we have been musing of heavenly things, and our hearts have ****waxed hot within us**,**** we may not cool into a sinful tepidness and lukewarmness, but that our affections may be as the lamp of the Sanctuary always burning.

SECTION 6



Rule 6. The last Rule is, **Let meditation be reduced to practice;** live over your Meditation, **Joshua 1:8. You shall Meditate in this book, that you may observe to do according to all that is written therein.** Meditation and practice like two sisters must go hand in hand. **Cassian** says that the contemplative life cannot be perfected without the practical. We read that the angels had **wings**, and **hands** under their wings, **Ezekiel 1:8.** It may be a Hieroglyphical Emblem of this truth; Christians must not only fly upon the wing of Meditation, but they must be active in obedience, they must have hands under their wings. The end of Meditation is action. We must not only **Meditate** in God's law but **walk** in his law. **Deuteronomy 28:9.** Without this we are like those **Gnostics** of whom **Epiphanius** complains, they had much knowledge, but were in their lives licentious. Christians must be like the Sun, which does not only send forth heat, but goes its circuit round the world; it is not enough that the affections be heated by meditation, but we must go our circuit too, that is, move regularly in the sphere of obedience. After warming at the fire of Meditation, we must be fitter for work. Meditation is the life of Religion, and practice is the life of medita-

tion. It is said in the Honor of **Nazianzen, fecit quae docuit**, he lived over his own Sermons. So a good Christian must live over his own meditations.

For instance; First, When you have been meditating of **Sin**, which for its bitterness is compared to **Grapes of Gall**, for its damnableness to **poison of asps**; and you begin to burn in a holy indignation against sin, now put your meditations in practice, Give sin a Bill of Divorce, **Job 11:14. If iniquity be in your hand put it far away, and let not wickedness dwell in your Tabernacles.**

2. When you have been meditating of the Graces of the spirit, let the verdure and luster of these graces be seen in you: live these graces; meditate, **that you may observe and do**; It was Saint **Paul's** counsel to **Timothy**; **1 Timothy 4:7. Exercise yourself to Godliness.** Meditation and practice are like a pair of Compasses, the one part of the compass fixes upon the center, and the other part goes round the circumference; a Christian by meditation fixes upon God as the Center, and by practice goes round the circumference of the Commandments; A man who has let his thoughts run out upon riches, will not only have them in the notion, but will endeavor to get riches; Let your meditations be practical; when you have been meditating upon a promise, live upon a promise; when you have been meditating of a good conscience, never leave till you can say as **Paul, Herein I exercise myself to have a good conscience, Acts 24:16. Beloved**, here lies the very essence of Religion.

That this rule may be well observed, Consider,

1. It is only the practical part of Religion will make a man blessed. Meditation is a beautiful flower, but as **Rachel** said to her husband, **Give me children or I die, Genesis** 30:1. So if Meditation be barren, and does not bring forth the child of obedience, it will die and come to nothing.

2. If when you have meditated in God's law, you do not obey his Law, you will come short of them who have come short of heaven. It is said of **Herod, Mark** 6:20. **He did many things;** he was in many things a practicer of **John's** Ministry: They who meditate in God's Law, and observe not **to do**, are not so good as **Herod**, nay, they are no better than the Devil, he knows much, but still he is a Devil.

3. Meditation without practice, will increase a man's condemnation. If a Father writes a Letter to his son, and the son shall read over this Letter, and study on it, yet not observe to do as his Father writes, this would be an aggravation of his fault, and would but provoke his father so much the more against him. Thus when we have meditated upon the Evil of sin, and the beauty of holiness, yet we do not **eschew** the one, nor **espouse** the other, it will but incense the divine Majesty so much the more against us, and we shall **be beaten with many stripes.**

FINIS.

TITLE PAGE



AN APPENDIX to the FORMER DISCOURSE upon **Psalm 139:18 verse. When I awake I am still with thee.**

By **THOMAS WATSON** Minister of **Stephens Walbrook** in the city of **London.**

[〈 in non-Latin alphabet 〉]. _Macarius **from 11.**_ For where your treasure is there will your heart be also, _**Matthew 6:21.**_

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A CHRISTIAN ON EARTH STILL IN HEAVEN



PSALM 139:18. _ When I awake I am still with thee.

THE Scripture is a Spiritual Paradise, the book of **Psalms** is placed as the Tree of Life in the midst of this Paradise; the **Psalms** are not only for **Delight**, but **usefulness**; they are like the **Pomegranate** Tree which is not only for savor, but fruit; or like those **Trees of the Sanctuary**, **Ezekiel 47:12** both for **food** and **medicine**. The **Psalms** are enriched with variety, and suited to every Christian's estate and condition. They are a Spiritual Panoply and Storehouse, if he find his heart dead, here he may fetch fire, if he be weak in grace, here he may fetch armor; if he be ready to faint, here are cordials lying by. There is no Condition you can name, but there is a Psalm suited to that condition.

1. In Case of sickness, **Psalm 41:3: Thou wilt make all his bed in his sickness**, and sure that bed must needs be soft which God will make; and there is a parallel-Psalm to this, **Psalm 73:26: my flesh fails**, (my health is declining) **but the Lord is the strength of my heart**; or as the Septuagint renders it, **he is the God of my Heart**.

2. In Case of reproach *, **I was a reproach among my enemies**, Psalm 31:11. **But I trusted in thee O Lord: I said, Thou art my God**, verse 14. **Blessed be the Lord, for he hath shown me his marvelous loving-kindness in a strong City:** verse 18. Here was some Sunshine breaking forth of those black clouds.

3. In Case of unkind dealings from friends, **Psalm 55. For it was not an enemy, then I could have borne it, but it was thou, mine equal, my guide, and my acquaintance, we took sweet counsel together, verses 12–13;** here was the malady, **cast thy burden upon the Lord, verse 22;** there was the cure. The **Chaldee** reads it **cast thy hope**. The Septuagint, [Greek text], **Cast thy Care**. God is **power**, therefore he is able to help, he is **Mercy**, therefore he is willing. **He shall sustain thee**, here is God's promise, which is his bond to secure us.

4. In case we are close begirt with Enemies. There is a **Psalm** suited to this condition, **Lord how are they increased that trouble me? many are they that rise up against me**, Psalm 3:1. **I laid me down and slept, verse 8.** **David**, when beleaguered with Enemies, could lie down and sleep upon the soft pillow of a good conscience and **Psalm 27:3: though an host should encamp against me my heart shall not fear. He shall hide me in his pavilion, in the secret of his tabernacle shall he hide me, verse 5.** The Hebrew word is [Hebrew text] he shall hide me so safe as if I were in the holy place of the sanctuary where none but the priest was to enter.

5. In case of poverty. If a Christian's estate be brought so low that like the **widow 1 Kings 17:12** he hath nothing but **a handful of meal, and a little oil in the cruse left**, There is a **Psalm** of

Consolation. **I am poor and needy yet the Lord thinketh upon me, Psalm 40:17. I will bless her provision, I will satisfy her poor with bread, Psalm 132:15.** Here is the dew of a blessing distilled, and **Psalm 119:57: Thou art my portion O Lord.** Behold riches in poverty, what though the water in the bottle be spent if this well be at hand?

6. If sin through the immodesty of temptation prevail against a child of God, there is a psalm consolatory, **Psalm 65:3: Iniquities prevail against me, as for our transgressions thou shalt purge them away.** In the Hebrew it is thou shalt **hide** them. It alludes to the mercy-seat which was covered with the wings of the Cherubim; so are the sins of the godly (when repented of) covered with the wings of mercy, and favor.

7. In case of prayer and no speedy return. **Psalm 69:3: I am weary of my crying, my eyes fail while I wait for my God.** But in the same Psalm he draws the breast of comfort, **verse 33: the Lord heareth the poor and despiseth not his prisoners.** Would we have fruit before it is ripe? When the mercy is ripe, we shall have it; and besides, there is nothing lost by waiting; we send out the golden fleet of prayer to heaven, the longer this fleet stays out, the greater return it will bring with it. **David** found it so; therefore he pulls off his sackcloth, and puts on the **garments of praise, Laudabo in Cantico, I will praise the name of God with a Song, verse 30.**

8. In case of desertion. This is the poisoned arrow that wounds to the heart, but still there is a Psalm to turn to. **The Lord will not cast off his people, neither will he forsake his inheritance, Psalm 94:14.** This is like a star in a dark night, or like the plank and broken pieces of the ship on which **Paul** and the rest

came safe to shore, **Acts 27:44**. God may conceal his love from his children, not take it away, he may change his providence towards them not alter his purpose.

9. In case of death, there is a psalm revives, **though I walk in the valley of the shadow of death I will fear no evil, Psalm 23:4**. The sting, and poison of this serpent is taken away. **Thou art with me**; with thy power to support, with thy grace to sanctify, with thy love to sweeten. **Thy Rod and thy staff do comfort me**. I have the staff of thy promise in the hand of my faith, and with this I can walk through the dark entry of death.

Thus in every condition **David's Psalms** like **David's harp** may serve to drive away the evil spirit of sadness and uncheerfulness from a Christian; so much concerning the **Psalms** in general.

I come now to the words of the text, **when I awake I am still with thee**.

Where you have the very effigies and portraiture of a godly man drawn out, he is one that is **still with God**. It was **David's** happiness that he lived above the common rate of men, not only as he was higher in power and dignity, being **a king**, but higher in sublimeness of affection, having his heart and hope raised above the world, **I am still with thee**. Divines give many reasons why **David** was called a man after God's heart, but sure this is not the least, because the frame of his heart was so heavenly, this being most agreeable to God's nature and will. **David** was a man that (as **Ambrose** speaks) lived in the world above the world. As soon as he awaked he stepped into heaven. **David** was a Seraphical saint,

a mortal Angel, like a true bird of paradise he did seldom touch with his feet upon the earth. He was least alone when he was most alone. **When he awaked he** was with God;

Nor was this only when the fit was upon him, a thought of God and away, but it was a fixed temper of heart. I am **still** with thee. The pulse of his soul was still beating after God. The hypocrite may have a blush of godliness which is quickly over, **Job** 27:10, but the constitution of **David's** soul was heavenly, **I am still with thee.**

Not but that **David** had some diversions of mind; (to have the eye always fixed upon God will be the state of the blessed in heaven) but, **David** was **still with God.** 1. Because the bias and bent of his spirit was towards God. His heart like the needle in the compass pointed heavenward.

2. Because he was more with God than he was anywhere else. As we use to say a man lives at his house not but that urgency of occasions draw him abroad sometimes, but he is said to live there because he is most resident there.

The words hold forth this proposition.

Doctrine: That it is the sweet temper of a Gracious heart to be still with God. **I am still with Thee. David** awaked in heaven. He was ever **above.** We read in the old Law that those creatures which **did creep upon all four** were to be had in abomination, but they **which had wings to fly,** and **legs to leap withal** were accounted clean, **Leviticus** 11:20. Those are among the **unclean,** and are abominable to God, whose souls creep upon the earth, but they who have the legs and wings of grace to mount up with, who

are **still with God**, these are pure and precious in God's eyes. For the illustrating this point there are three things to be explained, and amplified.

- 1. What it is to be still with God. - 2. In what sense the soul is still with God. - 3. Why a gracious heart is still with God.

1. What it is to be still with God. In general, it is to have a sweet intercourse and Communion with God. **1 John 1:3: Our fellowship is with the Father and with his Son Jesus.** In prayer we speak to God, in the Sacrament **he kisseth us with the kisses of his lips**, he giveth us a privy seal of his love.

2. In what sense the soul is said to be still with God. I answer, the soul is still with God five manner of ways.

1. By **contemplation**. So **Ainsworth** understands the Text. **I am still with thee**, that is, by divine contemplation. **David's** thoughts were ever and anon running upon God. So **verse 17: How precious are thy thoughts unto me O God! David's** mind was a spiritual mint, he minted most gold, most of his thoughts were heavenly. Thoughts are as travelers and passengers in the soul, **David's** thoughts were still traveling towards the Jerusalem above. In **David's** dangers God was still with him, in **David's** contemplations he was still with God. **Anaxagoras** said he was born to contemplate Heaven. Thus a Christian is still with God, he is viewing glory, his thoughts are all packed up and gone.

2. The soul is still with God by desire. His anchor is cast in Heaven, **Hebrews 6:19**, and he is carried thither with the sails of desire. **David** did shoot his heart into Heaven by desire; he had strong anhelations and pantings after God. **Psalms 73:25: Whom have I in Heaven but thee and there is none upon earth I**

desire besides thee, he saith not, he **had** nothing upon earth, he had his Crown and Scepter, but nothing he **desired** like God. **Psalm 42:1: as the hart pants after the water brooks, so panteth my soul after thee O God.** The hart (as Historians observe) is a dry thirsty creature, especially when chased by the hunter, now nature is on fire and must have water to quench it; thus the pious soul pants after the refreshing streams of Christ's blood; and these desires of a Christian are rightly terminated; he desires as well conformity to Christ in grace, as Communion with him in glory: he desires the Sun of righteousness not only for its refreshing beams but for its healing wings, he desires not only Christ's **presence**, but his **image**: Lord give me thyself that I may be more holy, what should I do in Heaven with this unholy heart? What converse could I have with God, or angels? Thus the soul is still with God by desire, and he desires not only **mercy**, but **grace**;

3. The soul is still with God by **love**. Where a man's love is there he is; what an egress and expansion of heart is there to that which we love. **Bonaventure** calls love the wing of the soul, on this wing did **David** fly to Heaven. **I am still with thee**. Love hath this property, **it unites at a distance**, it fixeth the heart upon the object. Thus the love-sick spouse when she could not see Christ, yet she embraced him in her affections; when her eye was not upon him yet her love was. **Saw ye him whom my soul loves? Canticles 3:3.** Christ my love is crucified, said **Ignatius**. As Christ was fastened to the Cross so he is to a Christian's heart. A true Saint is like the Tribe of **Manasseh**, half of the Tribe was on this side **Jordan** and half on the other side in the holy Land; So it is with a Saint, half of him is on this side and half in the holy Land,

his flesh is on earth, his heart in heaven; as it was said of **Paul**, 2 **Corinthians** 12:2: **Whether in the body I cannot tell, or whether out of the body, I cannot tell**; So it may be said of a good Christian, it is hard to tell whether he be **in the body**, or **out of the body**, his love is in heaven, he is lodged in the Tree of life. The fire of love boils the heart as high as heaven.

4. The Soul is still with God **by faith**, unbelief is called, a **drawing back from God**, **Hebrews** 10:39. and faith, a **drawing near to God**, **Hebrews** 10:22. By an eye of faith, through the perspective glass of a promise, we look into heaven. The people of **Israel** stood in the outer Court of the Temple, but the High-priest **entered within the veil**, into the holy of holies; thus the senses stand in the outward Court of the body, but faith enters within the veil, it sees Christ clothed with the Robe of our human nature, and sitting down in glory above the Angels; faith embraces Christ. **Austin** moves the Question, how shall I put out a long arm to reach Christ in heaven, **crede, et tenuisti**, believe (says he) and you have laid hold on him. Faith is **aureum vinculum**, the golden clasp that knits us to Christ; by faith we put on Christ as a garment, **Romans** 13:14. By faith we receive and concoct him as food, **Colossians** 2:6. By faith we are ingrafted into him as the scions into the stock **John** 15:5. Indeed, a believer's life is out of himself; he lives more in Christ than he lives in himself, **tanquam radius in Sole** as the beam lives in the sun; as the branch in the root, **Colossians** 3:3. Even as **Judah** said concerning **Jacob**, **his life is bound up in the lad's life**, **Genesis** 44:30. so is a believer's life bound up in Christ. And thus is the Gracious soul **ever with God**, by faith.

5. A Christian is still with God in the whole course and tenor of his life. Not only his heart is in heaven, but his conversation too, **Philippians** 3:20. Our deportment and carriage is in heaven; we walk as Burgesses of that city. It is said of Christ **his face was as though he would go to Jerusalem, Luke** 9:53. a good Christian should be known **by his face**, his outward carriage and demeanour should show that he is going to the Jerusalem above. **Socrates** being asked of what country he was, answered, he was a citizen of the world, a true saint is a citizen of heaven; he is known what place he belongs to by his speech, habit, gesture. There is a kind of angelical brightness on him, he shines in holiness, as **Moses'** face did shine when he had been with God in the mount. He is still doing Angels' work: his life is (as **Chrysostom** speaks,) a very heaven upon earth, **Noah walked with God, Genesis** 6:9. and in this sense the pious soul is still with God, he walks unweariedly with God; though he meets with some rubs and difficulties in the way, yet still he keeps his walk; and thus we have seen in what sense a gracious soul is still with God; the eagle may sometimes sit upon a low bough, but her nest is built high **Job** 39:27. A Christian walks upon the surface of the earth, but his nest is built high upon the rock Christ. The moon is seen in the water, yet it is seated in the firmament. So a Christian is seen here below, but he is above, **he is still with God.**

3. The third thing is why a Gracious heart is still with God There are five reasons why it is so. 1. **from the nature of grace**, grace carries the soul up towards God. Grace is like fire **est mollis flamma medullis**. It is the nature of fire to ascend. You that lie groveling on the earth feeding like the serpent on dust, or like eels wrapping yourselves in the mud and slime of the world had you

that new and holy principle of grace infused, your souls would sparkle upwards, you would **mount up to heaven as Eagles**, **Isaiah** 40:31. Had you the sharp eye of faith to see Christ, you would soon have the swift wing of desire to fly to him.

2. **From that magnetical power of God's spirit.** The spirit has not only a soul-purifying, but a soul-elevating power, as the sun exhales and draws up the vapors from the Earth. So the Spirit draws up the heart to God, **The Spirit lifted me up**, **Ezekiel** 3:14. Though there be grace in the heart which would be still mounting upward, yet there is much corruption to pull us down; a Christian in this life, is both checked and spurred; Grace spurs him forward in his way to heaven, and then corruption checks him; now here the spirit comes in and draws up the heart to God; which is a mighty power, as if you should see a millstone drawn up into the **Sun**

3. A gracious heart is still with God, because he is the **center of the Soul**; and where should it ever be but in its Center; while the heart is on the earth it shakes and trembles like the needle in the compass, till it turns to God, God is the proper Orb where the soul does fix; he is **centrum quietativum** (as the Schoolmen speak). A Christian rests in God, as the Bee in the Hive, as the Bird in the nest; **Return to your rest O my soul**, **Psalms** 116:7. **Noah's** Dove was never well till it was in the Ark, The Ark was a Type of Christ.

4. The Soul is still with God because of those **dear relations it has to God**. There are all the terms of Consanguinity. God is our Father, **John** 20:17. and where should the child be but with its Father; he is our Husband, **Isaiah** 54:5. and where should the wife be, but with her husband? he is our friend, **John** 15:15. now

friends desire to be still together. God is our **Rock**, 2 **Samuel** 22:2. where should Christ's Doves be but in the Cliffs of this blessed Rock? God is the Saint's Treasure, and **where the Treasure is, there will their hearts be also.**

5. The gracious soul is still with God, because of those **rare excellences which are in God.**

1. **Fullness**, Every one desires to be at a full fountain. **Colossians** 1:19. **For it pleased the Father that in him should all fullness dwell.** Observe, Christ is not only said to be **full** in the concrete, but **fullness** in the abstract, nay in him is **all fullness**. A vessel may be full of water, but that is not all fullness, it is not full of Wine; a Chest may be full of silver, but that is not all fullness, it is not full of Pearl; but in Christ is **all fullness**. He is bread to strengthen, **John** 6:48. Wine to comfort, **John** 15:1. Gold to enrich, **Revelation** 3:18. **He is all and in all, Colossians** 3:11.

Thus there is a variety of fullness in the Lord Jesus. O Christian, what is it you need? Do you want quickening grace Christ is the Prince of life **Acts** 3:15. Do you want healing grace, Christ has made a medicine of his own body to cure you, **Isaiah** 53:5. Do you want cleansing grace, there is the bath of his blood to wash you, 1 **John** 1:7. **The blood of Jesus cleanses us from all our sin.** Let not the Poets tell us of their **Aonia** and **Castalia**, Fountains in which they supposed their Nymphs to have washed, These waters distilled out of Christ's sides are infinitely more pure. **Pliny** says that the Water-courses of **Rome** are the world's wonder, Oh had he known these sacred Water-courses in Christ's

blood, how would he have been stricken with admiration? And do you wonder the soul is still with Christ when there is **all fullness** in him?

Nay, but that **all** is not all; the Apostle goes further; it pleased the Father that in him should all fullness **dwell**. To note the Duration of this fullness, it is not **Transient** but **Immanent**. This fullness is not in Christ as the water in the pipe, or spout; the Spout may be full of water, but it continues not there, Water does not dwell in the spout; but this fullness is in Christ as light in the Sun, it dwells there. Christ's fullness is a never-failing fullness; what can be said more? Nay, but the Apostle carries it yet higher; in him dwells all the fullness **of the Godhead**; if Christ had all the fullness of the **Creation**, the Treasures of the earth; the holiness of the Angels, yet this could not satisfy the soul. In him there is **The fullness of the Godhead**, the riches of the Deity are in him; and the communication of this blessed fullness, so far as there is a capacity to receive, is that which satisfies the Soul, and fills it brim full; and if there be such a plenitude and fullness in God, no wonder a gracious heart desires to be still with God.

2. Sweetness; **God is love**, 1 **John** 4:19. Every one desires to be with them from whom they receive most love; The Lord does often make himself known to the soul in an ordinance, as he did to the disciples **in breaking of bread**, **Luke** 24:35. He manifests himself in the comforts of his Spirit, which are so sweet and ravishing, that they **pass all understanding**; and do you wonder the soul is so strongly carried out after God? Truly if it be **still** with God, to speak with reverence, **It is long of God**. He gives those Jewels and Bracelets, those love-tokens that the soul cannot but desire to be still with God.

Use 1. It shows us an art how to be in heaven before our time, namely by being **still with God**. A Good Christian begins his heaven here, Grace translates him into the paradise of God; **Elijah** left his Mantle behind, but he was taken up in a fiery Chariot; So it is with a Saint the mantle of the flesh is left behind, but his soul is carried up in a fiery Chariot of love.

Use 2. The second use is of Reproof, and it consists of two branches.

1. It reproves them that are **never with God**; they live **without God in the world, Ephesians 2:12**. It is made the characteristic note of a wicked man, **God is not in all his thoughts, Psalm 10:4**. He never thinks of God unless with horror and amazement, as the Prisoner thinks of the Judge and the Assizes; and here two sorts of sinners are indicted.

1. Such as are **still with their sins**. A child of God, though sin be with him, yet he is not with sin, his will is against sin; **Romans 7:15. That which I do I allow not**; he would fain shake this viper into the fire; he forsakes sin, but sin will not forsake him, so that though sin be with him; yet he is not with sin; but a wicked man, and sin are together, as two Lovers mutually solacing and embracing; a wicked man is **a Worker of iniquity, Luke 13:27**. like a workman that follows his Trade in his Shop.

2 Such as are **still with the world**; It is counted a piece of a miracle to find a diamond in a vein of gold: and it is as great a miracle to find Christ (that precious stone) in an earthly heart. The world is men's **Diana. They mind earthly things, Philippians 3:19**. Like the Ostrich though she has wings yet by reason of the weightiness of her body cannot fly high, most men

are so weighed down with **thick clay**, that they cannot soar aloft they are like **Saul**, hid among the stuff, like **Sisera** who had his head nailed to the earth, so their hearts are nailed to the earth. **Absalom's** beauty stole away the hearts of **Israel** from their king, 2 **Samuel** 15:6. the world's bewitching beauty steals away men's hearts from God. It is sad when the husband sends his wife a jewel and she so falls in love with the jewel that she forgets her husband: an estate should be a loadstone to draw men nearer to God, but it is often a millstone to sink them to hell.

There is a moderate use of these things, but there is a danger in the exercise. The bee may suck a little honey from the leaf, but put it in a barrel of honey and it dies.

Christians must stave off the world, that it gets not into their heart, **Psalms** 62:10. for as the water is useful to the ship and helps it to sail the better to the haven, but let the water get into the ship, if it be not pumped out at the leak, it drowns the ship: so riches are useful and convenient for our passage. We sail more comfortably with them through the troubles of this world, but if the water get into the ship, if the love of riches get into the heart, then we are drowned with them, 1 **Timothy** 6:9.

2. It reproves them that are **seldom with God**. They are sometimes with God but not still with God. The shellfish (as naturalists observe) has so little life in it, and moves so slow that it is hard to determine whether it lives a vegetative or a sensitive life: so it may be said of many Christians, their motion heavenward is so slow, and inconstant; that we can hardly know whether the life of grace be in them or no, They are seldom with God. **Revelation** 2.4. **You have left your first love**. Many professors have almost lost their acquaintance with God. Time was when they could weep

at a sermon, but now these wells are stopped. Time was when they were tender of sin; the least hair makes the eye weep, the least sin would make conscience smite: now they can digest this poison; Time was when they trembled at the threatenings of the word, now with the **Leviathan** they can **laugh at the shaking of a spear;** **Job** 41.29. Time was when they **called the sabbath a delight**, the queen of days, how did they wait with joy for the rising of the sun of righteousness on that day! what longings and pantings of soul after God! what mounting up of affections! but now the case is altered, **what a weariness is it to serve the Lord?** **Malachi** 1.13. Time was when they delighted in the word (indeed it is a glass that mends their eyes that look on it,) now they have laid it aside, seldom do they look in this glass. Time was when they could send forth **strong cries** in prayer , but now the wings of prayer are clipped; they come like cold suitors to God, their petitions do even cool between their lips, as if they would teach God to deny . Oh why have you left off your communion with God? **what iniquity have your fathers found in me that they are gone far from me?** **Jeremiah** 2.5. Let Christians lay this sadly to heart. **Remember from where you are fallen and Repent and do your first works..** You are in a spiritual lethargy, Oh never leave till your hearts are screwed up to such a heavenly frame as here **David's** was, **when I awake I am still with thee.** And that brings me to the next.

Use 3. The third use is of exhortation to persuade all those who profess themselves Christians to imitate this blessed pattern in the text, **be still with God.** You shall never go to heaven when you die, unless you begin heaven here. The church in the revelation has a crown of stars on her head, and the moon under her feet,

Revelation 12.1. Christ is not to be found **in the furrows**, but **upon the pinnacle**, now that you may get your hearts loosened from these things below and be **still with God**, I shall only propose two arguments.

Argument 1. 1. Consider how unworthy, it is for a Christian to have his heart set upon the world. It is unworthy of his soul. The soul is dignified with honor, it is a noble coin that has a divine impress stamped upon it, It is capable of communion with God and angels, now it is too far below a man to spend the affections and operations of this heaven-born soul upon drossy things. It is as if one should embroider sackcloth with gold, or set a diamond in clay.

2. It is unworthy of his profession. **Do you seek great things for yourself? Jeremiah 45.5.** what you **Baruch?** You who are a Godly man? a **Levite?** Oh how sordid is it for him that has his hope in heaven to have his heart upon the earth. It is just as if a king should leave his throne, and follow the plow, or as if a man should leave a golden mine to dig in a gravel pit. The lapwing has a crown on her head and yet feeds on dung. A fit emblem of those who have a crown of profession shining on their head yet feed with eagerness on these things below. Christians should deny themselves, but not undervalue themselves, they should be humble but not base. If **Alexander** would not exercise at the Olympics, it being too far below him; (Kings do not use to run Races) then shall they who are the holy seed, the heirs of glory, disparage themselves by too eager pursuit after these contemptible things?

The second argument to persuade us to be still with God is, consider what a rare, and excellent life this is which will appear in four particulars. 1. To be still with God is the most noble life . It is

as much above the life of reason as reason is above the life of a plant, the true Christian is like a star in the highest orb, he looks no lower than a crown; Grace puts high thoughts, Princely affections a kind of heavenly ambition into the soul. Grace raises a Christian above himself, it makes him as **Caleb a man of another Spirit**; he lives in the altitudes, his thoughts are lodged among Angels, and the **Spirits of just men made perfect**: and is not this the most noble life to be still with God? The Academics compare the soul of man to a Fowl, mounting up with her wings in the air: Thus with the wings of grace, the soul flies aloft, and takes a prospect of heaven.

2. To be still with God is the most satisfying life, nothing else will do it. **All the Rivers run into the Sea, yet the Sea is not full**, Ecclesiastes 1.7. Let all the golden streams of worldly delights run into the heart of man, yet the heart is not full: strain out the quintessence of the creature, it turns to froth: **Ecclesiastes 1.2. Vanity of vanities**: but in God is sweet satisfaction and contentment. **My soul shall be satisfied, as with marrow and fatness**, Psalm 63.5. Here is an Hive of sweetness, a mirror of beauty, a magazine of riches; here is **the River of pleasure**, where the soul bathes with infinite delight, **Psalm 36.8**. and this River has a Fountain at the bottom, **verse 9. For with thee is the fountain of life**: and is not this most satisfactory? It is a witty observation of **Picus Mirandula**, That in the Creation of the World, God gave the water to the fish; the earth to the beasts; the air to the fowls; and afterward, **made man in his own image**, that man might say, **Lord, there is nothing upon earth to be desired besides Thee**; what can satiate my soul, but to be **still with thee?**

3. To be still with God is the most comfortable life: what sweet harmony and music is in that soul? The Bird, the higher it takes its flight, the sweeter it sings: so the higher the soul is raised above the World, the sweeter joy it has. How is the heart inflamed in Prayer? How is it ravished in Holy Meditation? What **joy and peace in believing?** Romans 15.13. and these joys are those **mellea flumina**, those honey-streams which flow out of the Rock Christ. Tell me, is it not comfortable being in Heaven? He that is still with God, carries Heaven about him: he has those prelibations and tastes of God's love, which are the beginnings of Heaven . So sweet is this kind of Life, that it can drop sweetness into the troubles and disquiets of the World, that we shall be scarce sensible of them . It can turn the Prison into a Paradise; the Furnace into a Festival; it can **sweeten death**. A soul elevated by grace, can rejoice to think of dying: Death will but cut the string, and the Soul, that Bird of Paradise, shall fly away and be at rest.

4. To be still with God is the most durable life, **nunquam deficit semper reficit**: the life of sense will fail; we must shortly bid farewell to all our outward Comforts, these blossoms will drop off: We read of a **Sea of glass mingled with fire**, Revelation 12.2. **Bullinger**, and other learned Expositors understand by that Sea of glass, the **World**. Indeed it is a fit emblem of it; the World is a **Sea**, and it is seldom calm; and 'tis a **Sea of glass**, slippery; and this glass is **mingled with fire**, to show, it is of a perishable and consuming nature. Riches take wings, and relations take wings: but you that by the wings of grace are still soaring aloft, This life shall never have an end; it is the beginning of an eternal life; happiness is but the cream of holiness: you that are **still with God** shall be **ever with the Lord**, 1 Thessalonians 4.17. You shall

see God in all his embroidered Robes of majesty . 1 **John 3. We shall see him as he is;** and this sight will be ravishing, and **full of glory** Oh then is not this the best kind of life? He who when he awakes is **still with God;** when he goes to sleep at death, shall be **ever with the Lord.**

Question. **But how shall I arrive at this blessed frame of heart, to be still with God?**

Answer. 1. Get a right Judgment: 'Tis a great matter to have the Judgment set right: Get a right judgment of sin, and you will be **never** with it: get a right Judgment of God, and you will be **still** with him. In God are all combined excellencies: How sweet is his love, how satisfying is his presence? But as the Painter drew a veil over **Agamemnon's** face, because the greatness of his grief for his daughter **Iphigenia** could not be expressed: So when I speak of the glorious perfections in God, I must draw a veil, neither pen, nor pencil can set them forth in their orient lustre, the angels here must be silent.

2. If you would be still with God, watch over your hearts every day. Lock up your hearts with God every morning, and give him the key. The heart will be stealing out to vanity : Lord (says **Bernard**) there is nothing more flitting than my heart. Keep watch and ward there; especially (Christians) look to your hearts after an Ordinance; when you have been with God in duty; now expect a temptation. Physicians say, The body must be more carefully looked to when it comes out of an hot Bath; for the pores being open it is more in danger of catching cold: After your spiritual Bathing in an Ordinance, when you have been at a Sermon or Sacrament, now take heed that you do not catch cold.

3. Beware of remissness in duty: when you begin to slacken the reins, and abate your former heat, and vigor in Religion, there steals insensibly a deadness upon the heart, and by degrees there arises a sad estrangement between God and the Soul. And **Brethren**, how hard a Work will you find it to get your hearts up again, when they are once down. A weighty stone, that has been rolled up to the top of a steep hill, and then falls down to the bottom, how hard is it to get it up again!

Oh take heed of a dull, lazy temper in God's service: we are bid to be **fervent in spirit, Romans 12.11**. The **Athenians** inquiring at the Oracle of **Apollo** why their plagues did continue so long; the Oracle answered them; they must **duplare aram**, double their Sacrifices, those who would hold constant communion with God must **double their devotion**, they must be much in prayer, and mighty in prayer; we read that the **coals** were to be put to the **incense, Leviticus 16.13**. incense was a Type of prayer, and the coals put to the incense was to show, That the heart of a Christian ought to be inflamed in holy services; nothing more dangerous than a plodding formality.

4. If you would be still with God be much in the Communion of Saints. (many Christians live as if this Article were blotted out of their Creed) how does one Saint whet and Sharpen another. As vain company cools good affections, so by being in the communion of Saints we are warmed and quickened. Be often among the Spices, and you will smell of them; These directions observed, we shall be able to keep our acquaintance with God, and may arrive at this blessed frame as here **David** had, **When I awake I am still with thee.**

FINIS.

TITLE PAGE



Christ's Loveliness, or, A Discourse setting forth the **Rare Beauties** of the **Lord Jesus**, which may both amaze the eye, and draw the heart of a sinner to him.

By **THOMAS WATSON** Minister of **Stephen's Walbrook** in the city of **London**.

Si scribas, non placet mihi nisi legam ibi Jesum, **si con-feras, non sapit mihi nisi sonuerit ibi** Jesus, **quia** Jesus **est in ore meo mel, in aure melos, in corde** Jubilum, Aug.

1 Peter 2:7. Unto you therefore which believe he is precious.

LONDON, Printed by **J. T.** for **Ralph Smith** at the Bible in **Cornhill**. 1657.

CHRIST'S LOVELINESS



Canticles 5.16._ Yea, he is altogether lovely.

IN this book (which is a Divine Epithalamium or

 Marriage-Song) are all the strains of holy love set forth in the purest allegories and metaphors, such as do represent that dear affection and union between Christ, and his Church. The Text is nothing else but the breathing forth of the Spouse's love to Christ, **He is altogether lovely**, in the verses precedent she had made her sacred **Panegyrics**, and had been setting Christ forth in his spiritual embroidery.

Verse 10 **He is white and ruddy**, verse 10. This denotes the excellency of complexion; in him is a mixture of the purest colors; he is of unspotted beauty.

—**Niveo natat ignis in ore purpureus**—

The chiefest among ten thousand. The **Hebrew** word is [〈 in non-Latin alphabet 〉]. The **Standard-Bearer** among ten thousand; The Standard is a Warlike Ensign, and he who did bear the Standard in ancient times, was the most eminent person in the Army; so Christ is the most glorious Person of renown, the **Standard Bearer**; According to that **Isaiah 11.10. He shall stand for an Ensign of the People.**

Verse 11 **His head is as the most fine Gold**, verse 11. Kings have crowns of Gold, Christ is described with a head of Gold. The Hebrew word [〈 in non-Latin alphabet 〉] signifies, **Shining Gold**, or sparkling. To set forth the infinite resplendency of Christ's Beauty, it is of that sparkling luster, that the Angels are fain to wear a veil.

Verse 12 **His eyes are as the eyes of Doves**, verse 12. Christ is described with eyes like **a flame of fire**, **Revelation 1.14**. so indeed he hath to the wicked; **He is a consuming fire**; but to his Children he hath **Doves eyes**; which are the emblem of meekness; he hath eyes dropping tears of love and compassion.

Verse 13 **His Cheeks are as a bed of Spices** verse 13. There is an Aromatic perfume comes from him to refresh a fainting soul. Some Expositors understand this **Bed of Spices** to be meant of the fragraney of his virtues, which are in Scripture compared to sweet ointments.

Thus the Spouse goes on deciphering Christ's Beauty; at last being in a holy rapture of spirit, She winds up all with this **Epiphonema**, or passionate strain of affection, **His mouth is most sweet, yea he is altogether lovely**.

His mouth is most sweet; The **Chaldee** paraphrases it, the words of his Palate are sweet as honey; in the Hebrew it is [〈 in non-Latin alphabet 〉] His mouth is **Sweetnesses**. That mouth must needs be sweet which hath **the words of eternal life**. That mouth must needs be sweet, a kiss of whose lips can make death sweet to a Believer: well might the Spouse say, **Let him kiss me with the kisses of his mouth**, **Canticles 1.2**.

— **Dulcior hyblaeo cujus fluit ore venustas Nectare, concinnusque lepos**—

Yea, he is altogether lovely, as if the Spouse had said, what do I go to set Christ forth in his several parts, his **Head** of Gold, his **Eyes** like doves, his **hands** as Gold rings set with the Beryl, his **Belly** as bright Ivory overlaid with Sapphires, etc. alas, What is all this that I have been speaking of Christ? how barren is my invention, how dull are my expressions, whatever I have said of him falls infinitely short of his worth, but this I affirm, **he is altogether lovely**.

The word in the original is [〈 in non-Latin alphabet 〉] he is all made up of loves and delights, **ipse totus desideria**, he is all that may excite desire. So **Jerome** and **Ambrose** render it; he is composed of sweetness, and amiableness, so **Gregory Nyssen**.

The text you see contains a glorious and magnificent description of Christ; **He is altogether lovely**. Behold here a spring full of the water of life, and whosoever brings his vessel hither, a heart fit to receive this water, may be refreshed, as the woman of **Samaria** coming to **Jacob's Well**, for Christ is here. The text is a sacred Cabinet which contains in it, first the Jewel, **Christ**, in this word **He**; secondly, the Price of this Jewel, **altogether lovely**.

Doctrine. The truth resulting from the Words is this, That Jesus Christ is infinitely and superlatively lovely.

He is the most amazing, and delightful object; the very name of Jesus Christ is as a **precious ointment** poured forth. It is said that the Letters of this **Name** were found engraven upon

Ignatius's heart; Jesus Christ is in every Believer's heart, **Colossians 1.23. Christ in you;** and nothing can do better there, for **he is altogether lovely.**

This whole book of the **Canticles** is bespangled with the praises of Christ. **Homer** might praise **Achilles**, **Jerome** might commend **Nepotian**, but who can set forth Christ's praise? all that I can say, will be no more than the dark shadow in the Picture; and yet it will be so much as may represent him very lovely. That Christ is thus transcendently lovely will appear four manner of ways.

By 1. Titles. 2. Types. 3. Resemblances. 4. Demonstrations.

1. By **Titles**, which are so many jewels hung upon his crown; he is called, **The desire of all Nations, Haggai 2.7. The Prince of peace, Isaiah 9.7. The holy one of God, Acts 2.27. Elect, precious, 1 Peter 2.6.** These are lovely Titles.

2. By **Types**; he was prefigured by such Types, as were very lovely, and these Types were either of **persons** or **things**.

1. Christ was typified by persons most lovely. I will name but three.

1. He was prefigured and typified by **Moses**. He was a person of Renown in **Israel**, whom **the Lord knew face to face, Deuteronomy 34.10. Moses** did type out Christ in four things;

1. In his **Natural beauty**, he was a **goodly child, Exodus 2.2. Josephus** saith **Moses** was so fair, that he drew the eyes of all to him, and that those who had seen him were so amazed at his beauty, and did feed upon it with such delight, that they were un-

willing to look off again. And herein he was a Type of Christ in whom are all sparkling beauties to be found; he is [〈 in non-Latin alphabet 〉] **altogether lovely.**

2. **Moses** was a Type of Christ in his **Education**; he was bred up a while at Court, and (as **Josephus** saith) **Pharaoh's** Daughter set a Crown of Gold upon his Head; but leaving the Court he went and lived **in the Land of Midian, Exodus 2.15.** so Christ left the Royal Court of Heaven to come and live in the World.

3. **Moses** was a type of Christ in his **Office**; he was a Prophet, **Deuteronomy 34.10. and there arose not a Prophet since in Israel like unto Moses.** He acquainted Israel with the mind of God, he gave them the two Tables of the Law. So Jesus Christ is a Prophet, **Luke 24.19.** he reveals to his people the mysteries of salvation, He **unseals the Book of God's decree,** and makes known his Will, **Revelation 5.5. He is counted worthy of more glory than Moses, Hebrews 3.3.**

4. **Moses** was a Type of Christ in his Noble Acts; 1. he was a Deliverer of the people from the **Egyptian** furnace, he was a temporal Savior. So **Jesus Christ,** his Name [〈 in non-Latin alphabet 〉] signifies a **Savior Matthew 1.21. He shall save his people from their sins.**

2. **Moses** was an intercessor for **Israel** and turned away the Wrath of God from them, **Numbers 14.** So Christ is the Saints' **Advocate, Romans 8.34. Who also maketh intercession for us.**

2. Christ was typified by **David.**

1. **David** was a King, So is Christ adorned with Regal power, he is a King to govern his people, Revelation 15.3. and to conquer his enemies, **Psalm 110.1.2. David** was a man **after God's own heart**. This did prefigure Christ in whom **God was well pleased, Matthew 3.17.**

3. Christ was typified by **Solomon**. 1. In his **Name**[〈 in non-Latin alphabet 〉], which signifies peaceable; so Christ is called **the Prince of peace, Isaiah 9.7.** This the Angels proclaimed at his incarnation, **Luke 2.14. Peace on earth;** all his wars tend to peace; he gives that peace which **passeth all understanding.** 2. **Solomon** typified Christ in his government: His was a most flourishing Kingdom, 2 **Chronicles 9.22. King Solomon, passed all the Kings of the earth in riches;** so Christ's Kingdom is very glorious, all his subjects are made Kings; he reigns in heaven and earth, and **of his Kingdom is no end.** 3. **Solomon** typified Christ in his **Wisdom;** he was the Oracle of his age, 1 **Kings 4.31. He was wiser than all men.** So Christ received the **unction** from his Father; he had a spirit of wisdom and holiness poured upon him **without measure, John 3.34 Isaiah 11.2.** Behold, **a greater than Solomon is here.** Thus Jesus Christ was prefigured by those persons who were most lovely.

2. Christ was typified by **Things** most lovely. I will instance only in five. Type 1. 1. Christ was typified by the **pillar of cloud and fire,** which was **Israel's** guide and conduct in the Wilderness, **Exodus 13.21.** This did typify Christ our pillar of cloud, who **guides our feet into the way of peace, Luke 1.79.** The cloud was **unerring,** for God was in it; such is Christ, who is **the way, and the truth, John 14.6.** How lovely is this pillar to behold?

Type 2. 2. By the **Manna**. This pointed at Christ. He is like the **Manna** in three things.

1. The figure of Manna was **circular**, **Exodus** 16.14. **There lay a small round thing, etc.** The circle is a figure of perfection; this typed out Christ in whom is all perfection.

2. The Manna was a meat prepared for **Israel** in an extraordinary manner; so the Hebrew word (from whence **Manna** seems to be derived) signifies to prepare. Manna was a meat cooked and dressed in heaven; God himself prepared it, and then served it in; Thus Jesus Christ was like Manna, he was prepared and set apart by his Father to the blessed work of mediatorship, **Hebrews** 10.5. **A body hast thou prepared me**

3. The Jewish Rabbis say, Manna suited itself to every one's palate; whatever he desired, that he found in Manna; so Jesus Christ suits himself to every Christian's condition; he is full of quickening, strengthening, comforting virtue. What fools are they that prefer the earthly **mammon** before this heavenly **Manna!**

Type 3. 3. By the **mercy-seat** which was a sacred emblem or hieroglyphic representing the mercy of God to his people; there the Lord did give forth his Oracles and answers of peace to his people, **Exodus** 25.22. **There will I meet thee, and I will commune with thee, etc.** This mercy-seat was a type of Christ; in, and through whom God is appeased towards us. Therefore he is called [〈 in non-Latin alphabet 〉], a **Propitiation**, **Romans** 3.25. O how lovely is this mercy-seat! We could not speak to God in prayer, nor would he **commune** with us, were it not for this blessed propitiatory. The Hebrew word for mercy-seat, signifies a **Covering**, to show that in Christ the sins of believers are covered.

Type 4. 4. Christ was prefigured by the **brazen Serpent**, **Numbers** 21.9. The brazen Serpent resembled Christ two ways. 1. It was made like a Serpent, but it was no real Serpent; so Christ was **in the likeness of sinful flesh**, **Romans** 8.3. but he was not a sinner; he was **made sin**, but **he knew no sin**. Christ was as void of sin, as the brazen Serpent was of a sting.

2. When the people of **Israel** were stung by the **fiery Serpents**, **verse** 6. then whosoever did look upon the brazen Serpent were cured. Thus when sin stings the souls of men (for it is a Serpent with five stings, it stings men with **guilt, shame, horror of conscience, death, the curse of God.**) Now Christ that brazen Serpent being looked upon with a penitent believing eye, **Zechariah** 12.10. cures these deadly stings. Oh how lovely is this brazen Serpent! many of the Jews (saith **Tostatus**) worshipped the Serpent of brass; let us in our hearts adore this brazen Serpent the Lord Jesus.

Type 5. 5. Christ was typified by **Noah's Ark**, which saved **Noah** and his family from the flood. Thus when the wrath of God, as a deluge, overflows the wicked, Christ is the Ark in which the believer sails above those bloody waves, and is preserved from drowning. And is not the Lord Jesus lovely? all these types did but serve to shadow forth the divine excellencies of Christ, and render him amiable in our eyes.

3. That Christ is thus lovely, appears by those things to which the Scripture doth resemble him. He is compared to things most illustrious. There are seven lovely resemblances of Christ in Scripture,

1. He is resembled to a **Rose**, Canticles 2.1. **I am the Rose of Sharon**. The Rose is **Regina florum**; the Queen of flowers: it is most delicious for color and scent; to show that fragrant perfume which Christ sends forth. All Roses, though beautiful, have their prickles; only the **Rose of Sharon** excepted; so sweet is this Rose of Paradise, that it makes us become **a sweet savor to God**, Ephesians 1.6. This Rose is **semper vivens**, it never loses its color or fragrancency, and is it not very lovely?

2. Christ is resembled to a **Vine**, John 15.1. The Vine (as **Pliny** says) is the noblest of plants; to this is Christ compared. Oh what lovely clusters grow upon this Vine! the fruits of Justification, Sanctification, etc. These bunches of grapes hang upon the Lord Jesus. We are beholden to this Vine, **Hosea** 14.8. **From me is thy fruit found**; nay, Christ excels the Vine. For, 1. Though there be many things in the Vine tree besides the fruit useful, the leaves, the gum, the ashes of the Vine; yet the wood of the Vine is useless, **Ezekiel** 15.3. **Will men take a pin of it to hang any vessel thereon?** now herein Christ is more lovely than the Vine-tree; There is nothing in Christ but is useful. We have need of his human nature; we have need of his divine nature; we have need of his offices, influences, privileges; there is nothing in this Vine we can be without. Oh how blessed are the branches of this Vine. The Virgin **Mary** was saved, not by bearing the Vine, but by being engrafted into the Vine.

3. Christ is resembled to a **cornerstone**, 1 Peter 2.6. and that in two respects 1 The whole weight of the building lies upon the corner-stone; so the weight of our salvation lies upon Christ, 1 **Corinthians** 3.11, 12. 2. The corner-stone does unite and knit together both parts of the building; so when God and man were at

variance, Christ, as the corner-stone did unite them together, yea, and did cement them with his own blood. Oh how lovely and precious is this stone?

4. He is resembled to a **Rock**, 1 **Corinthians** 10.3. **That Rock was Christ**. He is a Rock in a threefold sense. 1. He is a Rock for **offence**. The Rock breaks the waves; the Church being built upon Christ, all the adversaries that come against her are like a ship coming full sail against a Rock. 2. A Rock for **defence**; the Dove hides in the rock, **Canticles** 2.14. **O my Dove in the clefts of the Rock**. Christs wounds are the clefts of the Rock where the believing soul, This Dove hides itself. 3. A Rock for **comfort**; and that two ways, 1. The rock is a screen to shade off the heat; so Christ is called, **Isaiah** 32.2. **a shadow from the heat**; he shades a poor sinner from the scorchings of Gods wrath. 2. Honey came out of the Rock, **Isaiah** 32.13. **He made him to suck honey out of the Rock, and oil out of the flinty Rock**. The honey of the **promises**, and the **oil of gladness** comes out of this blessed rock.

5. Christ is compared to a **river in a dry ground**, **Isaiah** 32.2. When by nature we are as a scorched heath, dry and barren, Christ sends forth the sacred influences of his Blood and Spirit, making us like the fields of **Sharon**, full of moisture and fertility, and are not these silver streams lovely?

6. Christ is resembled to a **Rich treasury**. Riches are lovely in mens eyes, **Ephesians** 3.8. **The unsearchable riches of Christ**; the Angels can never dig to the bottom of this golden Mine. Christ has the true monopoly, because he has those riches as are nowhere else to be found. The riches of his merit, the riches of his Spirit. Christ has a partnership with the Father, **John** 16.15.

All that the Father has are mine: He is crowned with the Riches of the Deity. **Alexander** regarded not the Kingdom of **Macedonia**, when he heard of the riches of **India**; a Christian will in a manner despise all other riches when he has Christs Riches, **Philippians** 3.8.

7. Christ is resembled to a **beautiful Robe**, Isaiah 61.10. **He has covered me with the robe of righteousness.** **Jerome** interprets it of Christ: His righteousness is a lovely Robe; no Robe of gold, or Ermine wherewith Kings are invested is so honorable as this: in this robe we shine as Angels in Gods eyes; The High-Priests glorious vestments; **Exodus** 28.2. the **Mitre**, the **Robe**, the **Ephod of Gold**, and the **breastplate of precious stones**, did all but serve to set out the beautiful garment of Christs righteousness wherewith a believer is adorned. Thus Christ appears lovely in these several resemblances, which can but faintly shadow out his beauty.

4. Christs loveliness appears by demonstrations; these two in particular. He is lovely 1. In himself. 2. In the account of others.

He is lovely **in himself**, and that five manner of ways. 1. He is lovely in his **person**; and that, 1. As he is **man**, Psalm 45.2. **Thou art fairer than the children of men.** The Hebrew word is emphatical in the form, it denotes **excellency of beauty**: For though it be said **he has no comeliness**, Isaiah 53.2. that was in regard of his afflictions, which did so disfigure, and as it were draw a veil over his glory, yet certainly the person of Christ was incomparably fair, as **Jerome** and **Chrysostom** observe; and if his body on earth was so beautiful, what is it now in heaven? The Apostle calls it **a glorious body**, **Philippians** 3.21. If Christ can

make a Lily of the field more beautiful than **Solomon** in all his glory, how fair is he himself? how white is that Lily which grows in Paradise?

2. Christs person is lovely as he is **God-man**. He may not unfitly be compared to **Jacobs ladder**, Genesis 28.12. which reached from earth to heaven; Christs human nature which was the foot of the ladder, stood upon the earth; his divine nature, which was the top of the ladder, reached to heaven. The **Arians** and **Socinians** deny his Godhead, as the **Valentinians** do his manhood. If the Godhead be in him he must needs be God, but the Godhead shines in him, **Colossians** 2.9. **In him dwells All the fullness of the Godhead**; and to confirm us in this truth, let us consult with those Scriptures which do clearly assert his Godhead, **1 Corinthians** 8.6. **To us there is but one God the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things, and Philippians** 2.6. who **being in the form of God**; which is as much (says **Basil**) as to exist in the essence of God, **1 Timothy** 3.16. **God was manifest in the flesh**, and **1 John** 5.20. **We are in him that is true, even in his son Jesus Christ, THIS IS THE TRUE GOD**. Besides these testimonies of Scripture which do expressly assert the Godhead of Christ, it may be clearly demonstrated by those incommunicable properties belonging to the Deity which are ascribed to Christ, and are the flowers of his Crown.

As, 1. **Omnipotency**, Hebrews 1.3.

2. **Omnisciency**. Mark 2.8.

3. **Ubiquity**, Matthew 28.20.

4. **Power of sealing pardons**, Matthew 9.6.

5. **The mission of the holy Ghost**, John 16.7.

6. **Coequality with God the Father**, Philippians 2.6. both in **power**, John 5.19, 21. and **dignity**, John 5.23.

Thus we see his Godhead proved; and as he is God-man, he is **altogether lovely**. He is the very picture of his fathers glory. Therefore he is called the **express image**, and character **of his person**, Hebrews 1.3. The very effigies and print of Gods face is seen in Christ, the glory of Gods wisdom, holiness, mercy does most transparently shine forth in him. Thus his person is lovely.

2. Christ is lovely in his **disposition**. A good nature is able to render deformity itself lovely. Christ is lovely, not only in his **complexion**, but in his **disposition**; He is of a loving and merciful disposition, and in this sense may be called **deliciae humani Generis**. It is reported of **Marcus Aurelius** the Emperor, that he was of a most affable winning temper, given to clemency, and every day he would set one hour apart to hear the causes of the poor. Thus Jesus Christ is of a most sweet disposition, **He will not always chide**, Psalm 103.9. He is inclinable to show mercy to the penitent. **He delights in mercy**, Micah 7.18. He invites sinners to come to him, **Matthew** 11.28. he begs of them that they would be saved, 2 **Corinthians** 5.20. he knocks at their hearts by his Spirit, till his head be filled with dew, and his locks with the drops of the night, **Revelation** 3.20. If any poor soul accepts of his offer, and does arise, and go to him, how does Christ welcome him. Christ makes the **Feast**, Luke 15.23. and the Angels make the **music, verse** 7. But if men will not receive the tenders of grace, Christ grieves, **Mark** 3.5. He is like a Judge that passes the sentence with tears in his eyes, **Luke** 19.42. **And when he came nigh the City, he wept**. Ah sinners, I come to save you, but you

put away salvation from you. I come with **healing under my wings**, but you bolt out your Physician; I would have you but open your hearts to receive me, and I will open heaven to receive you, but you will rather stay with your sins and die, than come to me and live, **Psalm 81.11. Israel would none of me.** Well sinners, I will weep at your Funerals; Oh how lovely is Christ in his disposition! he comes with his suppling oil to pour into sinners wounds; He would fain break their hearts with his mercies, He labors to overcome their **evil** with his **good**.

3. Christ is lovely in his **sufferings**; when he did make expiation for our sins; but what, lovely in his sufferings? lovely when he was buffeted, spit upon, besmeared with blood? O yes, he was most lovely upon the cross, because then he showed most love to us; He bled love at every vein; His drops of blood were love-drops. The more **bloody**, the more **lovely**. The more Christ endured **for** us, the more dear he ought to be **to** us. **Osorius** writing of the sufferings of Christ, says, that the crown of thorns bored his head with seventy two wounds; and **Tully** when he comes to speak of the death of the Cross, shows his rhetoric best by an **Aposiopesis**, or silence; **what shall I say of this death?** Though a great Orator, he wanted words to express it.

Nor did Christ only endure pain in his body, but **agony** in his soul. He conflicted with the wrath of God; which he could never have done, if he had not been more than a man. We read that the **Altar of wood was overlaid with brass**, that so the **fire** on the Altar might not **consume the wood**, Exodus 27.1, 2. This Altar was a type of Jesus Christ. The human nature of Christ, which was as the **wood**, was covered with the divine nature, which was like the **brass**, else the fire of Gods wrath had consumed it;

and all this Christ suffered was **nostra vice, in our stead**, Isaiah 53.5. We eat the sour Grape, and **his teeth were set on edge**: We climbed the tree, we stole **the forbidden fruit**, and Christ goes up the ladder of the Cross and dies. Oh how lovely ought a bleeding Savior to be in our eyes? Let us wear this blessed crucifix always in our heart. **Crux Christi clavis paradisi**. The Cross of Christ says **Damascen**, is the golden key that opens Paradise to us. How beautiful is Christ upon the Cross: The **ruddiness** of his blood took away the **redness** of our guilt. How lovely are those wounds which wounded the red Dragon; When this blessed rock was smitten, water came out of it to cleanse us, and blood to cheer us, 1 **John** 5.6. When Christ was on the Cross (says **Bernard**) **jam fuit vitis amputata**. Now the Vine was cut, and salvation came to us in the blood of the Vine; Oh how lovely is this bleeding Vine! Christ's **Crucifixion** is our **Coronation**.

4. Christ is lovely in his **Graces**; his graces as a divine embroidery did bespangle and set him off in the eyes of the world. Grace was not in Christ as a **quality**, but **essence**; as light is intrinsic to the Sun, and is of the essence of it. Christ did open a box of precious perfume, and because of the **savors of his ointments** the **Virgins** love him; In Christ there was a constellation of all the graces; how did he shine in **Wisdom, Humility, Zeal, heavenly mindedness**; and which did not a little adorn him, **HIS MEEKNESS**. How lovely was Christ in this grace!

1. **He came into the world Meek**, Matthew 21:5. **Behold thy King cometh meek**. He came not with a Sword, or Scepter in his hand, but with an Olive-branch of peace in his mouth; He preached **tidings of peace**. Though he was the **Lion of Judah**, yet he was the **Lamb of God**.

2. When **he was in the world**, he was a pattern of meekness, **1 Peter 2:23. When he was reviled, he reviled not again.** He left his Father's bosom (that hive of sweetness) to come and live here; and truly, he exchanged his **palace** for a **dung-hill**; how oft was he called a **friend of sinners**, nay, he was charged to have a devil, but see how mildly he answers; (This Dove had no gall) **John 8:49. I have not a Devil, but I honor my Father.** All his words were steeped in honey.

3. **When he was going out of the world, he showed unparalleled meekness.** He prays for his enemies. **Father forgive them**, Luke 23:34. When the soldiers came to take him by force, one would have thought he should have called for fire from heaven, as the **man of God did**, 2 Kings 1:10. But behold, **Grace was poured into his lips**; see what a mild answer he gives, enough to have made the hardest heart relent, **Matthew 26:55. Are ye come out as against a thief, with swords and staves to take me?** What wrong (I pray) have I done you? What have I stolen from the world, but their sins? What have I robbed them of, but the wrath of God? Oh the mildness of this Savior! Surely had not the soldiers' hearts been very hard (for in the whole story of Christ's passion, I do not read of one soldier converted; there was a thief indeed converted, but no soldier) Christ's meekness would have melted them into tears of repentance. When he was led away to be crucified, **he went as a Lamb to the slaughter, He opened not his mouth**, Isaiah 53:7. He opened his **sides**, but not his **mouth** in repinings; and was not Christ lovely in his **meekness**? No wonder the Holy Ghost descended upon him in the likeness of a **Dove**; not a Lion, or Eagle, but a **Dove**, which is the emblem of meekness.

5. Christ is lovely in his **conversation**. What was said of **Saul** and **Jonathan**, 2 Samuel 1:23. They were **lovely in their lives**; is much more true of Christ. His life (saith **Chrysostom**) was purer than the Sunbeams. All the Ethics of **Aristotle**, all the wisdom of **Greece** could never so describe virtue as it was lively portrayed out in Christ's holy example. His life was a **fair copy**; never did any one write without blotting besides Christ; he is called a **Lamb without spot**, 1 Peter 1:19. His lips did never speak a word amiss. **Luke** 4:22. **All bore him witness, and wondered at the gracious words which proceeded out of his mouth.** Thus were his lips like **Lilies, dropping pure myrrh**, Canticles 5:13. His foot did never tread a step awry. He who was a **way** to others, did never go out of the way himself. He was so pure that no temptation could fasten upon him. Temptation to Christ was like the throwing a burr upon a crystal glass, which will not stick, but glides off. **The Prince of this world cometh and hath nothing in me**, John 14:30. There was no powder for the devil's fire to take. What was Christ's whole life but a pattern of good works! **He went about doing good**, Acts 10:38. He was either anointing the blind, or healing the sick, or raising the dead; either preaching, or working miracles. Thus he was **altogether lovely**.

2. Christ is lovely **in the account of others**. Three ways.

He is lovely, 1. To God his Father, 2. To the Saints, 3. To the Angels,

1. Christ is lovely **to God his Father**. God is infinitely taken with him. Christ is called the **Rose of Sharon**, and how doth God delight to smell to this Rose! **Isaiah** 42:1. **My elect in whom my soul delights**. Surely if there be loveliness enough in Christ to

delight the heart of God, there may well be enough in him to delight us. Christ is the center where all the lines of his Father's love do meet,

2. Christ is love in the account and esteem of his Saints, 2 **Thessalonians 1:10. He shall be admired of all them that believe.** He is admired **now**, and he shall be **more** admired of them. Well may the Saints admire to see Christ sitting in the bright Robe of their flesh above the Angels in glory. Well may they admire to see their nature united with the Deity. O how lovely and beautiful is this sight! Well may Christ be admired of his Saints.

3. Christ is lovely in the esteem of the Angels. They adore him, **Hebrews 1:6. And let all the Angels of God worship him.** The **Cherubims** which did represent the Angels, are painted with their **faces looking upwards**, to show, that the Angels in heaven all are still looking upward, as admiring, and being ravished with the amazing beauties of Jesus Christ.

Use. 1 **Use 1. Information.** And it hath three Branches.

1. Behold here as in a Scripture-glass the transcendent excellencies of the Lord Jesus, He is **altogether lovely**, here is a fair prospect set before us. I wonder not that **Paul**, that Seraphic Saint, **desired to know nothing, save Jesus Christ**, 1 Corinthians 2:2. What would he know more? He is **altogether lovely**; No wonder the Apostles **left all and followed him**, Matthew 19:27. Had I the tongue of Angels I could never set forth Christ in all his lively and lovely colors. Besides what hath been said, take a further view of Christ's lovely excellencies in three particulars.

1. He is our **light**. Light is a glorious creature, **Ecclesiastes 11:7. Truly the light is sweet**; The light pulls off the veil, and draws aside the dark curtains of the night, making every thing appear in its fresh colors. Thus Jesus Christ is lovely; He is called **that true light**, John 1:9, and the **bright morning star**, Revelation 22:16. When the soul is benighted with ignorance, Christ is the morning-star that enlightens it. He is **the Sun of righteousness**, Malachi 4:2. This Sun of righteousness is more glorious than that in the Firmament. 1. The Sun in the firmament riseth and sets, but the Sun of righteousness, when it once riseth upon the soul in conversion, never sets finally upon him; it may pull in its beams, when the clouds of our sin come between, but it comes out of the cloud again, (as it did to **David**) it never sets finally. 2. The Sun in the Firmament only shines **upon us**, but the Sun of righteousness shines **within us**, Galatians 1:16, but when it pleased God to **reveal his Son in me**. The Sun in the Firmament shines only upon our faces, but the Sun of righteousness shines in our hearts, 2 **Corinthians 4:6. God hath shined in our hearts**: How sweet are these beams! 3. The Sun in the Firmament shines only in the day-time, but the Sun of righteousness shines in the night. In the night of desertion, and affliction this Sun shines; **Psalm 112:4. Unto the upright there ariseth light in darkness**. Oh how lovely is this Sun of righteousness! By the bright beams of this Sun we see God.

2. Christ is our **food**. He is not only lovely to the **eye**, but to the **taste**, John 6:55. **My flesh is meat indeed**. This is Princely fare; it was never prepared for the Angels, but for us. 'Tis lovely feeding here; All the rarities of heaven are served in this dish.

And my blood is drink indeed; This blood is better than wine. 1. Wine may be taken in excess; **Noah** took too much of the Grape; but it is otherwise with the wine of Christ's blood; there is no fear of excess here. Though a drop be sweet, yet the more we drink, the better; the deeper, the sweeter! **Drink yea, drink abundantly O beloved,** Canticles 5:1. Excess here makes us sober! 2. Wine, though it cheers the heart, yet at some times, if it be taken, it may be hurtful; give wine in a Fever and it is as bad as poison. But this wine of Christ's blood is best in a Fever. When the heart burns as hot as hell in the sense of God's wrath, and is, as it were, in a spiritual Agony and Fever; now a drop of Christ's blood doth allay the inflammation, and sweetly refresheth the soul, 'tis lovely drinking at this fountain.

3. Christ is our **life, Colossians 3:4. When Christ who is our life shall appear.** Life is sweet; life makes every thing comfortable. In this the Devil said true, **Skin for skin, yea all that a man hath will he give for his life, Job 2:3.** A man will cast the plate and jewels overboard to save his life; he will lose a leg or an arm, to preserve the vital parts—**Ut serves vitam ferrum patieris, & ignem.**—Is life lovely, and is not Christ who is our life lovely? He was typified by the **tree of life in the Garden,** Genesis 2:9. That tree was **Symbolical** (as **Austin** saith) it was a pledge and sign of life, if man had continued in obedience. It was certainly a lovely tree, but it was only a type of Christ, who is called **The tree of life,** Revelation 2:7. This tree of life the Lord **Jesus** is a better tree than that which grew in Paradise; **Adam's** tree in Paradise might **preserve life,** but it could not **prevent death;** there was dying for all that; but this tree of life, **Jesus** Christ, prevents death, **John 11:26. Whosoever believeth in me shall**

never die; that is, not die **the second death**, Revelation 2:14. This blessed tree is an antidote against death. If there were a tree to be found in the world that could preserve men from dying, how far would they go on pilgrimage? What vast sums of money would they give for one leaf of that tree? Such a tree is Christ, he will keep you from dying, and is not this tree very lovely? In particular, there is a threefold life flows from **Jesus** Christ. 1. The life of **grace**, **John 1:16. Of his fulness have we all received, and grace for grace.** This life is **gemma aeternitatis**; a bud of eternity, 'tis a life purchased for us by Christ's death. 2. The life of **comfort**, which is the cream of life, **John 16:22. Your heart shall rejoice.** This is an holy jubilation of Spirit; so sweet and ravishing is this joy, that if **David**, when he had lost his joy, had lost also his crown, and God had put the question to him, which of these two he would have restored, **David** would have said, Lord, **restore unto me the joy of thy salvation**, Psalm 51:12. Rather my comfort, than my Crown. 'Tis **Hilary Term** with a Christian while these joys last. 3. The life of **glory**, John 17:22. This is the most noble life; this is to live the life of Angels, nay to live the life of God; 'Tis the highest elevation, and perfection of the reasonable creature, and may we not cry out with **Chrysostom; What more lovely than Christ**, from whom these golden streams of life flow? Oh that all this might make him amiable in our eyes!

What should we admire? What should we rejoice in, but Christ? Christ's beauty, like his **coat**, is **woven without seam**. We read of **Absalom**, 2 Samuel 14:25. **In all Israel there was none to be so praised as Absalom for his beauty, from the sole of his foot, even to the crown of his head, there was no blemish in him.** This may be far more truly applied to Christ.

He is the **mirror of beauty**; the **map of perfection**, the **Paradise of delight**. He is the crown of the Gospel; if the Gospel be the field, Christ is the pearl hid in this field; if the Gospel be the Ring, Christ is the Diamond in this Ring. He is the glory of heaven, **Revelation 21:23. The Lamb is the light thereof**. Well might Saint **Paul** account all things **dross** and **dung** for Christ Philippians 3:8.

2. **Branch**. If Christ be altogether lovely, it shows us the true reason why men do not embrace Christ, namely, because they are ignorant of his beauty. A blind man doth not admire the colors in a rainbow; when **the God of this world** has blinded men's eyes, they see not any excellency in Christ; therefore they cry out as here the **Watchmen** did, **What is thy beloved more than another beloved?** verse 9. Men admire not this **Sun**, because the cloud of their ignorance comes between. Christ is a treasure, but a **hid treasure**; he is fairer than the children of men, but to a natural person he is like **Moses** with a veil upon his face. The men of the world see not the stupendous beauty of Christ. He doth not want worth, but they want eyes. Oh unhappy man (says **Austin**) who knows all things else but Christ; thy knowledge will but serve to light thee to hell.

Question. **Question**. But you will say to me, What, not know Christ? I hope we are better bred than so; has Christ been preached so long in our streets, and not know him?

Answer 1. **Answer** 1. I wish there were not many persons grossly ignorant of Christ, who understand nothing of his person, offices, privileges; A Reverend Divine told me, that not long since, he went to visit a neighbor of his Parish lying on his deathbed, a man fourscore years of age, one that came frequently to Church,

and questioning with him what sin was, he said he knew not, and what Christ was, he told him he knew not; but says the Minister to him, if you do not know Christ, how do you think to go to heaven? His answer was this, If I cannot get to heaven, then I must stay by the way; Oh gross ignorance! **Balaam's ass** spoke better sense to the Prophet, **Numbers 22.28.**

That people have been very ignorant of Jesus Christ, appears by this, because they have been so inclinable to error, so greedy to drink in every new opinion as soon as the Devil has set it abroad.

Answer 2. But my second answer is this, whereas you say, can we be ignorant of Christ in this broad daylight of the Gospel? I say, a man may have excellent notions of Christ, and may be able to make an elegant discourse of him, and yet not know him savingly. Though he be not grossly ignorant of Christ, yet he may be spiritually ignorant. There is a threefold defect in the knowledge of most.

It is a speculation without Conviction. Affection. Operation.

It is a speculation without **conviction**. Men are not thoroughly convinced of the excellencies of Christ; **John 16.8. and when he** (that is the Holy Ghost) **comes, he shall convince the world of sin.**

Strange! Was not Christ in the world? Had not he made many Sermons about sin? It is true, he had, but the Jews were not yet convinced of it, therefore he shall send his Spirit to convince them. **And of righteousness]** why? Had not Christ told them that there was no righteousness to be found but in him, that they could graft their hopes of salvation upon no other stock besides? Yes, they had heard Christ say so, but they were not yet convinced; therefore the Spirit shall come and convince them. Hence I gather,

that men may have a speculation of Christ, yet be ignorant of him, that is, not know him convincingly; and that they have not a convincing knowledge, is clear; for were they convinced in their conscience of the lovely excellencies of Christ, would they value a lust or trifle, would they with **Judas**, prefer thirty pieces of silver before him?

2. It is a speculation without **affection**; men have notions of Christ, but are not warmed with love to Christ. Their knowledge is like the Moon, it has light in it, but no heat. True knowledge of Christ is like fire to the ice, it melts it into water; so this knowledge melts the sinner into tears of love. I do the hypocrite no wrong to tell him he bears no true affection to Jesus Christ. There is a great deal of difference between the knowledge that the prisoner has of the Judge, and the knowledge that the child has of the parent. The prisoner knows the Judge, but has no affection at all to his person, his knowledge is joined with fear and hatred; but the child's knowledge of his parent is joined with affection, he loves to be in his presence. The hypocrite knows Christ as the prisoner does the Judge, or as the devils knew him, **Mark** 1.24. with a knowledge of horror and amazement, whereas true knowledge is **filial**; The affections are drawn forth in an inflamed manner after him. The Apostle has an elegant expression to set forth the nature of true knowledge, he calls it the **savor of knowledge**, 2 Corinthians 2.14. as a man tastes a savory sweetness in his meat. Hypocrites have no taste.

3. It is a speculation without **operation**. The knowledge that hypocrites have of Christ has no saving influence upon them, it does not make them more holy; it is one thing to have a notion of Christ, another thing to fetch virtue from Christ. The knowledge of

hypocrites is **scientia infrugifera**, a dead, barren knowledge; it brings not forth the child of obedience. There is a great deal of difference between a Scholar that studies physic for the theory and notion, that he may have the rules of it lying before him, and one that studies Physic to practice; hypocrites are not practitioners; they are all head, no feet, they **walk not in Christ**, Colossians 2.6. Their knowledge is informing, but not transforming, it does not make them a jot the better, it leaves not a spiritual tincture of holiness behind: The flux of blood runs still, and such a knowledge is no better than ignorance, 1 **John** 2.4. **He that says, I know him, and keeps not his Commandments, is a liar, and the truth is not in him.** A man may have a knowledge of speculation, and be no better than a Devil. And this is the reason why men do not embrace Christ who is infinitely lovely, because they know not his worth; though they are not grossly ignorant of Christ, yet they are spiritually ignorant. **To this day the veil is upon their heart.**

3. **Branch**, If Jesus Christ be so lovely, it shows us the misery of a man out of Christ. 1. That lives without Christ. 2. That dies without Christ.

1. **Behold his misery that lives without Christ.** He is very deformed and unlovely; for all loveliness flows from Christ. A sinner in the state of nature is like an infant tumbling in its blood, **Ezekiel** 16.6. **Thou wert in thy blood.** The Leper in the Law was but the sad emblem of a sinner. 1. The Leper was to live alone, as being unworthy to come into the congregation of the holy. 2. The Leper did wear three marks to be known by, his garments **torn**, his head **bare**, his mouth **covered**. 3. He was to cry **unclean, unclean**. This spiritual leprosy is upon every Christless

sinner. Therefore a man in a state of unregeneracy is in Scripture compared to things most unlovely and unbeautiful. To a **dog**, Revelation 22.15. a **swine**, 2 Peter 2.22. a **Viper**, Matthew 3.7. a **Devil**, John 6.70. a sinner's heart is a poisoned spring; 'Tis like a piece of muddy ground which defiles the purest water that runs through it. The Heathen had this kind of notion ingrafted into them, for (as Authors report) they had their stone pots of water set at the doors of their Temple, where they used to wash before they went to sacrifice; a sinner is **blind**, Revelation 3.17. and the more blind, because he thinks he sees. He is **dead**; and though he may be decked with some moral virtues, this is but like strewing flowers upon a dead corpse, **Ephesians** 2.1. dead things have no beauty in them; a sinner out of Christ is a filthy excrementitious creature, he runs nothing but dregs, he is hell epitomized. There is no part of him sound, —**Totum pro vulnere corpus**. The man who had his **running issue in his flesh**, Leviticus 15.2. was but a type of a sinner who has the plague-sores of sin running upon him, 1 **Kings** 8.38. Oh how ghastly and deformed is every Christless soul! God loathes him, **Zechariah** 11.8. **My soul loathed them**. So abominable and unsavory is a sinner, that God stands **afar off**, Psalm 138.6. He will not come near the stench of him. The sinner is so deformed and diseased, that when he comes to be converted, the first thing he does, is to loathe himself, **Ezekiel** 36.31. **Ye shall loathe yourselves in your own sight for your iniquities**. Thus unlovely is every person out of Christ. If he brags of his goodness, it is because he never yet looked his face in the glass of God's Word, that would discover his spots and blemishes.

2. Behold his misery that dies **without Christ**. Though Jesus Christ be so infinitely beautiful, the sinner shall see none of his beauty. Christ will put a veil upon his face, as **Moses** did when his face shined, **Exodus** 34.33. Nay, that is not all; though Christ be so lovely in himself, yet to an ungodly sinner he will be terrible to behold. A wicked man shall see nothing in Christ that is lovely. The Sun of righteousness will be eclipsed to him, his **beauty** will be changed into **fury**. The Lamb will be turned to a Lion. Christ's visage will strike the heart of a sinner with horror and amazement. King **Ahasuerus** was pleasant to **Queen Esther** to behold, when he held forth the golden Scepter, but how dreadful was his visage to **Haman**, when he arose from the banquet of wine in his wrath, **Esther** 7.7. His look did carry death in its face: So, though Christ be so lovely in himself, and full of smiling beauty to his Saints, yet to those who reject him, and die in their sins, O how ghastly and affrighting will his look be? His **eyes** will be **as a flame of fire**, Revelation 1.14. Christ is represented with a **bow**, and a **crown**, Revelation 6.2. Give me leave to allude. Christ will appear to the Saints with a **crown**, very lovely, and glorious to behold, but to the wicked he will appear with his **bow**, to shoot at them with the arrows of his indignation. We read, **Psalms** 97.2. **clouds and darkness are round about him**. To believers Christ will shine forth with his rays of Majesty and beauty, but to the wicked he will cover himself with a cloud of displeasure; This will be the hell of hell to the damned, they shall be shut out from a sight of Christ's glory, and shall behold only a sight of his wrath. They shall cry to the **mountains** to cover them from **the face of him that sits**

on the Throne, and from the wrath of the Lamb, Revelation 6.16. The human nature of Christ, (says **Jerome**) will be as terrible to a sinner as the sight of hell fire.

Use 2 **Use 2. Exhortation, 1. Branch.** If Christ be so infinitely lovely, then let us labour to get a part in Christ, that the cursed deformity of our nature may be taken away, and the bespangled beauties of holiness may shine in us. 'Tis little comfort for the soul to say, Christ is **altogether lovely**, unless it can also say, **My beloved is mine**, Canticles 2.16. **Ignatius** cared not what befell him so he had Christ. **Clear the interest.** The ground of privilege is **union**. There are (says **Bernard**) many Christians who have nothing of Christ in them. Oh labour to be made one with Christ, to have Christ not only in your **Bible**, but in your **heart**; renounce your own beauty, all your parts, moralities, duties, these are a rotten bough to hold by, **Philippians 3.9. That I may be found in him not having mine own righteousness.** When **Augustus Caesar** desired the Senate of **Rome** to join some with him in Consul-ship, The Senate answered that they held it a great disparagement to him to join any **Consul** with him; So Jesus Christ takes it as a great disparagement to him, to join our **Duties** in equipage with his **Merits**. O sinner cast away your beggar's rags, that you may put on Christ's lovely robes. I would not take you off from duty, but from **confidence** in duty; **Noah's** Dove might make use of her wings to fly, but she did not trust to her wings, but to the Ark. A man makes use of his feet to go over a bridge, but he trusts to the bridge for safety; Christians while they walk with the feet of obedience, must trust to Christ as the bridge to lead them over the devouring sea of hell; in short, if you would get an interest in Christ, **rely** on Christ by **faith**, and **resign** up

yourself to Christ by **service**. A believer with one hand receives Christ, with the other hand gives up himself to Christ. Christ says to a believer, **with my body, yea with my blood I endow you**, and a believer says to Christ, **with my soul I worship thee**. Oh Christian part with all for a part in this lovely Savior.

2. **Branch**. If Christ be thus full of sparkling beauties, then fall in love with this lovely object; and with the Spouse, **be sick of love to Christ**. Beauty doth draw love. Ministers are **Paranymphe**, friends of the bridegroom. This day I come a-wooing for your love. Love him who is so lovely. Let Christ lie as a **bundle of myrrh**, always between your breasts. **If any man love not the Lord Jesus Christ, let him be Anathema Maranatha**, 1 Corinthians 16.22. Love (says **Chrysostom**) is the diamond that only the Queen wears, **namely** The gracious soul. Oh that all these surpassing beauties of Christ might kindle a flame of divine love in Christians' hearts. Christ is **maxime diligibilis** (as the Schoolmen speak) he is the very extract and quintessence of beauty, he is a whole Paradise of delight. He is the flower of **Sharon** enriched with orient colours and perfumed with the sweetest savour; Oh wear this flower, not in your bosom, but in your heart, and be always smelling to it; and show your love to this lovely Savior.

- 1. By the degrees of it. - 2. By the effects of it.

1. By the **degrees** of it. Love him above all other things; let him carry away the crown and the glory from the creature, 1. Love him **plusquam tuos**, more than your relations, **Matthew** 10.37. **He who loves father and mother more than me, is not worthy of me**. Nay, our love to relations must be hatred in comparison of our love to Christ, **Luke** 14.26. Great is our love to rela-

tions. The creatures void of reason teach natural affection; the young stork feeds the dam, and helps to carry her when she is old and can hardly fly. Children should exceed, and out-fly the stork in affection. There is a story in the **French Academy** of a daughter, who when her father was condemned to die by famine, she made means to get to him, and gave him suck with her own breasts, which being made known, she obtained his pardon; But Christ must be dearer to us than all; He must weigh heavier than relations in the balance of our affections; for, **He is altogether lovely**. If parents lie as a stumbling-block in our way to Christ, if they either come in competition with Christ, or stand in opposition against Christ, here **odium in suos** is **pietas in Deum**, We must either leap over them, or tread upon them.

2. Love Christ **plusquam tua**, more than your **Estate**. Gold is but shining dust, though it may be lovely, yet it is not **altogether lovely**. 1. **Gold is worse than yourself**, it is of an earthly extract. If you love anything, love something which is better than yourself; and that only is Christ, who is **altogether lovely**. 2. Riches **avail not in the day of wrath**, Proverbs 11.4. Riches are no lifeguard to defend us from divine fury; but how lovely is Christ who can screen off the fire of God's wrath from you; Oh then love him more than these perishable things. Christ's **gleanings** are better than the world's **Vintage**. Be not like **Noah's** Raven, which when it had found a carrion to feed on, cared not for returning home to the Ark. He that loses all for Christ, shall find all in Christ.

3. Love Christ **plusquam te**, more than **your Life**, Revelation 12.11. **They loved not their lives to the death**. They carried their sufferings as ensigns of their glory. They had

pangs of love stronger than the pangs of death. Did the **Curtii** die for the **Romans**, the **Codri** for the **Athenians**, and shall not we be willing to lay down our lives for Christ who is so infinitely lovely?

2. Show your love to this lovely Savior by the **Effects** of love.

1. The first of love is **desire of converse**. Love is a transporting of the affections; Lovers desire to be often talking and conversing together before the Marriage day. Christ converses with the soul by his Spirit, and the soul converses with him by prayer, and meditation. The soul that loves Christ, desires to be much in his presence. He loves the Ordinances, he thinks it is good **lying in the way** where Christ passes by. Ordinances are **vehicula salutis**. The chariots of salvation. Christ rides into the Believer's heart in these chariots. Ordinances are **convivium pinguium**, the feast of **fat things**, Isaiah 25.6. The soul feasts with Christ here, **Canticles** 2.4. **He brought me to the banqueting house, etc.** In the Hebrew it is **ad domum vini**. He brought me **to the house of wine**. Word, Prayer, Sacraments are to a Christian **The house of wine**. Here, often Christ turns the water of tears into wine. How lovely is this house wine! The Ordinances are the lattice where Christ looks forth and shows his smiling face to his Saints. Christ's parents found him **in the Temple**, Luke 2:46. The soul that loves Christ, desires conference with him in the Temple.

2. Where there is love to Christ, there is **sympathy**. Friends that love do grieve and rejoice together. They have sympathizing spirits. **Homer** describing **Agamemnon's** grief when he was forced to sacrifice his daughter **Iphigenia** brings in all his friends weeping with him, and accompanying him to the sacrifice in

mourning. And I remember **Aristotle** in his Rhetorique spends almost a whole chapter upon this, proving a sympathy among friends. Lovers grieve together: Thus if we love Christ, we shall grieve for those things that grieve him, **Psalm 119.158. I beheld the transgressors, and was grieved.** We shall grieve to see truth bleeding, Heretics increasing.—**Victa jacet pietas**—We shall grieve to see toleration setting up its Mast and Top-sail, and multitudes sailing in this ship to Hell. **Toleration is the grave of Reformation.** It was a charge drawn up against the Angel of **Pergamos**, that he had **them there**, (nestling and brooding,) **who held the doctrine of Balaam**, Revelation 2.14. By toleration we adopt other men's sins, and make them our own. I pray God this does not hasten **England's** Funerals. He who loves Christ will lay these things to heart.

3. He who loves Christ will endeavour to preserve his memory. Friends that bear respect will preserve the memory of those persons they love, by keeping their pictures, letters, love-tokens; sometimes by preserving their monuments. Herein **Artemisia** Queen of **Caria** showed an act of singular love to her husband **Mausolus**, for he being dead, she caused his body to be reduced to ashes, and to be mingled in her drink every day, so making her body a living Tomb to hold her dead husband. Thus the soul that loves Christ will be often eating his body and drinking his blood in the Sacrament, that he may **remember** Christ's death **till he come.** They that live without Sacraments show plainly that they have no love to Christ, because they do not desire to preserve his memory among them.

4. He that bears love to Christ, this lovely object, will not entertain any other Lovers; **What have I to do any more with idols?** Hosea 14.8. The Hebrew word is **with sorrows**: Indeed sin raises a tempest of sorrow in the soul, and he that is espoused to Christ has now changed his judgment, those sins he before looked upon as **Lovers**, now he looks upon as **sorrows**. He that loves Christ can look a temptation in the face and turn his back upon it. When **Cyrus** would have tempted the chaste wife of **Tygranes**, she took no notice of him, (though a King) she had a husband at home; When sin like **Mercury's** rod with a snake about it, would wind itself subtly into the soul, he that loves Christ dares not give it entertainment, he says all the rooms are taken up already for Christ, and a better guest cannot come, for He is **altogether lovely**.

3. **Branch**. If Christ be so lovely in himself, then you that profess Christ, labour to render him lovely in the eyes of others. And that two ways.

1. By commending him, and telling others of his beauty, that they may admire him. So the Spouse in this Chapter labours to portray and set him forth in his glory. **My beloved is white and ruddy, the chief among ten thousand**. Tell others that Christ is all marrow, all sweetness. He is the richest jewel in the cabinet of Heaven: Set up the trophies of his honour; triumph in his praises, that you may tempt others to fall in love with his person. The tongue is the **Organ of praise**; 'Tis pity the Organs are so oft out of **tune**, in murmuring and complaining; Oh let these Organs be still going, let our tongues sing forth the praises of him who is altogether lovely. Daughters of the blood Royal have the pictures of Kings brought to them, and by seeing the pictures, they fall in

love with their persons, and are married to them; By our commendations of Christ, we should so paint out Christ to others, and draw his picture, that when they see his picture they may fall in love with him, and the match may be presently struck up.

2. Render Christ lovely in the eyes of others by adorning his Gospel, and **walking worthy of Christ**, Colossians 1.10. It is an honour to a Master to have good servants, and how does it proclaim Christ to be lovely, and glorious, when they that profess him are eminent for piety, 1 **Peter** 2.9? Christ appears lovely in the holy lives of his people.

Brethren, there are some persons among us whose scandalous impieties masked over with Religion, have made Christ appear unlovely in the eyes of others; it is enough to make men afraid to have any thing to do with Christ. As if he did abet men in their sin, or at least connive at them. The blood of some will not make reparation for the injury which their tears have done to Christ. I have read of certain images which on the outside were covered with gold and pearl resembling **Jupiter** and **Neptune**; but within nothing but spiders and cobwebs; and have not we many who have been covered with the gold and pearl of profession resembling the **Saints of the most high**, but within (as Christ says) **full of all uncleanness**, Matthew 23.27? insomuch that we may see the spiders creeping out of them; O that all who profess the Name of Christ **might depart from iniquity**, 2 Timothy 2.19. that they might set a Crown of honor upon the head of Christ, and make him appear lovely in the eyes of others.

Use ultimate. **Use 3.** Here is comfort to them who are by faith married to Christ; this is their glorious privilege, Christ's beauty and loveliness shall be put upon them. They shall shine by his

beams. This is (as learned **Davenant** says) **caput honoris**, the apex and crown of honor; the Saints shall not only behold Christ's glory, but be transformed into it, 1 **John** 3:2. **We shall be like him**; that is, irradiated and enameled with his glory. Christ is compared to the beautiful **Lily**, Canticles 1:2. His Lily-whiteness shall be put upon his Saints. A glorified soul shall be a perfect mirror, or crystal, where the beauty of Christ shall be transparent. **Moses** married a blackamoor, but he could not make her fair; but whomsoever Christ marries, he alters their complexion, he makes them **altogether lovely**. Other beauty **causes pride**,—**Fastus inest pulchris**— but no such worm breeds in heaven. The Saints in glory shall admire their own beauty, but not grow proud of it. Other beauty **is soon lost**. The eye weeps to see its furrowed brows, the cheeks blush at their own paleness. **Nec semper violae, nec semper lilia florent, Et riget amissis spina relicta rosis**. But this is a **never-fading** beauty; age cannot wither it; it retains its glossiness, the white and vermilion mixed together to all eternity. Think of this, O ye Saints, who mourn now for your sins, and bewail your spiritual deformities (you are **comely, yet black**). Remember, by virtue of your union with Christ you shall be glorious creatures. Then shall your clothing be **of wrought gold**, then shall you be brought unto the King **in raiment of needlework**, and you shall hear Christ pronounce that blessed word, Canticles 4:7. **You are all fair my love, and there is no spot in you.**

THANKS FOR READING



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