

Thomas

A

Askicoll's

KEY OF
HEAVEN:

THE LORDS PRAYER
opened, and so applied, that a
*Christian may learn how to pro-
cure all things which may make for
the glorie of God, and the good of
himself, and of his neighbour.*

Containing likewise such Do-
ctrines of faith and godlinesse, as may
*be very usefull to all that desire to
live godly, in Christ Iesus.*

By HENRIE SCVDDER
Preacher of the word.

MATH. 7. 7.

*Aske and it shall be given you: seeke, and ye shall
find: knocke, and it shall be opened vnto you.*

Oratio iusti clavis coeli.

LONDON,

Printed by R. Field, for Tho. Man,
and are to be sold at the signe of the Tal-
bot in Pater noster row. 1620.



TO THE RIGHT
WORSHIPFULL

Mr. THOMAS CREW, and
to all his hopefull children, all
*grace and peace in this life, all
joy and glorie in that
which is to come,
be multiplied.*



RIGHT Wor-
shipfull, cu-
stome doth
claim by pre-
scription, that

such bookes as come vnder
the Presse to be made pub-
lick, should be vthered forth
with an Epistle Dedicatorie,
which if it want, it calleth
into suspition, that either the
Author hath no friends of

THE EPISTLE

worth, or that the worke is not worthie patronage. Wherefore hauing suffered this Tract on the Lords Prayer to come forth, I tread the common path. The profit of him to whom dedication is made, or testification of respect and thankfulnessse of him that dedicateth, or credite and countenance to the booke dedicated, is the marke that is aimed at in dedications. All these respects haue moued me to make choise of your selfe. For though you be alreadie furnished and fully established in the truths therein deliuered, yet it shall be profitable vnto you, that with some varietie you be put in remembrance of the same things : your children like.

likewise (who may reape
some good hereby) will be
induced to reade and make
vse of this booke the rather,
because it commeth through
the hands and vnder the pa-
tronage of their so louing
and beloued father. These
are likewise to acknowledge
that debt of thankes due to
you for the many kindneses
you haue shewed me, for
which I do and shall for euer
stand beholding vnto you :
also to signifie my well wish-
ing to your children, and that
for the well deseruings of
those which are come to
age, and for the sake of their
mother, your dearely belo-
ued wife, now with the Lord;
to whom my selfe and mine
stood much indebted, whom
I could not but admire and

affect while she liued, whose remembrance I shall alwaies honour, and whose name I desire to keepe aliue, for to quicken others now she is dead. For to speake within compasse, without hyperbole, amongst the many gracious women that I haue knowne, a more compleate Christian, to whom the Lord had bestowed such a sweete concurrence of gifts of grace and nature, haue I not knowne. And though birth, beautie, wit, a large heart, & good elocution (all which were eminent in her) without grace are vanitie; yet when these are accompanied with *loue out of a pure heart, and of a good conscience, and of faith vnfained*, (all which abounded in her) each doth
 make

Nam gaudeant bene nati, modò renati.

Gratior est pulchro veniens è corpore virtus.

make other admirable . I would say more, were it not that I should renew your grieſe in remembrance of your loſſe : but I am aſſured you haue learned to be thankfull for the enioyment of ſo rare an helper ſo long, rather then to ouer-grieue or be impatient that you could enioy her no longer . If you ſhall pleaſe to ſuffer theſe my firſt fruites in this kinde to paſſe into the world through your hand , they will be the better accepted of the good, and defended from thoſe that are bad , and I ſhall remaine much bound to you. All that I can ſay, why I publiſh this booke, is , I deſire by all meanes, according to my abilitie , to do good in the Church of God . I ac-

knowledge many haue written worthily vpon this subiect, whose helps I haue vfed, yet none that I know in this manner; and I finde that varietie in this kinde doth much good. Now the God of heauen, whose glorie I intend in this worke, giue it fauour in the sight of his Church, to the edifying thereof, to whom be praise and glorie for euer, Amen. Thus commending you and yours to the protection and blessing of the Almighty, I humbly take my leaue, this 26. of May.

*Yours to be commanded
in all Christian duties,*

HENRY SCVDDER.



A TABLE OF THE
Doctrines contained in
this booke.

Doctrines from the exhortation to pray aright.

Doct. 1. All that have a familie and charge of people belonging vnto them, must teach them necessarie points of godlnesse, such as prayer, faith, repentance, new obedience, &c. pag. 8.

Doct. 2. The more subiect any dutie is to be performed amisse, there is the more cause that Christians learne and endenour to performe it aright. pag. 25.

Doct. 3. It is the dutie of all men to pray. pag. 30.

Doct. 4. The Lords prayer is a prayer, and may be used in this very forme of words for a prayer. p. 44.

Doct. 5.

A Table

Doct. 5. *All prayers must be made according to the patterne of the Lords prayer.* pag. 50.

Doctrines from the Inuocation.

Doct. 1. *Whosoever would make an acceptable prayer, must be Gods child, and must come to God as a child to his father.* pag. 64.

Doct. 2. *All that would pray acceptably, must hold a communion and good agreement with their brethren, as those that have one common father to them all,* pag. 71.

Doct. 3. *Prayer is to be made onely to the true God.* pag. 75.

Doct. 4. *In the entrance into prayer, God should be represented to the mind, and should be called upon by such names, titles, or descriptions, as are apt to enkindle the desires, and helpe the faith of them that do pray.* pag. 84.

Doct. 5. *In prayer God is to be knowne and conceined of in the distin-*

of the Doctrines.

distinction of persons, Father,
Sonne, and holy Ghost: to whom
prayer must be directed ordinarily
in this sort, scil. to the Father by
the Sonne, through the helpe of the
holy Ghost, pag. 87.

Doct. 6. All true Christians
haue the Lord of heauen and earth
to their father. pag. 100.

Doct. 7. God to whom prayer
is made, who is Father to all true
belceuers, is an heauenly maiestie,
perfect, and infinite in power, good-
nesse, and all other heauenly excel-
lencies. pag. 107.

Doctrines from the first
Petition.

Doct. 1. The glory of Gods ho-
ly name must be the chiefe of euery
Christian mans desire, and ende-
nour. pag. 125.

Doct. 2. Holnesse is the high-
est title of honour and glorie that
can belong to any person, yea to the
most high God. pag. 143.
Doctrines

A Table .

Doctrines from the second
Petition.

Doct. 1. *All Christians should unfainedly desire that God would shew himselfe to be the absolute soueraigne Lord God, both in the administration of his kingdome of power ouer all creatures, and in setting vp and establishing the kingdome of grace, to the utter ouerthrow of his enemies, and bringing of his elect in Christ to the kingdome of glory.* pag. 153

Doctrines from the third
Petition.

Doct. 1. *Every Christians desire and endenour in this life, must be, that Gods will may be obeyed, and submitted vnto in all things.*
pag. 187.

Doct. 2. *In beauen is all perfect obedience.* pag. 196.

Doct. 3. *In proposing examples for imitation, men must propose the best,*

of the Doctrines.

best, such as are perfect and heavenly. pag. 199.

Doct. 4. Prayer must be made, and care had, that Gods will be done in an holy maner. pag. 204

Doct. 5. Christians must aime at perfection. pag. 210.

Doctrines from the fourth
Petition.

Doct. 1. When any man bath unfainedly desired and sought the things which pertain to Gods honour and glory, he may then with good warrant pray for, and expect all good things for himselfe, both for body and soule. pag. 224.

Doct 2. It is the wil of God that his children should aske of him, and use all good meanes for the welfare of this naturall life. pag. 229.

Doct. 3. The having, holding, and comfortable enjoying of all things needfull for this life, is the free gift of God. pag 239.

Doct. 4.

A Table

Doct. 4. It belongeth to euery Christian to desire and procure the bodily welfare of his neighbour, as well as his owne. pag. 250.

Doct. 5. Desires of all temporrall things are to be confined to the present day. pag. 259.

Doct. 6. Prayers must be made to God euery day. pag. 269.

Doct. 7. The maintenance wherupon a Christian may desire to liue, must be his owne. pag. 274.

Doct. 8. Euery child of God hath a true right to those temporal goods which he doth lawfully possesse. pag. 277.

Doct. 9. All things are not necessarily common amongst Christians. pag. 281.

Doct. 10. The desires of the things of this life must be moderate. The qualitie and quantity of things desired, must be onely such, and so much, as is conuenient for mans state and condstion. pag. 283.

Doct. 11. The petitions for the things of this life, must be fewer,
and

of the Doctrines.

and lesse insisted on, then those
which concerne the life of grace.
pag.292.

Doctrines from the fift
Petition.

Doct.1. It concerneth all men
to desire and endenour after for-
giuenesse of sinnes through Christ,
with the application thereof to
their hearts and consciences by the
holy Ghost. pag.315.

Doct.2, It is God onely that
forgiveth sinnes. pag.325.

Doct.3. Salvation is meerey
of the free grace of God. pag.329.

Doct.4. All that are truly
iustified, are freed from all guilt,
and all punishment for their sinne.
pag.333.

Doct.5. The best of Gods chil-
dren, notwithstanding they be al-
ready iustified, must every day aske
forgivenesse of their sinnes. pag.337.

Doct.6. Every Christian ought
to desire and endenour that others
may

A Table

may have their finnes pardoned & their soules fained as well as their owne. pag. 345.

Doct. 7. Forgiuenesse of sinne is to be asked for the living, not for the dead. pag. 349.

Doct. 8. In asking pardon of sinne, there must alwaies be an heartie acknowledgement and confession of sinne. pag. 352.

Doct. 9. Sinnes do cast men into debt, and into arrerages wih God. pag. 359.

Doct. 10. Whosoever would be iustified before God, must be bebolding to God for the free forgiuenesse of all his finnes as well as of any. pag. 366.

Doct. 11. In asking forgiuenesse of sinne, it is meet that reasons be used to expresse what ground a man hath to aske and expect forgiuenes, pag. 368.

Doct. 12. Whosoever would have God forgive them their finnes, they must be able truly to say, they forgive all other their trespasses against
against

gainst them.

pag. 370.

Doctrines from the sixt
Petition.

Doct. 1. It ought to be the desire and endeavor of all Christians, as well to be holy in this life, as to be happie in that which is to come.
pag. 391.

Doct. 2. Whosoever will be preserved from sinne, or deliuered out of it, and would leade a godly life, must obtaine it of God. pag. 399.

Doct. 3. God hath an holy ouerruling and disposing hand in: h: temptations and euils to which men are subiect. pag. 405.

Doct. 4. All Christians must desire and endeavour that all others might be kept from sinne, and may liue holily as well as themselves.
pag. 432.

Doct. 5. Those which are already conuerted and sanctified, are yet subiect vnto temptation vnto sinne,

A Table

sinne, and to lie some space of time in it, if the Lord please to leade them thereinto, and do not deliuer them from it. pag.446.

Doct. 6. Whosouer would be prejerued from sinne, must pray against and withstand the temptations thereof. pag.451.

Doct.7. It must be euery mans desire and endeuour, if he be fallen into any sinne, to be deliuered out of it by repentance, and that he may walke before God in new obedience. pag 473.

Doct.8. Sinne is euill, and God would haue all men when they thinke of sinne, represent it to their mind in the name and notion of euill, yea of the most euill thing. pag.479.

Doctrines from the forme of thanksgiuing, containing the reasons of the petitions.

Doct.1. The Lord would haue his

his children have good ground and reason for the petitions they aske of him, and would have them uttered unto him in their prayers. pag. 490.

Doct. 2. Christians must in their prayers as well offer praise unto God, as make requests. pag. 496.

Doct. 3. Absoluteness of authoritie and soueraigntie is properly and onely in God. pag. 504.

Doct. 4. Power originally belongeth unto God. pag. 509.

Doct. 5. All glorie and praise primarily and properly belongeth unto God. pag. 514.

Doctrines from *Amen*, containing the manifestation of the assent, and right disposition of the heart in prayer.

Doct. 1. Prayer must be made with understanding. pag. 521.


Doct. 2. The mind and heart must

A Table of the Doctrines.

must alwayes be ioyned with the
tongue or thought in prayer. pag.
524.

Doct. 3. There ought to be an
holy fervour and earnestnesse in
prayer. pag. 529.

Doct. 4. Whosoever prayeth a-
right, must beleene and expect that
he shall have his prayers granted.
pag. 532.



To the Reader.



Do bee much in
perswading those
that be favorites
of some great per-
son, to use that
interest for their

best advantage, were an indenuour
somewhat needlesse, considering
naturall selfelome inclineth men in
such cases: to be sensible enough of
their owne good. Yet so dull is our
apprehension of matters that are
of an higher nature, that though we
have the care of God alwaies open
vnto vs, and free accesse to the
throne of grace through Christ
who appeareth in heauen for vs,
carrying our names in his breast, yet
we need stirring vp, to improue this
blessed liberty, though the whole
world be not worth this one prero-
gative, that we can boldly call

a God

To the Reader.

God Father. This disproportion of our carriage ariseth in part from Satans malice, who laboureth to keepe vs in darknesse, that we beleene not, or mind not our best priuiledges: which if we did, how glorious would our lines appeare? how comfortably and fruitfully should we walke? what honour should God haue by vs? what sweet sacrifice from vs? how should we overlook all opposi: power? But now by reason we are prone to beleene Satan, & the lyes of our owne heart, and ready to call truth it selfe into question, as if these things were too good to be true, no maruell if we passe our dayes so deadly. For what vse of an hidden and lockt up treasure, if we vse not this key of prayer to fetch from thence for al our need? What benefite of all the precious promises made in Christ vnto vs, vnlesse we alledge them vnto God, and with a reuerent boldnesse bind him with his owne word, which he can no more deny, then cease to be God?

To the Reader.

God? If we tooke these things to heart, God should heare oftener from us, we would be more in heauen then we are, seeing we should bring as much grace and comfort from God as we could bring faith to graspe and carry away.

Besides this fore-mentioned mindlesnesse of our priuiledges, since the fall the soule naturally loneth to spend and scatter it selfe about these present sensible things, and cannot without some strife gather it selfe together, and fixe vpon heauenly things. Now this talking with God requireth an actuall bent of the minde, and carrieth vp the whole soule into heauen, and excerciseth as all the parts, so all the graces of the soule, faith especially, prayer being nothing else but the flame of faith. And Satan knowing that when we send vp our desires to God, it is to fetch supply agamst him, troubleth the soule, weake of it selfe, with a world of distractions. Where he can not cor-

To the Reader.

rupt the doctrine of prayer (as in Popery) with heresies and superstitious follies, there he laboureth to hinder the exercise of it. Wherein we should be so farre from being discouraged, that we should reason rather that that must needs be an excellent dutie which is so irkesome to the flesh, and which the diuell so eagerly sets against. This should encourage vs to this exercise, wherein lyeth all our strength, that if in spite of Satans annoyance and our owne indisposition, we will set upon this duty, we shall finde our selues by little and little more raised up to heauen, and our hearts more and more enlarged, God rewarding the use of that little grace we finde at the first, with increase of strength and comfort. To him that hath (in the exercise of that he hath) shall be giuen more. We should labour not to be ignorant of Satans enterprises, who besides his diuerting our minds from prayer, and disturbing us in it, laboureth by all meanes to draw

To the Reader.

draw vs to some sinne, the conscience
whereof will stop our mouthes, and
stifle our prayers, and shake our
confidence, and eclipse our comfort:
which he oft aimeth more at then
the sinne it selfe vnto which he
tempteth vs. We should labour
therefore to preserve our selues in
such a state of soule. wherein we
might haue boldnesse with God,
and wherein this gainfull trading
with him might not be hindered.

To passe ouer many other causes
of the neglect of this intercourse,
and dealing with God by prayer,
we may well iudge, as one of the
chiefe, a selfe sufficiency whereby
men dwell too much in themselves.
He that hath nothing at home will
sacke abroad. The poore man (saith
Salomon) speaketh supplications. If
we were poore in spirit, and saw our
own emptinesse, it would force vs out
of our selues. Alas what temptation
can we resist, much lesse overcome
without fresh succour? What crosse
can we endure without impatiency,

To the Reader.

if we haue not new support? What successe can we looke for, yea in common affaires, without his blessing? What good can we do, nay think of, without new strength? When we do any good by his power, do we not need pardon for the blemishes of our best performances? What good blessing can we enioy, so as we defile not our selues in it, without a further blessing, giuing vs with the thing the holy vse of it? Yet we see most men content to receiue blessings as they come from Gods generall providence, without regarding any sanctified vse by prayer, whereas holy men knowing that God will be sought vnto, euen for those things of which he hath giuen a promise, in obedience to this his diuine order, desire to receiue all from him as a fruite of their prayers. And Gods manner is to keepe many blessings from his children untill they haue begged them, as delighting to heare his children speake. The consideration whereof moueth those
that

To the Reader.

that haue neereſt communion with God, to acknowledge him in all their wayes, depending on him for direction, ſtrength, ſucceſſe, whereupon he delighteth in ſhewing himſelfe more familiarly vnto them in the ſweeteſt experiences of his loue, guiding them by his counſell whileſt they abide here, and after bringing them to glory. As other graces grow in thoſe that are in the ſtate of grace: ſo this ſpirit of prayer receiveth continuall increaſe vpon more inward acquaintance with God and their owne eſtates. Whence they can neuer be miſerable, hauing God to power forth their ſpirits and eaſe their hearts vnto, who cannot but regard the voice of his owne Spirit in them. But of our ſelues, ſuch is our caſe, that God who knoweth vs better then we know our ſelues, ſaith we know not what or how to pray. Rom. 8. 26. This language of Canaan is ſtrange vnto vs. Which our bleſſed Saviour in mercy conſidering.

Psal. 73. 24.

To the Reader.

stirred up a desire in his Disciples to be taught of him the Sonne how to speak to the Father. Where thereupon he teacheth them a forme, which for heauenly fulnesse of matter, and exactnesse of order, sheweth that it could come from no other Author.

This holy patterne, comprizing so much in so little, all things to be desired, in sixe short petitions, it is needfull for the guides of Gods people to lay open the riches of it to the view of those that are lesse exercised. An endemour which his excellent Maiestie thought not unbecoming the greatnesse of a king. For the use of a set forme of prayer, and this in speciall, I will make no question: yet in the use of this prayer we may dwell more in the meditation and enforcing such petitions as shall concerne our present occasions. For instance, if euer there were time of praying Let thy kingdom come, let Christ arise and his enemies be scattered, then certainly

To the Reader.

now is the time for vs to ascend up into heauen by our prayers, and awake Christ, that he would rebuke the winds and waues, and cause a calme: that he would be strong for his Church, in maintaining his own cause. It is Gods manner before any great worke for his Church, to stir up the spirits of his beloved ones to giue him no rest. How earnest was Daniel with the Lord immediately before the deliuey out of Babylon. And undoubtedly if we ioyne the forces of our prayers together, and set upon God with an holy violence, he would set his power, his wisdom, his goodnesse, on worke for the exalting of his Church, and ruine of the enemies of it. Now is the time for Moses his hands to be upheld whilest Amalech goeth downe.

The preuailing power of prayer with God in times of danger, appeareth not onely in the sacred historie of the Bible, but hath bene recorded in all ages of the Church.

Dan. 9.

As in the liues of David, Asa, Ezekias, Ieholaphat, &c.

To the Reader.

Euleb.
lib. 5.
Tertul. in
Apologet.

In the primitive Church, An. Dom. 175. the army of Christians was called the thundering legion, because upon their prayers God scattered their enemies with thunder, and refreshed themselves with showers in a great drought.

After in the good Emperour Theodosius his time, An. Dom. 394. upon an earnest prayer to Christ, the winds fought from heaven for him against his enemies, as they did for us in 1588. And continually since, God neuer left the force of faithfull prayer without witnesse. If we would obserue how God answereth prayers, we should see a blessed issue of all the holy desires he kindles in our hearts: for he cannot but make good that title whereby he is stiled, a God hearing prayer, Psal. 65. 2. which should moue vs to sow more prayers into his bosome, the fruit wherof we should reape in our greatest need. It would be a strong euidence in these troublesome times, of the future
good

To the Reader.

good successe of the Church, if we were earnest in soliciting Christ with these words which himselfe hath taught vs, Let thy kingdom come. For put him to it, and he will neuer faile those that seeke him. P[sa]. 9. 10. He loneth importunity.

But to speake something of this Treatise of this godly and painefull minister of Christ; which is written by him without affectation, as d-firou to cloath spiritual things with a spirituall manner of writing, the diligent and godly Reader shall obserue a sound, cleare, substantiall handling of the greatest points that naturally fall within the discourse, and a more large and usefull unfolding of many things, then in former Treatises. It appeareth he sought the good of all: so that besides the labours of other holy men, there will be iust cause of blessing God for his assistance in this worke. To whose blessing I commend both it and the whole Israel of God.

Grayes Inne.

R. Sibbs.



A KEY OF HEAVEN:

The Lords Prayer opened
and applyed.

MATTH. 6.

9 *After this manner therefore pray ye . Our Father which art in heauen, hallowed be thy Name.*

10 *Thy kingdome come. Thy will be done in earth as it is in heauen.*

11 *Giue vs this day our daily bread.*

12 *And forgine vs our debts, as we forgine our debtors.*

13 *And leade vs not into temptation, but deliuer vs from euill: for thine is the kingdome, and the power, and the glory, for euer, Amen.*



Hese words are part of our Sauiours Sermon in the Mount: they concerne Prayer, and do consist

of a } Precept, or exhortation
 } -to pray in a right man-
 } ner.
 } Patterne, to exemplifie
 } the said manner.

The precept is: *After this manner pray ye:* The patterne is: *Our Father, &c.*

This exhortation is inferred vpon consideration of diuerse abuses of prayer, whereof our Sauiour had warned his disciples, to wit, hypocrisie, and vaine babling of the Pharisies and heathen. He reasoneth from the dissimilitude that ought to be betweene hypocrites and heathen; and betweene true Christians and faithfull beleeuers; saying, verse 8. *Be not ye therefore like vnto them: but pray ye*
 in

in an holy manner. And for that cause doth propose vnto them a perfect forme of prayer; intimating, that if they would pray according as he did here prescribe, they should neither play the hypocrites, as did the Pharisees, nor babble as the heathen, nor offend any other way in this holy exercise of calling vpon the name of the Lord.

The words of the exhortation containe these particulars.

1 The person exhorting, Christ Iesus, implied in *Pray*.

2 The persons exhorted, *Ye*.

3 The inference whereupon it is grounded, *Therefore*.

4 The subiect of the exhortation, *Pray in this manner*.

Pray: to pray doth import an holy speech and powring out of the soule vnto God, being a ioynt act of the mind and will, whereby the mind by voice or thought, doth interpret & make knowne to God the desires of

*Orare est
appetere, &
petere.*

the heart: shewing both what a man would haue God do for him, or accept at his hands. A bare desire is not to pray; for many wish and desire those things which they neuer pray for vnto God. Neither are words without desires any prayer: but when the mind maketh knowne what the will desireth, this is to pray.

Ye: first the disciples, and vnder them he meaneth all Christians. For although Christ gaue his disciples some precepts that onely did belong to them as Apostles, yet he gaue very many precepts to them as they were Christians; as that in Marke 13. 37. *What I say to one, I say to all, Watch:* so here, what he saith to them, he saith to all, *Pray.*

Therefore, hath a double reference, both to the sinfull manner dehorted from, and to this holy manner exhorted to. He reasoneth thus, the manner of
hypo-

hypocriticall and heathenish praying is sinfull: this manner here propounded is most holy, therefore pray in this manner.

After this manner, or thus; the word rendred *thus*, or *in this manner*, is a note of likenesse, pointing vnto the patterne following. As if he had said, Say, Our Father, as it is Luk. 11, 2: or if you vse other words, let them be according vnto this patterne here prescribed, to wit, to the same person, the same matter, and with the same good disposition of heart, as is taught in this forme of prayer following. The words thus opened, the particulars therein offer diuers profitable lessons.

I will begin with obseruation of Christs diligence in teaching his seruants and familie, this necessarie religious duty of prayer: both at this time of his owne accord, and at another time at

Luk. 11. 1.

the request of one of his disciples.

All the actions of Christ Iesus are of excellent vse, but onely some of them bind Christians to imitation. That I may therefore cleare the foundation of the doctrine to be concluded from Christs practise; let it be considered, that the actions of Christ were of different natures. He did some acts as he was God, and as mediator betweene God and man; as his miracles, and offering vp of himselfe a sacrifice for sinne. These actions should worke in all men an holy admiration of him, and faith in him: but must not, nay cannot be imitated.

He did other actions as he was man, some whereof were indifferent, being neither commanded nor forbidden: others were necessarie, being commanded. Those actions which he did which were indifferent, do teach

teach vs Christian libertie, shewing what we may do: but do not lay a bond vpon the conscience to tie vs to do the same. Christ did stand when he prayed, this was an indifferent action: hence we may conclude, that we may stand when we pray: but yet cannot conclude that we must stand alwaies when we pray. And the like must be vnderstood of all other indifferent actions of his, except some true cause come betweene, to take away the indifferencie; as commandment of the magistrate, or offence of the godly, or stumbling blocke to the wicked, or the like.

The necessary actions which he did, that came vnder some commandement, were either ceremoniall, which concerned him as he was a Jew, borne of the virgine *Marie*; or morall, which concerned him as he stood in the roome of mankind.

Col. 2. 14.

The ceremoniall actions which he did, are not to be followed, because he did put an end vnto them all, when he nayled them on the crosse. The morall actions, viz. such as obedience to his parents, and loue to his neighbour; patience in bearing and forgiuing iniuries, &c. are all left vs for *examples*, that we should follow his steps. Of this sort is his care to instruct his people, and familie vnder his charge.

1. Pet. 2. 21.

All his examples in this kind do adde a double force to a commandement, both shewing what ought to be done, and what is possible to be done: wherefore from his example of teaching his familie vpon all occasions, both more publickly and more priuately, as he had opportunitie, I conclude:

Doctr. 1.

All that haue a familie and charge of people belonging vnto them, must teach them necessarie points of godlinesse, such as prayer, faith,

faith, repentance, new obediēce, &c.

There is a like reason of all as of one. The Lord saith of his commandements, *They shall be in thine heart, and thou shalt teach them diligently to thy children, &c.* Deut. 6. 6. 7. The Apostle doth charge fathers to bring vp their children in *the nurture and admonition of the Lord*, Ephes. 6. 4. And maisters haue the same charge giuen them ouer their seruants for matters of religion, which parents haue ouer their children; for gouernours are charged to haue care of the *man-seruants and maid-seruants, as well as of sonnes and daughters*, Exod. 20. 10. The examples of *Abraham, Iosuah, and Bathsheba*, are recorded in Scripture for their commendation, and for the good example of all that be called to the like condition.

I For this dutie of edifying one another, should be performed to all men as occasion ser-

Gen. 18. 19.

Iosh. 24. 15.

Prou. 31. 2.

Reason.

1. Thel. 5.

11. 14.

ueth: especially therefore to the familie.

2 The conuersion or confirmation of a Christian soule, which is the expected fruite of instruction, doth bring much glory to God: for it is the honor of a King to haue many, and those strong and loyall subiects.

3 It is an excellent meanes to increase the number of Christians; and to propagate the Church of God, Pſal. 78. 4. 6. 7. 8.

4 Their people haue need to be taught the grounds of religion, and to haue them often whetted vpon them. It will do them more good then meate, drinke, apparell, phyſicke, and all other necessaries of nature: by as much as the soule is better then the body, and eternall life better then that which is but for a moment; in compassion therefore and loue vnto them they are bound to teach them.

5 Sinne is so abhominable, and mischieuous, and is a common enemy, that as we do with serpents and rauinous beasts, euery one must smite at it to kill it wheresoeuer he doth meete it: especially when it is poysoning, and werrying the lambs of his owne familie.

6 Grace and godlinesse is so sweet and amiable, and so profitable wheresocuer it groweth, that it were a happinesse if it grew euery where; more especially if it grew so neare as in the familie.

7 True respect to a mans selfe, doth binde him to the dutie of instructing, and teaching his charge. For he is accountable to God, and must himselfe answer for the sinnes of his familie as one accessorie, if he by instruction and admonition haue not reclaimed or restrained them. Besides, the sinnes of wife, children, yea of seruants also are infectious;

fectious: a maister may catch the plague euen of his seruant. Also while the familie remaineth wicked, it is a daily vexation to a righteous soule to behold their ignorance, and to see their vngodly deeds. As were the soules of *Isaack* and *Rebecca* with their vninstructed daughters in law, the wiues of their prophane sonne *Eſau*. And as was the soule of *Dauid*, for the deeds of his too much cockered sonnes, *Ammon*, *Absolon*, and *Adonijah*. And when guiltinesse of not teaching them when he might haue done them good, shall come daily to remembrance, this bringeth bitter grieſe indeed. Wherefore to auoide these euils, euery man in very prouidence for himſelfe ſhould instruct his people. Which if he do, it will be a good assurance to himſelfe of his owne conuerſion; he shall haue benefit by their goodnesse; it will reioyce

ioyce his heart to see his children walke in the faith; he shall taste the fruite of his owne grafting in his owne orchard; they will pray for him, and giue good example and good aduice, wherof the strongest Christians haue sometimes need; his whole house shall be a blessing. If his paines take no good effect, yet he shall haue peace of conscience, and his worke is with the Lord.

Lastly, parents and gouer-
nours haue aduantage aboue o-
ther men, by reason of their do-
mesticke authoritie, which will
cause the inferiours either for
feare or loue to regard instru-
ctions. Also their daily presence
giueth them often opportuni-
ties to instill knowledge by
drops, according as their nar-
row capacities will receiue: and
they may often whet the same
things vpon their dull vnder-
standings, which no other per-
son,

son, no not a Minister, hath oportunitie to do. In all these respects, he that is willing to imitate Christ, may see, that if he haue people vnder his charge, he must teach them the needfull points of religiō, such as prayer and the rest. I haue bene large in the prooffe of this doctrine, because many will not be conuincd, & few are so conuincd, as to be perswaded to put it in practise. The vse followeth.

Vse I.

This is to contince all which make question whether they stand charged to teach or catechise their children & seruants. They thinke that if they provide for them maintenance & sustenance, if they teach them good manners and ciuill behauiour, and if they traine them vp in some honest trade of life, whereby they may liue like men another day, they haue done all that can be required of them. But in all this what singular thing do ye?

ye? Do not the very Pagans and Infidels as much? Thou wilt feed and cloath thy beast. If thou wilt teach them manners that they may not shame thee when they conuerse with men, then teach them the manner of praying, and good behauour towards God, that when they meete with him, and speake to him daily, they may not shame thee much more. Is it not a shaine to the father when the child neither knoweth what, nor how to speake vnto God, either for him, or for himselfe? Doth common reason teach thee to traine them vp in some honest trade of life, that they may liue like men in their age? Let grace then teach thee that there is an age wherein if in this life they be not taught to liue godly, they shall neuer shine like men and Angels, yea like Christ, as all godly men shall in the glorious heauens:
but

but when they die, and this age come vpon them, they must liue basely and miserably, euen as the diuels in hell fire for euermore.

Ob. It belongeth to Ministers to teach and catechize.

Sol. It doth: but not to Ministers onely. For though women may not be Ministers, yet the aged are commanded to teach the yonger to be sober, &c. And Ministers for the most part lose their labour in publicke, when gouernors of families do not before prepare their people, and afterwards whet vpō them that in priuate which they haue bene taught in publicke: when Ministers and maisters haue done both what they can, all is little enough. God hath made euery gouernour a steward ouer his household, to minister vnto them in his place all things needfull: know therefore thy office, else if thou be
found

found negligent, thy lot is to be cut in sunder, and to haue thy portion with hypocrites, where is weeping and gnashing of teeth.

Mat. 24. 51.

This is to reprove those, who although they can except nothing against this doctrine, yet do altogether, or for the most part, neglect it. Their excuses are; either they know not how to teach, or haue no leisure, or they teach them to say their prayers, the Pater-noster, Creed, and ten Commandements, what would we haue more? To the first I answer; art thou of yeares to be married, and to be a father or a maister, and doest not know the chiefe points of religion? for shame make not this excuse. *That seruant which knew his Lords will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes.* To the second; thou wilt spare them time to eat and
drinke

Use 2.

Luk. 12. 47.

drinke and play, thou sayest they cannot liue else, nor hold out in thy work, and thou shouldest be accounted hard and cruel. It is true. But if they be not taught the Principles of religion, they cannot liue the life of grace, nor be able to do Gods worke: and of the two he is the cruellest master and father, which doth starue the soules of his familie, and suffer them to die for lack of knowledge. And whereas they say, they teach them their prayers; I say, as good neuer a whit as neuer the better, when they teach them onely to say them by rote, but do not teach them what they meane. Besides, they teach them the Creed, and ten Commandements for prayers, whereas the Creed is a rule of faith, and the Commandements a rule of obedience: and of those three onely the Lords Prayer is a prayer, and the rule of all other prayer. It shall be there.

therefore their safest course to acknowledge their negligence and reforme it; for excuses will not auaille them at the day of reckoning.

This doctrine doth argue a third sort of gouernors of most notorious wickednesse, who are so farre from teaching their people how to be religious, that if they be taught to their hand they vnteach them, by disgracing praier, hearing of the word, and all other exercises of religion: and deriding all such as frequent them; and if wife, and children, or seruants would learne by repairing vnto such meanes as may informe them, they do either expressly forbid and threaten them; or by subtile allurements withdraw them. The Apostle calleth such persons children of the diuell, enemies of all righteousnesse, because they cease not to peruert the right wayes of the Lord.

For

Use 3.

Act. 13. 10.

For as *Elimas* sought to keepe *Sergius Paulus*, so do these their people fró the faith. Our Sauour denounceth wo against them, because *they shut up the kingdome of heauen against men, they neither go in themselues, nor suffer them that are entring, to go in.* Matth.

23. 13.

Use 4.

This concerneth all such Ministers which are also masters of families; for if the aforementioned faults be found in vs, as they are too frequent in too many, by how much our double calling requireth it more at our hand, by so much our sinne is more aggrauated, and our case more wofull.

Use 5.

All that are or may be gouernours, are hereby exhorted vnto three things. First from the truth of this doctrine, they must charge this dutie of teaching their familie vpon their conscience. Secondly, they must acquaint themselves with the chiefe

chiefe Principles of religion, else they cannot teach others. And it will be a shame vnto them, when for time and calling men should be teachers, they haue need that one teach them againe which be *the first Principles of the Oracles of God.* Thirdly, let them in the feare of God take all occasions to teach such as belong vnto them, setting some time apart to call the familie together for that purpose, and if need be vse the helpe of some short familiar Catechisme: and at all times, as opportunitie serueth, be dropping in of knowledge, and whetting of some good thing or other vpon them as you sit in the house, or when you walke by the way, when you lie downe, and when you rise vp. In thus doing, you shall discharge your dutie to God, you shall shew true loue to your familie, loue to goodnesse, hatred of sinne; you shall
make

Heb. 5.12.

Deut. 6.7.

make prooffe of your own con-
 uerſion, you ſhall be freed cer-
 tainly from the infectiō of their
 finne, if you be not from the
 vexation: you ſhall much in-
 creafe your knowledge by tea-
 ching, though you teach but the
 vnlearned. For this inſtructing
the familie is a meane to come
to the knowledge of thoſe ſe-
crets of God, of which yet you
neuer heard. God will reueale
 his will to ſuch, he cannot hide
 it; as he ſaith of *Abraham, Shall*
I hide from Abraham, &c. Why
 not from *Abraham*? For *I know*
him, ſaith God, *that he will com-*
mand his children and his houſhold
after him, and they ſhall keepe the
way of the Lord, &c. Laſtly, the
 teaching of our familie is an ex-
 cellent meanes to further our
 owne practiſe in godlineſſe; for
 he that is priuie to himſelfe that
 he knoweth his dutie, yea that
 he hath taught others the ſame:
 his conſcience hereupon will
 vrge

Gen. 18. 17.
 19.

vrge him to teach himselfe, be it to pray, or to heare the word, &c. Thus the conscience hath a sharper spurre to pricke forward to goodnesse, and hath a stronger bit or checke to courbe and restraine from euill, then otherwise it could haue. One halfe of these motiues, nay any one of them, might perswade a nie that is not obstinate to instruct his wife, children and seruants. But the Lord must perswade, else words are but wind.

It concerneth all children and seruants to consider what charge God hath laid vpon their gouernours; learning thereby that it is as well Gods will that all vnder household gouernment should suffer themselues to be taught, as that any householders should teach. You must therefore willingly be present at times appointed to catechise, or to talke of good things: and being present, attend and learne with

Use 6.

with all diligence, yea sometimes giue the father or maister occasion to teach you, by asking some good question, as the disciples did aske Christ, saying, *What might this parable be?* and by mouing him, as the disciple which said, *Lord teach vs to pray.* And when you haue receiued instruction of father or mother, forsake it **not**, for they will make you beautifull before God, being ornaments of grace to your heads, and chaines about your necks. But if you be stubburne, and will not be taught by them, then know, that as he that will not eate, is a murtherer of his body; so are ye that refuse instruction, murtherers of your soules: for *the care that heareth the reproofe of life, abideth among the wise: he that refuseth instruction, despiseth his owne soule.* Pro. 15.31.32.

Therefore: Our Sauour inferreth this exhortation to pray aright,

Luk. 8.9.

Luk. 11.1.

Pro. 1.9.

aright, vpon confideration that many prayed amiffe : whence learne,

The more subiect any dutie is to be performed amiffe, there is the more cause that Christians do learne and endeuour to performe it aright. The more wayes a good dutie may be ill done, the more care should be had how it may be well done. Vpon this very ground, the Lord directeth his Disciples to the right manner of giuing almes, verse 2, and of fasting, vers. 16, &c. Our Saviour reasoneth in like maner for hearing the word aright, that because many heard amiffe, scil. some receiued the word as the high way doth seed, not vnderstanding what they heard: some as the stonie ground, the word tooke not deepe roote: some as the thornie ground, they gaue entertainment to worldly cares and pleasures together with the word; and so all three sorts be-

C came

Doctr. 2.

came fruitlesse. Take heed *therefore* how you heare, saith our Sauiour, Luk. 8. 18.

Reason.

For onely the right manner of doing a good worke pleaseth God. Now if there be many by-ways, man is in more danger of going out of his way, then if there were but one. And as mans nature is prone to erre, and take the worst: so Satan is very cunning and diligent, by setting goodly apparences vpon by-ways, to cause man to mistake the right. Wherefore the more subiect man is to runne out into by-ways, the more heed he should take that he do not go aside out of the right way of seruing the Lord.

Use 1.

Hereby is reproued the rashnesse of many, who will rush headily into a religious exercise, as into prayer, preaching, hearing the word, receiuing the Sacrament, fasting &c. and neuer looke to the right manner; as if there

there were no way but one, and that they could not do amisse, though they neuer wash their hands from filthinesse, nor hearts from wickednesse; whereas they may and do faile many wayes. Thus these good workes being ill done, become so abhominable vnto God, that he asketh, Who required this at your hands? my soule hateth them: I am weary to beare them.

Iſa 1. 12. 14

Use 2.

It behoueth all that would serue God in sinceritie, to be verie circumspect, taking heed how they pray, how they heare the word, and how they performe all other exercises of religion: for they may be and are performed by many in a very sinfull maner. *Solomons* counsell should alwayes be sounding in our eares, whensoever we begin any seruice of God: *Keepe thy foote when thou goest to the house of God, &c. Be not rash with thy mouth: and let not thine heart be*

Ecc. 5. 1. 2.

hasty to utter any thing before God.
 The failings in performing exercises of religion, are very many, but I will instance onely in prayer, the matter in hand, reciting the chiefe failings therein, that we may beware them. First, to pray to any but the true God, as to Saints and false gods. Secondly, when to the true God, before images and visible representations. Thirdly, when the things asked, are vnlawfull. Fourthly, when prayer is made ignorantly in an vnknowne tongue; or in a knowne language, but without vnderstanding what they aske. Fifthly, when prayer is made hypocritically, the heart not ioyning with the lips. Sixthly, when prayer is made vnreuerently, not duly respecting the maiestie and holinesse of God, to whom they speake. Seuenthly, praying coldly, without feruour. Eightly, doubtingly, without faith. Ninthly,

Ninthly, superstitiously and vainly, as in set numbers vpon beades, in needlesse and idle repetitions. Lastly, when the true end of prayer is not obserued: as when prayer is made to haue praise of men; when rehearfall of words of prayer are vsed for charmes, to worke cures; or when prayers are said to merit pardon, as many Papists say them. By these and many other wayes, a man may offend in prayer. Is there not iust cause *therefore*, as our Sauiour concludeth, that we should take heed how we pray? & that we should learne how to pray of him, who onely is best able to teach vs, who hath taught vs in this Lords prayer, which followeth to be handled:

Pray after this manner. In that the Lōrd doth here exhort to the right manner of prayer, and not to the dutie it selfe; it was because he tooke it for a thing

granted by all men, that they must pray: for not the Pharises onely, but the heathen did pray; wherefore it must be granted of all, that

Doctr. 3.

It is the dutie of all men to pray.

There were neuer any, but if they held there was a God, they held also that he was to be prayed vnto.

Aske, seeke, knocke, saith Christ, Math. 7. 7. Pray without ceassing: in euery thing giue thanks, 1. Theff. 5. 17. 18. In euery thing by prayer and supplication, with thanksgiuing, let your requests be made knowne vnto God, Phil. 4. 6.

Reason 1.

Psal. 50. 23.

For prayer is a most honorable seruice, and a chiefe worship of God; wherein man doth homage vnto the Lord, and glorifie him. For in prayer the Lord is acknowledged to be God, to be good, gracious, mercifull, omnipotent, omniscient. Vnto whom any man prayeth, in him he beleeueth, on him he trusteth.

eth. In confession of sinne, Gods law is acknowledged to be holy, and God to be iust. In praying aright in the name of Christ by the Spirit, the distinction of persons is acknowledged. These and many other things concerning God, are really professed in making requests, and are particularly expressed to the honor of Gods name, in praises and thanksgiuing.

Prayer is very beneficial vnto man: for it is a remedie against all euill, and a meane to procure all good. As for euill of punishment, as paine, pouertie, and the like, either it doth prevent it, as in the case of the Niniuites; or remoueth it, *They cry to the Lord in their trouble, and he saueth them out of their distresses.* Or if the affliction abide, it doth ease the heart, and procure patience and strength to beare it: and it doth sanctifie the crosse, causing it, like good physicke, to worke

Reason 2.

Iona 3.8.10
Psal.107.

for the good of the inward man. As for eternall punishment, prayer is the meanes of forgiuenesse: *I said I will confesse my sin.* saith David, *and thou forganest the iniquitie of my sinne.*

As for euils of sin and temptation, Christ Iesus hath prescribed prayer for a remedie against it, saying, *Watch and pray, that ye enter not into temptation.* A hearty prayer hath alwayes strength, either to remoue the temptatiō, or to draw from God sufficiencie of grace to resist it, as it did for the Apostle, who had this answer of his prayer, *My grace is sufficient for thee.*

Prayer is a meane to obtaine all good things temporall; therefore we are bid to say, *Give vs this day our daily bread:* it sanctifieth and maketh good things to be good to them that haue them.

As for spirituall good things, the Lord saith, *If any man lacke wisedom,*

Psal. 32. 5.

Mat. 26. 41.

2. Cor. 12. 9.

1. Tim. 4. 5.

Iam. 1. 5.

wisedome, let him aske of God, that giueth to all men liberally, and vpbraideth not. The Spirit of grace is obtained by prayer: *Your heauenly Father* (saith Christ) *shall giue the holy Spirit to them that aske him.*

Luk. 11. 13.

There is a kind of necessitie of prayer, both because God hath commanded it, and his promises vnto man are with this condition of prayer: *Aske, and ye shall haue.* Though God can helpe if we neuer aske him, yet vsually he will not if men aske not: *You haue not,* saith *Iames,* *because ye aske not.* And though a man haue neuer so much meanes, these without prayer can do him no good. For to the making of a thing good, the word and prayer is required, and that because it is Gods ordinance; that what meanes soeuer be vsed, prayer must be one, and that of the *quorum,* (as we speake) for *in all things prayer*

Reason 3.

Mat. 7.

Iam. 4. 2.

1. Tim. 4. 5.

must be made. Philip. 4 6.

Ob.

The Lord knoweth what e-
uery one needeth, and he saith,
that *before they call, I will answer,*
Isai. 65. 24. therefore prayer may
seeme to be needlesse.

Sol.

The end of prayer is not to
informe God of any thing
which he knoweth not, or to
perswade God to do any thing
whereto he was not of himselfe
most willing; neither is it a
meanes onely to procure good
things for a mans selfe; but a
chiefe end of prayer is, that man
might expresse his dutie and
subiection vnto God, it being a
part of his holy worship, where-
in a man professeth his owne
frailtie and nothingnesse with-
out God, and that he holdeth
God to be the fountaine of all
goodnesse, and that he is per-
swaded of his goodnesse, power
and truth towards him; also he
professech that he doth depend
on him, and will be thankfull

to him. What though God know what we need? our Sauiour doth from thence not conclude, we must not pray at all; but *therefore take heed how you pray.* And Gods readinesse to answer before they call, is an argument why they should pray. For if God be so gracious, that so soone as a man doth in heart desire his helpe, he beginneth to answer before he call; and as he saith, *Whiles they are speaking, I will heare:* then we should not say, therefore we need not pray; but therefore we will pray and speake to him because such is his readinesse to heare, that we shall be sure to speed.

God hath long since decreed what men shall haue, whether much or little; therefore prayer is needlesse: for God cannot alter his purpose.

I grant, God hath decreed before all worlds what to giue, and what not: but at that time also

Mat.6.8.9.

Ob.

Sol.

also he decreed the meanes that should come betweene his decree and the execution thereof, one of which meanes is prayer, without which he neuer intended ordinarily to giue any thing in mercie to any man. God hath decreed to giue the Gentiles to Christ, yet God saith to him, *Aske of me, and I will giue the heathen for thine inheritance.* Daniel knew certainly the time that God had decreed to deliuer his people out of captiuitie; but this did not cause him to forbear prayer, but it quickned him to fast and pray, that they might be deliuered. The Prophet *Dauid*, though it was reuealed to him that God would establish his house and kingdome vpon his seed; yet the rather prayeth, saying, *Thou O Lord of hostes, God of Israel, hast reuealed vnto thy seruant, saying, I will build thee an house; therefore hath thy seruant found*

Psal. 1. 3.

Dan. 9. 2. 3.

2. Sam. 7. 17

in his heart to make this prayer vnto thee.

It is therefore a great fault in all those that shall vnder any pretence omit & neglect prayer: then which fault I know none more common. For, except it be when all other helps faile, and they be in a desperate extremitie, who in comparison seeketh vnto God by prayer? When they be sicke, to the Physition, or to the Surgeon onely, but not to God by prayer; yea some runne to witches and wizards, to charmes, to the diuell, to any thing rather then vnto God. If they be in want, then they betake them to their friends, to their hands, to their wits, yea to cosming and shifting, but neuer looke vp to God; and the like in all other cases. The same course they take for their soules. If the coming to Church, and formall hearing the word, receiving the Sacraments, and the prayers

Vse 1.

prayers of others will saue them, they will not alwayes be wanting in partaking of these externall deuotions: but as for prayer (any more then a little lip-labour, which indeed is no prayer) they are meere strangers to it. This neglect of prayer cometh from prophanesse, & pride of heart; which causeth them to be vnwilling to come into the presence of the holy God, or to be beholding to him. For this cause God in iustice casteth them into want: *They haue not, because they aske not*: or if he giue vnto them without asking, he giueth it with a curse, *it is impure vnto them.*

Iam. 4. 2.

Tit. 1. 15.

There are some so prophane, that they omit prayer in contempt, and with deriding all which conscionably performe it. But as for those which haue got into the scorners chaire, and haue made themselues vnworthy the pearle of a reproofe, I leaue

leauē them to the considerations following. They cary in their faces the very brand of an Atheist: for it is his guise, not to pray himselfe, but would shame him which maketh God his refuge. And how can they be called Christians, to whom the description of the heathen doth so properly agree? The Prophet *Jeremie* describeth the heathen by this, that they were *families that call not on Gods Name*; and these he holdeth to be meete persons vpon whom God should *powre out his fury*, and fiercenesse of his indignation.

But I leauē these, and come to speake to Gods owne children, who euen in this point of prayer are much too blame. For many of them make too little account of this precious dutie. How seldome do they set about it? how loath to come to it? how cold and liuelesse in it? and how soone wearie of it? Is it
any

Psal. 14. 4. 6

Ier. 10. 25.

Use 2.

any maruell if they be full of crosses, and be impatient vnder them? Is it any wonder that the world doth so oft ouercome them, and the diuell so oft foile them, when they are so seldome and so weake in prayer? This failing proceedeth from want of faith in God, from too much confidence in the arme of flesh, and means here below; and I say from poring too much vpon the prosperitie of those, who without prayer haue more then heart could wish: and by laying their owne crosses (in which they lie, notwithstanding they haue praised) too close vnto themselves. From these and the like causes (as lying in some sinne vnrepented of, or the like) it is, that you are vnwilling to pray; and when you do pray, your edge of praier is quite taken off. But enter, I pray you, into Gods sanctuarie, that you may see, confesse, and bewaile your folly, and learne
with

with that Psalmist to say, *It is good to draw neare to God*, and to put your trust onely in the Lord.

Psal. 73. 28.

Let all that professe the name of God be exhorted, not to conceiue of prayer as a thing arbitrarie and indifferent, but as of a necessarie dutie, as hath bene proued in the Doctrine. Are any afflicted, let them pray. Are any in prosperitie, let them pray, and praise God. In what condition or state soeuer ye are, pray: then shall ye be kept from afflictions, or be made able to beare them, and be made much better by them. By prayer ye shall obtaine pardon and repentance of sinnes past, and strength to resist temptations of sinnes to come. In thus doing, ye shall haue all such good things as be needfull for you, with a blessing vpon them, with contentednesse without them, grace and peace in this life, perfection of grace and glorie in the life to come. Would

Use 3.

Iam. 5. 13.

1.Chron.

30.20.

Gen.25.21.

Mark.9.25.

Mat.15.28.

Mat.8.13.

Gen.34.12.

we do good to our enemies, and to our friends? and would we do our selues good? would we be beneficiall to the Commonweale and Church? then let vs pray. For kings haue prayed for their subiects, husbands for their wiues, fathers for their sonnes, mothers for their daughters, maisters for seruants, seruants for maisters, and all haue bene heard in that which they praied. Nothing so deepe, but with this bucket we may draw it vp; nothing so high aboue vs, or so farre from vs but with this hand we may reach it to vs. He that wraastleth by the strength of prayer, though he wraastle with the strong God, shall preuaile, as did *Iacob*, of whom it is said, *He had power ouer the Angell, and preuailed, he wept and made supplication*, *Hos. 12.4.* Of all helps, prayer is readiest at hand in all places, and at all times: if we be not without our hearts, we need

not

not be without helpe. It is the most vniuersall helpe; it is good for all persons, at all times, in all things. It is a key to open heauen; all that haue skill to handle it, may from thence fetch all things that may do themselves good, or their neighbour. Yea which is better then the saluation of our soules, it procureth glory to God. All which shall inore fully appeare in the opening and applying the Lords Prayer.

Sith it is the will of God that we should pray, all feare of approaching to the throne of his grace may hence be remoued. What though God be a God of maiestie, and thou be an vn-worthie person in thy selfe? It is no presumption to presse into his presence when he commandeth: this is in stead of his scepter of acceptāce of thee, though no man might come vncalled vnto that maiesticall *Abashme-
roth.*

Use 4.

roth, yet any man might come being called, nay, the Queene was deposed from her place, because she came not at his commandement. So that it is not presumption to come, but rebellion if we come not: sith God euery where in his word calleth vs: So that whatsoeuer thy case be, thou maist come with good comfort to God, and be holpen, as they say to the blind man, Marke 10.49. *Be of good comfort he calleth thee.* God calleth vs to this dutie, feare not therefore to go to God in prayer at any time.

Doct. 4.

Pray in this manner, or as Luke 11.1. Say our Father, &c. Note hence, that

The Lords Prayer, is a prayer, and may be used in this very forme of words for a prayer. Our Sauour else would not haue said, *Say our Father* Luke 11.1.

Reason.

Whatsoeuer is requisite in prayer, may be expressed in vttering

tering the very words of this prayer. And in them a man may make his requests knowne to God, which to do, is to pray.

This confuteth the rash and vngrounded opinion of those, which because the Lords Prayer is a patterne of prayer, therefore hold it vnlawfull to vse it for a prayer. As if it might not be both a prayer and a patterne, as indeed it is. And why may it not, as well as a Kings standard weights and measures which are patternes of all sorts of weights and measures of the kingdome, by which all both small and great are to be made and examined? yet no wise man will say those standards are not weights, or will not vse them, but of all weights, if he may, will vse them, because they be perfect, and by them he may make others of his owne.

If the Lords Prayer be a prayer to be vsed in that very forme

*Use 1.**Use 2.*

Mat. 6. 6.

forme in which Christ hath left it, then without question set prayers are lawfull, and no man should make scruple thereat: yea in priuate, for this prayer may be said *in the closet*. Besides we haue good warrant from *Moses*, teaching the Priests to blesse the people in a set forme, saying, *The Lord blesse thee, and keepe thee, &c.* Numb. 6. 24. Also when the Arke set forward they had a set forme, *Rise up Lord, &c.* Numb. 10. 35. *Dauid* penned his Psalmes to be vsed in the Church, and Psal. 92. for euery Sabbath. And *Hezekiah* commanded the Leuits to sing praises vnto the Lord, with *the words of Dauid, and of Asaph.* 2. Chron. 29. 30. It is said of our Saviour Christ, whose example we may be bold to follow, *That he prayed the third time, saying the same words,* Mat. 26. 44.

Ob.

Set formes of prayer doth stint the spirit.

It

Sol.

It doth not, no more then a premeditated Sermon doth stint the spirit of Propheſie: or then a conceiued prayer by the Miniſter, doth stint the ſpirit of prayer in the people: who muſt reſtraine themſelues to his words, and yet the ſpirit in truth is not ſtinted in them.

Order and edification in the Church, requireth ſet formes of prayers and praifes, to be vſed in publicke: as it hath bene the cuſtome of all eſtabliſhed true Churches, there being common finnes to be deprecated, common graces to be prayed for. and common mercies to thanke God for. And in more priuate prayer, the ignorance, forgetfulneſſe, and baſhfulneſſe of ſome perſons before their familie, or others, cauſeth that for a time it is needfull to vſe the helpe of a ſet forme, which he may reade, or repeate, ſo that he ioyne vnderſtanding, and aſſent of heart

heart thereto. Yet it must be remembered that Christians must not alwaies be such nouices and weaklings in religion, to vse set formes of prayer in priuate (which like crutches and bladders serue to initiate and minister to them helpe, vntill they haue gotten strength, as if they neuer intended to pray without them.

But let this here be obserued. It must not on the other side be held, that onely premeditated, studied and set prayers are lawfull. He is not meete for the place of a Minister, nor worthie the name of a strong Christian, that hath so tyed his deuotion to a set forme, that he will not, or cannot varie his petitions for his people, or himselfe, as particular occasions varie, and new necessities require. It is impossible that any prayer booke should meete with all occasions, either of prayer or thanksgiuing, which
fall

fall out daily. And conceiued prayer is not so defectiue and imperfect, but if it be pertinent and in truth, God liketh it, though it had no set forme to bring it forth. Such were the prayers of *Moses* at the red Sea, and of *Hannab* at the Tabernacle, their prayers were conceiued, and brought forth without set forme or voice.

Exod.14.19

1.Sam.1.13

I conclude this point therefore, affirming that it is an error to hold set prayer to be vnlawfull: and it is no lesse error, to hold that no prayer but a set forme of prayer is lawfull.

In this manner. If our Sauiour would haue vs vse onely this forme, Saint *Luke* would not haue varied from this of Saint *Mathew*, saying, *Sinnes* for *debts*, and *for*, for *as*, in the fift petition: neither would he haue left out the forme of thanksgiving, nor yet would the Apostles haue prayed in any other

D forme.

forme. All which shew that (*In this manner*) signifieth according to it, and not onely to vse those words: whence learne, that

Doct. 5.

All prayers must be made according to the patterne of the Lords Prayer. If made according to this, they are acceptable, if not, they are faultie. The best confirmation of this point, (besides Christs expresse exhortation, which is authenticke) is to compare this prayer with the prayers of the Saints recorded in holy writ, both before and after this prayer; and it will be found that they all may without wresting, be referred vnto some branches of this prayer, euen as all the precepts scattered in the Bible, may be referred vnto the ten Commandements.

Reason.

The perfection that this prayer hath aboue all other prayers, doth challenge the rule of all the rest: for whatsoever

is necessarily requisite in prayer, is to be learned by this, if it be truly vnderstood. For it plainly teacheth how he must be qualified that doth pray, also to whom we must pray, what we must aske, and with what heart and affection, as will appeare in the handling of it.

Euery disciple and member of Christ Iesus, should therefore haue this prayer in great esteeme: because it is of Christs owne composing, they are his owne words, and he did of purpose leaue it to be a patterne of prayer to all Christians. Onely take heed that you do not with the Papists, turne the vse of it into abuse through superstition.

Let all men vse this prayer for the guide of all their prayers; and as skilfull workemen by the helpe of some small but true modell or draught, can erect a large and stately building: so

*Vse 1.**Vse 2.*

we by this compendious, but most exact brieife of prayer, must learne to enlarge our selues in prayer. That vse of this patterne for the making of prayers according to it, may be made, two things must be learned. First learne the plaine meaning of the words, and the sense and meaning of Christ in them. Secondly, learne how this patterne may be applied.

As for the first, because such exceeding breuity doth cause some obscuritie, the more paines must be taken, that by the light of other Scripture, and helpe of those men which haue faithfully trauelled in the interpretation of this prayer, the true meaning may be found out. And vntill you meete with better directions vse these following.

First two things in generall, one contrary to the other, are to be vnderstood in euery petition, namely, petition, and deprecation,

tion, praying for some thing that is good, & praying against the contrary euill. And it is a sure rule, that in the same petition where the good thing is desired, the contrary euill is prayed against, as in the foure former petitions. Also where the euill prayed against is expressed in the petition, the contrary good thing to be desired is to be vnderstood in the same petition, as in the two last petitions. As it is in the commandements, in the same commandement that any vice is forbidden, the contrary duty is commanded.

A second rule is: If one kind or part of any thing be expressed in any petition, all kinds and parts of the same thing are to be vnderstood.

A third rule is, where any one thing is prayed for in any petition, the causes & effects thereof, and whatsoever properly belongeth vnto the said thing,

is vnderstood to be prayed for in the same petition: except they fall out to be the expresse subiect of some other petition.

The second thing to be learned, is how application of this prayer may be made, to the framing of all other prayers by it: which that ye may do, take notice that this prayer directeth vs vnto three things obseruable in all prayers. First the person to whom onely we must pray, concerning whom this is the rule. That person onely who is God & Lord of heauen & earth is to be prayed vnto: thus much you learne both in the inuocatiō, in the beginning & in the forme of praise in the end of the Lords Prayer. The second thing to be obserued, is, what we must aske, & rule therof is; whatsoever may lawfully be asked, may without wresting be referred to one of the fixe petitions. If they can referre their request to any petition,

tion, they may be bold to make it. It shall be needfull therefore, to obserue the particulars vnder euery petition, both what is prayed for, and what is prayed against, the most whereof shall appeare in the handling of each seuerall petition, to which I do send you. And when you haue learned what you may lawfully pray, ye may be longer or shorter in any one petition, as your present need, or the particular occasion doth require: which libertie may be obserued in those prayers of the Apostles which are recorded for our vse in the holy Scriptures. The third thing to be obserued, is, with what disposition of heart and affection we must pray. Which is fully expressed and implied in that word, *Amen*: which requireth that prayer be made with vnderstanding, in truth, in feruencie, and in faith, as will manifestly appeare, when we come

to treat of that word.

Here yet some question may be made touching the order here set downe: whether it must be precisely kept? I answer, in the generall, it must, that is, Gods glory must be first in our aime; but touching the particular manner of expressing it, that is left to the libertie of him that prayeth, whether he begin with praise, or with confession of sinnes, and asking forgiuenesse, thereby making way to the other petitions with more confidence. There is no rule to be giuen hereof, because we see the Apostles, after they were taught this forme, did take this libertie,

Our Father, &c. Here beginneth the patterne of prayer, which because Christ Iesus our Lord gaue it to his disciples, is therefore called the *Lords Prayer*. It consisteth of two parts:

The

The first is an expressing of a mans desire vnto God.

The second is a manifestation of the assent, and right disposition of his heart in putting vp the aforesaid desires, in the word *Amen*, which though it be but one word, yet is full of excellent matter.

The first part doth branch it selfe into three members:

1. Inuocation vpon God. *Our Father which art in heauen.*

2. Petition. *Hallowed be thy Name. Thy kingdome come, &c.*

3. A forme of praise and thanks, containing reasons why the former petitions should be made vnto God. *For thine is kingdome, power, and glorie for euer.*

Inuocation, or calling vpon God is here taken in the proper and strictest sense; not for the whole exercise of prayer, but for appellation, in which a man calleth vpon him whom he would haue to heare him. This inuoca-

tion consisteth of a description of God, who onely is to be called vpon in prayer. He is described by two arguments. First by the relation that is betweene him and his elect in Christ: *Our Father.* Secondly by a signe of his soueraigntie, and maiestie, that is, by his being in heauen, which is the Court of his maiestie, the place from whence he sheweth his infinite power, goodnesse, and glory: *Which art in heauen.*

The description of God by these two arguments (the one arguing his graciousnesse and readinesse of will, the other arguing his greatnesse & fulnesse of power to helpe all that come vnto him) is placed of purpose in the very entrance into prayer, to strengthen the petitioners faith, that he need not doubtingly say as he did, *If thou wilt thou canst helpe me.* Mat. 8.2. For he is his father, therefore will do

do what he can. Neither need he say as that other, *If thou canst do any thing helpe vs*, Mark.9.22. For his God and father in the heauens, is almightie, and *can do whatsoeuer he pleaseth*.

Psal.115.3.

This description of God to whom prayer is made, by his relation to them that are to pray, consisteth of the possessiue particle (*Our*) and that gracious title of God (*Father*.) In this one description two things are signified, both the condition of them that pray, and of him that is prayed vnto: as well of the correlative, as of the relative (as Logicians speake) for such arguments do alwaies argue, and set forth each other mutually.

These words as they looke toward the persons who may pray, they intimate a double condition. First that they haue a right and interest in God; they can call him theirs, for they are the children of God. Secondly,
(*Our*)

(*Our*) importeth that common interest and fatherhood in God, which the rest of the faithfull haue in him; from which there groweth a communion of one Christian with another, so that they become brethren. These two qualities therefore, faith in God, and loue to our brethren, are here required in euery one that is qualified for prayer.

(*Our*) is not onely here a note of the ioyning together of many in prayer, when one man is the mouth of the rest, because this forme of words is to be vttered by one in the closet, as well as by many in publicke: but it noteth that relation and respect of God to them, which is common vnto their brethren. Thus *Hezekiab* vseth it, saying: *O Lord our God, I beseech thee, &c.* *Daniel* praying alone, saith, *Now therefore o our God, heare the prayer of thy seruant.* Not but that when we would expresse
our

Mat. 6. 6.

2. King. 19.
19.

Dan. 9. 17.

our particular faith and dependance vpon God, we may say, My Father, or My God. But our Sauour maketh choise of this forme of speech, because it is full of instruction, and is best agreeing to all sorts of prayer, both in priuate, as well as publick. Thus we see, what this description of God intimateth, as it looketh towards those that pray. As it looketh towards him to whom prayer is made, he is first called *Father*.

Father pointeth at the first person in Trinitie, the naturall Father of Christ Iesus; and by adopting vs in Christ, and begetting vs againe by regeneration through the Spirit, he is our Father. Thus the Apostle conceiued of God when he prayed: first he conceiued of God as Father of Christ, saying, *I bow my knees to the Father of our Lord Iesus Christ*; then he sheweth how he conceiued God as the father

Jer. 3. 19.
1. Cor. 14.
18.

Eph. 3. 14.
15.

Father of the elect, when he saith, *Of whom the whole family in heauen and earth are named.*

Which art in heauen: Heauen signifieth properly the heauen of heauens, the third heauen, where Christ sitteth at the right hand of his Father. By the excellencie of this place aboue others, is set forth the maiestie and excellencie of him that sitteth therein. God doth not so inhabite the high & holy place, but that he dwelleth also with him that is of a contrite spirit. And the *Heauen* of heauens cannot containe him. But because heauen is Gods pallace and throne, in comparison of earth, which is but his footstoole; and because from thence he doth manifest his glorie more oft, and more excellently then from any other place, reuealing his wil, power, and Godhead in his workes of mercie, as *Dauid* saith, *He shall send from heauen,*
and

Isa. 57. 15.
1. Kin. 8. 27

Psal. 57. 3.

and saue me: and in workes of iustice, as the Apostle saith, *The wrath of God is reuealed from heauen against all vngodlinesse; therefore he will, that his being in heauen, should, as by a signe, set forth his glorious Maiestie. Also his being in heauen doth distinguish him from earthly fathers, and putteth difference betweene him and false gods. This description of God by his place, is all one with that which the Apostle setteth downe at large, calling him, Onely Potentate, King of kings, Lord of Lords, who onely hath immortalitie dwelling in the light which no man ^{can} approach vnto, &c. 1. Tim. 6. 15. 16.* If this short description be well weighed, it will appeare, that there could not possibly be a more briefe and apt description of God, meete to be represented to the mind of him that is to pray, then this, which in more words may be thus expressed: *O Lord God,*

Rom. I. 18.

God, which art Father of Christ Iesus, and through him Father of me and of all beleeuers; we coming to thee in the name of Christ, and being moued herewith by thy Spirit of Adoption, whereby we call, *Abba*, Father, we are well assured that thou wilt accept of our prayers, praying for our selues and for our brethren: and sith thou only art God, which dwellest in the high and holy place, from whence cometh euerie good gift, and art Almighty, as thou art God; to answer thy willingness, as thou art Father; wherefore we call upon thee, and do thou vouchsafe to heare vs.

Our: Note here, that a man must haue faith, and be in state to call God his Father, else he is not sufficiently qualified for prayer. Learne therefore,

Doct. 1.

Whosoever would make an acceptable prayer, must be Gods child, and must come to God as a child to his father. Therefore David when he prayeth, approueth himselfe

himselfe to be Gods child; saying, *If I regard iniquitie in my heart, the Lord will not heare me,* Psal. 66.18. *The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight,* saith Solomon, Prou. 15.8. It was a true speech of him which said, *We know that God heareth not sinners: but if any man be a worshipper of God, and doth his will, him he heareth.* Ioh. 9.31.

For the person of a man must be accepted, else his sacrifice cannot be good and acceptable: for while the tree is naught, the fruite cannot be good.

All acceptable prayers are put vp in Christs name, and are accepted through his mediation. Now he is Aduocate for none but those for whom he is a propitiation, scil. beleeuers, according to his prayer, *I pray not for the world, &c.* Ioh. 17.9.

No man can pray vntill he haue

Reason 1.

2.

3.

Zach. 12. 10

haue the spirit of prayer, to cause him to mourne kindly for his sin, and to call, Abba, Father; which spirit God sendeth to none but to his sonnes, Gal. 4. 6.

4.

Heb. 11. 6.

Euery one that cometh to God, must belecue that God is, & that he is a rewarder of them that diligently seeke him. They must haue faith, *How shall they call on him, on whom they haue not beleued?* Rom. 10. 14.

5.

If a man haue not good assurance that he is the child of God, he can neuer answer those strong obiections which the diuell wil vrge to keepe him from prayer: but if he can shew that God is his Father, and that God hath commanded him to pray, no obiection of Satan can discourage him.

Use 1.

Hereby all that do not righteousnesse, and that loue not their brethren, (for by this they are discerned not to be children of God, but of the diuell) must vnder-

Ioh. 3. 10.

vnderstand, that if they pray, they deale presumptuously: and to them God saith, *What haue ye to do to take my conenant in your moutb, seeing ye hate instruction?*

Psal. 50. 8. 6.
17.

Secondly, they may learne what to iudge of their prayers. God accepteth them not, for they be no better then either howlings or cries wrung from them by pinching necessitie, or meere hypocriticall mocking of God: abhominable sacrifices, of which the Lord saith, *Your incense is an abomination, and when ye make many prayers, I will not heare.* It is all one with him, as if ye did blesse an Idoll, so long as ye chuse your owne wayes, as ignorance, superstition, contempt of religiō, prophanenesse, pride, drunkennesse, whoredome, deceit, lying, vnbeliefe, impenitencie, and such like. God abhorreth all seruice done to him, so long as *their soules delight in their abominations.* Consider this,

Hol. 7. 14.

Isa. 1. 13. 15.

ô ye that forget God, saith the Lord, lest I teare you in peeces, and there be none to deliner, Psa. 50. 22

Thirdly, let all impenitent and vngodly persons take notice, in how miserable a straight they are, and into what a labyrinth and maze their sinne hath brought and left them in. God hath commanded them to pray, and so he may do iustly, (for in *Adam* they were able to performe it) so that if they do not pray, they incurre Gods displeasure; and if they do pray, their prayer is abominable, because they haue not Gods Spirit; neither can they offer their prayers vpon the Altar Christ Iesus, by whom onely all prayers are accepted. For all that are not endued with his Spirit, *are not his.* When these aske, God regardeth it not: *You aske, saith Iames, and receiue not, because you aske amisse, that ye may consume it vpon your lusts.*

Rom. 8.

Iam. 4. 3.

If it be said, the wicked haue had their prayers granted.

Ob.

I answer, God heareth prayers two wayes; in mercie and in wrath. He may replenish their table, which may be to them a snare, and he can give them prosperitie, which will be their ruine. He giueth it to them in wrath, as he gaue a king to the children of Israel. Thus they may see, that whether they pray or not, their case is wofull, because they cannot in faith say, *Our Father.*

*Sol.**Hos. 13. 10.*

Would any be capable of making vse of this inualuable benefite of praying acceptably vnto God; be they exhorted, first to vse all such meanes as God hath appointed, by which they may be made the children of God by faith in Christ Iesus, as hearing the word preached, prayer, &c. then to get good euidence that they are in state of grace: and then be exhorted to
come

*Use 2.**Gal. 3. 26.
Rom. 10.
14. 17.*

1. Tim. 2. 8.

Pfal. 51. 17.

Use 3.

come as children ought to come into the presence of so holy a Father, putting off euery sin y^e may offend him putting on euery grace that may delight him, regard not iniquitie in your heart, cleanse your hearts. & wash your hands in innocencie, *lift up pure hands without doubting*, pray in humilitie, for with such sacrifice your Father is well pleased, he will not despise such: for God hath promised, saying, *If my people that are called by my Name, shall humble themselves and pray, and seeke my face. and turne from their wicked ways: then wil I heare from heauen, and will forgive their sinne, and will heale their Land.*

2. Chron. 7. 14.

All that with good assurance of faith can call God their Father, may reioyce in this, that they are of the number of those who may improve this priuiledge of praying vnto God: they are sure, if they come not in their

their finnes, to speed. For *Iohn* saith, *Whatsoever we ask: we,* that is, the children of God, *receiue of him, because we keepe his commandements, and do those things that are pleasing in his sight.*
1. Ioh. 3. 22.

Our, doth note also that communion which Christians haue one with another, in one Father: therefore euen when they were to pray to God in the closet, they were to represent God to their minds in a notion which hath reference to their brethren as wel as to themselues; whence we may collect,

All that would pray acceptably,
must hold a communion and good agreement with their brethren, as those that haue one common father to them all. If a man had not bene in charitie with his brother, and held not good agreement with him, he was not to offer his sacrifice vntill he had reconciled himselfe to his brother, Mat. 5. 33.

The

Doctr. 2.

The Apostle requireth, that *men lift up holy hands, without wrath,* 1. Tim. 2. 8. - Therefore Peter would haue all loue exercised betweene man and wife, that *their prayers be not hindered,* 1. Pet. 3. 7.

Reason 1.

For this common interest which Christians haue in God, maketh them neare of bloud, (as we speake) hauing all *one Spirit, one hope, one Lord, one faith, one Baptisme, one God and Father of all,* Ephes. 4. 4, 5, 6.

2.

If men do not hold peace and communion with their brethrē, they cannot come in assurance that they themselues are Gods children : for by their loue to their brethren, they may know whether they be beloued of God or no : *If they loue not their brethren, they remaine in death.* 1. Ioh. 3. 14.

Use 1.

Here all proud, scornfull persons, that because of parentage, wit, wealth, or some such complement

plement of nature, do disdain their poorer and meaner brethren, may see how much they forget themselves; haue they not one Father, if God be their Father? The Prophet *Malachy* reproveth those which deale not well with their brethren, saying, *Haue we not all one Father?* There are too many of this sort, which will hypocritically say, *Our Father*, and yet scorne to haue any communion with his children. Yea the more they approve themselves to be Gods, by holinesse of life, the more they hate them, and reproachfully vse them, and wish all euill vnto them. If these thinke they haue God to their Father, they must know that (as the Apostle *Iohn* speaketh) they are *liers*, because they loue not their brethren. What may be thought of those tongues, that can blesse God, and call him Father, and yet curse and raile vpon those

E which

Mal. 2. 10.

1. Ioh. 4. 20.

which beare the true image of the same Father? *These things ought not so to be, my brethren, saith James, 3.9.10.*

Use 2.

Hereby all that call God Father, should enforce vpon themselves the dutie of loue and friendship to their neighbours, holding with them *the vnitie of the Spirit in the bond of peace*, because the whole bodie is but one, the Spirit one, &c. and *one Father of all*; we must endeouour therefore to be one in iudgement, and one in affection, that there be no schismes and diuisions amongst vs. Let vs loue heartily, without putting difference in respect of persons: for which fault the Iewes are blamed by *James*, and the Corinthians were seuerely punished by the Lord. Wherefore whensoever we come to God, let vs come in loue to our brethren. For how can we looke our Father in the face, and expect good things

Ephes. 4.
3.4.5.6.

Iam. 2.4.
1. Cor. 11.
22.30.

things at his hand, when he knoweth that there are iarres and falling out betweene vs and his other children our brethren?

Father which art in heauen. I will first consider the whole description of him that is to be prayed vnto, and then come to the seuerall parts thereof. This description can be true of none but of God. We haue fathers on earth, and friends in heauen: but no father in heauen, or heauenly father, but the true God. It followeth therefore,

Prayer is to be made to the true God. And because prayer is a religious worship, which must be giuen to none but God, I adde this, *Prayer is to be made onely to God. Offer to God thanksgiving: and Call vpon me in the day of trouble,* saith God, Psal. 50. 14, 15. The Angell which had the euerlasting Gospell, to preach to them that were on the earth,

Doctr. 3.

who went before the Angell which foretold the fall of Poperie, *'saith, Feare God, &c. and worship him that made heauen and earth,* Reuel. 14. 7. Our Sauour saith expresly, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.* Math. 4. 10.

Reason.

He to whom prayer may be made, must haue those all-sufficiencies which are to be found onely in the eternall and infinite God.

1. First, he must be able to heare all men; therefore *Iames* biddeth vs *aske of God, that giueth to all men.* Iam. 1. 5.

2. He must be able to giue all things: *If we aske any thing according to his will, he heareth vs.* 1. Ioh. 5. 14.

3. He must be able to giue good gifts, yea perfect gifts: good for matter, good for vse, euery way good; which none can do but *the Father of lights, from whom cometh downe euery good and euery perfect*

perfect gift. Iam. 1. 17.

He must be able to heare all men, in all things, at once, in one and the same time, else some that pray should be disappointed, which were much for the dishonour of him that is called vpon. By this the Prophet when he would proue, that God only, and not Baal, was to be worshipped and prayed vnto; disco- uereth Baals insufficiencies, say- ing *Crie aloud, he is a god, either he is talking, or he is pursuing, or in a iourney, he sleepeth,* 1. Kin. 18. 24. 27: whence he euinceth that he was no God, nor yet to be worshipped, because he could not do many things at once.

He must be able to heare, and grant requests alwayes.

He must be able to know the thoughts and hearts of men; else how can those be heard, who are not in case to vtter a voice; else how can the hypocriticall pray- ers be discerned from those that

4.

5.

6.

Rom. 8. 27

be vnfaigned. He to whom prayer is made, may else be mocked, and coufened with counterfet worship in ftead of currant. Now God onely knoweth the mind of the fpirit, as well as the meaning of the voice. *Solomon* fpeaking to him, faith, *Thou onely knoweft the hearts of the children of men.* 2. Chron. 6. 30.

7.

Againe, he is onely to be prayed vnto, in whom we may belecue, Rom. 10. 14. but we are to belecue onely in God.

8.

Laftly, if prayers and religious worship might be giuen to any but God, then the holy Angels and holy men were likeliest to partake in that honour: but thefe neither may, nor yet would be worshipped. Worshipping of Angels is forbidden, Col. 2. 18. It is againft the wils of Angels and Saints: for the Angell faid to *Iohn*, *See thou do it not, I am thy fellow feruant, &c. worſhip God,* Reuel. 22. 9. When *Cornelius*

lius gaue *Peter* too much honour, *Peter* refused it, saying, *Stand up, I my selfe also am a man.* Acts 10. 26. When the people would haue worshipped *Paul* and *Barnabas*, because of a miracle that *Paul* had wrought, they forbad them with detestation, renting their clothes, and said, *Syr, why do you these things? we also are men of like passion with you, &c.* Acts 14. 15. These with the rest of the Saints haue no lesse zeale for God now they are more holy in heauen, then when they carried about with them many imperfections on earth. These things considered we may safely conclude, that God onely is to be prayed vnto.

Whereas we reade and heare, there are yet much people both in Asia and America, that worship and pray vnto the very diuell, not with inward worship onely (for if these onely did so,

Use 1.

it were happy with many, that are called Christians) but with outward worship also. Though we cannot speake to them, to reclaime them of this diuellish Idolatry, yet in compassion we should speake to God for them, that he would please to send the light of his glorious truth and Gospel to discouer their sinne vnto them, and to recouer them out of the snare of the diuell, who holdeth them captiue at his will. I do vrge this the rather, because I am perswaded, that when all Israel shall be called, scil. the two stickees prophesied of by *Ezekiel* 37. 16. scil. *Juda*, and the children of Israel his companions, and *Ephraim*, and the children of Israel his companions, shall be ioyned into one sticke: when, as the Apostle saith, *Rom. 11. 26*, *All Israel shall be saved*, which state of theirs, verse 15. he calleth a receiuing of life from the dead,

dead; when this shall come to passe, I doubt not but many of those deceiued soules, which yet neuer heard of the Gospel (except by Papists, who make them whom they conuert thrise more the children of the diuell then before) shall haue part in the same resurrection: let vs therefore pray for them.

The doctrine in hand is a confutation of all Popish praying to the Saints departed, as to the Virgin *Mary*, and the rest: which practise of theirs hath neither precept nor president in the Canon of Scripture. I referre them vnto the truth before prooued, which doth as wel discover the contrary falshood, as declare it selfe; so that I will forbear answering their weake, and friuolous allegations. We do them to vnderstand, that the Saints do not heare their vocall prayers, much lesse their sighs and grones. For *Abraham is ig-*

Use 2.

norant of vs, *Isaiah. 63. 16.* therefore the Church cleaueth onely to God; saying, *Thou, O Lord, art our Father, and doth relie onely on him.* And *Dauid* knew none in heauen to rely on, but God; saying, *Whom haue I in heauen but thee. Psal. 73. 25.* But *cursted* be the man that trusteth in man, and maketh flesh his arme, and whose heart departeth from the Lord. They prouide ill for themselves, which forsake God the fountaine of liuing water, and hew out to themselves broken cisternes that can hold no water: into both which euils the *Papists* fall into, by praying to *Saints*. If the *Saints* did know what they doe vnto them, they would abhorre it, as much, nay more then *Paul* and *Barnabas* did the peoples offering to do sacrifice to them, when they were vpon the earth.

Ier. 17. 5.

Ier. 2. 17.

Act. 14. 14.

Use 3.

By this doctrine the practise likewise of many superstitious women

women is reprov'd, who in tra-
u'ell of childbirth will call, as
well, if not more, vpon our Lady,
then vpon God.

Let all true disciples of Christ
make suite onely to the true
God, who is their Father in hea-
uen. For it is he who is the God
which *heareth prayer*, who can
heare all men, in all things, at all
times, though they do but sigh
out their requests: for it is God
onely in whom they may be-
leeue. If we had but as true and
ardent zeale against idolaters
for setting vp many gods, as the
Princes of *Darius* had hatred a-
gainst *Daniel*, for seruing the
true God onely: and were as
forward to aduance God to the
highest honour, as they were
to deifie their King *Darius*, we
should wish there were a firme
decree: *That whosoener should*
aske any petition of any person saue
of our Father which is in hea-
uen, (*not for the space of thirtie*
dayes

*Vse 4.**Psal. 65. 2.*

dayes onely) but at any time, might be made a publicke example by no lesse punishment then to be cast into a den of Lions.

Our Father which art in heaven. If we consider the parts of this description ioyntly, we may obserue that our Sauour doth represent, God vnto the vnderstanding of him that is to pray, vnder such titles and names, as were aptest to induce him to pray, and might best helpe his faith in prayer. Whence learne,

Doct. 4.

¶

In the entrance into prayer, God should be represented to the mind, and should be called vpon by such names, titles, or descriptions,

¶

as are most apt to enkindle the desires, and helpe the faith of them

¶

that do pray. If many and generall requests be to be put vp, then such titles and names must be vsed that may perswade them they shall be heard in all. If some particular petition be to be pressed,

pressed, then such names and descriptions of God are to be vsed, as may helpe the heart in that particular. Abrahams seruant being to pray for successe in his maisters businesse, saith, O Iehouah, God of my maister Abraham, I pray thee send me good speed this day, and shew kindnesse vnto my maister Abraham: Gen. 24. 12. When Peter did intreate God to make choise of an Apostle to supply the place of Iudas, he saith, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, Acts 1. 24. When David prayeth against the enemies of God and his children, he saith, O Lord God to whom vengeance belongeth, O God to whom vengeance belongeth, shew thy selfe, Psal. 94. 1. And when he doth magnifie Gods name, and would incite all people to pray vnto him, and praise him: he speaketh to him in this description of God: O thou that hearest

best prayer, vnto thee shall all flesh come, Psal. 65. 3.

Reason 1.

For a wise choise of apt names and titles to represent God with, doth argue knowledge of God, and wisdom to make vse of his different attributes; both which knowledge, and wisdom being mixed with faith, doth much please and delight God to behold in his children.

2.

The representing of God to the mind in conuenient and meete names & notions, is very needfull, for it will set the heart and keepe it in good plight, working awe, and reuerence, seruencie, vprightnesse, and confidence, all which are requisite in prayer.

Vse.

It behooueth therefore euery one that would make a good entrance into prayer (without which he is not like to make a good proceeding) to acquaint himselfe with the true vnderstanding

standing of the manifold names and descriptions of God recorded in Scripture, and then let them make choise of the fittest titles of God to name him by, according as there shall be especiall cause, or vse of his power, wisdom, mercie, truth, or iustice, &c. Then to vse such names as may best expresse those attributes which are especially to be exercised in the granting of their requests. Thus much of the whole description of God being considered ioyntly: now followeth the consideration of each part of the description.

Father, hath relation first to Christ the second person in Trinity, whereby our Sauiour directeth vnto a consideration of the three persons in Trinitie, and to the order of directing of prayers ordinarily, scil. to the *Father*: whence the doctrine is,

In prayer, God is to be knowne, Doctr. 5.
and

and conceiued of in the distinction of persons, Father, Sonne, and holy Ghost: to whom prayer must be directed ordinarily in this sort, Ies. to the Father, by the Sonne, through the helpe of the holy Ghost. Christ saith, Whatsoever ye shall aske my Father in my Name, he will giue it you, Iohn 16. 23. The Apostle giueth thanks to God, and the Father, in the name of our Lord Iesus Christ. Ephes. 5. 20. We call God *Abba Father* by the Spirit which maketh our intercessions for vs, Rom. 8. 15. 27.

Reason.

For such is the diuine dispensation of God the Father, Sonne, and holy Ghost, that though they are but one indiuisible essence, and whatsoever any one doth out of himselfe, the very same doth the other also; yet they sustaine different persons and offices (that I may so speake) and do the same things in a different and distinct order, yet so as the naming of one doth not

Ad extra.

not

not exclude, but necessarily include the other. In prayer the Father sustaineth the person and place of him that is offended by sinne, that must be appeased, and doth heare and grant requests. *If we sinne, we haue an advocate with the Father*, 1. Iohn 2. 1. Which sheweth plainly that the Father in especiall sort must be appeased and sought vnto. The Sonne supplyeth the place of a Mediator, and intercessor, by whom requests ascend, and become acceptable to the Father. He is that *golden altar*, upon which the prayers of all Saints are offered, and caused to ascend as incense, Reuel. 8. 3. No man can come to the *Father* but by him. He is appointed of God to be a Mediator, and being God and man, is both a fit, and all-sufficient Mediator betweene God and man. Without him no mans person or best actions can be acceptable, because of the many imper-

Ioh. 16. 13.

Ioh. 14. 6.

imperfections. Wherefore all prayers must be offered vp by Christ Iesus.

Rom. 8.26.

The holy Ghost doth supply the office of a teacher, and assistant to helpe our infirmities, and in vs to make our intercessions and requests for vs, that they may be offered to the Father by the intercession of the Sonne. For *we know not what we should pray for, as we ought:* and if the Spirit do not worke together in our prayers, there would be no goodnesse at all in them, no not so much as truth and vprightnesse, without which Christ Iesus will not offer them to his Father for vs. Therefore prayers must be made in the Spirit, through the helpe of the Spirit. Now because of this order of persons in the Deitie, the Father being first: and because of the different places they sustaine in the worke of our saluation, the counsell and will of all three is,
that

that the Father should be praied vnto, and worshipped, in the onely mediation of the Sonne, through the Spirit: and therefore it is that the Father is here named, not the Son or holy Ghost. But because of the indiuisible essence of the Godhead, the naming of the Father doth necessarily imply the calling vpon both Sonne and holy Ghost also.

If God must be knowne and worshipped in the distinction of the persons in Trinitie, then it is impossible to represent God by any image, as the Papists do. For by what visible likenesse can an inuisible Spirit, which is truly, not imaginarily, distinguished into three persons, and different maner of subsisting, be likened or resembled?

The Papists that come to God by the mediation of Christ, but in part, ioyning to Christ the mediation of Saints, are hereby confuted.

*Use 1.**Use 2.*

confuted. For there is no Mediator but that one person, by whom God is our Father. They coine a distinction, saying, Christ is onely Mediator of redemption, but not the onely Mediator of intercession: that so they might leaue a roome in which they might place the mediation of Saints: but this is to seuer what God hath ioyned. For the Scripture knoweth no Aduocate or Intercessor, but him who is the Redeemer, scil. *Christ Iesus the righteous, who is the propitiation for our sinnes.* And it is as proper to the Mediatorship that Christ onely should *make intercession at the right hand of God*, as to die and rise againe for the elect. Rom. 8.34.

1. Ioh. 2. 12.

Ob.

If they say, we pray to liuing men to make prayers and intercessions for vs, why not rather to the Saints departed, who are more perfect?

Sol.

I answer, when we desire the
liuing

liuing to pray for vs, we do not giue any religious honour vnto the liuing: but they do properly giue religious worship in praying to the dead, which honour is due to God onely. Besides, the liuing know what we need, the dead do not; and in vsing the liuing, we do not make them mediators betweene the Father and vs, that he should helpe vs for their worth & merit; thus Christ onely is Mediator: but we onely request them to intreate the Father for Christs sake to helpe vs. Lastly, the Scripture doth warrant men to request the prayers of the liuing, Iam. 5. 14. and doth acknowledge onely one Mediator betweene God and man, euen there where it requireth that liuing Saints should make *prayers and intercessions for all sorts of men,* 1. Tim. 2. 1. 5.

All which thinke they know God, but yet are altogether ignorant of the distinction of the persons,

Use 3.

persons, must hereby know, that they do not yet know God distinctly: and if, they worship God without any consideration of Christ, by whom, and of the holy Ghost, through whose help they pray in the spirit; if they do not expresse or imply thus much in prayer, they do (notwithstanding they professe the true God) turne him into an Idoll. For in all true worship, the vnitie is worshipped in Trinitie, and Trinitie in vnitie, without deuiding the Godhead, or confounding the Persons.

Use 4.

Every one that would worship God aright, must therefore first learne to know him to be one onely true God, distinguished into the Father, Sonne, and holy Ghost: but herein much warinesse and sobrietie must be obserued, that none seeke into this mysterie of mysteries to vnderstand aboue that which is meet, namely, aboue that which the

the

the Scripture hath revealed; it being an object of faith to be beleued, and not meete of reason to be fully comprehended. In conceiuing of the distinction of persons, take heed of two extremities: first, we must not conceive that there is an essentiall difference betweene them, and that the three haue not one and the same nature. Secondly, we must not imagine that there is onely a rationally or imaginarie distinction: whereas their different order and manner of subsisting, and different manner of working, declareth that there is a reall or true difference betweene them. So that the Father as Father, is in no respect the Sonne; and the Sonne as Sonne, is in no respect the holy Ghost; and the holy Ghost as holy Ghost, is in no respect either the Father or the Sonne. When God is thus conceiued of, and known aright, then in the same order

as

Act. 7. 58.

as he doth subsist. he must ordinarily be worshipped according to the direction of our Saviour in this patterne. *Stemens* directing of his prayer to Christ, was vpon the beholding of Christ Iesus standing at the right hand of God, it being a speciall and extraordinarie occasion. This argueth, that it is not vnlawfull to direct prayer to the second Person or third Person vpon speciall cause: but yet ordinarily this rule and order in worshipping God must be obserued.

First, we must direct prayer vnto the Father of lights, the giuer of euery good and perfect gift.

Secondly, we must offer vp prayer and praise by Christ Iesus, who offereth vp *incense with the prayers of all Saints*, by whom we haue accesse to the throne of grace, to find grace and helpe in time of need:

Reu. 8. 3.

Heb. 4. 15.
16.

Thirdly, we must vse all means
to

to obtaine the holy *Spirit of grace* and *supplications*. We must pray for it, and heare the Gospell (which is the ministerie of the Spirit) preached. Then we must cherish and stirre vp the good motions thereof, taking heed that we do not grieue it or quench it by any euill conuersation. Let vs get an holy acquaintance with it, that it may make heartie requests for vs. For prayers cannot be sweete incense, if they be not mingled and annointed with holy oyle, which is the annointing of the Spirit, which as it *teacheth all things*, as *Iohn* speaketh, so especially it must teach vs to pray aright. Wherefore whensoever you pray, enter into consultation with the inward man, what you should aske, and how; consult with the word, denie carnall reason, and presumption of your owne abilities in prayer; then shall the Spirit make your requests for
F you,

I. Ioh. 2. 27.

you, which by you must be seconded, and in spirit and truth put vp to the Father by Christ. Whosoever shall in this manner direct his prayer to the Father, by the Sonne, through the Spirit, albeit I cannot promise him, that his heart shall be so enlarged, that he shall satisfie himselfe in prayer, yet I can assure him he shall alwayes be able to offer vp such sighs and desires as shall please God, and preuaile more with him, then shall the prayers of others, who without the spirit of prayer, by the meere helpe of nature and art, can command both words and varietie of matter at their pleasure.

Vse 5. This directing of prayers vnto the Father, in the name of the Sonne, through the holy Ghost, may remoue the greatest discouragements that any Christiã can meete with when he goeth about to pray. It is not maiestie, nor infinite iustice in God; nor greatnesse

greatnesse or multitude of sins in man, nor any vnworthinesse of his person, nor yet his insufficiencie to think a good thoght, nor yet the feeling of himselfe that many times he knoweth not, either what or how to pray, can dishearten him, if he do but consider he prayes to the Father of Christ, who is his Father; he prayes in the name of Iesus Christ who hath satisfied his Father for all his finnes, and daily doth make intercession for him; and the Spirit who helpeth his infirmities, maketh requests for him, though it be sometimes but with sighes and groanes, which are not distinctly vttered. By this meanes there is life and spirit in our prayers, and God doth and will accept them: for he knoweth the meaning of his Spirit, and will accept the work of his Spirit in vs through Christ, though we bewray our many imperfections.

Rom. 8. 26.

Father, in the second place, hath through Christ relation to all the members of Christ, who are here willed to say, *Our Father*: whence note,

Doctr. 6.

All true Christians haue the Lord of heauen and earth to their Father. I ascend to my Father and your Father, saith Christ, Ioh. 20. 17. I will be a Father vnto you, and ye shall be my sons and daughters, saith the Lord Almighty, 2. Cor. 6. 18.

Reason 1.

They haue receiued *the adoption of sonnes*, Gal. 4. 5. and are all *the children of God by faith in Christ Iesus*, Gal. 3. 26.

2.

They are all borne againe by the Spirit of adoption, whereby they haue the image of God renewed in righteousness and true holinesse; and so are become his children by the regeneration of his Spirit, wherewith he hath sealed them for his owne.

Use 1.

Whereas the men of the world

world do entertaine in them a base opinion of all that endeuor to keepe a good conscience in all things, therein approuing themselves to be Christs disciples indeed, and the very children of the most high: hereby they may see their error, their insolencie, and their extreme malice and folly. Can there be a more notorious folly and madnesse then this, when the children of the bondwoman, nay of the diuell (for herein they do his lusts) shall account of and vse the children of the free woman, yea of the euerliuing God, as the *filth of the world, and the ofscouring of all things?* How do these men, by defaming the children, therein despise God their Father? But let them take heed how they despise or misuse the least of those little ones that haue indeed giuen their names to Christ Iesus. *It is hard kicking against prickes. It is not safe tou-*

Ioh. 8. 44.

1. Cor. 4. 13

ching the Lords annointed, the very apple of his eye. And know, as base as they be, *Their Angels and ministring spirits do alwayes behold the face of their Father which is in heauen.* Matth. 18. 10.

Use 2.

Hereby all men should learne of whom to esteeme most honorably, whom to make choise of for their yokefellowes, their seruants, or their companions; also, in whom they should most delight, and to whom they should shew most loue and goodnesse, euen to true Christians, whom *David* calleth, *The Saints that be upon the earth, and the excellent:* and well he might, for they haue the God of excellencie to their Father.

Psal. 16. 3.

Use 3.

If true Christians haue God to their Father, this should moue all men to become Christians indeed, to belecue, and order their conuersation aright.

right, (for such onely the Do-
 ctine meaneth.) It is the
 highest aduancement and ho-
 nour that man is capable of, to
 be called, and to be indeed the
 sonnes and daughters of God
 Almightye. *John* doth admire
 such loue in God, and such ad-
 uancement of men, that *men*
should be called the sonnes of God,
 1. *Joh.* 3. 1.

All Christians should be like
 God, *Holy as he is holy:* for it be-
 cometh children to be like their
 father. They should honour and
 obey him. *If I be a Father, where*
is mine honor, saith God, *Mal.* 1. 6.
As obedient children they must
 not fashion themselves accor-
 ding to the former lusts of their
 ignorance; but as he which hath
 called them is holy, so they
 should be holy, in all manner of
 conuersation, 1. *Pet.* 1. 14. 15.
 Disobedience of children to
 their parents, was in the law of
 the Iewes punishable with
 F 4 death,

Use 4.

death, disobedience therefore vnto our heauenly Father, is much more dangerous. They should likewise submit themselves vnto his fatherly chastisements; they must *neither despise them nor faint under them*: but must endure them patiently, because God therein dealeth with them, as with sonnes for their profit, that they might be partakers of his holinesse, Hebr. 12. 5. 7. 10. They need not cark and care, but in all things they may and must with boldnesse and assurance of helpe repaire to God, for to whom do children flie in their need, but to their parents? We haue seene those that be euill, giue good gifts vnto their children, how much more will our heauenly Father give good things, euen his holy Spirit, to them that aske him?

Luke 11. 13

5.

Lastly, it is the ioy and comfort of euery Christian, to consider that they haue this honour, that

that they may call God Father, and aske him blessing. What manner of loue hath the Father bestowed in this, saith *John*, that we should be called the sonnes of God? That we, the sonnes of men, of meane men, of mortall men, of sinfull men: yea the very children of the diuell, should be aduanced to be the sonnes and daughters of God Almighty? While vainglorious foolish men vaunt and brag of their gentry and earthly parentage, let vs with an holy exultation of spirit, reioyce in this, that we haue God to our Father. This doth comfort the heart in pouertie, sicknesse, paine, disgrace, and in all distresses; when we know we haue a Father that will not forsake vs, though our naturall parents should: that though tender mothers may forget their sucking children, and sonnes of their wombe, yet God will not forget his: he is wise,

1. Ioh. 3. 1.

Psal. 17. 10.

Isa. 49. 15.

Rom. 8. 17.

Rom. 8. 18.

2. Cor. 13.

and almightie, and will helpe in the best time: he alwaies knoweth what we haue need of. If we be children, then heires of God, and ioynt heires with Christ. When we duly thinke of this, no afflictions can dismay vs, for we hold them not worthy the glory that shal be reuealed in vs: we shall by this helpe our selues against heart-eating cares, for we haue a father, and we know it belongeth to parents to prouide and lay vp for their children. When we thinke of this, that we are Gods heires, it will keepe vs from grieuing at, and enuying the prosperity of the wicked; we will be well content God should giue his moucables where he please, so long as the birthright and inheritance is ours: for we are begotten to a liuely hope of an *inheritance incorruptible, and undefiled, that fadeth not away, reserved in the hea- uens for vs.* 1. Pet. 1. 3. 4. Whatso-

euer our estate be in the world, we may and ought to comfort our selues with these thoughts.

Which art in heauen. God is described by his being in heauen, not onely to shew where he is, for he is a God at hand, and a farre off, and filleth heauen and earth: but as the maiestie of Kings may be set out by their glorious pallaces and thrones; so heauen Gods most glorious throne doth here set forth his maiestie, and the perfection of all his infinite excellencies. Whence learne,

God to whom prayer is made, who is Father to all true beleeuers, is an heauenly maiestie, perfect, and infinite in power, goodnesse, and all other heauenly excellencies. When God would set forth his owne greatnesse and goodnesse at once, he saith, *This saith the high and loftie one, that inhabiteth eternitie, whose name is holy. I dwell in the holy place, with him*
also

*Ier. 23. 23.
24.*

Doct. 7.

also, that is of a contrite and humble spirit, to reuiue the spirit of the humble, &c. *Isaiah 57. 15.* The Church doth helpe her faith by casting her thoughts vpon heauen, the habitation of Gods holinesse, and of his glory; and thereby gathereth arguments of Gods perfect loue to them, and power for them, when she saith, *Where is thy zeale, and thy strength, &c.* and from the same consideration, doth preferre Gods knowledge and care of them, aboue the knowledge and care that *Abraham* could haue of them, saying, *Doubtlesse thou art our Father, though Abraham be ignorant of vs, &c. Thou o Lord art our Father, our Redeemer, thy Name is from euerlasting.* *Isa. 63. 15. 16.* The Apostle calleth him, *King eternall, immortall, inuisible, and onely wise God,* *1. Tim. 1. 17.* And he doth call Christ, who is one with the Father, *Blessed, and onely Potentate, the King*

King of kings, Lord of Lords, who onely hath immortality; dwelling in the light which no man can approach vnto, that is, in heauen, to whom be glorie, and power euerlasting. 1. Tim 6. 15. 16. These places shew plainly that Gods being in heauen doth set out his purenesse of being, his soueraignty, his infinite power, goodnes, omniscience, truth, mercie, iustice, & all other his infinite excellencies.

His dwelling in heauen, and declaration of his power from thence, both by his word and works of creation, preservation, and redemption of man, do proue that he is God, and in these works his maiestie, power, and all other excellencies of God, are written in such great letters, that any one may runne and reade them.

How can any thinke of this God, and not be rauisht in his soule with a most high admiration of his glorious, and most excel-

Reason.

Use 1.

Use 2.

excellent heauenly maiestie?

How doth this discover the sinfulness of those that call Gods omniscience, prouidence, and power, or any other his attributes into question; as they in the Psal. saying, *The Lord shall not see, &c.* Psal. 94. 7. And as those that said, *Can God furnish a table in the wilderness? &c.* *Can he giue bread? Can he provide flesh for his people?* Psal. 78. 19. The Psalmist calleth these brutish men, and foolish: and the Lord did shew that he could send them bread and flesh, and with all leanness into their soules: so that they were not better, but worse by it. And could furnish a table, and also while the meate was in their mouthes, he could in his wrath smite the *fattest of them*. Make no question therefore what God can do, for he can do any thing, but this one, to deny himselfe, and ceasse to be infinite, this he cannot do.

Psal. 106. 15
Num. 11.
33.

Psal. 78. 31.

How

How terrible should the apprehension of Gods heauenly maiestie be to all that liue in any knowne sinne willingly? For they liue in the hatred and displeasure of him, who shall send his Sonne in the glory of his maiesty, who shall come in flaming fire to execute vengeance vpon all those that know not God; and obey not the Gospell: who is able to destroy both body and soule in hell fire.

This heauenly maiestie, and omnipotencie, and all the other most excellent attributes of God, should teach all to reuerence, feare, and obey this great and glorious God; who is our *Father, which is in heauen*: and whensoever we come vnto him, to looke to our feete, and take heed how we approach vnto him, and vtter any thing before him: *For God is in heauen, and we on earth*, saith Salomon, Ecclesiast. 5. 2. We must therefore
put

Use 3.

Mat. 16. 27.

1. Thef. 1. 8

Mat. 10. 28.

Use 4.

put off all earthly mindednesse, and put on a spirit of heauenli-nesse, and lift vp our hearts toward heauen, whensoever we draw neare vnto him in any of his worships.

Use 5.

This doctrine yeeldeth vnto true beleeuers plenty of all heauenly comforts: *Our Father is in heauen*, therefore he can heare in euery place, we need not tire our selues with going on pilgrimage to any speciall place to seeke him: for if we can but go to our hearts, and lift them vp towards heauen, we shall find him. He also knoweth all things which we neede. It is not hard for him to helpe with little or no power. He is wisdom, and knoweth perfectly, what is best, and when it is best to helpe his children. Many parents would do their children good, but either want wisdom, and know not how; or want power, and are not able: But God is both
able

able and knoweth how; and he will do his children good, for his loue to them is more then naturall, it is an heauenly, therefore an infinite and euerlasting loue. He hath promised neuer to leaue vs: now his truth is a heauenly perfect truth, it cannot be falsified. It is not hardnesse of our hearts, nor multitude, or greatnesse of our sinnes, can hinder our happinesse, if we will not wilfully reiect his grace through our vnbeleefe; if we wil repaire to him, and repose our trust in him. For as the Apostle saith, *He is able to graft in againe* the hard hearted Iewes, he can pardon ten thousand talents as well as one penny, and can as easily say, All sins are forgiuen, as to say, Rise and walk. We can say *Our Father is an heauenly Father, and who is a God like our God, that pardoneth iniquity, transgression, and sinne, that subdueth all our iniquities, and will cast*

Rom. 11. 23

cast all our sinnes into the depth of the sea: Micah 7. 18. 19. It is not with God as with man, man cannot helpe all his children at oncē; God can, be they neuer so many and neuer so farre distant. Earthly parents may be drawne drie; when they haue giuen portions and inheritances to many, they haue none for the rest, as *Isaac* when he had blessed *Iacob*, he had no such blessing for *E-sau*, so that he cryed, Hast thou but one blessing ô my father? God hath mansions and a kingdome for euery one of his: his custome is not that one sonne, or that sonnes onely should inherit his kingdome: but both sonnes and daughters do all of them inherit: for *our Father is an heauenly Father*. Also this consideration of the heauenly maiestie and power of God added to the consideration of his fatherhood, doth giue vs assurance of hope, that we shall haue all the petitions

tions which we aske according to his will. For as he is almighty, he can do whatsoever he is willing to do as he is a Father.

Lastly, is our Father an heauenly Father, then we can assure our selues that hereafter we shall in our measure partake of his heauen, and of his holinesse, and of his glorie. For after death, when we awake, we shall be receiued into heauen, where we shall euer be with the Lord, and be filled with his likenesse: and he who now by his heauenly wisdom doth guide vs with his counsell, shall receiue vs into glorie, where we shall see him as he is, and euer remaine in his presence, where are pleasures for euermore. For *as we haue borne the image of the earthy, we shall also beare the image of the heauenly.* Of this we need not doubt, for our Father is heauenly, therefore the children must needs be heauenly.

Thus

Thus ~~much~~ much of the Inuocation, and calling vpon him to whom onely prayer may be made. The petitions follow.

The petitions do containe the matter of all lawfull requests: they may be deuided differently according vnto such different respects, as may be conceiued of them. First, if we respect the number, there are fixe distinct petitions, and no more. I confesse, Diuines of good antiquitie haue reckoned seuen, making two of the last; others of no lesse authoritie, haue not regarded the number at all. Some of the ancient, and most of the orthodoxe later writers haue reckoned but fixe, and (as I thinke) vpon good ground. All agree in the five first, all the question is about the sixt, whether it be one or two. Now because the subject of both sentences in that petition is all one, scil. sanctification; and the coniunction
(but)

(but) knitreth, *Leade vs not into temptation, and deliuer vs from euill,* together into one sentence, it is more then probable, that it is but one petition. But whether there be fixe or seuen, it is no matter of our faith, and doth not deserue any heate of disputation to decide the controuersie.

Secondly, if we respect the differēt persons whom the matter of the petitions concerne, they are thus deuided: the three first concerne God onely; for we say, *Thy Name, thy kingdome, thy will, &c.* The three last concerne man; for we say, *Our bread, our sinnes, leade vs not, deliuer vs.*

Thirdly, if we respect that which ought to be the chiefe end of euery mans desire, and the means to compasse the said end, they haue this order, and are thus deuided: the first expresseth the desire of the chiefe good, scil. the glorie of Gods name in the first petition, *Hallowed be thy Name:*

Summum bonum.

Name: the meanes whereby his Name is hallowed and glorified, are the matter of all the rest, deliuered in a most heauenly order.

Gods Name cannot be hallowed, if he do not make his holy Name knowne by erecting his kingdome: therefore the coming of his kingdome is the matter of the second petition.

^{not} And because his kingdome is manifest, and his Name is not acknowledged to be holy, and glorie is not giuen vnto him vntill his will be vnfainedly obeyed; therefore thy will be done, is the matter of the third petition.

Now because no man can do the will of God vpon earth, except God sustaine him on earth; therefore daily support from God is prayed for, and is the matter of the fourth petition.

And when a man hath all comfortable supplies for this naturall

turall life, yet if he be not in Gods fauour, reconciled vnto God, and if he haue not comfortable assurance that he is in state of grace, he neither hath will nor power to glorifie God, nor can be accepted in any thing he doth; therefore forgiuenesse of finnes and iustification before God, is the matter of the fifth petition.

Lastly, though a man haue his finnes past pardoned, and he be iustified, he cannot do Gods will, nor declare that the kingdome of God is come to him, nor any way hallow his Name, if he haue not grace and power against sinne: therefore the sanctification of the whole man is prayed for, which is the matter of the last petition. This is the holy order and subordination of the petitions.

Fourthly, the different maner of propounding the petitions cause a different acception of them:

them: some are petitions properly so called, when the good things asked are expressed, and the euill prayed against is vnderstood, as in the foure first petitions: some are deprecations, when the euill prayed against is expressed, & the good prayed for is vnderstood, as in the two last petitions.

The first petition is *Hallowed be thy Name*: here it must be considered what is meant by *Name*, the obiekt of hallowing; then what *hallow* signifieth. (*Name*) hath reference to God; and *thy Name* signifieth God himselfe, scil. the person named. Also all such names and titles of God, his attributes, actions, ordinances, and all things which haue any speciall print of Gods holinesse stamped vpon them, are Gods Name, because by them he is knowne, as men are by their names. To *hallow* is either to make a thing holy, which
was

was common or prophane; or to declare and acknowledge, and vse holily some thing which is holy already. *Hallow* must not be taken in the first sense, to make a thing holy: for God and his Name, alwayes was, is, and for euer shall be of it selfe most holy. But to hallow, here signifieth to acknowledge and declare that God and his Name is holy, and is to be respected and vsed as most holy; in like sense, as *Wisdom* is said to be *justified of her children*, that is, declared and respected as wisdom ought to be respected. The aime of our Saviour is, that God may be set vp, and may be glorified & acknowledged in the world. For this cause he maketh choise of the most apt words that could be inuented: for *hallowing* lea- deth vs to a consideration of Gods holinesse, which is the glorie of all other his attributes, and includeth the cause why he

G should

Mat. II. 19.

should be glorified; and therefore is an apter word then *magnified* or *glorified*: for the one doth but point out the glorie of his greatnesse, the other doth not expresse the cause why he should be glorified; both which *hallowed* doth. For holinesse is that rectitude in God, and freedome from all impurenesse and from all shadow of imperfection or sinne, which is the excellencie & perfection of all other things that are in God; and (to speake with holy reuerence of his Maiestie) the other attributes of God could not be commendable in God, if they were not all infinitely holy: His soueraigntie would be tyrannie, his iustice would be crueltie, his mercie would be foolish pitie, his wisdom would be craft and subtiltie, if his greatnesse, iustice, mercie, and wisdom, were not infinitely holy. The like may be said of his other attributes. For
we

we see in creatures, as in the diuell and sinfull men, the more strength, and wisdome, and skil they haue, the more mischieuous they be, because they want holinesse to vse these gifts aright. Wherefore in saying *Hallowed be thy Name*, we desire that the excellencie of his Godhead may be acknowledged, as there is due cause: according as they sing in the Song of the Lambe, *Who shall not feare thee, O Lord, and glorifie thy Name? for thou onely art holy.* Reuel. 15.4.

This word *Hallowed* is set downe in such a forme of signification, as includeth all persons or things which are capable of setting forth & acknowledging his holinesse. As, Let thy Name be hallowed by thee, so saith Christ, *Glorifie thy selfe*. And, Make me to hallow thy Name, in acknowledging thy holines. And, Let all others acknowledge thee to be holy, and the

Isa. 64.2.

Ioh. 12.28.

onely true God. Thus *Elias* prayed, *Let it be knowne this day that thou art God in Israel*, 1. Kin. 18.36. The petition being thus opened, we may expresse it in these or the like words: *Holy Father, whose Name is holy, to thee therefore all glorie doth belong. Lord glorifie thy selfe, make it knowne that thou onely art God, deserving all praises: make me, and all men to acknowledge thee onely to be God, and our God, and that of such perfect excellencie, according as thy Name in thy titles, word and works do set thee forth. And let thy Name, which is holy and reverent, be so honored, that so farre as any person or thing, hath upon it any print of thy holinesse, it be honored and respected accordingly. And farre be it from me or any man to denie thee in whole or in part, or give any of that glorie which is due to thee, to any person or thing whatsoever; or to prophane any thing, whereupon any footsteps of thy*

Psal. 111.9.

thy holynesse is imprinted.

Hallowed be thy Name. If it be obserued, that to desire that Gods Name should be glorified, is the subiect of this petition, and that Christ hath set this in the first place: we may learne,

The glorie of Gods holy Name must be the chiefe of every Christians mans desire and endemour.

Doctr. 1.

Whatsoeuer ye do, saith the Apostle, do all to the glorie of God, 1. Cor. 10. 31. It was our Sauours prayer and practise: he saith, Father glorifie thy Name, Ioh. 12. 28: he saith likewise, I honour my Father. And, I seeke not mine own glorie, Ioh. 8. 49. 50. And, I haue glorified thee on earth, Ioh. 17. 4.

It is due to him that is holy, that he should be sanctified, Isa. 5. 16. Therefore the Seraphims crie one to another, Holy, holy, holy, the Lord of hosts, the whole earth is full of his glorie, Isai. 6. 3. The foure and twentie Elders say, Thou art worthy, O Lord, to

Reason 1.

receiue glorie, and honour, and power, &c. Reuel. 4. 11. Of him, through him are all things, saith the Apostle; therefore addeth, To whom be glorie for euer, Amen, Rom. 11. 36. Gods glorie is the chiefest good; mans life, yea mans saluation is to be set behind it: which made *Moses* to wish, rather to haue his name blotted out of Gods book, then that God should be dishonored by the Egyptians; who would say, if God destroyed the Israelites in the wildernesse, that for mischief he did bring them out to slay them.

Exod. 32.
12. 32.

Reason 2.

Eph. 1. 5. 6.

Proou. 16. 4.

God himselfe proposeth his owne glorie to himselfe, for the end of all his actions. He *predestinated vs to the praise of the glorie of his grace. He made all things for himselfe, yea euen the wicked for the day of euill.* Therefore man should make the glorie of God the end of all that he doth.

Use 1.

If therefore any man seeke not

to glorifie God, he is guiltie of a most hainous sinne: which sin, that it may the better appeare to the conscience, it must be considered when and how God is dishonored.

Gods Name is dishonoured, when he is professedly denied to be God; this is professed Atheisme: or when he is acknowledged to be God, yet is not esteemed and glorified as God; which disesteeme is then shewed, when that respect which is due vnto his person and Name, is not giuen vnto him. His person is dishonored, when what is due to him, is not giuen to him, or is giuen to another.

Honour is denied him three wayes, in heart, word, deed and conuersation. Man dishonoreth God in heart, first when he is ignorant, and doth not know him. Secondly, when he hath a meane opinion of him. Thirdly, when he is forgetfull of him. Fourthly,

Num. 20.
12.

when he doth not belecue him: thus *Moses* and *Aaron* dishonored God. Fifthly, when he doth not loue him. Sixtly, when he doth not feare him. Seuenthly, when he doth not trust in him. Eightly, when he is not zealous for him.

Man dishonoreth God in word: First, when he speaketh not of him to his praise, in confessing him. Secondly, when he speaketh not for him when he is dishonored by others. Thirdly, when he neuer or seldome speaketh to him in thanksgiuing. Fourthly, when he speaketh against him.

Man dishonoreth God in deed, when though he professe God in word, yet doth denie him by his euill deeds, as they did, *Rom. 2. 23.* of whom it is said, they dishonored God; and as those in *Titus 1. 16.* which though they professed the knowledge of God, yet denied him

him in their works. Thus God is dishonored, by not giuing due honour vnto him.

Gods honour is giuen to others, when men giue diuine worship to any person or thing but God; as to worship Saints or images: or when men take diuine worship, as *Herod* did the peoples applause, saying, *The voice of God, and not of man*: this glorie of diuine worship, God wil not haue giuen to any other.

This taking to ones selfe, or giuing to another the honour due to God, proceedeth from these euill causes, pride, selfe-loue, too high admiration of the creature; from ignorance, and want of admiration of the Creator.

Lastly, God is dishonored when due respect is not giuen to his Name, as to his titles, attributes, or to his word and holy ordinances, *Malach. 1. 12.* or to his Saints and children. For

all these haue a speciall print of his holinesse stamped on them: so that if all these, or any of these, be either set at naught or lightly esteemed, he taketh himselfe in them to be dishonoured.

Thus the conscience of euey offender may take notice how he hath prophaned the holinesse of the Lord, and hath dishallowed his Name, whereas he ought to haue hallowed it. But know, it is not safe for any to dishonour God: for his owne children, when they haue failed in this point of giuing honour vnto God, haue receiued dishonour and disgrace from him. He saith to *Moses* and *Aaron*, *Because ye beleued me not, to sanctifie me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I haue ginen them.* Nomb. 20.12. The high Priesthood was remoued from the house of

Deut. 32.51

El,

Eli, because he did not honour God in restraining his sonnes, which caused (through their prophanenesse) *the offerings of God to be abhorred*: therefore did God iudge his house, saying, *They that despise me, shall be lightly esteemed*, 1.Sam.2.30. If God spared not his owne best children, will he not then much more powre out shame and euerlasting contempt vpon those which neuer make the glorie of God the end of their liues and actions; but through selfeloue and pride of heart, make their owne pleasures, profites, and glorie, to be the principall and vtmost aime of all their thoughts, words or deeds? who if they attaine their owne ends, they sacrifice to their owne nets, applauding their owne strength, wit, industrie, &c. or if they looke out of themselues, they giue the praise to men, and secundarie causes, or to blind Fortune,

1.Sam.2.17

Exod. 5. 2.

tune and lucke (as they call it,) but give not glorie to the Lord. Pharaoh saith, *Who is the Lord, that I should obey his voice? I know not the Lord.* But did not the Lord honour himselfe upon Pharaoh and his land, by his wonderfull plagues which he sent amongst them, till he made Pharaoh himselfe and the Egyptians

Exod. 14. 4.

to know that he was the Lord? Job saith of those wealthy, proud contemners of God and of his worship, which said, *What is the Almighty, that we should serue him? and what profit should we haue, if we pray vnto him? God layeth vp their iniquitie for their children, and they shall drinke of the wrath of the Almighty,* Job 21. 15. 19. 20. Did not the Lord make *Senacherib* an example to all that should reproach the holy One of Israel? when for his arrogating too much to himselfe, and for despising the true God, the Lord sent his Angell which smote

smote one hundred fourescore and five thousand of his hoast, so that he himselfe was constrained to returne with shame into his owne countrie, and there while he was worshipping his God, receiued his death by the hands of his owne sonnes? How did God disgrace proud *Nabuchadnezzar*, when vaine-gloriously he vaunted, saying: Is not this great Babel, that I haue built for the house of the kingdome, *by the might of my power*, and for the *honour of my maiestie*? Here was no acknowledgment of Gods power, nor any thing done for the honour of Gods Maiestie, therefore while the word was in the kings mouth, there fell a voice from heauen, saying. *O king Nebuchadnezzar, to thee it is spoken, the kingdome is departed from thee.* Dan. 4. 30. 31. Which was fulfilled accordingly: for he was sent to graze with beasts of the field

Isaiah 37.
23. 36.

field seuen yeares, vntill he was made to know, *that the most high God ruleth in the kingdome of men.* But when God restored him to himselfe, & to his kingdome, then he could giue God the glory of all power, and maiestie, saying in the last verse: *Those that walke in pride, he is able to abase.* For the same sinne was *Belhazzar* weighed in the ballance, and found wanting, and his kingdome giuen to the Medes and Persians: who because he prophaned the vessels of the house of God, *and praised false gods, but the God in whose hands was his breath, and whose were all his waies, him did he not glorifie,* saith *Daniel 5.23.* therefore was the handwriting sent, and that very night was *Belhazzar* slaine, and his kingdome conquered. Those two and forty children who were torne with beares, payd deare for their despising God, in that aged Prophet

phet *Elisha*, deriding at once, his age, his office, and his holiness, crying, *Ascend thou bald head, ascend thou bald head.*
2.King.2.23.24.

Lastly, (not to wearie you with examples of Gods iudgements vpon those which did either derogate from God, or arrogate to themselves any part of that praise which was due to him) obserue Gods immediate hand vpon *Herod*, who because he gaue not glory vnto God, when the people applauded his eloquent oration, saying, *The voice of God and not of man: immediatly the Angel of the Lord smote him, and he was eaten of wormes and gaue up the ghost.*

These seuerer iudgements of God, executed vpon men, because they tooke glory from God, or gaue it not to him, doth plainly shew that he is very iea- lous of his name, and of his glory, and that he will not en- dure

Act.12.22.
23.

Isaiah 42.8.

dure that *his glory should be given to another*: For of all things, Gods Name and honour is most deare vnto him: nothing will exasperate him so soone, or so much, as to be touched in his Name.

Let all men therefore take heed how they prophane it by any meanes. But it is not enough not to prophane it, but if it be prophaned by others, if they do not cōtend for the sanctifying of it, they commit a great sinne. If men be but touched in their owne name and reputation, they grow so impatient, as by no meanes they will be perswaded to passe it by without reuenge: when yet the same persons can see & heare Gods Name dishonoured by oathes, blasphemies, by idolatrie, contempt of religion, and of Gods children, and their hearts neuer rise at it, and haue not a word to speake for God. These donot hallow Gods Name. I

I desire that all that reade or heare this, would examine themselves by what hath bene said: by which they may trie whether they hallow Gods Name, or dishallow it. And if thou say this petition *Hallowed be thy Name*, and yet by taking his honour to thy selfe, or giuing it to another, or if by not standing for his glory, or not giuing it to him in heart, word, and conuersation, thou dishonourest God: then know, thou doest mocke God, and playest the hypocrite; and if repentance, and a care to glorifie God do not preuent it, thou must with hypocrites one day be the subiect of the glory of his iustice and wrath, because in thy life thou wouldest not be an instrument of glorifying his holy Name: he will be glorified in thee, because he was not glorified by thee. Thus it appeareth who offend against this point, by which
we

we may see what euils are to be bewailed and prayed against in this petition.

Use 2.

In applying the Doctrines concerning prayer let this be a receiued truth, that what we pray for, that we must endeavour, and vse all good meanes to attaine; according to that in the Psalme 27.4. *One thing haue I desired, that will I seeke for.* All men therefore which professe the Name of God, must both pray and seeke by all meanes that the true God be onely set vpto be worshipped, and that his holy Name may be sanctified, which is done when men shew true respect vnto him, and vnto all such things as beare vpon them some speciall note of his holinesse.

First he is to be knowne and professed to be the onely true God, *Father, Sonne, and holy Ghost*: then to be honoured and glorified as God.

1 By admiring him and his workes, oft times resounding that speech of *Dauid*, *O Lord, our Lord, how excellent is thy Name in all the earth:*

Pfal. 8. 1.

2 By beleeuing in him, whereby *Abraham* is said to haue *giuen glory to God*. For by beleeuing a man doth set to *his seale that God is true*.

Rom. 4. 20.
Ioh. 3. 33.

3 By fearing him. So saith the Prophet, *Sanctifie the Lord of hosts himselfe, let him be your feare, and let him be your dread.* *Isaiah 8. 13.*

1. Pet. 3. 15.

4 Also by louing him, trusting in him, and zeale for him: for there is the same reason that all the affections of the heart should be for him, as well as any one.

5 By confessing with the mouth that he is iust in all his iudgements: so doth *Daniel*, saying, *The Lord our God is righteous in all the works that he doth: for we obeyed not his voice.* Thus *Achan*

Dan. 9. 14.

Iosh. 7. 19.

Achan is bid to giue glory vnto the Lord.

Psal. 50. 23.

6 Also by acknowledging his mercie, goodnesse, power, &c. in praises and thanksgiving. *He that offereth praise glorifieth me*, saith God.

Iohn 15. 8.

7 Likewise must we contend for God and his truth.

8 By ordering the conuersation aright, both in doing and suffering. *Herein* saith our Saviour, *is my Father glorified, that ye beare much fruite*. Therefore he exhorteth his disciples vnto good workes, that as lights they may shine before men, and *glorifie their Father which is in heauen*.

Mat. 5. 16.

And *Paul* was assured Christ should be magnified in his body, whether by life, or by death. Philip. 1. 20.

9 Lastly, by regarding his holinesse, in his titles, word and holy ordinances, in his holy day the Sabbath, and in his children, whom he hath made to be an holy

holy people. In all these our estimation and speech of them, our carriage towards them, and vse of them, must be with speciall respect to God, whose holinesse they carrie vpon them; alwaies putting difference betweene these things and all other, which haue not the like respect of holinesse. Now we know the particulars, let vs giue God glory e-uery way, & let vs make it y end of our life, to know & acknowledge him to be holy. It is Gods right, and we haue example of the best. *David* saith he would speake *the praises of the Lord*, and saith, *Let all flesh blesse his holy Name for euer and euer.* *Christ Iesus* hath gone before vs in *seeking his Fathers honour*, and not his owne. It was *Ioabs* praise, so to order the battel, that his Lord and king might haue the glorie of the day, and not himselfe. Ought not all Gods subiects to respect their God, more then he did,

Psal. 145. 21

2. Sam. 12.
28.

Gen. 41. 16.

Dan. 2. 26.
28.

did, or could respect his King? Excellently spake *Ioseph*: when that the honour of interpreting dreames might not be giuen to him, he saith, *It is not in me*, God shall giue *Pharaoh* an answer of peace. In like manner *Daniel* would not assume to himselfe the power of reuealing secrets, but saith, *There is a God which reuealeth secrets*. These examples are for our learning, so that we must alwaies say with the Psalmist, *Not vnto vs ô Lord, not vnto vs, but vnto thy Name giue glorie*. Psalm. 115. 1. If God be glorified by vs, he also will glorifie vs, John 13. 32. *Them that honour me, I will honour*. 1. Sam. 2. 30. Thus it may be learned what are the desires and endeouours to which the first petition doth leade vs. Before I passe to the second, one thing must be obserued from Christs choise of the word *hallowed*, rather then any other.

Hallowed.

Hallowed. When Christ would signifie that God was to be esteemed and acknowledged with the absoluteſt honour that could be, he ſaith *hallowed*, that is, let thy Name be knowne and acknowledged to be holy. Whence we may inferre, that

Holinneſſe is the higheſt title of honour and glory that can belong to any perſon, yea to the moſt high God. As any perſon or thing is more holy, ſo is it more honorable. When the Seraphins would giue God the greateſt honour and glorie, they crie, *Holy, holy, holy, is the Lord of hoaſts*, Iſaiah 6.3. The foure liuing creatures ſay, *Holy, holy, holy, Lord God almighty.* It was the honour of Ieruſalem to be an holy citie. It is the glory of the third heauen, to be the high and *holy place*. As men were more holy, ſo did *Dauid* count them more excellent. *Pſal. 16. 3.* For ſuch whom he calleth Saints, he alſo calleth excellent.

Doct. 2.

Iſa. 6. 3.

Iſa. 57. 15.

cellent. And when Christ Iesus will present his Church vnto himselfe a *glorious Church*, he will sanctifie it, and present it *holy and without blemish*. Ephes. 5. 26. 27.

Reason.

Because *holinesse* in God is the rectitude and perfection of his power, mercie, iustice, and all other his attributes: which if they were not all holy, could not be good, much lesse goodnesse, neither could he be God if he were not *holy*, yea *holinesse* it selfe. And as for other things, the more they partake of holinesse, the more like they are to God, and are therefore the more glorious. Man at the first was therefore most glorious of all creatures here below, because he was made according to Gods image, most holy.

Use I.

If holinesse be the highest & most honourable title that can be giuen, then most blasphemous are the Pope, and Papists, the

the one for taking to himfelfe,
the other for giuing to him (a
prophane beaft, & impure *Anti-
christ*) the title of *holineffe* in the
abstract, which title onely be-
longeth vnto God.

Hereby we may learne whom
to esteeme most honourable,
most excellent, and most worthy
our loue, and goodnesse: not the
most wittie, most wealthie, most
beautifull, or most noble by
birth: but as any man is more
holy, so is he to be held and re-
garded as most truly honoura-
ble. Which being so, the proud
finfull world erreth fowly, in
counting themfelues the onely
men of worth: and esteeming
the holy ones of God to be
base, and of no reckoning.

If to be holy be so honoura-
ble, and glorious: this must per-
swade men to *follow after holi-
nesse*. Honor is the sharpest spur
to pricke men forward vnto any
action, let it force vs vpon this

H of

Use 2.

Use 3.

Heb. 12.

of seeking to be renewed after God, in righteousnesse & true holinesse. *Be holy*, saith God, *for I the Lord your God am holy*. No honour like this of being an holy man, a chosen generation, an holy nation. 1. Pet. 2.9. *Let vs purge our selues therefore from all filthinesse of flesh and spirit, perfecting holinesse in the feare of God:* then shall we approue our selues worthy persons, euen the sonnes & daughters of the Lord almightie. Moreouer, if the fruit of our Christian profession be holinesse, the end will be eternall life. Rom. 6. 22.

If God bestow holinesse vpon any man, though he haue neither personableness, nor wealth, nor wit, nor worldly honour besides: let him not be impatient for what he wanteth, but let him reioyce, and giue thanks for what he hath: for he hath that which maketh him to be esteemed in the iudgement of
wise

Leuit. 19. 2.

2. Cor. 7. 1.

Pse 4.

wise men, and of the wise God, a worthy and excellent person. And if we consider the worth of holinesse, it will moue vs to beare the afflicting hand of God with patience, and chearefulnesse. For the end of his chastening is, saith the Apostle, that *we might be partakers of his holinesse.* Heb. 12. 10. then which, nothing more profitable, nothing more honourable.

The second Petition.

Tby kingdome come. In the first petition prayer is made that God onely may be set vp, to be knowne and acknowledged to be as he is, most holy, most glorious: to whom all things as to their proper end are to be referred. This is the chiefe desire of a Christian, out of which all other petitions issue forth, into which they do all emptie themselves. Gods Name cannot be

H 2 knowne

knowne & thereby *hallowed*, except God make himself knowne to be that High and holy one, that onely Potentate, King of kings, Lord of Lords, to whom holinesse & glory doth belong. Wherefore petition is made that he would please to aduance his kingdome, as a meanes to shew his excellencie and glory, that men may yeeld it vnto him. The coming of this kingdome is the subiect of this petition.

Kingdome in the largest sense signifieth the gouernance and rule of a people vnder one head, or king. But here it is limited by particular reference to God, saying, *Thy kingdome*, which importeth that administration of gouernment, which God doth exercise in preserving and ordering all things, so as may set forth his soueraigntie, to the glory of his *holinesse*, in perfectiō of power, wisdom, mercy, iustice, &c. This kingdom of God

is { vniuerfall , ouer all crea-
tures , called the king-
dome of power or pro-
uidence:

{ speciall , respecting the
Church,

in { this life, called the king-
dome of grace.

{ the life to come , called
the kingdome of glorie.

In this petition , *kingdome* signifieth Gods kingdome of power, grace, and glory , each one seruing vnto , or following vpon the other : and all three do set forth his holy Name, the hal- lowing whereof was in the first petition prayed for.

Kingdome of his prouidence is desired , because it doth both set forth Gods excellencie . and doth minister matter & meanes for the better erecting of the kingdome of grace.

The kingdome of grace is de- sired, because God therein doth most admirably shew himselfe .

and it maketh way to the kingdome of glorie, being the beginning and entrance thereinto.

The kingdome of glory is desired, because it is the perfection of the kingdome of grace: and when all enemies shall be vanquished, and all subiects gathered, and aduanced to the highest honour, then God shall be all in all, and shall be knowne and acknowledged to be all in all: and ~~then~~ his Name shall be perfectly hallowed and glorified.

The kingdome of grace hath two parts, an outward regiment consisting of the outward meanes and ordinances thereof: or an inward, whereby the outward is preuailing vnto the effectuall calling, and gouerning of the subiects thereof. Kingdome in all the former respects is there meant.

The action concerning this kingdom which is here desired,
is

is the coming of it. *Come*, properly is an action of such creatures which haue the power of mouing, whereby they being absent or farre off, do approach neare, and become present: whence the metaphor here is taken, but with much enlargement of the sense. Here it signifieth five things: First, the coming and being of that which yet is not come. Secondly, the continuance of so much of the kingdome as is alreadie come. Thirdly, growth towards perfection of those things which are come in truth, but not in perfection of degrees. Fourthly, the consummation and perfect coming of all things that belong to the glorie of Gods kingdome. The last is, when things concerning this kingdome are come in their being, they are also reuealed and come to our knowledge: for without this coming also, we cannot glorifie God, in hallow-

Iob 16. 14.

Mar. 9. 1. 7.

ing his Name. Therefore it is, that euery speciall manifestation of Christs glorie when it appeareth to men, may be called a coming of his kingdome. Thus Christs reuealing some glimpse of his glorie, is called the *coming of the kingdom of God with power*. These senses of this word *come*, are so subordinate, and agreeing one to another, that it comprehendeth them all. So that when we say, *Thy kingdome come*, it is as if we said: *O Lord, who art the onely Potentate and King of kings, declare and make thy Name knowne to be holy, by shewing thy selfe to be the absolute Soueraigne ouer all, by sustaining, preserving, and disposing of all things in the world, so as both thy glorie may appeare, and as it may make for the kingdome of grace. And grant that all thine ordinances and meanes of gathering and establisshing thine elect, may be set up in their puritie and power, to the effectuall calling, ordering*

ordering and perfecting of thy people, untill thou haue glorified thy selfe in bringing them all to eternal glorie. Be pleased likewise to remoue and beate downe whatsoever power doth let, and doth exalt it selfe against thee and thy kingdom, untill thou hast glorified thy selfe in the eternal shame and destruction of thine enemies.

Thy kingdome come. The petition being thus interpreted, we may from the whole scope of it conclude:

All Christians should unfainedly desire that God would shew himselfe to be the absolute soveraigne Lord God, both in the administration of his kingdome of power over all creatures, and in setting up and establishing his kingdome of grace, to the utter overthrow of his enemies, and bringing of his elect in Christ to the kingdome of glorie. What David doth praise God for, that all must pray for, that as he saith, They

Doct.

may speake of the glorie of his kingdome, and talke of his power, Psal. 145. 11. He saith elsewhere, O God shew thy selfe, Psal. 94. 1. Elijah prayeth, Let it be knowne this day that thou art God in Israel, and that thou art the Lord God, and hast turned their heart backe againe. Which request he granted by sending fire, which consumed the offering: whereat the people cried, saying, The Lord he is God, the Lord he is God. 1. King. 18. 36, 37, 38, 39. Expresse charge is giuen by the Prophet, saying, Ye that are the Lords remembrancers, keepe not silence and giue him no rest, till he establish, and till he make Ierusalem a praise in the earth, Isai. 62. 6, 7. Do good in thy good pleasure unto Sion, build thou the walls of Ierusalem, saith David, Psal. 51. 18. The Apostle exhorteth the Thessalonians to pray for the Ministers, that the word of the Lord might haue free course and be glorified.

rified, and that they might be deliuered from vnreasonable men, 2. Theſſ. 3. 1. 2. The ſoules ſlaine for the word of God, ſay, How long, O Lord, holy and true, &c. Reuel. 6. 9. 10. Laſtly, as Chriſt ſaith, I come quickly: ſo Iohn, and all which loue his appearing, ſay, Amen, Come Lord Ieſus. Reuel. 22. 20.

The continuance of Gods gouernment and wiſe diſpoſing of all things is to be deſired, becauſe, firſt, thereby he doth ſhew forth his eternall power and Godhead, in ſuch great letters, that men may learne to glorifie him for his infinite wiſedome, power and goodneſſe. For the heauens declare the glorie of God. The varietie, order, and uſe of the creatures do ſhew that in wiſedome he hath made them all. Theſe workes of God, in giuing all things meate in due ſeaſon, and preſeruing of the creation, do ſhew to the ſonnes of men the glo-

Reason I.

Rom. I.

Pſal. 19. 1.

Pſal. 104.
24. 25.

rious maiestie of his kingdome, and do witnesse that the Lord onely is the liuing and true God, Act. 14.15.17.

Reason 2.

Secondly, the powerfull and wise prouidence of God in sustaining and gouerning the world, doth affoord both matter and meanes for the kingdome of grace. For the propagation and increase of mankind, is Gods nurserie, in which grow many stockes (though crab-stockes) whereof he will ingraft whom he pleaseth into his Son Christ Iesus, and make them trees of righteousnesse. This generall gouernment also is as it were Gods schoole, wherein he doth educate and traine vp men to ciuilitie, to trades and arts, which are excellent mediate helpes to sustaine the materials, and to build vp the frame of the Church of God. For these causes, Gods generall and common prouidence is to be prayed for.

Thirdly,

Reason 3.

Thirdly, if the Lord do not beare vp the pillars of the earth, the whole frame thereof will be dissolved: if he do not order and dispose of all things in the world; and if he do not *renew the face of the earth*, there will be nothing but trouble and death, and *returning to dust* Psal. 104. 29. 30 wherefore his kingdome of power is to be desired.

Whereas it is most generally conceiued, that this kingdome of Gods prouidence is not to be prayed for, because it cannot be resisted, and because it shall come certainly.

Ob.

I answer, that vnto me it seemeth most euident, that the diuell, the prince that ruleth in the aire, doth (so farre as God doth permit) vsurpe vpon this kingdome of power, as well, though not so much, as vpon the kingdome of grace, by causing disorder in the course of nature, by infecting the aire, by raising tem-

Sol.

tem-

tempests, by causing of fires, whereby he doth much mischief, as in *Jobs* case, *Iob* 1. He preuaileth much also in holding many parts of the world in barbarisme. And when he cannot hinder the ordinary workes of God, then he blindeth the eyes of men, that they cannot see God in his workes; but maketh them beleue that all things come from nature, fortune, or humane policie: deposing God (as much as he may) of his regencie in the world. And what though this kingdome shall come certainly; the kingdome of grace shall come as certainly, if we consider Gods decree and power to execute it. Onely I confesse, the diuell more especially would play rex against the kingdome of grace, for which cause it is most especially to be prayed for. And though this kingdome of power be come in respect of Gods act, yet there
is

is but a *part of his wayes*, yea but a *little part* that is heard of him, that is come to our knowledge and vnderstanding: therefore in this respect prayer must be made, that we may know his kingdome of power, for which we may sanctifie his Name.

The kingdome of grace must be desired for these causes. First, the holinesse of Gods Name in all his attributes, do shew themselves most manifestly in the coming thereof. The coming of his word to any man, and the worke of conuersion by the word, do shew the infinitenesse of his wisdom, power, mercie, iustice, patience, and goodnesse in gathering and sauing the elect: also his wisdom, power, hatred of sinne, and iustice in ouermaistering sinne and Satan, and reuenging himselfe vpon the disobedient, are thereby most manifest.

Reason.

Secondly, the publishing of
the

the word whereby this kingdome is erected, is the meanes of revealing the will of God, and of making men able to do his will. Therefore the coming of this kingdome is to be desired.

Reason.

The kingdome of glory is to be desired, because vntill it be come, the kingdome of grace is not perfect: for while there is need of Ministers and ministry, there is still a *perfecting of the Saints*. Ephes. 4. 12. and the *measure of the fulnesse of the stature of the body of Christ* is not yet attained vnto. Besides we which are now called, cannot without those who yet are to be called be made perfect. Heb. 11. 40. But when the kingdome of glorie shal be come, we shal all be glorious. And then it is, when God shall be all in all, and be perfectly glorified. Thus it is euident that the kingdome of power, grace and glorie, is to be desired.

1. Cor. 15.
28.

Before

Before we can make vse of this point, it shall be needfull to consider the particulars comprehended in it.

Concerning the kingdome of power, request is first made vnto God that he would continue the worke of creation, renewing the face of the earth, vpholding all things by his power, ordering all things by his wise prouidence, that all men may see his infinite greatnesse, goodnesse, and all other his holy excellencies. We must likewise deprecate that confusion, disorder, vanitie, and defects of the creatures, to which the sinne of man hath made them subiect.

Then more particularly prayer must be made for mankind: first, that that blessing, *Be fruitfull, and multiply, and replenish the earth,* may be continued; else how can the number of the elect be made perfect. Then prayer must be made, that men may be endued with

with such good gifts of nature as may make them ciuill and apt for societie, and may be able in some measure to hold that dominion ouer the creatures, which once man had: that he may *subdue them*, and know the vse o^r them. Wherefore also arts and sciences are to be desired, and for that cause that Schooles and all nurseries of good learning and profitable knowledge may be erected, maintained, frequented, and be blessed: and the rather, because these make much, as for the good of ciuill societie, so for the building vp of the Church; and do serue to helpe man more clearly to see God in all things. The contrary to these, as depopulation, and Barbarisme, are to be deprecated.

The requests to be made concerning the kingdome of grace, do respect, first the King, then the meanes of setting vp and governing

gouerning this kingdome: externall, both the ordinances and officers of this kingdome; and internall, the coming of the holy Ghost. Next they respect the subiects. Then they respect the enemies. Lastly they respect the franchises, liberties, and priuileges of this kingdome.

The King of this kingdome of grace, is Christ Iesus, God and man: for he saith, *All power is giuen to me in heauen and in earth.* Matth. 28. 18. And it is *He that must reigne, till he hath put all his enemies vnder his feete.* 1. Cor. 15. 25. Now Christ then reigneth, when *grace, and the gift by grace reigneth vnto eternall life:* wherefore prayer must be made that Christ may reigne, that grace may be communicated to the elect, and may reigne in them by him: and that Satan the Prince of darknesse may not reigne: but be troden vnder foot daily.

Rom. 5. 21.

Ro. 16. 20.

The externall meanes of establishing this kingdome, are first the ordinances thereof, scil. the Word, Sacraments, and Discipline. The word is the rod and breath of Gods mouth : it is the Scepter & Gospell of this kingdome. The Sacraments are the seales of the couenant that is passed betweene King and subjects. Discipline serueth to reforme, or cut off euill members of the Church.

The kingdome of God is come, when his ordinances are set vp in any place : In which respect he said it was among the Iewes, Luke 17. 21. Prayer therefore must be made that *The word of the Lord may haue free passage, and be glorified every where among Iewes and Gentiles.* And that meere inventions, Doctrines, and traditions of men may be abolished Likewise that the two onely Sacraments of the new Testament, Bap-

Isa. 11. 4.
2. Theſ. 2. 8
Mar. 1. 14.

2. Theſ. 3. 1.

Baptisme and the Lords Supper may be purely and duly administered, according to their first institution. And that all corrupting of the true, and adding of false Sacraments may be abandoned.

1. Cor. 11.
23.

It must also be desired, that the censures and keyes committed to the Church, may be exercised with such Discipline, that the good may be encouraged, the euill may be shamed, and cut off from communion with the Church: and that to the working of true awfull credit of the Church, and aduancement of the kingdome of Christ Iesus. And that this authority may not be abused for the maintaining of error and disgracing, or thrusting the best members out of the Church, as did the Pharises, who made and executed this Canon, *That if any did confesse that Iesus was the Christ, he should be put out of the Synagogue.*
Ioh.

Ioh. 9. 22. Or as *Diotrephes* who did cast men out of the Church, for receiuing the brethren: 3. Ioh. 10. verse.

The other externall meanes of establishing and governing this kingdome, are the officers both ciuill and Ecclesiasticall.

The ciuill are the King, or supreme magistrate in any place, and such as haue lawfull authority vnder them: whose office is to countenance, and order whatsoeuer things, or persons may promote Christs kingdome. Therefore they are called nursing fathers, and nursing mothers of the Church: which office *Dauid* & the godly kings of Iudah did performe. Prayers must be made for them, that they may so gouerne, that their subiects may liue in all godlinesse, and honestie: that like zealous *Nehemiahs*, they may rule for the praise of them that be good, and for the terror of them that do

Isa. 49. 23.

1. Tim. 2. 2.

Rom. 13.

do euill : and that they set vp and maintaine the onely one, true religion among their subiects. We must pray likewise against Anarchie, when none reigne, but euery man liueth as he lusteth. Also against euill gouernment, when Magistrates maintaine false religion, or irreligion: or else do tollerate them to the corrupting of the true.

The Ecclesiasticall officers whose office is to dispense the word, to administer the Sacraments, and to haue the chiefe ordering of the censure of the Church: also such assistants as may helpe the other in their gouernment: Touching these, it must be requested that God would send forth labourers into his haruest, that he would increase their number, that he would giue them gifts and skill to deuide the word of truth aright, that he would giue them grace and will to feede their people

Iudg. 21. 25

Mat. 9. 38.

people with knowledge: that he would deliuer all such from vnreasonable men, and that they may haue libertie to preach the Gospell of the kingdome. Last-ly, that they may be of vnblame-able conuersations, ensamples to their flockes in good works.

Prayer likewise must be made for all other that beare office in the Church, that they may haue the mystery of faith in pure conscience, that they may also be diligent in discharging their office.

Contrariwise, we must pray against hauing no ministerie & gouernment in the Church, also against a false ministry, as that of Pope, Cardinals, Priests, Ie- suites, &c. Also against euill Mi- nisters and officers, which either cannot, or will not teach or go- uerne according to their place, or teach idly, rule remissly, or teach erroneously, or rule amisse.

Now albeit the kingdome of

God

Isa. 56. 10.

Ezek. 34. 3.

God may be come in respect of the extenall meanes thereof, yet if the internal meanes which is the holy Ghost and the effectuall working thereof, be not come, neither can the Magistrate with his sword, nor the Minister with the word auaille any thing to the conuerting of any one Christian, or winning of one soule to this kingdome.

Wherefore it must be desired that the holy Spirit of God would effectually accompany the outward meanes of gathering, and building vp the elect, to the enlightening and translating them from the power of darknesse into the kingdome of his deare Sonne; and that they may increase in knowledgde and euery good grace, according to the mightie working of his glorious power, that the Word, Sacraments, and Discipline, the weapons of this warfare, may be mighty through
I God

God to pull down strong holds, and cast downe imaginations and high things which exalt themselves against the knowledge of God, and may bring into captiuity every thought to the obedience of Christ.

In respect of subiects of this kingdome, prayer must be made that their number be increased, that the fulnesse of the Gentiles may come: and that the Iewes, the two sticks, Iudah and the children of Israel his companions, and Ephraim and the children of Israel his companions, may be vnited, and gathered into Christs sheepfold, and may haue one King the Lord Christ, the sonne of *Dauid*, that so all Israel may be saued, as it is written, Rom. 11. 26. *Isaiah* 59. 20. Also that being gathered, they may be loyall to their King, and at peace, and louing one to another, that there be no scismes & diuisions in this kingdome. As
for

Ezek. 37.
23. 24.

for enemies to this kingdome, not onely Satan, and sinne the chief, which stand in direct opposition to Christ and the Spirit, but all such men as are slaues to sinne and Satan, and confederates with them, are to be prayed against: whether they be open foes or false friends, which by force, or fraud, go about to vndermine, and resist the kingdome of Christ. The most notorious of these are Antichrist the arch-enemie of the Church of the Gentiles, and Gog and Magog the Arch-enemie of the Church of the Iewes. All locusts which warre vnder their king *Abaddon*, all false Christs, and false Prophets spoken of, Mat. 24. 24. which shall endeauour to seduce the Iewes, and hinder their conuersion. Also euery member of the kingdome of darknesse, must be resisted and prayed against. Here is onely the place for imprecation and

Ezek. 38.
16.

Reuel. 11. 9

praying against men.

But because Christians are commanded to loue their enemies, and to blesse them that curse, and pray for them that persecute them: speciall care must be had how any man pray against another. Wherefore it shall be needfull to obserue some distinctions, from whence rules of imprecation may be obserued.

1 Prayer is made against enemies of Christs kingdome, either in generall, or against particular persons.

2 Distinction must be put betweene the persons of euill men, and their euill acts.

3 Distinction must be put betweene one euill person and another, by their acts: some sinne the sinne vnto death irrecoverably: some who now are enemies, yet are curable, and belong to Gods election.

4 Difference must be put betweene

tweene a mans owne priuate cause, and the cause of God.

5 Difference must be put betweene euils temporall and eternall.

1 These things obserued, rules of direction do follow.

First that euery Christian may and must pray against the enemies of the Church in generall:

so David, Let the sinners be consumed out of the earth. Psal. 104.

35.

2 The finnes, acts, and counsels, of the enemies of grace, are alwaies to be prayed against, but not their persons, except in the case following. Thus *David,*

I pray thee, turne the counsell of Achitophell into foolishnesse. 2. Samuel 15. 31.

And the Apostles say, *Now Lord behold their breathings, Acts 4. 29.*

We may therefore pray that God would re-
straine the malice, and abate the
power, and defeat the plots of
the aduersaries: but must not

pray against their persons, but loue them, for it may be they do belong to God, as *Paul* did, who was once a persecutor.

3 The very persons of those which sinne vnto death incurably may be prayed against. *I say not saith Iohn, that he shall pray for it.* 1. Ioh. 5. 19. And *Paul* wisheth, that *they were cut off that did trouble that Church*, Gal. 5. 12. *Dauid* prayeth against the malicious enemies of Christ, saying: *Let them be blotted out of the booke of the lining*, and not be written with the righteous. Psal. 69. 28. But this kind of sinners cannot be discerned by ordinarie spirits: this kind of imprecation therefore must be left vnto such spirits as was *Dauids* & the Apostles, and must be forborne of ordinary Christians: except it be when the Church hath rightly for euident and iust caule cut men off, by the curse of *Anathema Maranatha*, not from the
body

bodie of the Church onely, but from the head Christ also.

4 The persons of our enemies and persecutors, though they do what they can to hinder the Gospel, are not to be prayed against. For our Saviour prayed, *Father forgive them, they know not what they do*, Luke 23.34. *Steuens said, Lord lay not this sinne to their charge.* Yea, we are commanded to *pray for them which despitefully use us, and persecute us*, Mat. 5.44.

Act. 7.60.

5 Prayer may be made, that God would sometimes inflict temporall iudgements vpon obstinate sinners, but without limiting the Lord vnto particulars: so it be conditionally, if their case require it, and that it be in loue to their soules and persons, that they may be thereby made to seeke God. Thus *David prayed, Fill their faces with shame, that they may seeke thy Name, O Lord*, Psal. 83.61.

6 Lastly, God must be interested in the cause, else no man must be prayed against. Gods dishonour, not onely a mans priuate wrong must cause it. It must proceed from holy zeale for God, and not from passion and priuate spleene and desire of reuenge. These rules obserued, it may be knowne when & how a Christian may imprecate euill against his and Gods enemies, and how and when he may not.

The last thing in the kingdome of grace, for which prayer must be made, concernes the liberties and franchises thereof: which are the very good, commoditie, or liuelihood of the subiect: which so farre as respects this life, are freedome from the curse of the Law, and dominion of sinne, a freedome in righteousness, thence peace of conscience, and ioy in the holy Ghost; of which the Apostle saith the kingdome of God doth consist,

scil

Rom. 14. 16

Rom. 6. 21.

scil. In righteouſneſſe, peace, ioy in
the holy Ghoſt, Rom. 14. 17.

The laſt thing of all which is
conſiderable in this petition, is
the kingdome of glory. Concer-
ning which request muſt be
made, that God would haſten
it, that Chriſt would ouercome
the laſt enemy, death, and ſo put
all enemies vnder his feete: that
he would come to iudgement in
his appointed time, to magnifie
himſelfe in his juſt vengeance
vpon the wicked, the Saints ſit-
ting vpon them with him in
iudgement: and that he would
beſtow perfect glorie vpon all
the elect, whereby he himſelfe
may be perfectly glorified in them
at that day: when alſo the forme
of gouerning this kingdome by
him as Mediator being deter-
mined, he ſhall haue deliuered
the kingdome vp to the Father,
that God may be all in all, to
the glorie of Father, Sonne and
holy Ghoſt for euermore, A-

1. Cor. 15.
26.

2. Theſſ. 1.
10.

1. Cor. 15.
24. 28.

men, Amen.

Some of the particulars mentioned in this petition (I do confesse) will come to be considered againe in the fourth, fifth, and sixth petitions, as the continuance of the course of nature, magistracy, peace of conscience, and eternall glorie; likewise power against sin, and increase of grace: yet the petitioner shall not therein tautologize, or make vaine repetitions. For here they are mentioned onely as meanes to set forth the glorie of God, that his Name may be hallowed: but there they haue respect to the good of man. The Do&trine being thus enlarged, the Vses wil more easily follow.

Use I.

First, all such as desire not the coming of Gods kingdome, according to the particulars before rehearsed, are to be reproued: As all that are enemies to ciuilitie, and vnto Schooles of learning, who because of some abuse

abuse of them (which will alwayes be of the best things) thinke them needlesse: All such as denie magistracie, be they Familiſts, or Anabaptiſts, or any other: for it is their great ſinne: All ſuch magiſtrates themſelues, which turne the point of their authoritie againſt the Church; or at beſt, like *Gallio*, care not which way it go with it, well or ill: All idle or vnfaithfull Miniſters, which in ſtead of directing Chriſts ſpouſe vnto him, do *ſmite and wound her*, and ſhame her by *taking her veile from her*: who in ſtead of feeding, do ſtarue or poiſon Chriſts ſlocke: All Governours of the Church, which make ſad the heart of the righteous, and make glad the hearts of the wicked: which censure and thruſt out the good, and receiue into the Church and hold in the bad. In a word, all that do not beare good will to Sion, which is indeed to be an enemy:
for

Act. 18. 17.

Cant. 5. 7.

for in this case, *He that is not with vs, is against vs*, saith Christ, *and he that doth not gather, scattereth.* Lastly, if any be open persecuters of the truth, or seducers and enticers from it, all these may see in this Doctrin, as in a large glasse, their errors and foule blemishes. But he which will say, *Go ye cursed,* to all that do not proue themselves to be his friends, will haue to reckon with all the enemies of his kingdome. How many be there that hypocritically wil say, *Thy kingdome come,* and yet vse all meanes to hinder it, and keepe it downe? And if it come in any place, it is the very burden and vexation of their soules. Is not this most grossly to mocke God? But *wo be to such Pharises hypocrites,* which wil say to God our Father, *Thy kingdome come,* and yet will as much as they can, hinder the passage or power of the Gospel of his kingdome; *which will not enter themselves,*

Mat. 25.

Mat. 23. 13.

selues, nor by their good will suffer those that would, to enter in. Be wise in time. It is not safe to cast off, or refuse the yoke of Christs gouernment, much lesse to enter a combination against him. It is hard kicking against prickes. Follow the counsell of the Lord, Kisse the Sonne lest he be angrie, and you perish: make your peace with him, else you must feele that sentence executed, Those mine enemies which would not that I should reigne ouer them, bring hit her, and slay them before me. Luke 19.27.

Let all men consider the Doctrine in hand in each particular thereof, and let him pray accordingly. And as God hath giuen vnto any man place, gifts, and meanes, they must improve them to the vtmost of their power to further the coming of Gods kingdome. The Magistrate must do what lieth in him; the Minister what belongeth to him.

Psal. 2.12.

Vse 2.

him. Euery one (as they to the building of the Tabernacle) must bring his gift, and do his part. And when ye can do nothing else, yet do as Christ here commandeth, pray heartily, and say, *Thy kingdome come.* In thus doing, we shall honour God, and approue that we prayed, *Hallowed be thy Name*, vnfainedly: we shall aduantage our selues and our brethren: For *they shall prosper that loue and pray for the peace of Ierusalem*: and we shall be a kingdome of *Kings and Priests to God the Father for euer.* Reuel. 1.6. and 5.10.

Psal. 122.6.

The third Petition.

Thy will be done in earth, as it is in heauen. That the Name of God might be hallowed, it was needfull that God should make his holy Name knowne; therefore request was made, that he would make himselfe knowne by

by the coming of his kingdom. Secondly, to the hallowing of his Name, it is requisite that it be acknowledged to be holy: which is done when men do his will on earth. For then God is glorified on earth, when those vnder him finish the worke he hath set them to do, Ioh. 17. 4. Which is then done, when the wils of all the subiects of his kingdome are subiect to the will of their Lord and King. Wherefore that this subiection may be yeilded, prayer is made in this third petition. Concerning which subiection, this petition directeth

vnto } the matter of it, *Thy will
be done.*
} the maner how, *In earth
as it is in heauen.*

In the matter of subiection, the thing to which, and the persons who, and the place where they must be subiect, is expressed. The thing to be submitted vnto is Gods will, implied in a speciall

speciall emphasis in the particule
(thy) importing thus much, not
 the will of Satan, or the will of
 men, but of God, whose will
 secret, this pertaineth not
 to vs to p[ri]e into.
 is { reuealed, this belongeth to
 vs and to our children.
 Deut. 29. 29.

*That we may do all the words of
 his Law. (Will)* then signifieth all
 his reuealed will, be it reuealed
 by his word, or by the event of
 things by his worke, whether it
 be of things to be done or suffe-
 red. The act desired touching
 this will is, that it be done. Gods
 will is done two wayes, in two
 degrees, { truly, and in endeuor
 aiming at perfectiō;
 this is Euangelicall
 obedience.
 perfectly; this is Le-
 gall obedience.

This latter is aimed at, and is
 the white, & rule of obedience.
 The former is prayed for, as the
 meanes

meanes of following after, and attaining more and more to the perfection of the Law, which is the rule of obedience, pressing hard after that obedience in this life, which hereafter shall perfectly be done in heauen.

The persons who should do this will, are noted forth by the place where they liue, & where this will must be done, scil. all men on earth must desire that Gods wil may be done on earth. The manner of doing this will, is, taken from a patterne and samplar of the heauenly persons maner of doing Gods wil. These persons are pointed at by the place where they are, and where they do Gods will, scil. heauen, which can be meant of no other but of the Angels and spirits of Saints departed, who do in heauen shew, readie, faithfull, and constant subiection vnto God. The particle (*as*) in which the force of this sentence doth lie,
is

is not here a note of paritie, equalitie, or like quantitie of degree, but a note of similitude and likenesse of qualitie. His meaning then is: Thy will be done by men on earth readily, faithfully, vnfainedly, as the heauenly Angels and spirits do it in heauen. The sense of this petition may be thus expressed: *O Lord and King, sith that vnfained obedience to thy holy wil, doth truly honour and glorifie thy Name, and doth manifest that thy kingdome is come, and is a due debt to be performed of all thy people: may it please thee to cause all thy people to know thy wil, and to submit their wils to the same in all things, alwayes, in all faithfulness upon earth, as thy holy Angels and Saints do thy commandements in beauen. And farre be it from any to rebel, or mutine against thee.*

Thy will be done. The doctrine which followeth from the matter of this petition, is this:

Euery

Every Christians desire and endeavour in this life, must be that Gods will be obeyed, and submitted unto in all things. Teach me to do thy will. for thou art my God saith David, Psal. 143. 10. When the Christians of Cæsarea saw that Paul was not to be dissuaded from going vp to Ierusalem, they said, *The will of the Lord be done,* Acts 21. 14. Our Sauour saith, *I seeke not mine owne will, but the will of my Father which hath sent me,* Iohn 5. 30. And elsewhere in his prayer he said: *O my Father, if this cup may not passe away from me except I drinke it, thy will be done.* Mat. 26. 42.

God is an absolute Soueraigne, good reason therefore that his will should be the law of his creature, especially of his familie. *If I be a maister, where is my feare?* Malach. 1. 6. *It is the Lord, let him do what seemeth him good,* saith good Eli. 1. Sam. 3. 18.

Reason. I

The

Reason 2.

The Lord is much glorified when his seruants and children submit themselues to his will, both in doing and suffering. *I haue glorified thee on earth,* saith Christ to his Father: this he maketh to appeare thus. *I haue finished the worke which thou hast giuen me to do.* Ioh. 17. 4. The Apostle hauing resolved to keepe a good conscience, saith, *he knoweth Christ shall be magnified in his body, whether by life or death.* Phil. 1. 20.

Reason 3.

Gods will (take it of things to be done, or suffered) is *holy, equal, and good.* Rom. 7. 12. And *good is the word which thou hast spoken,* saith *Hezekiah,* Isaiah 39. 8. Whereas on the contrary, the will of Satan, and of the flesh, is starke naught. Great cause therefore why Gods will should be done.

Reason 4.

Disobeying Gods Law dishonoureth God; so saith the Apostle to the hypocriticall boasters
of

of the Law: *Through breaking the Law dishonourest thou God? For the Name of God is blasphemed among the Gentiles through you.*
Rom. 2. 23. 24.

Christ did therefore redeeme man, that (as Peter saith) they should no longer live the rest of their time in the flesh, according to the lusts or will of men, but according to the will of God. 1. Pet. 4. 2.

The greater number of Christians in name come here to be reprov'd, because they are willingly ignorant of Gods will, and wilfully disobedient: nay, as if that were not bad enough, they cannot abide any that striue to walke according vnto the strict rule of Gods holy commandements: but are all for following the *course of this world, the will of Satan, and lusts of the flesh*, in all manner of disobedience of Law and Gospell. These may see how contrary they are to their profession, which

Reason 5

Use 1.

Ephes. 2. 13.

which in word can say, *Thy will be done*, but indeed do the contrary. God cannot brooke this abominable dissembling: howsoeuer they thinke of themselves, these remaine yet children of *wrath*, because they remaine children of *disobediencie*.

Ephes. 1. 3.
Ephes. 5. 6.

They are yet in the power of sin: *They are yet in the power of sin: for his seruants they are whom they obey*. These men cannot scape without punishment. *He that knoweth not his maisters will is worthy of stripes*, saith our Sauiour: *But he that knoweth his maisters will, and yet preparèth not, neither doth accordng to his will, shall be beaten with many stripes*.

Luke 12.
47. 48.

Disobediencie doth exasperate God, he could not else haue bene so much prouoked by *Adam* and *Eues* transgressing his will, for to curse the world in such sort, that it groaneth vnder the burden of it vnto this day; and to damme all men in eternal flames, had not the very

Sonne

Sonne of God by taking the curse vpon himselfe, saued a chosen number of them. How did *Sauls* disobedience prouo' e the Lord against him? who because *he reiected the word of the Lord, the Lord reiected him.* Yet his fact was such, as carnall reason could, and did say much in excuse of it: but it was disobedience. But who more readie to presume that the wrath of God shall be farre from them in the euill day, then such as will not do the will of God, but take pleasure in iniquity, and are workers thereof. They will cry, *Lord Lord hast thou not taught in our streets?* and *Lord Lord open vnto vs.* The Lord abhorreth this scraping of acquaintance with him, saying, *Depart from me, I know you not ye workers of iniquitie, there shall be weeping and gnashing of teeth.* Wherefore, let no willing transgressor of Gods will, deceiue himselfe, nor suffer any

1. Sam. 15.
23.

Luke 13.
26. 27.

Mat. 25. 11.
12.

Ephes. 5.6.

any man to deceiue him : for, for such things sake, cometh the wrath of God upon the children of disobedience. For this is most certaine, that Christ cometh in flaming fire, to render vengeance on them that know not God, and that obey not the Gospell of our Lord Iesus Christ. 2. Theff. 1.8.

Use 2.

Let all that professe the Name of God studie to know, and endeavour to submit their will to Gods will in all things: let them bewaile the ignorance and rebelliousnesse of their owne, and other mens euill hearts; that with *Dauid* they may say, *Riuers of waters runne downe their eyes, because they keepe not Gods Law.* Nothing honoureth and glori-fieth God, or pleaseth him more, then for his children to order their conuersation aright, and to finish the works he giueth them to do: he hath not so much delight in burnt offerings as in obeying the voice of the Lord: *Be-*

Psal. 119.
136.

hold faith Samuel, to obey is better then sacrifice: and to hearken is better then the fat of Rams. This is the way to gaine the reputation and honour of wise men, Be not unwise, saith the Apostle, but understand what the will of the Lord is: And this is your wisdom and understanding in the sight of the nations. By doing Gods will we shall come to more knowledge of his will. If any man will do his will, he shall know of the doctrine, saith Christ, whether it be of God or no. To fulfill Gods will, is to be a man according to Gods owne heart. It is to approue a mans selfe to be Gods child, and Christs brother, He that doth the will of God, the same is my brother, sister, and mother, saith Christ. God will heare their prayers: If any man will do his will, him he beareth: and to such belongeth the saluation of God. Psal. 50. 23. Be ye intreated therefore by the mercies of

K God,

1 Sam. 15.
22.

Ephes. 4. 17

Deut. 4. 6.

John 7. 17.

Acts 13. 22.

Mark 3. 35.

John 9. 31.

ROM. 12. 1.
2.

God, to giue your selues both in bodies and soules to God. *Prooue what is that good, that acceptable and perfect will of God.* Thinke thus with thy selfe: It is sufficient, nay too much, that I haue spent the time past of my life according to the will of men, and of the flesh, in all manner of wickednesse: but now I am quickened, & professe better things: I am redeemed from my former conuersation: I will therefore striue, and pray, that I may liue according to the holy will of him which hath redeemed me. Thinke thus; God will haue his will fulfilled by me in obedience: or he will haue it fulfilled vpon me in his iust vengeance. Let euery man therefore vse all meanes to know and do the will of God. We haue Christs example, who also speaking of mans dutie saith, *If ye know these things, happie are ye if ye do them.* Ioh. 13. 17.

Now

Now that we may do the will of God, we must first deny our owne wisdom, and our owne will: and we must not consult with flesh and blood, but with the word of God, and the inward man in which dwelleth the Spirit of God. Thus *Abraham* became able to do as hard a peece of seruice as any man can be put vnto, in offering his onely soone *Isaack*, the sonne of his hope: who as he beleued in God in a thing impossible to reason; without reasoning against it: so did he performe a commandement of killing his sonne (in naturall reason seeming vnaturall, vnreasonable, and impious:) this he did by resting onely vpon the word of God, to which he was obedient. Heb. 11. 19.

2 Heare therefore, reade, and meditate on the holy Scriptures, which haue the power of God working with them, to

K 2 enlighten

Pron: 13. 4

Gen. 22. 3.

Rom. 4. 19
10. 11.

enlighten the mind with knowledge, and to encline the will to obedience.

3 Pray vnto God, who onely can and will informe the vnderstanding, and *giue both to will and to do, at his good pleasure.* Thus Paul prayed that the Colossians might be filled with the *knowledge of his will*, and that they might walke *worthie of the Lord in all well-pleasing.* If we will pray and seeke with all our might, as we would for hid treasure: then *shall we vnderstand the feare of the Lord:* and then *shall we know, if we follow on to know the Lord.* Hoseah 6. 3. Then shall we also be able to do the will of God, and *be blessed in our deed.* James 1. 25.

As in heauen. Obserue here that the patterne of perfect obedience is taken from heauen: whence we may collect,

In heauen is all perfect obedience, there is no failing there,

Philip. 2. 13

Colof. 1. 9

Prou. 2. 4. 5.

Doct. 2.

no not in the least circumstance. Now I know *but in part*, saith the Apostle: *but then* (that is, when he should come to heauen) *I shall know as I am knowne.*

1. Cor. 13. 12. Peter speaking of the new heauens, saith, that *therein dwelleth righteousness.*

2. Pet. 3. 13.

For heauen is the *holy place*, into which no vnrighteous person can enter: for when there were disobedient persons in heauen, scil. the diuell and his Angels, which kept not their first estate, heauen did vomit them forth, neuer to be burdened with them or the like againe.

In heauen there are no tempters; for there are none but God, Angels, and the spirits *of iust men, made perfect*; therefore also no temptations vnto sinne.

The thoughts of this, will moderate griefe for those our friends which die in the Lord. For the place whitherto death

Reason 1.
1. Cor. 6. 9.

Reason 2.
Heb. 12. 23.

Use 1.

hath made a passage for them, is the heauen spoken of in the Doctrine: which doth secure vs, that they are there where they are *made perfect*, where they shall neither offend, nor be offended.

Use 2.

Doth not the meditation hereof worke in Gods children, not onely contentment, but a longing to lay downe this tabernacle, to be translated hence when the Lord shall please: sith the exchange will be so happie? It is but a parting with a sinfull, miserable earth, for this heauen, wherein dwelleth perfect righteousness. It is leauing mortality for life, sinne for grace, and miserie for glorie, in that place, where they shall neither be actors, nor beholders of sinne: where there is no sinne, either to infect, or vex them.

Use 3.

When we are wearied, and almost fainting in our combat against sinne and this wicked world, if we would but consider,

sider, that ere long, if we do hold out manfully a while, this sinne and flesh shall annoy vs no more. For when death cometh, it is the portall to this heauen spoken of in the text: which death doth as certainly separate sinne from soule and body for euer, as it doth the soule from the body for a while. For our place is this heauen where are the Angels, the paterne of our obedience; and when we come there, we shall be as the Angels. Luke 20.36. & shall euer be with the Lord.

As in heauen. Here Christ doth send vs to the best and perfect examples: whence note,

In proposing examples for imitation, men must propose the best, such as are perfect and heauenly.

The examples of Angels and those that be perfect must be imitated of men on earth. Therefore when *Paul* would haue the

Doctr. 3.

Corinthians follow him, it was with this condition, as he followed Christ: or because he followed Christ. 1. Cor. 11. 1.

Reason. 1.

In following such examples men shall alwaies haue cause to proceed on, and grow better and better: and shall still be going forward towards perfection; for such examples are perfect.

Reason 2.

When men looke vpon these perfect copies, the sight of how much they come short of what they should do, taketh downe pride, which else would arise from the sense of what they haue done.

Reason 3.

Heauen is the place into which all Christians hope to enter, and where they hope to dwell for euer: good reason therefore that they should accustome themselves to the manners of that place beforehand.

Ob.

These examples cannot be knowne.

Answer

Answer: they may, because God hath reuealed in his word how the Angels obey him. And in what manner Christ obeyed his Father on earth, the Saints his members do in heauen.

Sol.

These examples are of such perfection, that no man can attaine to the like.

Ob.

Answer: though they cannot be as perfect as their copie, yet the better the example is, the nearer they may learne to come to perfection. Once, man could haue obeyed, and againe shall obey perfectly. And it appeares by the examples proposed, that it is possible that creatures may do the will of God perfectly.

Sol.

Whereas man is most prone to imitation, let him learne hereby to follow examples to some purpose. Imitate the Angels & Saints. As Christ obeyed on earth, and as the Scriptures report y^e the Angels haue done; in like manner must euery one

Use 1.

of vs do. The particulars hereof see in the next point. Let euery one therefore, vnto the precepts and rules of well doing, present to their thoughts the actions of those that haue done according to those rules. By this meanes we shall better vnderstand the rule, and be heartened to put it in practise, because it sheweth a possibility that it may be done. In doing thus, we shall euery day grow better, and yet not be proud: for we shall daily see something before vs, to which we must aspire, to which yet we haue not attained.

Use 2.

Here is an Apologic for all those good Christians, which shun the examples of the worst men, not onely making the best men on earth their patternes, but go one straine higher, they looke vnto the obedience of the Angels in heauen. This Scripture is their warrant, which must alwaies beare them out
against

against the scoffes of prophane and loose men, that content themselves with a meere forme and outward face of godlinesse: who if they be moued to an exacter course of practise, they answer with a scoffe: What, would you haue vs Saints & Angels on earth? They may answer them againe with this point: They must be as Angels here, or they do not vnderstand what they say, when they say (*in earth as it is in heauen.*) If they vnderstand what they say, they mocke God, in that they meane not as they speake: and deale prophanely to mocke at the performance of that by another, for which they themselves did seeme solemnly to pray. They may be told, they must obey God like Angels and Saints vpon earth, or they shall neuer be Saints, and as the Angels in heauen.

Learn here with what honour the Angels and Saints departed

parted should be honoured by men on earth: scil. with the honour of admiration, and imitation of their graces. As for adoration of their persons, both God forbiddeth it, and they themselves do abhorre it, with *See thou do it not.* Reuel. 22.9.

In earth as in heaven. This pointeth to an heavenly manner of doing Gods will: whence we learne,

Doct. 4.

Prayer must be made, and care had that Gods will be done in a holy manner. The heavenly manner, as well as the lawfull matter of doing Gods will must be obserued. Seruants are exhorted to *do the will of God from the heart.* Ephes. 6.6. Not onely to do Gods will, but from the heart. Our Saviour instructeth his disciples in the right manner of giuing almes, and of fasting, and prayer, in this fixt of Matthew.

Reason. 1.

Gods commandements do require as well the right manner

as the matter of obedience: for such is the tenour of the commandement, *Thou shalt love the Lord thy God, with all thy heart, with all thy soule, and with all thy mind.* Math. 22.37.

The good or euill manner of doing a good deed, proueth or discouereth the sinceritie or hypocrisie of the heart, which is the chiefe thing which God hath an eie vnto in euery action.

Before vse can well be made, it must be considered what is requisite in the right manner of doing Gods will, wherefore obserue these directions.

1 First, if a good thing be wel done, it must be done wittingly and purposely, not as brute creatures or wicked men, who may fulfill Gods wil, but are not aware that they do it.

2 In faith, beleeuing that it is lawfull for them to do it, else it is sinne, *Whatsoeuer is not of faith, is sinne,* Rom. 14.23.

3 In integritie of heart, from an habite and true disposition to keepe all the cōmandements, as well as that one which actually he doth keepe for the present; else if he allow himselfe in the breach of any one, God holdeth him guilty of all, Iam. 2. 10. And it is the property of a good conscience, to *will to liue honestly in all things.* Heb. 13. 18.

4 In sinceritie: which is, when a good thing is done not for selfe respects onely or chiefly, or for by ends, but with ayme at pleasing of God, and bringing honour to his Name. For all things must be *done to the glorie of God.* 1. Cor. 10. 31.

5 Constantly: a good conscience will endeouour to do wel *alwayes.* Act. 24. 16.

6 In humilitie, reuerence, and holy feare of God, whose worke they do. As the Angels obserue all the former rules, so do they this also. For the Seraphims co-
uer

uer their faces with their wings, Isai. 6. 2. and the foure & twenty Elders fall on their faces, and cast their crownes before the Throne, Reuel. 4. 10. and 5. 8.

7 Speedily, making no delay. This was taught by the wings of the Seraphims, wherewith they did flie. Isai. 6. 2. *Dauid* said, *I made haste, and delayed not to keepe thy commandements.* Psalm. 119. 60.

8 Lastly, the will of God must be done cheerfully, and with deliight. *Dauid* saith, *It was his delight to walke in the paths of Gods commandements,* Psal. 119. 35. And it was our Sauiours meate and drinke to do the will of him that sent him, and to finish his worke. Ioh. 4. 34.

By these particulars it appeareth, what is further to be prayed for, and striven after; what also is to be prayed against on the contrary, and auoided, according to the purpose of this third petition.

petition. The vses follow.

Use 1.

All formall and hypocriticall Christians, also all meere ciuill honest men, which thinke they be good men, and that they haue done God good seruice, when they haue done onely the matter and outside of some good workes, may see, that they do palpably deceiue themselves. If they preach, pray, heare, receiue the Sacrament, keepe the Church, pay euery man his own, and shew now and then some scraps of mercie, though there was neither integritie, sinceritie, nor constancie at all in those actions, they thinke God must take those deeds for currant pay, when they are but meere counterfet stüffe, if they trie their deeds by the touch of the directions before giuen. Yet none so readie to vpbraid God, and hit him in the teeth (as we speake) with how good they are, and what seruice they do him:

as

as these kind of men, who will challenge God, like them in *I-saiab*, *Wherefore haue we fasted, and thou seest vs not? wherefore haue we afflicted our soule, and thou takest no knowledge?* *Isai. 58. 3.* No men presume that God should saue them, more then these. They will say, *Lord, Lord, haue not we prophesied in thy Name, and in thy Name cast out diuels?* But he will answer, *I neuer knew you, depart from me, ye workers of iniquitie.* For actions which are good in the matter thereof, yet do stinke, and are very *iniquitie* in Gods account, if they be not done aright. For what is not done with a good conscience, and in truth of heart, is not done at all in Gods account: for he looketh to the heart, and maner how all things be performed.

Let it be euery mans prayer and endeuour to do good things well: to fulfill Gods will in an heauenly maner, scil.vpon good ground,

Math. 7. 22.

Isa. 1. 13.

Use 2.

ground, with good conscience, and good affections. This is the heart, life, and very soule of eue-ry good action. And though there may happen to be some failings in the matter of what is done, (which also is not to be allowed) yet if the heart be vp-right in the manner, God doth beare with much weaknesse, and doth accept of truth and vp-rightnesse.

As in heauen. The patterne of the right manner of doing Gods will, is a perfect one, taken from heauen. Christ would haue all men aime at this: whence note,

Doctr. 5.

Christians must aime at perfection. They must alwayes presse hard forward to attaine it. *Now the God of peace make you perfect, to do his will,* saith the Apostle, Heb. 2. 3. 20. 21. *Let vs go on vnto perfection,* Heb. 6. 1. *Let vs perfect boldnesse in the feare of God,* saith he, 2. Cor. 7. 1.

Reason.

Naturall things do affect, and
in

in their manner, long after the perfection of themselves. An infant is still growing in the wombe, vntill it come to a perfection. Light bodies are not quiet, if they be not aboue, and in their place. So that it may iustly be doubted, there is not truth of Christianitie, if there be not a desire and longing after perfection of Christianitie.

This blameth all that thinke they know enough, and haue made progresse farre enough in the race of Christianitie. But what saith the Apostle? *Not all that run, receiue the price.* If men fall backe, or stand at a stay, they can neuer finish their course. Wherefore he would haue others do as he did, *So runne that they might obtaine;* and so fight, that they might get the maisterie, and win the crowne. *He that puts his hand to the plough, and looketh backe, he is not apt for the kingdome of God.* Luke 9.62.

Use I.

1. Cor. 9. 24

The

Use 2.

The thoughts of heauen, and of the patternes for imitation which are in heauen, and the state of perfection in which we shall be when we come to heauen, should be load-stones to draw vs to heauenward, and to perfection. *Be perfect*, saith Christ, *as your heauenly Father is perfect*: in euery thing, and euery way perfect. The way to attaine this, is first to conuince the heart that we ought to be perfect: then see with the Apostle, that we are not alreadie perfect. Thirdly, let vs not looke on what we haue done, and what is behind, but on that which is before to be done. Fourthly, be daily *purging our selues from filthinesse of flesh and spirit, and so perfect holinesse*. Fifthly, that we may do all these, be daily conuersant in the reading, hearing, and meditation of the holy Scriptures: for their end is, *to make the man of God perfect*. Lastly, giue all diligence, and

Mat. 5. 48.

Phil. 3. 12.
13.

2. Cor. 7. 1.

2. Tim. 3.
17.

and *proſſe forward*, as the Apoſtle did, *toward the mark and price of the high calling of God in Chriſt.* Thus do, and the rather, becauſe he that doth not aime at perfection of degrees, hath not the perfection of truth and of parts.

Phil. 3. 14.

The fourth Petition.

Giue vs this day our daily bread.

Having diſpatched the handling of the three firſt petitions, which did more immediatly concerne God: we are now come to the other three, which do more eſpecially concerne man; which are alſo meanes to enable a man to glorifie God by doing his will.

Theſe petitions following, concerne man in a double reſpect. Firſt, in reſpect of the outward man, for ſuſtaining the bodie and life of nature, in this fourth petition.

Secondly, in reſpect of the inward

ward man, and good of the soule also, scil. the life of grace : the hinderance whereof is sin ; concerning which, the Lord directeth his disciples to deprecate & pray against two things: First, the guilt and damnation of sinne, praying for iustification in the fifth petition. Secondly, against the power and dominion of sin, praying for sanctification in the sixth and last petition.

Request for to haue a comfortable naturall life and being vpon earth, doth follow immediatly vpon the request of doing Gods will on earth: for the dead cannot praise God. And if a man be not gathered into Christs kingdome before death, there is *no hope*. For there is *no worke, nor demerit, nor knowledge in the graue*, Eccles. 9. 10. Wherefore because no man can do the will of God on earth, except God giue him a comfortable life vpon earth, this petition followeth next the other

other in a most holy order.

This petition is placed before the other two, which concerne the estate of the soule, and of the life of grace, not in order of prioritye or dignitie; as if the temporall estate of the bodie were more needfull or more excellent then the eternall life of the soule; for this latter is farre more excellent: but because in order of nature, the naturall life is before the spiritual; and a man must haue a being in nature, before he can haue a being in grace; and a comfortable naturall life is both the fitter subiect for the life of grace, and fitter instrument by which grace worketh, and doth the will of God vpon earth: therefore it is first prayed for.

Besides, it is vsuall in Scripture, that the thing which is least to be insisted vpon, is placed first in order, before that which sometimes is more excellent;

Gen. 10.

Gen. 36.

Gen. 37.

lent; that hauing finished the lesse worthy subiect in few words, it might dwell more largely vpon that subiect which was most worthy. As the histories of *Iaphet* and cursed *Cham*, are set before that of blessed *Shem*: and after *Isacks* death, the storie of prophane *Eſaw*, is for this cause set before that of *Iacob*. So our Sauour in one petition, and in few words, doth expresse the desires of a naturall life; but spendeth more words about the spirituall life, in the two last petitions.

Again, Gods indulgence and yeeldance vnto mans weaknes, might cause this order; giuing him leaue to aske things more sensible, thereby raising him to aske spirituall. As our Sauour by curing mens bodies, did leade them on to know that he could & would cure their soules: letting it appeare to them, he could as easily say, *Thy sinnes are forgiven*

forgiveness thee, as to say, *Rise and walke*. In like manner men may by the experiment they haue of Gods power and goodnesse to preferue the body, be led to seeke vnto him, with assurance that he both can, and will saue their soules. That this petition may the better be vnderstood, consideration must be had of

the { matter subiect of the desire, namely hauing of *bread*.
 { circumstances which concerne the hauing of this *bread*.

The thing expressely desired is *bread*, which doth not signifie supersubstantiall and spirituall bread, viz. the Sacrament: for the administration thereof was prayed for in the second petition: and the bread here spoken of, is to be desired every day, but the Sacrament not so. By bread therefore is first meant that which properly we call bread.

Also according to a borrowed forme of speech ordinary in Scripture, it signifieth all manner of food, *He giueth to the beast*, (as it is word for word) *his bread*, that is, *his food*, Psal. 147.9. Goates milke is called bread, well translated food, Pro. 27.27. I could multiply Scriptures in this kind. In like sort by another borrowed forme of speech, by this one kind of sustenance, he meaneth all kinds whatsoever: whether meate, or drinke; whatsoever also is needfull for preservation of life, as clothes, houses, &c. Also by bread are meant the causes and good effects of bread, as fruitfull seasons, good temperature of ayre, health and chearefulnesse, as the Apostle saith, *He filled our hearts with food and gladnesse*. Acts 14. 17. In a word, all things which may preserue life, or restore health, as Physicke, skilfull and faithfull Physitians, peace and good

good order, and all good meanes to maintaine it: as a wife and couragious magistricie, a strong, populous, loyall, & louing commonalty. And whatsoever is contrary hereunto is prayed against, as famine, pestilence, wars, sicknesse, paine, &c.

The circumstances which concerne the hauing this bread and meanes of life, are diuerse: in number fixe. They do respect

1 The person of whom bread must be asked, scil. God, implied in *Giue thou.*

2 The meanes of obtaining it, scil. by gift, expressed in *Giue.*

3 The persons for whom meanes of life is desired, scil. $\left. \begin{array}{l} \text{themselves} \\ \text{others} \end{array} \right\} \text{Vs.}$

4 The time when they would haue bread, *This day.*

5 The proprietie, whose bread, scil. their owne, *Our.*

6 The portien both how
L 2 much,

much, and of what sort, *daily bread*

The person of whom all temporall good things are sought, is God, implied in the word (*giue*) and the words of iuocation, scil. *Our Father*, to be vnderstood in euery petition.

The meanes of maintenance is from God, not by restoring any thing he doth owe vnto man, but by gift, *giue*, which hath this full sense, giue possession, giue right, giue continuance, giue leaue to vse, giue a blessing to the vse of daily bread.

The persons for whom bread is asked are (*vs*;) every one vpon earth, who now are or may be Gods children.

The time when this bread should be giuen is restrained to the present time, *this day*.

The propriety, not such bread, whereto they haue neither spirituall nor ciuill right, or onely ciuill, or onely spirituall: but

our bread, that which we haue true right to in Christ, and amongst men.

The portion, how much, and of what kind of maintenance, is contained in the word *daily*.

Daily, doth not set out the time when they would haue bread; For that was signified in (*this day*,) in which words the time when, was precisely determined, and our Sauiour in so short a forme of prayer would not make needlesse additions. But *daily bread*, signifieth such kind of meanes, and so much maintenance, as their daily and next necessities do require: all such supply for our naturall well being as we haue next need of, or such as one day after another successiuelly our estate and condition needeth. So the word in ordinary acception will beare it. But that I may giue a sound and cleare exposition of (*daily bread*) I referre the Reader vnto other

*distinctiones ab
distinctione
proxime se-
quenti.*

יֵרֵךְ
יֵרֵךְ = נֶחֱלֵךְ

διαιρέσει
dimensionum.

εὐχόμενοι
τρεφῆσθαι
τὰ σώματα ὑμῶν
σώματα.

phrases of Scripture, which car-
rie the same sence with *daily
bread*: as first to Job 23. 12: and
Prou. 30. 8. which is the best
Commentary of this petition,
for it is the very same petition
with this. We reade there an at-
tribute giuen to *bread*, which
signifieth a necessary food, diet,
or ordinary, or appointed food,
or food of a mans allowance,
or conuenient food. This very
thing is expressed in the Greeke
by diuerse words and phra-
ses, Luke 12. 42. It signifieth
a mans stint, or part, where he
alludeth vnto the care of gover-
nors of families, or stewards,
who do appoint to all sorts in
the house their seuerall porti-
ons and allowances. In Iames
2. 15. the words translated *daily
food*, is the same in sence with
daily bread, and are expounded
by Iames in the sixteenth verse
to be *things needfull for the bodie*.
All these places conferred to-
gether

gether shew euidently, that by daily bread is meant, conuenient prouision of food, apparell, and all other things which the necessity of the person or estate of any man doth require. The petition thus interpreted hath this sence,

O heauenly Father, in whom we liue and haue our being, who onely canst fill the hearts of men with food and gladnesse: sith we cannot glorifie thee on earth in doing thy will, except thou do sustaine vs upon earth; vouchsafe therefore vnto me, and all the rest of thy children, that for this present day we may haue possession, right, and blessing vpon that allowance and conuenient supply of food and maintenance, which our present condition doth stand in need of. Yea, afford all such meanes as may make our liues comfortable vnto vs, Be pleased likewise, good Father, to preuent, and remoue whatsoever may hinder the welfare of our na-

turall life, so farre as may stand
with thy good will and pleasure:
that while we liue, we may both in
body and soule glorifie thee.

Giue vs this day our daily bread.

After Christ had taught his disciples, first to aske the things that did concerne Gods glorie, in the three first petitions: then he willeth them to aske such things as did concerne their owne good, in the three last petitions. Whence it followeth that

Doctr. 1.

*When any man hath unsainedly
desired and sought the things which
pertaine to Gods honour and glory,
he may then with good warrant
pray for, and expect all good things
for himselfe, both for body and
soule.* When the Israelites had
paid the third yeares tithes, they
might pray, saying, *I haue bea-
rened vnto the voice of the Lord
my God, and haue done according
to all that thou hast commanded
me. Looke downe from thy holy
Habitation*

habitation from heauen, and blesse thy people Israel, and the land which thou hast giuen vs. Deut. 26. 14. 15. Hezekiah saith, O Lord, remember now, how I haue walked before thee in truth, and with a perfect heart, 2. Kings 20. 3. When zealous Nehemiah had reformed abuses among the Iewes, by cleansing the house of God, restoring maintenance to the Leuites, and standing for the sanctifying of the Sabbath day, he is bold to pray: Remember me ô my God concerning this, and wipe not out my good deeds, that I haue done for the house of my God, Nehe. 13. 14. And againe he saith, verse 22. Remember me ô God concerning this also, and spare me, according to the greatnesse of thy mercie. And verse 31. Remember me for good. Our Lord and Saviour saith, I haue glorified thee on earth: and now, ô Father, glorifie thou me with thine owne selfe. Ioh. 17. 4. 5.

Reason 1.

God hath promised to giue all good things vnto all such men. *Because he hath set his loue vpon me, therefore will I deliuer him* saith God, Psal. 91. 14. *He shall call vpon me, and I will answer him,* verse 15.

Reason 2.

The enjoying of a good estate for body and soule, is a good meanes to encourage and enable a man still to glorifie God.

Use 1.

This argueth all such men of high presumption, which will expect that God should blesse them with all things needfull both for this life and that which is to come, when the time is yet to come that euer they did glorifie his Name, in doing his will. As if God were bound to preserve and saue them, and they were not tyed to serue him. It shall be therefore a iust thing with God, to disappoint the expectations of all such men.

Use 2.

Whereas many vnfaigned Christians

Christians being cast downe with a sense of their owne vnworthinesse, do doubt whether they should aske God any thing for them selues; this doctrine may comfort them, and may remouue this scruple. For their conscience can tell them, that they desire in their very soules, that Gods kingdome should be aduanced, and his name glorified, whatsoever should become of themselves. Let such be admonished of their fault, and let them not wrong the Lords truth and goodnesse, to thinke that he will not be gracious to them in things concerning themselves, now that he hath bene alreadie so good, as to giue them hearts to desire to glorifie him.

Would any man with confidence aske of God all things that may do himselfe and his neighbour good, let him obserue this order set downe by Christ Iesus. First seeke the things

Use 3.

things that concerne God and his kingdome, then they may with Gods good leaue speake to him for themselues and others. Nay if they do not, they offend God, because they do not improve that gracious leaue which he hath giuen them for their best aduantage. Be zealous for God therefore, and thence take encouragement to pray to him for thy selfe. This may be done, yet no allowance is giuen to expect any thing of merit, for here the petitioner doth onely present himselfe vnto God, as one capable of his further fauours, looking for nothing but of mercie, and doth therefore beg what he would haue. So *Nehemiah*, though he remembered vnto God what he had done for the honour of God, yet he saith: *Spare me, according to the greatnesse of thy mercies.* Nehe. 13.22.

Giue vs this day our daily bread.

The

The subiect of this petition, or the things desired, are all things needfull for this present life. Whence obserue,

It is the will of God that his children should aske of him, and vse all good meanes for the welfare of this naturall life. David saith, *O my God, take me not away in the midst of my dayes.* Psal. 102.24. *Is any man be afflicted, let him pray.* Iam. 5. 13. Prayer is vsed as a meanes of victorie in warre, and to remoue famine, pestilence, and all annoyances of the bodie, 2. Chron. 6. *Aske ye of the Lord raine, in the time of the latter raine.* Zech. 10. 1.

Doct. 2.

God hath promised to giue to his children temporall good things as well as spirituall. *Godlinesse hath the promise of the life that now is.* 1. Tim. 4. 6.

Reason 1.

The necessitie of man requi-
reth that he should haue supplies
for this life, that he may haue a
right mind in a sound bodie; else
he

Reason 2.

he can neither enioy himfelfe, nor do good to his neighbour, nor do the feruice and workes which the Lord appointeth: he cannot profit man, nor ferue his God. Witneffe the condition of distracted and melancholicke, of naturals, of dumbe, and deafe persons. Also what can men diseafed and in paine do, in comparison of what they may do when their minds are free, and bodies ftrong and healthie?

Reason 3.

Christ Iefus hath redeemed the bodie as well as the foule: and requireth that therewith men do glorifie God, 1. Cor. 6. 20: therefore the good thereof, in its place, is to be desired.

That vfe may be made of this point, take a view of the particulars. They refpect the principall thing here desired, fcil. life and health: also all meanes thereof. The bodie is then in health, when it is in fuch plight and temper, that the foule can

in

in and by it exercise the faculties of reason, sense and motion, to the comfort of it selfe, the benefite of man, and seruice of God.

The meanes of this good estate, are wholesome aire, meates, drinckes, apparell, houses, and whatsoever will keepe from bodily infections and inconueniences, whether they serue to quench thirst, or satisfie hunger, or preserue from extremities of heate and cold, or to restore defects in nature.

Now because these things cannot be, except the Lord giue fruitfull seasons, by causing the heauens to be well disposed, and the earth to be fruitfull: request must be made, that God would *heare the heauens, that they would heare the earth, and the earth the corne, and the wine and the oile,* and that they all would heare and satisfie the necessities of man. Hof. 2. 21. 22.

And

And when all these things are granted, yet such is mans frailtie, that if he haue not skill to make vse of corne, wooll, physicke, and so in other things, he shall yet remaine destitute of their vse. Therefore request is to be made, that God would giue gifts and skill to men to that end.

Lastly, if a man be furnished with all things before named, yet if he lie open to the furie of enemies, his life and welfare cannot consist. Wherefore a good Commonwealch, consisting of wise, iust and valiant gouernours, and of numerous, peaceable, loyall, and valorous subiects, is to be desired: and the contrary to all these is to be deprecated.

Use I.

All therefore that shall debarre themselves of the temporall vse of the comforts of this life, (except for a time, when God calleth to fasting & prayer) whether

whether they be led thereto through superstition and a deluded conscience, or through worldly discontentments, or through any other cause, they must know, that they stand guilty of most ingratefull refusing the gracious leave which God hath given them to make use of the good things of this life. But if a man set so little by his life, that he offer violence to himselfe, by poisoning, or otherwise by any meanes; this man passeth all bounds of grace and nature: he is not onely worse then an infidell, but worse then the brute beasts. For what beast doth not in his kind desire meate of God? and when God giueth meate, *they gather it*. And what beast is it, that doth either starue, poison, or any way kill it selfe willingly?

Let euery Christian assure himselfe, that he may lawfully desire the things of this life. He must

1. Tim. 5. 8.

Psa. 104. 28.

Use 2.

must therefore pray, and vse all good and lawfull meanes how to liue in this world; onely the maner how, must be considered, scil. that it be after we haue sought Gods glorie, as hath bin taught. Also it must be considered of whom, by what meanes, for whom, for what time, in what right, and in what measure, or wherewith we would haue our wants supplied: all which particulars are taught in this petition. Remembering alwayes, that all desires in this petition are conditional, scil. if they may stand with Gods good will and pleasure.

Ob. It will be said, If we *seeke the kingdome of God, all these things for this life shall be ministred vnto vs.* And that our Sauour saith, *Labour not for the meate which perisheth.*

Mat. 6. 33.

Ioh. 6. 27.

Sol. I answer, that in Math. 6. it is not said, *Seeke onely the kingdome of God, but first, that is, seeke*

seek it chiefly. And the promise of hauing all things for this life, doth not exclude the lawfull meanes to get them, but rather assureth vs, that because God hath care of meaner creatures, which can vse no meanes to help them; therefore if his owne children shall till the ground and sow, shall spin and labour, he would much more blesse their labours, that they should not want.

Also Christs exhortation in Ioh. 6. is not absolute, but comparatiue, namely, that of the two, he would haue them rather seeke for that which is spirituall and euerlasting, then for that which is corporal and perishing. Notwithstanding these places, or any thing else that can be objected, *James* said, the cause why men had not, was because they did not aske. And the Apostle *Paul* commandeth to labour with the hands the thing that is good,

Iam. 4. 2.

Eph. 4. 28.

good, that we may haue to giue to
 thē that need. Wherefore let eue-
 ry mā know what is Gods will
 in this behalfe, and let him pray
 vnfainedly & labour diligently,
 that he may liue in this world, as
 wel^m as, y^t which is to come. They
 are to know, that they may also
 pray against all temporall and
 bodily crosses, as famine, sick-
 nesse, warres ; and may vse all
 good meanes to preuent and re-
 moue them. But what meanes
 focuer be vsed, prayer must be
 one. It was *Asa* his fault, not that
 he did seeke to the Physitians
 for health, but because he sought
 onely to the Physitians, and not to
 the Lord.

1. Chron.
 16. 12.

Ob. It may be obiected, It is good
 to be afflicted, Psal. 119. 71. And
Jeremie saith, Correct vs Lord,
 Ier. 10. 24.

Sol. Afflictions in themselues are
euill, they are fruites of sin, they
 also occasion mento sin. There-
 fore Agur prayeth, that he might
 not

not be poore, that is, so needie, as to be destitute of daily food and clothing, lest (saith he) I steale, and take the Name of my God in vaine. Yet is it most true which David saith. But afflictions are good by accident, through Gods gracious working of humiliation and repentance by them; of themselves they are not good. It is no good argument to say, Afflictions do worke for our good, therefore we may pray for them, or we must not pray against them. For the very sinnes of Gods children, through the infinite wisdom and power of God, may, and oft do, worke much for their good; yet in no case may be prayed for, but alwayes prayed against.

The Prophet Jeremie doth not pray absolutely that he might be corrected: but as the case then stood betwixt God and his Church, sith God was forced to correct them, he desireth

Pro, 30. 8. 9

fireth that the correction might
 be in iudgement and modera-
 tion, as a fruite of his fatherly
 loue, and not in extremitie, as
 proceeding from his wrath and
 heauie displeasure. The very
 words do shew this sense: for he
 saith, *Correct me, but in iudge-
 ment, not in thine anger.* He doth
 in this place onely deprecate the
 greater euill of punishment, and
 willingly submitteth himselfe
 vnto the lesse. Wherefore not-
 withstanding any thing that can
 be said against it, *If any man be
 afflicted, let him pray:* for we haue
 a precept for it, Iam. 5. 13. We
 haue also a promise, God him-
 selfe saith, *Call upon me in the day
 of trouble, I will deliuer thee, and
 thou shalt glorifie me.* Psalm. 50.
 15.

Give. This word sheweth,
 that the person of whom things
 needfull for this life are to be
 had, is, our Father which is in
 heauen; and the meanes by
 which

which we haue possession and vse of thē, is by his gift, not our deserts. It doth therefore follow,

The hauing, holding, and comfortable enioying of all things needfull for this life, is the free gift of God. Elisha saith, *He giueth meate in abundance,* Iob 36. 32. *That thou giuest, they gather,* saith Dauid, Psal, 104. 28. And, *Thou giuest them their meate in due season,* Psal. 145. 15. *All things come of thee,* 1. Chron. 29. 14. Therefore it was the maner of our Sauour, alwayes before he did eate, to blesse it, asking his Fathers leaue to vse it, with a blessing vpon it. So did the Apostle, *He tooke bread, and gaue thanks to God in presence of them all,* Act. 27. 35.

The earth is the Lords, and the fulnesse thereof, 1. Cor. 10. 26. And though he made it for mans vse, and as the Psalme saith, *hath giuen it to the children of men;* yet hath he reserued the right

Doctr. 3.

Mark. 6. 41.
and 14. 22.
Luk. 24. 30.

Psal. 115. 16

right in himselfe, to dispose of it to this or that person, both what he pleaseth, and as much or as little as seemeth good to him. And when he hath disposed of any parcell of his goods to any men, they hold them but as stewards, to be accountable to him their maister; and are but tenants, at the meere will and pleasure of him their Lord. Therefore he must giue both to haue and to hold, the things euen of this life, or they cannot rightfully be held by any man.

Reason 2.

Luk. 12.

2. Kin. 7. 19

Hag. 1. 6.

When men haue all things needfull in their possession, yet another gift of Gods blessing must be added, else all they haue wil not auaille them. All the rich fooles plentie could not continue his life. The vnbeleeuing Noble man was in the midst of plentie, but did *not* eat thereof. Men may taste, and eat, and put on clothes, and yet be neither warme nor satisfied. While the daintiest

daintiest meat is in the mouthes of men, it may be their bane, and not their nourishment, as it fared with the children of Israel, who while the *meate was betweene their teeth*, ere it was *chewed*, the wrath of the Lord smote them with a very great plague.

We may hence safely conclude against Popish merits; for if al mē must receiue their bread of free gift, so that they cannot deserue so much as to challenge preservation of due debt; then much lesse can they deserue so, as to chalenge saluation by their owne merits: for we see that *Peter* himselfe was to obtaine bread by humble petition. Let all men therefore take heed, how they challenge any thing at Gods hand by debt of desert, lest he giue them nothing but what they earne, euen the *wages of sinne*, which is *eternall death*.

Numb. II.
23.

Use I.

Rom. 6. 23.

Use 2.

Sith all temporalcies are Gods gifts, and must be held of him as chiefe Lord, and can do him that holdeth them no good without Gods blessing : then they deale presumptuously with God, and foolishly for themselves, that will lay hands vpon the good creatures of God, such as are food, and the like necessities of this life, without asking leaue of God, or crauing a blessing vpon the vse of them. This sinne is common among all sorts, both rich and poore, noble and base: who if there be not a Minister present, or some child to say grace (as they call it) they fall to their food and depart from it, as irreuerently and brutishly as any swine. The richer sort do many of them liue as if this were onely the poore mans prayer. If they haue goods before hand, they with the foole in the Gospell say: *Eate, drinke, and be merrie* : God is not in all their

Luk. 12. 19.
20.

their thoughts, though haply he be so neare them, that they feele his iust wrath, with that presumptuous foolish man, ere next morning. For as *Zophar* in *Iob* truly spake (if it had bene as wisely applyed:) *In the fulnesse of his sufficiencie he shall be in straits: euery hand of the wicked shall come vpon him. When he is about to fill his bellie, God shall cast the furie of his wrath vpon him, and shall raine it vpon him while he is eating.* *Iob* 20. 22. 23. This *Belshazzar* found true in fearefull experience, when being amongst his cups, he saw the handwriting on the wall which did portend the losse of his kingdome. *Dan.* 5. 5. Because men will not seeke the things of this life of God, and because when they haue them, they will not in them see God the giuer of them, God doth oft cast them into want, or what he giueth them, is giuen in his wrath, and

is accursed to them: their food accursed, their apparell, their marriage, their lands and all that they haue: because they do not sanctifie & make them good to themselues, by *prayer and thanksgiving*.

1. Tim. 4. 4.
5.

Gods owne children must be remembred of this their fault, of seeking to earthly meanes, and trusting to them. Many of them are too like *Asa*; if they haue outward meanes, they seeke to them and not to God, who must giue them with a blessing, or they cannot profit those that haue them. But let Gods hand vpon his seruant *Asa* be a warning to all that feare God. His disease was but in his feet, yet because he sought *not to the Lord, but to the Physitians*, it was his death. 2. Chron. 16. 12.

Use 3.

Considering that God is the giuer of bread, and of all other good things for this life; this should moue all men to get their

their names entred into his checkroule, and become ser-
uants to this great maister: and
being admitted to be members
of his familie and household of
faith, this should cause them to
approue themselues good ser-
uants, by doing their Lord and
maisters will: then may they be
assured they shall want nothing
that is good. It is of this God
and Father, of whom it is said in
the Parable: *His seruants haue
bread enough, and to spare.* It is
therefore good seruing of this
maister, who will alwaies either
giue much, or cause the little
which he giueth to be like the
*meale in the barrell, that it shall
not waste, or the oyle in the cruse,*
that it shall not faile vntill he
send all plentie: who can so
blesse *Daniels pulse and water,*
that he shall be as faire, healthy,
wittie, & euery way in as good
liking, as those that fed vpon
all delicates. And when this our

Luk. 15. 17.

1. King. 17.
14.Dan. 1. 12.
15.

1. Kin. 19. 8.

Lord pleaseth to shew his power, he can blesse one meale, that a man in the strength thereof may liue forty dayes and fortie nights. Whosoever are good seruants and children to such a maister, such a Father, how can they want? For as he hath wherewithall to giue, so hauing commanded vs to aske of him, he *will giue to vs liberally, and neuer upbraid vs with what he hath giuen.* Moreouer, what he giueth to his owne, he giueth with a blessing which *maketh rich, and he addeth no sorrow with it.* These things considered, who would not serue and waite continually before this God, who is a Lord so all-sufficient and so bountifull?

Pro. 10. 22.

Vse 4.

Whosoever would have health, peace, and all other good things needfull for the body, must be exhorted and perswaded hereby to aske them of God, in whose gift they are: and
when

when they haue receiued and do enioy any thing, they must acknowledge this as Gods gift with all thankfulnesse.

If a friend giue vs our board but a moneth or two, we thinke our selues much beholding to him. How much then are we beholding to God, at whose table we liue of free cost all our life time? Let vs seeke our maintenance of God, for *if the Lord do not helpe* (as the King of Israel could say when there was nothing to be had either out of the barne floore, or out of the winepresse,) we cannot haue maintenance by any meanes. Prayer is a speciall meanes to obtaine good things with a blessing, which if they be receiued with thanksgiuing, they are good indeed. Let vs not therefore forget the Lord our God, for *it is he that giueth vs power to get substance.* What though we were borne to the things we do

2.Kin.6.27.

1.Tim.4.8.

Deut.8.18.

fesse, or they were giuen vs,
 or we bought them, or did at-
 taine them by hard labour and
 industry? yet it must be acknow-
 ledged, that Gods gift was in all
 these. For who made our An-
 cestors? who gaue them lands
 or liuing to leaue vs? who did
 put it into the hands and hearts
 of our friends to bestow any
 thing vpon vs? did not the
 Lord? Whose money or goods
 was it, wherewith we bought
 any thing? was it not Gods?
 And who gaue vs wit to inuent,
 and strength to labour? was it
 not that God, who doth also
 teach our hands to warre, and
 fingers to fight? *Who minnstreth*
seed to the sower, and bread for
food, and doth multiply the seed
sowne. All these things are of
 him, to whom be praise and glo-
 rie for euer, Amen.

Hof. 2. 9.

2. Cor. 9. 10

Let no man say in his heart,
my power, or might of my hand
hath gotten this wealth: and let
 not

not any ascribe praise for his maintenance vnto friends, false gods, or any other meanes, but to the true God: lest he teach them to acknowledge that, by his taking away of their wealth, which they would not acknowledge by his bestowing it vpon them. For thus he dealt with Israel, to whom he said, *She did not know (or acknowledge) that I gaue her corne, and oyle, and multiplied her siluer, and her gold. Therefore will I returne and take away my corne in the time thereof, saith God, and my wine in the season thereof, and will recouer my wooll and my flaxe, giuen to couer her nakednesse:* Let vs therefore say with *Dauid, All things are of thee:* and if we giue him any thing, we must say, *Of thine owne haue we giuen thee. Both riches and honour come of thee, in thine hand is power and might, and in thine hand it is to make great, and to giue strength to all: now there-*

M 5 *fore*

1. Chron.
29.14.16.

fore our God we thanke thee, and praise thy glorious Name. 1. Chro. 29. 12. 13.

Vs: that is, our selues and brethren: whence learne,

Doctr. 4. It belongeth to euery Christian to desire and procure the bodily welfare of his neighbour. *Abraham* prayed for Sodom, Gen. 18. *Dauid* prayed for his enemies when they were sicke. Psal. 35. 13. The Church prayed for *Peter* when he was in prison. Acts 12. 5. This dutie is expressly commanded in *James*, where he saith, *Pray one for another.* James 5. 14. 15. 16.

Reason 1. The law of charitie doth bind a man to loue his neighbour as himselfe, therefore he must pray for him, and procure his good, as he would his owne.

Reason 2. They haue need as well as we, and the supplying of their wants doth make for Gods glory, as well as the supplying of our owne.

Reason 3. We are to hope they are, or may

may be members of the same body of Christ with vs, in so much that their welfare is ours, because we are members one of another.

A mercifull and conscionable care of our brethren is a true prooffe that we our selues are truly religious.

This confuteth this diuellish prouerbe in the world which most men follow, viz. *euery man for himselfe*. This doctrine teacheth that euery man must be for his neighbour as for himselfe.

This likewise condemneth those which want bowels and compassion towards their brethren: who neuer do lay their sicknesse, pouertie, or imprisonment so to heart, as to send forth one heartie prayer vnto God in their behalfe. While all is well with themselves, they forget the distressed, *and do not griene for the afflictions of Ioseph*: nay they do afflict them rather; but how dwelleth

Reason 4.

Iam. 1. 27.

*Use 1.**Use 2.*

Amos 6.

dwelleth the love of God in these men? For we may well assure our selues, that those that will not lend their neighbours a prayer in their need, will not giue them wherewithall to supply their need.

There are many so farre from wishing their neighbours welfare, that hauing euill eyes, they enuie their prosperitie, and do seek their hinderance, by pilfering, purloyning, cheating, and oppressing of them, desiring if they knew how, to bring them to a morsell of bread: yea some grow to that height of malice, that they do imprecate, curse, and pray, (I tremble to name it) that a mischiefe, and the plague of God or some vntimely death, may seize vpon them: yet all these will sometimes in words of prayer say, *Giue vs this day our daily bread.* What horrible impietie is this? (to say nothing of their vnumercifulnesse and iniustice)

iustice.) They do herein shew themselves to be most abhominable hypocrites, and mockers of God. When the vnmercifull man shall say, Lord relieue the poore, but wil not himselfe giue him any reliefe, though he haue wherewith to giue: when the enuious shall say, Lord prosper them, yet fret at it when they do prosper: when the malicious shall say, Giue health, and at the same time entertaine murderous purposes against them: when the persecutor shall say, Lord giue them liberty, yet plot how to lay them vp, and keepe them in durance: when the vniust man shall pray, Lord giue them bread, house, and all other good meanes of life, yet at that time intendeth to steale their goods, or detaine wages and other dues, or to circumuent them by some cunning deuce or other; or by depopulating, inclosure, and laying downe tillage,

lage, do bereaue them of houses and corne, turning them and theirs a grazing (for ought they care) into the wide world, to learne new trades and meanes of liuing. If all this be not palpable hypocrisie, manifest mocking of God to his face, what is? But know, that *tongue is set on fire of hell*, which can pray to God for their neighbours in word, and yet at other times curse and wrong them both in word and deed. All ye that do thus, *abide in death*, saith *Iohn 3.14. and haue not eternall life abiding in you, ver. 15.* And if Christ will say to all hypocriticall vnmercifull men, *Go ye cursed into everlasting fire: for I was hungrie, and ye fed me not:* where and how shall all hypocriticall vniust persons appeare?

This should enforce all men to commend the estates of their brethren vnto God in prayer. And that it may appeare that they

Iam. 3. 6.

Mat. 25. 41.

Vse 3.

they are vnfained in their requests, let them distribute and communicate to them that need, giuing more or lesse, according as God hath made them able, and as their brethrens necessities do require. If they hunger feed them, if naked clothe them, if in debt, giue and lend vnto them, if in prison, visit them: we must do good to all, *especially to the household of faith*. It must be done with our owne goods: it must be done in season, while we liue, and haue wherewithall, and while it may do them good. In giuing, be liberall, also chearfull and constant, *Let vs remember them that be in bonds, as if we were bound with them*; and them that suffer aduersitie, as if we were in their case. If we ioyne almes with prayers, they are excellent sacrifices, well pleasing vnto God. Humanitie and Christianitie both, do call for mercie at our hands; yea spirituall selfe-

Gal. 6. 10.

Pro. 5. 17.
Gal. 6. 9.

2. Cor. 9. 7

Heb. 13. 3.

Heb. 13. 16

selfeloue: for we do our selues good, in relieuing our brethren. Is not the hand a gainer, when it hath made hosen for the legs and shooes for the feete? Is not the stomacke benefited by cooking of meate for the rest of the members of the bodie? We are members one of another. This doing of good to our brethren, is but lending to the Lord, and he will repay with aduantage. It is sowing in Gods ground, which will recompence him that soweth, with increase of an hundred fold at the haruest. This is to make bags which wil hold, and to lay vp treasure in heauen, and to lay vp in store for themselves a good foundation. And we shall heare well of this another day, when Christ Iesus at the day of iudgement shall say, *Come ye blessed of my Father, inherit the kingdome prepared for you: for I was an hungred, & ye gaue me meate: I was thirstie, & ye gaue*

Pro. 19. 17.

2. Cor. 9. 6.

Luk. 12. 33.

1. Tim. 6.

19.

me drinke: I was a stranger, and ye tooke me in; naked, and ye clothed me: I was sicke, and ye visited me: I was in prison, and ye came vnto me, Mat. 25. 34, 35, 36. Wherefore let vs all do what in vs lieth to procure the welfare of our brethrē.

The afflicted seruants of God may reape much comfort from hence in all their bodily distresses: for the whole family of God on earth doth pray for them. Wherefore God is wel acquainted with their case, and will assuredly helpe them in the best time. If the prayers of one *Isaak* could take away barrennesse from *Rebecca*; and the supplications of one *Eliab* (who was also a man of infirmitics as well as other holy men) could remoue a dearth & famine: what cānot the feruent prayers of so many faithfull do, which crie to their common Father day & night for thē?

I know a discouraged heart, by the sleights of Satan, will some-

Use 4.

Gen. 25. 21.

Iam. 5. 17.
18.

sometimes turne this hony into gall, saying, If God did loue me, and if I were his child, sith I my selfe haue prayed, and as you say, the Saints on earth do daily pray, my crosse would haue bene remoued; but my affliction abideth: therefore sure I am not Gods child.

I answer, thou mayest be the child of God, he may loue thee, and may heare both thy owne and others prayers for thee, and yet the affliction may still remaine. For God neuer promised remouall of crosses from his children, but conditionally, scil. if it be good for him that is vnder the crosse to be deliuered, then he neuer faileth to deliuer him, but if it be good for him to be afflicted, it shall remaine still. Againe, God hath no where told vs the time when he will deliuer his: he knoweth the best times, which he will neuer ouerpasse. But let it be granted, that
thou

thou neuer while thou liuest haue this or that particular crosse remoued, yet God heareth thee and them, and your and their prayers are heard, and returne not emptie. For they do procure some measure of patience in thee, and contentment to submit thy selfe to thy Fathers correction. They do also cause that the paines and crosses of the bodie and outward man, shal turne to the good of the soule and of the inward man, to the renewing of it daily. All things shall worke together for good: and God will assuredly giue a good issue out of it, in life, or at death.

1. Cor. 4. 16.

Rom. 8. 18.

This day: that is, for this present day: here therefore we must obserue,

The desires of temporall things are to be confined to the present day. Our Sauiour saith, *Take no thought for the morrow,* Math. 6. 34.

Doct. 5.

Who

Reason 1.

Who is sure to live vntill to morrow? may not the soule be taken away this night? Luke 12. 20.

Reason 2.

God will haue his children liue by faith, as well for the preservation of their bodies, as for the saluation of their soules. He will trie hereby, whether they that say they depend vpon him for the greater, will trust him in the lesse.

Reason 3.

God liketh to see and heare his children oft in his presence: he hath therefore so ordered it, that their necessarie occasions shall bring them before him day by day.

Reason 4.

God looketh for new acknowledgement of his gifts e- uery day: therefore will haue that they shall haue cause there- of by new gifts from him e- uery day.

Reason 5.

Because it is best for man that his maintenance should be in Gods custodie, to be called for e- uery

euery day. For if a man had his prouision for many dayes in his owne power, and God should cast off his care of him; either he would lauish it out too fast, or theeuues might steale it, or vermine deuoure it, or it might fennew and grow vnfit for vse, and then he might starue. But now that the Lord hath vndertaken to maintaine vs, if anything happen to that which man thought should haue bene his maintenance, God will make it good: he holdeth it best that his seruants should haue their food and other things needfull, sweete and wholesome daily as they haue need.

This reproveth all carking and caring for what shall I haue hereafter? and how shall I liue? and what shall become of mine another day? when yet they cannot say but they haue enough for this day. Some are so fearefull, and so full of vexing care, that

Use I.

Luk. 12. 20.

that their hearts neuer haue rest vntill they can say, they haue *much goods layed up for many yeares*; and then are neuer a whit the better for it. The true disciples of Christ, are subiect, through weaknesse of faith, to fall into this fault: but they must be chidden out of it, and must be warned of the mischiefes that attend this fearfulnessse and distrust in God for what they shall haue hereafter. It taketh away all sense and comfort of what they haue in present: it prouoketh God to giue ouer providing for them, and to leaue them to themselves, to learne to know how litle all their carking without God can auaille them. And if he suffer them to thriue in their course, that they reserue much for time to come, this ouerplus of estate thus gotten, wil breed nothing but pride, and trust in riches, and many noisome lusts. Euen as the Manna, which

which contrary to the commandment of God was referued to the morrow, did breed wormes. Prouision thus gotten, will stink and putrific, and do the owner more harme then good; when *the rust thereof shall witness against the, that they haue heaped up treasures together against the last days.*

Hath any man conuenient prouision for the present, then let him learne to be content, and let him depend on God for the morrow. Let vs care onely for one thing, which is, euery day to do our Fathers works, which he hath giuen vs to do in our generall and particular calling, and we may assure our selues that such a Father wil make prouision for such children, who if they need any thing, they may make their requests knowne to him, with thankes for what they haue had, and with assurance of what they hope to haue, and need *be carefull in nothing*, Phil.

Exo. 16. 20.

Iam. 5.

Use 2.

4.6. For God, according to the graciousnesse of his nature, and truth of his promise, doth care for them.

Quest.

Doth not this open a gap to idlenesse, improvidence, and vn-thriftinesse, which are condemned in the Scripture? the contraries whereof are commanded expresly, and commended in the examples of good men and women, yea of the very Ant and pismire, *which prouideth her meat in Sommer, and gathereth her food in haruest*: to which silly creature, the Lord sendeth the sluggard to learne thrift and prouidence, Prou. 6. 6. 8. Doth not this likewise disallow all laying vp of mony or mony-worth against old age, or for posteritie?

Ans^w.

To seeke to God for prouision for the present day onely, and then to leaue the care of what we shall haue hereafter to God, is not contrary to diligence in a calling, prouidence
to

to gather, and thrist to saue and lay vp what God by his blessing hath bestowed vpon any man. It should be in Gods great familie, as it is in some well ordered families among men: the maister of the familie beareth the burthen of care and prouiding meate and drinke and other necessaries: the seruants and children need care for nothing but to do their worke. If the maister prouide them their dinner, and supper, and lodging, &c. this is all they care for: yet these seruants, if they be faithfull, will be painefull, and prouident for their maister, that there may be plentie brought in, out of which they might haue their daily allowance. Therefore in haruest these seruants reape and carrie into the barne more in one day then need be spent in many dayes: Yet their care is but for the present, though their prouidence be for time to come. So it

is betweene the great Lord of all the earth and his seruants, he appointeth euery man his worke in a lawfull calling : a great part of his worke is to earne and gather in, such things as may maintaine him & his, that there may be meate in Gods familie for himselfe and his fellow seruants, as God shall please to distribute. Here is labour, prouidence, and laying vp by the seruant; but all is for the Lord his maister. When much is thus gathered into Gods barnes and storehouses (say they be mens owne houses) yet this seruant should onely expect his dinner, and supper, and other maintenance from his maister for the present day : leauing the care of prouision vpon God : it is not meet he should be his owne caruer. This doctrine opposeth only care of distrust, and carking about what shall be had hereafter, doubting of Gods prouidence,

dence, and successe of their labours: but not the care of a wise prouidence, to gather by lawfull meanes things meete for this life; nor yet the care for laying vp for them and theirs; for God alloweth that when a man hath payed his debts, and that he and his haue comfortably enioyed a part, according to the condition of their place and occasions, and after that pious and charitable vses haue taken vp another part, then the ouerplus may, nay must be saued and reserued for afterwards. Our Sauour would haue the remainder of the loaues and fishes gathered vp, *that nothing be lost.* And it doth belong to parents to *lay vp for their children.* 2. Cor. 12. 14.

It is comfortable to Gods children, to consider that God will haue them be at his finding euery day: they may be sure therefore, if they will trust to

1.

2.

3.

4.

Ioh 6. 12.

Use 3.

this, they shall be well prouided for. And seeing it is his will, they shall aske their maintenance euery day of him, they haue good leaue, and good occasion to increase an holy acquaintance with God, by coming oft into his presence, and speaking oft vnto him. Besides, if the theefe, or vermine, or any casualtie depriue vs of what we thought should haue maintained vs, we may go to him boldly for more: for if we depend on him according as he hath commanded vs, it concerneth him to prouide for vs. He hath store, and great plentie, he will prouide for his children that which shall be sweet, and good, and enough. It will not stand with his honour, that his children should want. No man, vnder the Sunne can liue more merrily, & more securely then Gods children may do: for they need care for nothing but to please God.

Though

Though there are many things for which they must labour in their calling, yet there is nothing for which they need to care. The children of Israel might lie downe and sleepe securely in the wildernesse, when they had not one morsell of bread against to morrow; for the morrow day brought with it Manna, prouision for the morrow: this was because God sustained them. This holy securitie we should alwaies haue, for it is the Lord which sustaineth vs also.

Psal. 48.

This day: Therefore bread must be asked euery day. If this petition for bread, then the other petitions also: whence we are taught,

Prayers must be made to God euery day. It was *Dauids* vsē, *At euening, morning, and at noone to pray, and cry aloud vnto God,* Psal. 55. 17. *Daniel* prayed three times a day, and gaue thanks before his

Doct. 6.

God, as he did aforetime: it was his custome. Dan. 6. 10.

The daily morning and evening sacrifice, appointed in the Law, doth teach as much.

Reason 1.

Prayer and thanks are testifications of dependance vpon God euery day, which worship and homage is therefore due vnto him euery day.

Reason 2.

Gods glory, kingdome, and will, are opposed euery day. And man hath need of bread, forgiuenesse of sinnes, and new supply of grace euery day.

Reason 3.

Omission of prayer but one day, giueth Satan great aduantage. Besides, disuse of prayer doth so estrange the heart from God, that there followeth vnwillingnesse, and difficultie to set about the worke of prayer againe any day.

Use 1.

It is therefore a fault to be seldome in prayer. If a man let a day passe, and do not make a solemne prayer to his God, he must

must charge himselfe with a great fault. Into this fault many do fall daily: for they let not dayes, but weeks, and moneths passe, and neuer make an heartie prayer vnto God in faith. It may be in their extremities they will houle and crie, and sometime when their leisure serues, God shall be beholding to them for a few words of prayer. But know, that not to pray daily is the very guise of hypocrites. *Will be alwaies call vpon God* saith Iob: Iob 27. 10. He that will pray but seldome, but now and then, may iustly expect that God will heare him neuer: for of such he saith, *They shall call vpon me, and I will not answer.* What shall I say then to those, that do not onely vtterly neglect this dutie themselues, but despise all other that do make it their practise daily to call vpon God? The Prophet doth set this as a brand vpon Atheists, which in their

Prou. 1. 28.

hearts say there is no God. *They call not upon the Lord*, saith he. *You shame the counsel of the poore, because God is their refuge:* Psal. 14.4.6. But know ye, the Lord looketh from heauen, and doth behold and punish such impiety and prophanenesse.

Use 2.

It concerneth all Christians therefore to make all the petitions in this Lords Prayer (either in this same forme, or in other words to the same effect) euery day. It was Christs practise, and hath bene the manner of the faithfull in all ages. Then shall we hold a gracious familiaritie with God our Father. Then will he heare vs alwaies, and we shall euer haue our requests granted, when it shall be best for vs. If it be asked, how often in one day prayers are to be made? I answer, eiaculations and short listings vp of the heart should be very often, according as sudden occasions shall minister

ster cause: more set and solemne prayers should be made ordinarily at morning, at meales, and at euening. These times do alwaies minister due cause of solemne prayer, and may ordinarily without necessary lets be performed. Also at other times prayer must be made as there shall fall out speciall cause. But to keepe canonicall houres, and to pray by stinted numbers, vpon beades, or otherwise as Papists do, is ridiculous and too too superstitious.

It will reioyce a Christian heart to consider, that he hath leaue to come to God to pre-ferre his suites vnto him euery day. We are loth to put vpp petitions vnto men too oft, lest they should grow wearie of vs: but it should not be so between Christians and the Lord: for he is best pleased with those that come ofteneft to him. In Courts of Requests amongst men, there

Vse 3.

are certaine dayes in which one mans suite is heard, at which time other mens suites must be put off to other dayes of hearing. Euery man cannot haue his suite sped euery day, no not euery terme. But all Gods people may come to him by Christ Iesus, and haue their requests heard and granted in the court of heauen euery day: yea seuen times, and if need be, seuentie times seuen times in one day.

Our: that is, such bread where-to we haue true right and proprietie. Hence we are taught,

Doctr. 7.

The maintenance whereupon a Christian may desire to liue, must be his owne. He must haue right both before God and man. *Drinke waters out of thine owne cisterne.* Pro. 5. 15. The Apostle commandeth that men should *eat their owne bread.* 2. Thess. 3. 12.

Reason 1.

If they haue not a spirituall right to their maintenance by their

their marriage with Christ, it will be impure vnto them: for to the *unbeleeuing and defiled is nothing pure*, Tit. I. 15.

To desire to liue vpon that which is anothers mans, were to go about to draw the iust God into copartnership of their iniustice towards man.

Hereby all vnbeleeuers and vngodly men may first see in what an hard estate they stand. If God should cause them to stand to their words when they say *giue vs our bread*, they might starue: for they haue not spirituall right to any. Also they may see how bold and presumptuous they are, to say to God, *giue vs our bread*, when as (poore soules) God knoweth, they haue right to nothing.

But with what face can idle persons (which haue no calling or will not *with quietnesse worke* that they might haue bread of their owne to eate) say, *giue vs*

OUR

Reason 2.

Use I.

2. Theſ. 3.
10. 14.

our bread? the Apoſtle ſaith, ſuch ſhould not eate, vntill they haue laboured and gotten wherewithall by honeſt meanes. But more eſpecially, how dare thoſe that get their liuing, and raiſe their eſtates by indirect and vnlawfull courſes, ſuch as lying, ſtealing, defrauding, gaming, oppreſſion, uſurie, and ſuch like meanes? how dare (I ſay) theſe pray to God that he would giue and bleſſe to them their *owne bread*? when, what they haue to eate, is *the meate of wickeaneſſe*, and what they haue to drinke, is as *the wine of violence*? But *woe vnto him that increaſeth that which is not his.* Hab. 2. 6.

Prou. 4. 17.

Uſe 2.

Would any man make this prayer in ſinceritie, ſo that he may expect a bleſſing from God; let him be ſure that he can truly call that his *owne*, which he would haue God to bleſſe vnto him. For this cauſe we muſt do

two things: First, make sure to be ingrafted into Christ the heire of all things; that through him, by an vniuersall right, in respect of God, it may be said, *All things are ours*. Secondly, we must liue in an honest calling, and therein *labour with our hand or head the thing that is good*: we must worke, that we may eat our owne bread, hauing a ciuill right to what we possesse, as well as a spirituall. We must not thinke to be maintained, being in a fruitfull land, with Manna and Quales from heauen: for God will not allow his seruants to eat either the bread of idlenessse or wickednessse.

Our bread. Here God giueth his children leaue to call bread, their bread: whence obserue,

Every child of God hath a true right to those temporall goods which he doth lawfully possesse. The mecke haue right of inheritance vnto the earth, Math. 5. 5.

They

1. Cor. 3.

22.

Ephes. 4.

28.

Doctr. 8.

Reason 1.

They haue right in the right of Christ, with whom they are married, and made one by faith: for so he reasoneth, *All things are yours, for you are Christs*, 1. Cor. 3. 22.

Reason 2.

What they haue is giuen them of God, according to that promise made to godlinesse. It hath the promise of the life that now is, 1. Tim. 4. 8. Wherefore, if they do also possesse their goods by a true ciuill right, (which is the onely determiner of what and how much Christ doth allow to be held in his right,) they may assure themselves they haue a true right of their owne.

Use 1.

This should teach the children of God, not to enuie the abundance of the wicked; nor repine at their owne little because of the great oddes in the tenure by which each do hold. The wicked hold by vsurpation: what they haue is not their own. The children of God hold all which

which they haue, by right of donation on Gods part, and by right of inheritance in respect of their head Christ Iesus. What poore true man will change his estate with a theefe, who for a while doth reuell with his stolen goods, but at the next assises must answer for them to the perill of his life? Let the godly therefore be content, yea thankful for that much or litle which they lawfully do possesse. For as it is much better in qualitie *then the riches of many wicked*: so is their hold by a farre better title then any of the wicked. And let them comfort themselves in this, that what they haue is their owne.

Sith euery beleeuer hath so good title to what he came by lawfully, he may be bold to take and vse it for his comfort: but with this caution, they may not do with their owne as they will. That prouerbiall speech is true onely

Psal. 37. 16.

Use 2.

onely of an absolute Lord and owner, scilicet the Lord. Men may not therefore cast away their goods in sport carelessly, nor spend them vpon their lusts wickedly: for though they may haue a true right, yet is it a limited right: it is such a right as the wife hath in her husbands goods, not such a right as the husband hath in himselfe. A wife may be bold to vse her husbands goods, because she hath right to them by him: but she must vse them according to his will, and for his honour, else the husband may iustly cut her off, and restraine her of her former liberties. It is a prophane speech to say as they in the Psalme, *Our tongues are ours, therefore we will speake*: so to say, Our goods are our owne, therefore we will spend. For whosoever hath best right to any thing, hath a chiefe Lord ouer him, by whom he must be ordered in all his expences, to whom

whom he must giue account in the day of reckoning.

Our bread, not others bread: whence we may note,

All things are not necessarily common amongst Christians. There

is a distinction of *mine* and *thine*, of *ours* and *other mens*. Each man hath such a proprietie in that which he lawfully holdeth, that without his leaue, or iust cause, no man ought to meddle with it.

In the very time when communitie of goods was most needfull, and when voluntarily the Saints made their goods common, Acts 4.22 euen then, till a man had passed away his right by his owne act, the proprietie and right was still in himselfe. For thus saith Peter to Ananias, *While it remained, was it not thine owne? and when it was sold, was it not in thine owne power?* Act. 5.4.

God hath set this order amongst men, that they knowing what they get shall be their owne,

Doct. 9.

Reason.

Deut. 15. 11

owne, they may be encouraged to labour. Also that he might trie the liberalitie of the rich, and patience of the poore.

Use 1.

This confuteth the Anabaptists, and all others that do hold that all mens goods should be common. Which false doctrine is the mother and nurse of idlenesse, and confusion amongst men.

Use 2.

This doctrine likewise condemneth all those that quarrell at Gods vnequall distribution of the things of this life, by giuing to some abundance, and to them and some others little or nothing; whereupon they grow bold to carue out something to themselves out of the others plentie: and they thinke they may do it, because that other hath enough. What is this but to controll Gods wisdome, and to call his absolute soueraigntie into question? May not he do with his owne as he will?

Mat. 20. 15.

Let

Let euery one therefore, as they are to rest satisfied with their owne yoke fellowes, so rest contented with their owne maintenance.

Exo. 10. 17

Daily bread: that is, ordinarie conuenient maintenance. Here is no prayer for abundance, but for *daily bread*: neither too much nor too little, but according as shall be needfull, be it fine or course, much or little. Whence note,

The desires of the things of this life, must be moderate. The qualitie and quantitie of things desired, must be onely such, and so much, as is conuenient for mans person and condition. Such was *Iacobs* prayer, viz. *Preseruation in his way, bread to eat, and raiment to put on*, Gen. 28. 20. *Agur* in his prayer, which is the best interpreter of this clause, *daily bread*, saith, *Giue me neither pouertie nor riches, feed me with food conuenient for me*. Prou. 30. 8. *Having food and raiment,*
let

Doct. 10.

let vs therewith be content, saith the Apostle, 1.Tim.6.8.

Reason 1. A mans life doth not consist in the abundance of the things which he possesseth. Luke 12.13.

Reason 2. Abundance is dangerous both to soule and bodie; for out of superfluitie do grow disregard of

isa.5.12. God and his works, yea deniall of God, as he saith, lest I be full and deny thee. Prou. 30.9. From

1.Tim.6.17. thence likewise do grow confidence in riches, high mindednesse, and contempt of the poore. The heart thereby is stolen away, and wonne to the loue of the world,

4. so much, that either it keepeth men that they come not at all to the meanes of saluation: They haue bought a farme, they cannot come: or if they do come to the preaching of the word, and sit as Gods people before the Minister; yet they do not profit,

Mat. 22. because their heart goeth after their coneteousnesse: or if while they hear they begin to affect

Ezek.33.31. the

the

the word, yet when they are gone, the cares of this world & deceiptfulnesse of riches choake the word, and they become vnfruitfull. They that will be rich, saith the Apostle, fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction and perdition. For if once men affect and loue riches, it becometh a root of all euill, causing shipwracke of faith and a good conscience. Abundance is likewise hurtfull to the body, it doth breake mens sleep. So saith *Salomon*: *The abundance of the rich will not suffer him to sleepe.* And out of this fulnesse do breed surfets and diseases of all sorts.

A moderate estate, yea a little in comparison, is best both for body and soule. Nature is content with a little, and grace findeth best entertainment among them which haue not ouer-
much:

Matth. 13.
23.

1. Tim. 6.
9. 10.

Ecles. 5. 12.

Reason 3.

Pro. 30. 8, 9

much; of all estates a moderate
 and middle estate for mainte-
nance, is freest from surfettings
of the body, and temptations of
the mind. Therefore *Agur* pray-
 eth, neither for pouertie, nor ri-
 ches, but for food conuenient,
 lest if he be full, he deny God,
 or if he be poore he should
 steale, and thereby through pra-
 ctise vnbecoming his holy pro-
 fession, should dishonour Gods
 holy Name.

Reason 4.

Man brought nothing with
 him into the world, and shall
 carrie nothing out: wherefore
 a conuenient maintenance in
 this life should content him.

That a cleare way may be
 made to the vses following, it
 shall be needfull to set downe
 what is that moderate and con-
 uenient estate which the do-
 ctine speaketh of. For this
 cause it must be considered, that
things needfull are of two
sorts,

absolutely

absolutely needfull.
respectiuely needfull.

Absolute necessitie is that,
without which life of nature
cannot be sustained.

Respectiue necessitie is that,
without which the personal and
ciuill condition of a man, accor-
ding to his calling, cannot be
maintained.

Now whatsoever is needfull
in both these respects, is here
meant. From this distinction of
necessitie, ariseth a position,
which will giue light to this
point in hand, scil. That is need-
full, and may be prayed for by a
man of one calling and condi-
tion, which may not be desired
of some other man of another
calling and condition, because
respectiue or conditionall ne-
cessitie followeth the calling
and personall condition of men.
A King hath need of greater
meanes to maintaine his State,
then any subiect. And of sub-
iects,

iects, one may haue more need then another, according to their different callings, employments, and lawfull expences.

Yet one question requireth an answer, icil. How much is that which is needfull and requisite for a mans place and ciuill condition of life? I answer in generall; Not what a mans selfe shall out of his couetous or voluptuous & vainglorious conceits hold needfull; for these know no limits: but what those that be truly liberall, temperate, and godly wise, and what the examples of frugall men in Scripture declare to be needfull, that is to be held needfull. As for particulars, no rule can be giuen: for times, places and conditions of men do often vary the case: onely this is most certaine, that when a mans desire is serued, if this do but increase his thirst after more, like the dropie-mans desire of drinke,
 he

he must know his desire is immoderate and vnlawfull.

If God would haue men moderate in their desiring and seeking after the things of this life; then abhominable and most damnable are the desires and practises of couctous, voluptuous, and ambitious men, who know no bounds, but still crie, More, more. Howsoeuer in words they say, Giue vs daily bread; yet in desire they wish for the estate of *Diuēs*, to go gorgeously, and fare sumptuously euery day. But he it known to all such, that he that enlargeth himselfe as hell, and neuer thinks he hath enough; for him hell doth enlarge it selfe, to receiue him as it did *Diuēs*, to be tormented in flames for euermore. Luk. 16. 24.

Who so hath food and raiment, things needfull, must learne to be content, and to confine his desires of all earthly
O things

Use 1.

Luk. 16. 19.

Use 2.

things vnto a moderation: praying according to the example of *Agur*, as well against *too much*, as against *too little*, Prou. 30.8.9. This will be a good prooffe that we do *not minde* earthly things: and that howsoeuer the world may be to vs, it will hereby appeare, that we are crucified to the world. It is not a sin to haue abundance; for *Abraham*, *Job*, *Dauid* and *Salomon* abounded in riches: but it is a sinne to affect wealth, and to desire to be rich. Yet great care must be had, that greatnesse and plentie do not corrupt the owners thereof. Therefore caueats are giuen to such in the Scripture, viz. that *If riches increase*, they do *not set their heart on them*. That they be *not high minded*, and that they *trust not in them*. That they forbear all intēperate vse of them: They must *eate in due season for strength*, and *not for drunkennesse*, Eccles. 10.17. Also that riches may

Psal. 62. 11.

1. Tim. 6.
17.

may not hurt those that possesse them, take this direction: Alwayes behold God in them, and acknowledge him to be the giuer & absolute owner of them. Then will a man use them for Gods honour, with thankfulnes; and part with them when God doth take them away, with patience. Then will he, according as God hath commanded, let the plentie and ouerplus of his estate runne ouer for good vses, for the maintenance of Gods worship, & reliefe of the poore. This, like the rüning of a spring, will keepe the well-head from gathering filth, and from breeding noisome vermine, which breed in standing waters.

Lastly, hath God giuen vnto any man a competent estate, that he hath wherewithall to maintain himselfe according to his place comfortably; and hath rather wherewithal to giue, then to be chargeable vnto others;

Pro. 5. 16.
1. Tim. 6.
18.

Use 3.

let him thanke God, and hold himselfe blessed in his outward condition.

In the passage from this petition which concerneth the natural life, vnto those which concerne the spirituall life, it must be obserued, that there is but one short petition for the things that concerne the naturall life, whereas there are two, and those larger petitions that concerne that which is spirituall. Whence learne,

Doct. II.

The petitions for the things of this life, must be fewer and lesse insisted on, then those which concerne the life of grace. Though God giue his children leaue to aske first for things earthly, yet he would haue them seeke chiefly for things heauenly. *Wish all thy getting, get understanding;* saith Solomon, Pro. 4.7. *Seeke first,* that is, chiefly, *Gods righteousness,* Mat. 5.33. *Labour not for the meate that perisheth,* that is, labour not
for

for this, in comparison of that *meate which endureth vnto euerlasting life*, Ioh.6.27.

For the life of the bodie is nothing so necessarie, nor so excellent, as the life of grace, which is that one thing necessarie.

The things of this life are meane and worthlesse, in comparison of those which belong to the spirituall: for they are common to the reprobate, and do a man harme if he haue not grace to vse them aright: these are peculiar to the elect, and alway do them good which are endued with them.

They therefore, whose desires and endeuours for earthly things are farre more, and those also prosecuted with more earnestnesse then the desires and endeuours for the things which are heavenly, are much to be blamed, and are to be admonished to overcome this their earthly mindednesse, lest their

*Reason 1.**Reason 2.**Use 1.*

end be damnation, because they mind earthly things. Phil. 3.19.

Vse 2.

Let the desires of Christians therefore be fewer, and lesse vehement for the things of this life, and let their principall care be how their sinnes may be forgiven, and the strength thereof abated; the particulars whereof come now to be handled in the two next petitions.

The fifth Petition.

And forgine vs our debts, as we forgine our debtors. Here follow those petitions that concerne the soule and eternall life: which as they do properly tend to the exceeding great benefite of man, so do they most excellently serue for the accomplishing the chiefest desire of euery good man, scil. the attaining of the glorie of God, in the coming of his kingdome, and doing of his will. For no man is
accepted

accepted to be a subiect of Christs kingdome, vntill his sins be forgiuen; neither can any man do the will of God, vntil he be sanctified, and haue power against sinne. Now because sin doth hinder Gods glorie and mans happinesse, our Sauour directeth his disciples to deprecate sinne, and that in two respects: First in respect of the guilt and punishment, from which they are to desire to be acquitted and iustified. This is the subiect of the fifth petition. Secondly in respect of the dominion and power of sin, which is prayed against, and is the subiect of the last petition.

These words, *Forgiue vs our debts, as we forgiue our debtors,*

containe } a petition, *Forgiue vs our debts:*

} an argument to perswade him that asketh forgiuenesse, that he is capable of forgiuenesse, and that he may be

assured he shall be forgiuen.

In the petition come to be considered
 the subiect of it, *Forgiuenesse of debts.*
 the circūstances which
 do set forth this forgiuenesse.

In the subiect of this petition there are to be considered the act of forgiuenesse, and the object whereabout forgiuenesse is exercised, scil. debts.

Debts, that is, sinnes; so *Saint Luke* saith, *Forgiue vs our sinnes.* And because it is set downe in the plurall number and indefinitely, by debts or sinnes, we must vnderstand all sinnes, both originall and actuall, veniall or smaller sinnes, deadly or greater sinnes; the smallest are not so little that they need no pardon, and the greatest are not so hainous as that they cannot be pardoned. Sinnes are called debts by similitude, because man stood bound by the law (first written
 in

in mans nature, and after in tables of stone) vnto perfect obedience, with this obligation, that *If he continued not in all things written in the Law, the forfeiture was, he should be accursed;* which curse comprehended in it all miserie in this world, and eternall destruction in *the* world to come. This forfeit *Adam* and *Eue* did make, and in them all mankind, who daily adde vnto this debt by their actuall sinnes; the guilt and punishment of these sinnes are the obiect of forgiuenance.

Forgiue. Forgiuenance is an act of grace, whereby a man is acquitted from the whole guilt, and is released of all the punishment of his sine, in such sort that nothing can be layed to his charge. Rom. 8. 33. In this act of forgiuing, allusion is made vnto the acts of creditors to their debtors, which stand bound to them in obligations to pay certaine summes of mony, or vpon

Gen. 2. 17.

Deut. 27. 26

not paiment to forfeit a farre greater summe. Now when the debter doth make this forfeit, and is no way able of himselfe to discharge it, if the creditor doth forbear to sue the debter, and doth freely cancell the obligation, and giue to him an acquittance of that debt, this act of his is to forgiue.

It is likewise resembled by the act of a King and Iudge towards such subiects as by transgressing the law, had confiscated their liues into the hands of iustice. Now when the King of his meere grace doth remit the offence and punishment, this is to pardon and forgiue. Such an act as this, is that of Gods forgiuing of a sinner.

Now because forgiuenesse of sinnes is of the greatest consequence that can concerne man, and because this act of forgiuenesse is much mistaken, by some wilfully, by others ignorantly,

I hold it fit in opening this word (*forgiue*) to set forth the nature of it, as clearely and fully as my small measure of knowledge wil reach vnto. Know then, that to *forgiue* in this place, doth intimate two things: First, the means whereby God becometh a forgiuer and a iustifier of sinfull man. Secondly, the parts of this forgiuenesse and iustification.

Although the act of Gods forgiuing may be resembled by a creditors forgiuing of a debter; yet in one principall thing requisite in Gods forgiuing, there is no resemblance in one mans forgiuing another, vnto Gods forgiuing. For mercie is open to euery man that he may forgiue his debter: but exact iustice in God requireth that there be a meanes to satisfie it, else he neither can (except he should deny himselfe) nor yet will forgiue any sinner vntill his iustice be satisfied. Wherefore that God might

Rom. 3. 25.

might be iust, and might also be a iustifier of his elect, his infinite wisdom ordained that his Son Christ Iesus should take vpon him the condition of man, that being God and man, he might be an all-sufficient Mediator betweene God and man. This Sonne of God being made man, stood in the common nature of man, as a common person, to answer as a suretie for man. To this suretie God imputed all the finnes of man. This suretie hauing taken vpon him mans finnes, was accounted as a sinner by God himselfe; and was therefore arraigned, condemned, and had the full wrath of God due to sinners, executed vpon him: which wrath he satisfied and ouercame, and thereby purchased perfect redemption. Thus by his satisfying Gods iustice, a way was opened vnto Gods mercie, that in sauing of man he could *be iust, and yet a iustifier*

iustifier of him that beleueth in Iesus : which beleeuing is the instrument and meanes to partake of Christs satisfaction, and is the onely necessary condition required on mans part, vnto forgiveness and iustification.

So that in saying *forgive*, respect must be had first vnto Christ, to whom our sinnes are imputed : then to faith in Christ, whence it cometh that sinne is not imputed vnto vs, but is through Gods free grace couered and done away, as if they had not bene committed.

The second thing included in the word *forgive*, is, that vnder one part of iustification, whole iustification is meant; that is, not onely freedome from guilt and punishment, scil. eternall death, but also acceptation vnto life by the imputation of Christs righteousness, and eternall life.

In this iustification, these two things are to be considered: First the

Rom. 3. 26.

Rom. 4. 3. 7

the act of forgiueneſſe of mans person, in reſpect of Gods not accounting him a ſinner. Secondly, the application, manifeſtation, and execution of the ſaid act in reſpect of a mans aſſurance of it, and enjoyment of the benefites which follow forgiueneſſe. Forgiueneſſe in both theſe reſpects are here meant. That this may be fully and plainly vnderſtood, conſider the whole order of iuſtification. It is firſt in the gracious purpoſe of the Father, to forgiue and iuſtifie a ſinner; wherefore with the Sonne and holy Ghoſt he did fore-appoint him thereunto. Secondly, it is in the Son, who being God & man, did aſtually by his death and reſurrection purchaſe this forgiueneſſe. Thirdly, it is in the holy Ghoſt, who doth aſtually apply the grace and merite of Chriſt, and ſo maketh a ſinner capable of the fauour and mercy of the Father, through the merit
of

of the Sonne. When this application is made, Christ actually presenteth the sinner vnto his Father, who thereupon doth actually receiue him into fauour. There is also another act of the holy Ghost, which is, when God hath passed his act of acceptance of a man through Christ, the holy Ghost doth make application of it vnto the conscience of him that is accepted.

It must be diligently obserued, that though iustification be but one indiuiduall act in respect of the Father, Sonne and holy Ghost, in the first act of faith and conuersion of a sinner, whereby the person of a man stands iustified before God, and shall, without intercession of iustification and lesse of this fauour of God, stand before the barre of Gods tribunall, and is, and alwayes shall be absolutely iustified and acquitted from all finnes past, present and to come,
be-

because all obligations & hand-writings against him, are in that act cancelled and blotted out: *Forgiving all trespasses*, Coloss. 2. 13. 14. Yet it must be knowne, that of this act there is a double sentence: First, in Court of heauen, at which time the elect in Christ haue their names inrolled in the booke of Gods effectuall calling, and are numbred among the iust, which sentence can neuer be reuoked or blotted out: this is that which was passed with God in the first act of conversion. Secondly, this sentence of forgiueneesse is passed in the court of the conscience of him that had the former sentence pronounced for him in heauen. This sentence is the second act of the holy Ghost, wrought in this maner. First forgiueneesse is offered, and pronounced to the eare in that gracious promise of saluation to all that beleeeue in Christ Iesus, which promise

is proclaimed in the ministrie of the Gospell. Secondly when the holy Ghost hath by the Law conuincd the conscience of the perill it stood in by reason of sin, then by the light of the Gospell he sheweth vnto a man possibilitie of saluation, setting before him (I speake of men of yeares and vnderstanding) Christ the meanes of saluation, and by this meanes worketh faith in Christ; then confession and grieffe for sin; then prayer to aske forgiueneffe; and then doth witnesse to his spirit that he is accepted of God. Thus sentence is pronouncd in the conscience: from whence ariseth sense of Gods loue, which is called the *shedding abroad of the lone of God in our hearts by the holy Ghost*, Rom. 5. 5. also the *louing countenance* of God, which is the signe of his louing kindnesse, and is that speech of God, by which he doth say to our soules, he is our
 - sal -

Psal. 4. 6. 7.

saluation, and then ariseth in our hearts peace of conscience and ioy in the holy Ghost.

This sentence of forgiueneffe vnto the conscience hath different degrees: it is sometimes more cleare in the apprehension of the soule, sometimes more dimme, yea sometimes quite blotted out in the counterpane of our release, or copie of our acquittance; as it was with *Dauid*, Psal. 51. so that a person perfectly iust before God, hath little or no sense or apprehension of it in his owne conscience, but doubteth whether he be in state of grace or no. Which happeneth because of the staine and guilt of new sins, which guilt abideth in the conscience, vntill a man do confesse his sins, repent, and aske forgiueneffe, and by a renewed faith apply forgiueneffe: by which meanes the euidence of his pardon is againe by the holy Ghost exemplified, and sen-

sentence by this new applicatiō is again pronounced in his conscience; whence ariseth new assurance of saluation, and renewed ioy in the holy Ghost.

This is that iustification, which for distinction sake, Diuines call Iustification by parts; or continued, or repeated iustification; or new application of one and the same iustification: which iustification though in respect of the sentence pronounced in heauen, is one indiuiduall act, whereby a man standeth always iust before God; yet in respect of the pronouncing of that sentence to the heart, it is not actually applied; neither can a particular sinner be said to be euery way actually forgiven, vntill it haue bin committed, confessed, and repented of; vntill forgiveness be asked, and vntill the holy Ghost hath made new application vnto the conscience, through renewing of faith, by
which

which they do again and again, as new sins are committed, apply the merits of the blood of Christ vnto their soules. Also the execution of this sentence of pardon which is passed in heauen with God, is not absolutely executed vntill the last degree of it, when sentence of absolution shall be pronounced by Christ Iesus: *Come ye blessed of my Father, inherite the kingdome prepared for you from the foundation of the world,* Math. 25. 34. It must be conceiued and held, that notwithstanding this distinctiō of iustification betweene an absolute and generall iustification in respect of God, and a iustification by parts in respect of application to mans conscience, there are not two kinds of iustification, a first and second as the Papists hold: but one and the same iustification, considered in different respects. In respect of Gods actuall acceptation of a
mans

mans person iustification is absolute; but in respect of the actuall application and manifestation of Gods acceptation vnto a mans conscience, iustification is by parts and degrees. When a man alreadie iustified asketh forgiuennesse, he doth not aske a new iustification, but a second or new application of pardon vnto the conscience of those particular sins which are daily committed; together with continuance of Gods fauour, and more cleare euidence that he is sealed vp vnto the day of redemption.

These things touching iustification and remission of sinnes being opened, we may vnderstand what is prayed for, when we say, *Forgiue sinnes*. We pray, first, that those which belong vnto Gods election, but are not yet conuerted, may be accepted of God through Christ Iesus, God not imputing their sins to them,

them, but vnto Christ, whereby they are freed from the curse. We pray likewise that Christs righteousness may be imputed to them, that they beleeuing in Christ, might be saued; and for that cause pray, that they may beleue. Secondly we pray, that our selues and others being iustified and accepted into fauour, it would please the Lord to continue this his fauour, and that he would signifie and make the same knowne to our hearts and consciences daily, by a new testification of the holy Ghost, accompanied with a new application of pardon for new sins daily committed, that we may haue peace of conscience, and more and more assurance of perfect redemption at the day of iudgement.

The particular circumstances in this petition come next to be laid open, which are three: First, the connexion of this petition by

by this copulatiue (*and,*) that is, as well forgiue sins, as giue daily bread. The second is, the person who is to forgiue, that is, God the Father, through the satisfaction and mediation of the Son, by the application of the holy Ghost. Thus much is implied in *forgiue*, in which the person God is vnderstood.

The third circumstance concerneth the persons prayed for, (*vs,*) that is, the same persons mentioned in the fourth petition, scil. our selues and all our neighbours liuing vpon the earth, that belong to Gods election, be they alreadie iustified or not iustified.

As we forgiue. These words containe an argument to encourage him that prayeth, to aske forgiuenesse. The Euangelist *Luke* saith, *For we forgiue:* which place in *Luke* doth interpret this in *Mathew*. The particle (*as*) is not a note of similitude, to note
out

out either the measure or maner how we would haue God forgiue vs, but onely denoteth a certaintie of the truth of their owne forgiuing of others. And although this (*as*), and (*for*) in *Luke*, shew that these words are a reason and argument to moue vs to aske and expect forgiuenesse from God; yet it doth not imply that our forgiuing of others is the cause why God should forgiue vs: but arguing from the lesse to the greater, argueth thus: We do, and can forgiue; therefore God can much more forgiue vs also. This is but a proposing of their estate and condition vnto God, reasoning from a signe of Gods loue and grace towards them, that they haue cause to expect forgiuenesse. In like maner (*for*) is vsed, *Luk. 7. 48. Her sinnes which are many, are forgiuen, for she loued much*: where the womans loue was not a cause of great

great forgiueneſſe; but a fruite
and ſigne of Gods forgiueneſſe.
So that in theſe words he that
prayeth, doth repreſent to his
owne thoughts, and doth vtter
vnto God thus much: That ſith
he himſelfe that hath but a drop
of mercie, yet could and did
forgiue; and ſith this power in
them to forgiue others, procee-
ded from a reflexe of his mercie
towards them, and ſo was an ar-
gument that he alreadie loued
them, ſo they are bold
to ſeek forgiueneſſe
of him, ſith he is ſo
full of mercie,
and ſo ſhew mercie
to others.

his whole peti-
tion ſounded thus: *O*
God thou art the onely for-
giuer of ſinners, ſith we cannot glo-
riſie thy Name, neither can our
lives be pleaſing to thee, or comfor-
table to our ſelues, ſo long as thou
art unreconciled to vs, and ſo long
as thou hideſt thy loving counte-

them, but vnto Christ, whereby they are freed from the curse. We pray likewise that Christs righteousnesse may be imputed to them, that they beleecting in Christ, might be saued; and for that cause pray, that they may belecue. Secondly we pray, that our selues and others being iustified and accepted into fauour, it would please the Lord to continue this his fauour, and that he would signifie and make the same knowne to our hearts and consciences daily, by a new testification of the holy Ghost, accompanied with a new application of pardon for new sins daily committed, that we may haue peace of conscience, and more and more assurance of perfect redemption at the day of iudgement.

The particular circumstances in this petition come next to be laid open, which are three: First, the connexion of this petition by

by this copulatiue (*and,*) that is, as well forgiue sins, as giue daily bread. The second is, the person who is to forgiue, that is, God the Father, through the satisfaction and mediation of the Son, by the application of the holy Ghost. Thus much is implied in *forgiue*, in which the person God is vnderstood.

The third circumstance concerneth the persons prayed for, (*vs,*) that is, the same persons mentioned in the fourth petition, scil. our selues and all our neighbours liuing vpon the earth, that belong to Gods election, be they alreadie iustified or not iustified.

As we forgiue. These words containe an argument to encourage him that prayeth, to aske forgiuenesse. The Euangelist *Luke* saith, *For we forgiue:* which place in *Luke* doth interpret this in *Mathew*. The particle (*as*) is not a note of similitude, to note out

out either the measure or maner how we would haue God forgiue vs, but onely denoteth a certaintie of the truth of their owne forgiuing of others. And although this (*as*), and (*for*) in *Luke*, shew that these words are a reason and argument to moue vs to aske and expect forgiuenesse from God; yet it doth not imply that our forgiuing of others is the cause why God should forgiue vs: but arguing from the lesse to the greater, argueth thus: We do, and can forgiue; therefore God can much more forgiue vs also. This is but a proposing of their estate and condition vnto God, reasoning from a signe of Gods loue and grace towards them, that they haue cause to expect forgiuenesse. In like maner (*for*) is vsed, *Luk. 7. 48. Her sinnes which are many, are forgiven, for she loved much*: where the womans loue was not a cause of great

great forgiuenesse; but a fruite and signe of Gods forgiuenesse. So that in these words he that prayeth, doth represent to his owne thoughts, and doth vtter vnto God thus much: That sith he himselfe that hath but a drop of mercie, yet could and did forgiue; and sith this power in them to forgiue others, proceeded from a reflexe of his mercie towards them, and so was an argument that he alreadie loued them; therefore they are bold to aske and expect forgiuenesse of him, who is infinite in mercy, and hath begun to shew mercie to them alreadie.

The sense of this whole petition may be rendred thus: *O Lord God, who art the onely forgiuer of sinnes, sith we cannot glorifie thy Name, neither can our liues be pleasing to thee, or comfortable to our selues, so long as thou art unreconciled to vs, and so long as thou hidest thy louing countenance*

nance from vs: be pleased therefore
through Christ, whom thou hast
made to be our redemption, to be
reconciled to me and to all thine e-
lect upon the earth: impute not our
sinnes to us, but free and acquit vs
from the whole guilt and punish-
ment of all sinnes, small and great.
For this cause we confesse our sins,
and do beleene thy promise of for-
giueneffe, Lord helpe our unbeliese.
Impute likewise the righteousnesse
of Christ vnto vs, and grant that
thy Spirit of Adoption may daily
make more and more application
of forgiueneffe to our hearts, vnto
the full assurance of hope, that we
may haue peace of conscience, ioy
in the holy Ghost, and in the end
euerlasting life. Lord this thou
canst easily do; for euen we, that
haue but a small measure of com-
passion, forgine those that wrong
vs. And sith by this our forgiuing
of others, we know thou hast begun
to forgine vs, continue therefore
thy grace, and certifie daily to our
hearts,

hearts, that thou art our saluation.

And forgiue vs our finnes. If it be obserued how this petition is ioyned to the former, intimating, that naturall life without forgiueneſſe of ſin, will little auaile a man : and if it be conſidered that forgiueneſſe of ſins (in that ſenſe as hath bene deliuered) is the ſubiect of this petition, we may note,

It concerneth all men to deſire and endeouour after forgiueneſſe of finnes through Chriſt, with the application and aſſurance thereof to their hearts and conſciences by the holy Ghoſt. They muſt deſire that God would not impute their ſins, but impute Chriſts righteousneſſe vnto them, that they may be deliuered from all guilt and puniſhment of ſin, and may be heires of glorie ; and that he would daily paſſe the ſentence hereof to their conſcience. *Hoſeah ſaith, Take with you words,*

Doct. I.

and turne to the Lord, say unto him, take away all iniquitie, and receiue vs graciously. Hoseah 14. 2. The Prophet *David* to whom the Prophet *Nathan* had pronounced forgiuenesse of his murder to his cares, yet because God had not pronounced it to his heart, but withdrew his countenance from him, he is therefore earnest with the Lord saying, *Purge me with hyssop, make me heare ioy and gladnesse. Hide thy face from my sinnes, and blot out all mine iniquities. Renew a right spirit within me. Restore to me the ioy of thy saluation.* Psal. 51. 7. 8. 9. 10. 11. 12.

2. Sam. 12.

13.

Reason 1.

Vntill sinnes be forgiuen, they separate betweene God and man, whether he be conuerted, or vnconuerted, *Your iniquities haue separated betweene you and your God, and your sinnes haue made him hide his face from you, that he will not heare.* Isaiah. 59. 2: *We haue transgressed and haue*

haue rebelled, saith Ieremie, thou hast not pardoned. Thou hast covered thy selfe with a cloud, that our prayer shold not passe through, Lament. 3.42.44. If a man be not in state of grace, his prosperitie in this life doth but fat him against his day of slaughter; and increase of his dayes are but a multiplication of his sinnes, against the day of account. And he may looke for death to arrest him every day, which if it do before his sinnes be remitted, he shall be found in his sinnes at the day of iudgement, to his euerlasting perdition. If a man be in state of grace, yet if by new sinnes the Lord be prouoked to withdraw his louing countenance, and to shew tokens of his displeasure against him, his life becometh vnprofitable, and vncomfortable, vn-
rill God speake peace to his soule againe. He cannot come boldly into Gods presence to

pray, heare, or receiue the Sacramēt: or if he do come, he is very heartlesse in the performance of them, and all that a man hath though it be a kingdome, can giue him no comfort, as it was in *Dauids* case, *Pfal.* 32. and *Pfal.* 51. But when God forgiueth sinnes, God of an enemy becometh a friend, and of a displeas'd Father, beginneth to looke graciously vpon his child: from this pardon it is that a man is freed from all miserie, & by the assurance and sealing of pardon to the conscience, do follow peace of conscience, freedome and libertie of heart, to come before God at all times, and in the end euerlasting life.

Reason 2.

Vntill sinnes past be pardoned, and the sinner is iustified, he cannot do Gods will, nor glorifie his name. For, *vntill much be forgiuen, no man can loue much; for to whom little is forgiuen,*

giuen, the same loueth little, saith Christ, Luk. 7. 47. A man is not sanctified vntill he be first iustified: he can neuer repent, and liue holily in time to come, vntill he haue hope that all his sinnes past are pardoned. But when a man by a liuely faith, doth lay hold on Christ for pardon, the same faith doth draw vertue from Christ, whereby he doth kill sinne, and is quickened in the inward man. And nothing maketh man so fearefull to offend, and carefull to please God, for time present and to come, as a firme perswasion of Gods, loue to him, in pardoning his sinnes past. Now this pardon must be sought for in Christ, and must be applied by faith; because Christ Iesus is the mediator, who hath satisfied for sinne, and hath made a way for Gods mercie: and faith is the onely instrument on mans part, to apply this remis-

sion and redemption.

The particulars comprehended in this point, may easily be gathered by that which hath bene said in the interpretation of (*forgiue:*) namely, that in asking forgiuenesse, we aske freedom from the guilt, and punishment of all sinne: we aske eternall life, together with reference to the meanes, scil. Christ; therefore we aske faith to apply Christ, and a daily certificate by the spirit, that our sinnes are pardoned. Also we aske assurance, and the fruits of assurance of forgiuenesse in this life, viz. peace of conscience, ioy in the holy Ghost: The particulars being remembred, the vses follow.

Use 1.

If forgiuenesse of sinnes be so desireable, they are then to be held extreamely foolish, and beyond measure sinnefull, that of all things, care and looke least after forgiuenesse, and the making

king of their saluation sure vnto them. If they haue offended, and are in danger of punishment by the lawes of man, then, if by petition, or bribe, or by any other meanes they can procure either commutations, release-ments, or pardons, they will spare no paines this way: Or if they can make sure to them-selues and to theirs large tem-porall estates, it is all that they do labour to make sure in this life: but they are altogether negligent in seeking remission of sinnes by Christ Iesus, they haue no thoughts of making their calling and election sure. Nay, because they would be thought to haue reason for what they do, in not seeking for assurance of saluation, they would make themselues and o-thers belecue, that it is impos-sible to be attained, and that to be sure of saluation is high pre-sumption. If they can prouide

for their bodies, they will trust God with their soules, they hope that he that made them will saue them: they confesse they be sinners, and who are not? Thus sleightly they passe over their iustification, a matter of the greatest consequent of any thing that can concerne them. But what doth this argue, but that they are ignorant and senslesse of their miserie: for if they knew they were cast and condemned, they would, as in case of life and death, beg pardon, as a prisoner at the barre would beg for his life. If these men did not loue their sinne, and flatter themselues, presuming of God, that he will be merciful notwithstanding their abominable sinnes, they would neuer neglect that inualueable benefit of remission of sinnes. But let them not catch hold and rest on these presumptuous hopes, they will deceiue them,
for

for they be but the hypocrits hopes, like spiders webs, the besome of death putteth an end to them all. Then, God will shew that he can be mercifull to the vessels of mercie, and yet be iust in the damnation of all that neglect so great saluation, offered by such gracious meanes as by free pardon, if they would heartily aske it.

This should moue all men to pray, and vse all meanes to obtaine remission of sinnes, and assurance thereof to their conscience. He that is in danger of an execution vpon his body, to imprisonment or to death, or that hath not euidence for his lands and possessions, can not rest nor haue any quiet, vntill he haue a pardon; and haue gotten better euidence. Were we but spirituall to apprehend the miseries that abide men vntill sinne be pardoned, scil. that we are exposed to Gods eternall

Vse 2.

eternall wrath; and if we did prize heauen at so high a rate as it deserueth, it being an inheritance incorruptible, reserued in the heauens: and if we did but well consider, y^e if the pardon of the sins euen of Gods people be not made known & sure to their hearts, though their sinnes shall not damne them indeed and for euer, yet they damne them in sense and feeling for a time, through horror of conscience, as it was with *Dauid*. And if we did but consider, that the peace of God passeth all vnderstanding, and that there is nothing would make vs so comfortable to our selues, nor so fruitfull in the knowledge of our Lord Iesus Christ, as assurance of saluation: and if we held him to be onely the *blessed man whose transgression is forgiven, and whose sinne is couered*; we would vse all meanes to haue faith in Christ; we would importune
 God

Psal. 51.

Psal. 32. 1.

God, and giue him no rest, vntill he had pardoned our finnes, and sealed the pardon to our conscience by his Spirit, which is the seale of our redemption.

Forgiue. The person of whom forgiuenesse is asked, is our Father which is in heauen: wherefore it followeth,

It is God that forgiueth finnes.

Yea, because our Sauiour directeth vs to aske forgiuenes of none but of God, we may conclude that it belongeth to God onely to forgiue finnes. *I. euen I, am he,* saith God, *which blotteth out thy transgressions, for mine owne sake, and will not remember thy finnes,* Isaiah, 43. 26. Daniel saith, *To the Lord our God belongeth mercies and forgiuenesses,* Dan. 9. 9. *With the Lords mercie, and plenteous redemption,* Psalme 130. 7. And it was a true position among the Iewes, that none could forgiue finnes but God onely. Marke 27.

Doctr. 2.

To

Reason 1. To forgive iniquitie, transgression, and sinne, is a branch of his name. Exod. 34. 7. therefore peculiar to God.

Reason 2. Every sinne is committed against God, yea, those sinnes which are committed against our neighbour. *David* when he had committed adultery and murder, said, *Against thee onely have I sinned*, Psal, 51. 4.

Reason 3. Sinne is of an infinite nature, being committed against a perfect and most holy law, and against an infinite God: so that there must be infinite merit in the mediator, and infinite mercy in him which through the mediator shall pardon sinne, which infinitnesse is onely to be found in God.

Ob. Men are to forgive their brethren, therefore not God onely.

Sol. Distinction must be made, that in one and the same act there may be a trespassse against man,

man, because it wrongeth him, also there is offence against God, because it is sinne, scil. a transgression of his Law. Men may, and must forgiue the wrong and trespasse against themselves, but must not, nay, cannot forgiue the sinne against God.

Ministers are allowed by God himselfe to remit finnes, Ioh. 20. 23.

Ministers remit finnes ministerially, in Christs name, pronouncing onely Gods forgiuing of sinne; as *Nathan* said to *Dauid*. *The Lord hath put away thy sinne*: But they do not forgiue finnes authoritatiuely, as from themselves.

This condemneth the abominable presumption of the Pope, who daily taketh vpon him to forgiue finnes.

This must teach all that would haue pardon of sinne, to seeke onely vnto God, and not

Cb.

Sol.

2. Sam 12.
13.

Use 1.

Use 2.

to any creature, liuing or dead.

This is comfortable to all that need and desire remission. It is well for them that God doth not put them over to others, but reserueth this power of pardoning of sinnes to himselfe: they that come to him may be assured that he will and can forgiue them: for *Dauid* saith, *He is plenteous in mercy vnto all them that call on him.* What though our sinnes haue abounded, both for greatnesse and number: *The grace of him that pardoneth aboundeth much more:* For with God is plenteous redemption, *Psal. 130. 7.*

All that belecue this, and haue had their sinnes pardoned, must admire and praise the name of God, saying with heart and voice, *Who is a God like thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?* *Micah. 7. 18.* And with *Dauid*, *Blesse the*
the

Use 3.

Psal. 86. 5.

Use 4.

the Lord, ô my soule, and all that is within me blesse his holy name, who forgineth all thine iniquities.

Pfal. 103. 1. 3.

Forgiue: this implieth a free gift, wherefore if iustification be by forgiuenesse of sinne, we may conclude,

Saluation is meere by the free grace of God. The Apostle saith, *We are iustified freely by his grace, through the redemption that is in Christ Iesus, Rom. 3. 24.* Also he saith, *And you hath he quickened, being dead in your sinnes, hauing of his grace forgiuen you all trespasses: so the word forgiue there signifieth, Colos. 2. 13.* And God himselfe saith, *I, euen I, blot out thy transgression, for mine owne sake. Isaiah 43. 25.*

Either saluation must be of grace or of workes, for it cannot be of both: for then *grace were no grace, or workes were no workes, Rom. 11. 6.* But saluation is not of workes, therefore of meere

Doct. 3.

200100-1000

Reason.

meere grace, according to that of the Apostle, *By grace are ye saved through faith, not of your selves: it is the gift of God, not of workes, lest any man should boast.* Ephes. 2. 8. 9.

Quest.

But it may be demanded, how saluation can be said to be onely of grace, when it was purchased, and merited for vs.

Answ.

I answer: It is true that saluation is purchased for vs: but who did it? was it not God the Sonne? Man did not, nor yet can he purchase his owne redemption. And though we be saved by that purchase of Christ, how were we ordained thereto? How was Christ ordained and became a purchaser for vs? How came we to haue the Gospell preached, and to haue faith by the preaching thereof, and the earnest of the Spirit ioyned to our faith? Is not all this of Gods free grace? Therefore the Apostle when he speaketh of redemption

demption through Christs bloud, he addeth, *through his rich grace,* Ephes. 1.4.5.6.7. So that free grace in God, and such a purchased redemption by God for man, can stand well together. Indeed our saluation in respect of Christ is purchased, for he hath paid deare for it. Therefore when he doth mediate for vs to his Father, he can, and doth hold forth his merits and satisfaction for vs; that his Father may see that now the Law is satisfied, he may without impeachment of his iustice be mercifull to such whom he doth present vnto him. But in respect of vs, saluation is euery way of Gods free grace.

This doth evidently overthrow all doctrine of merit and workes, both before and after conuersion. Before conuersion all men are dead in sinnes and trespasses, without faith, and cannot please God. After conuersion

Use 1.

uerfion if a man could do the will of God in all things, it were but his due debt: the payment of rent orderly in time to come, is no fufficient discharge and payment of debts. rents, or arerages behind vnpaid; but alas! when we haue done all that is commanded, the best must fay, he is an *vnprofitable feruant*, Luk.17.10.

Use 2.

How comfortable is this to afflicted and burdened finners, that fee no worth in themfelues, and finde that they haue nothing in them to pay for a release or ransome? here yet they may see grace, yea free grace in God. If we will but aske forgiuenesse, & accept forgiuenes, and be thankfull for forgiuenesse, his name and nature is to be gracious: he must deny himselfe, if he do not of his free grace forgiue, and saue vs.

Forgiue, doth import remitting of guilt and punishment
of

of sinne. Whence, sith iustification is by forgiueneſſe, this followeth:

All that are truly iustified, are freed from all guils, and all punishment of their finnes. The Apostle saith, *There is no condemnation to them that are in Christ Iesus.* Rom. 8. 1. He saith likewise, *who shall lay any thing to the charge of Gods elect? It is God that iustifieth.* Rom. 8. 23.

Doct. 4.

Christ Iesus bare all the guilt and punishment which was due vnto man, for it is said, *He bare our griefes, and carried our sorrowes. And he was wounded for our transgressions: and the Lord laid on him the iniquitie of vs all,* Isaiah 53. 4. 5. 6. And Christ is said, *By himselfe to haue purged our finnes.* Hebr. 1. 3. Wherefore if all the guilt and punishment be satisfied in Christ, it must not be thought that God will at all punish any that are saued by Christ.

Reason 1.

For-

Reason 2.

Ob.

Forgiuenesse is no forgiuenesse, if there be not remission of punishment. God pardoned *Dauids* adulterie and murder, yet reserued for him temporall punishment: and the like may be obserued in Gods dealing with many others, wherefore sinne may be pardoned, yet all punishment not remitted.

Sol.

It must be graunted, that temporall euils did befall *Dauid* after his sinne was pardoned; and the like doth befall other of Gods children: but it must be knowne, that those afflictions were not satisfactorie punishments, or had any respect vnto the iustification of those that were therewith exercised; but they onely had respect vnto their further sanctification. The same euils in different persons, scil. the godly and the reprobate, are of different natures, and are sent of God for different purposes: in the wicked they are
signes

signes of his wrath, but to his children they are signes of his loue; they are to the wicked plagues and forerunners of destruction, but they are vnto the godly corrections vnto instructions: they are onely Gods phisicke, to purge out the corruption, and to abate the power of sin, and are meanes leading to sanctification, as I said, but haue no respect of satisfaction in any degree vnto iustification.

This confuteth Popish doctrine of satisfactions of Gods iustice by tēporall punishments, either in this life, or in Purgatorie. They wil acknowledge that Christ satisfied for all eternall punishment, but not for temporall. Which distinction was not knowne in Christs time: it was onely inuented to lay a foundation for Purgatorie, and the appurtenances thereof; which being razed by this and like truths of Scripture, will, when Antechrist

Use 1.

christ shall be reuealed by the spirit of Gods mouth, be disco- uered to be but a fable. It were little for the honour of Christ, that he should pay so great a price for the redemption of man from eternall punishment, and yet should leaue him to himselfe to satisfie for temporall.

Use 2.

The hearts of all that belecue in Christ, should reioyce at this, to consider that they are not onely freely redeemed, but that they are also fully redeemed frō all punishment temporall and eternall. If temporall chastise- ments be inflicted, God doth send them in loue, either as trials of his graces wherewith he hath filled them, or as physicke to preuent or remoue the corrup- tion of sin which yet remaineth in them; they do onely serue to shew what grace they haue, or prepare and make way for that grace they shall haue. Crosses are not curses to them, but bles- sings:

ted, the guilt lying vpon the conscience, it doth benumme the conscience, and so it is forgotten altogether; or else when it is put off till many sins be committed, either the heart is discouraged with multitude of offences, that it is afraid to present it selfe before God, or if it do come into Gods sight, those many sinnes are confessed and prayed against but confusedly and in grosse, for the most part.

Reason 3.

In asking forgiueneffe, a man doth not aske onely that vniuersall and absolute iustification of his person before God, but also continuance of that his gracious acceptance of him into fauour; also he asketh (vnder that word *forgiue*) new applications to the conscience of pardon of the sins which daily he doth commit, with a further ratification of assurance of saluation vnto his heart. It is not enough that the pardon of mans sin be actually passed

passed with God, but this pardon must be sued out, that the same may also be passed in a mans conscience: and this must be renewed daily, euen as the conscience is blurred and stained with sins daily; else a man shall haue litle fruite or comfort of that generall and originall pardon which standeth vpon record for him in the heauen. The Lord hath in most excellent wisdome ordered, that the iustification of a sinner should be in this maner, scil. though it be a perfect and absolute act of God, wherby the person of euery member of Christ, in the very instant of actual ingrafting into Christ, standeth acquitted of all sins, yet in respect of the application of it by the worke of the holy Ghost, and in respect of the full execution of it, he will that it shall be made knowne to man by parts and degrees, and that he shall waite for the full execu-

tion of it vntill the day of the Lord. For this maketh a man conceiue more hainouſly of ſin, and to be more circumspect that he do not commit it; it maketh him more earnest to pray that it may be forgiuen, and it maketh him more heartily thankfull when it is forgiuen.

Use 1.

If any dreame of perfection in this life, this doctrine may serue to awake them out of it: for if the best men need forgiuenesse daily, then without question the best do sinne daily.

Use 2.

By this it appeareth, that sins committed after Baptisme, and relapses and backsliding after conuersion are pardonable, else our Sauiour would not haue framed this petition of asking forgiuenesse, for the vse of *Peter* and the rest of the Church in case of their failings. And if God require that one man forgive another, not onely euery day, but seven times in one day; then
 God

God wil much more forgiue his children if they sin oft in one day, if they do but confesse their sins and aske him forgiueneffe.

This reproveth those that put off the seeking of forgiueneffe of sin, either vntill the hand of God be vpon them, or vntill some especiall cause of humiliation be offered; then through disease they are much to seeke: for time hath caused many sins to be forgotten, and custome of lying long in sin doth harden the heart, that it doth not distaste sin as it might haue done when it was first committed. Hence for the most part cometh slight, generall, and confused confessions and prayers: or if they set themselves more carefully to search out their sins, (it hauing bene long since they made their peace with God) the multitude of their sins come so thicke to their remembrance, and do so affright their consci-

Use 3.

ence, that their soules are much perplexed through despaire. All these inconueniences would be auoided, if they had asked forgiuenesse of euery dayes sinnes euery day.

But of all men they are most too blame, that make no care of obtaining forgiuenesse till age and death, when oftentimes death giueth them no warning, or if it do, paines and sicknesse take vp the whole man, that as for the most part they haue no heart, because their hearts are hardened through long custome of sin, so they haue time little enough then, to attend and seek ease and health for the bodie, which is in the sense of miserie. And then it shall be iust with God, to reiect them in sicknesse & old age, which in their health and youth would not accept of forgiuenesse when he offered it.

Use 4.

Wherefore it shall be euery mans greatest wisdom, to aske pardon,

pardon, and make his peace with God every day. It is not safe to suffer sin to lie long vnconfessed and vnpardoned, lest it fester. Greene wounds are soonest cured, with most ease to the patient. If *Dauid* had asked pardon for his adulteric that day he did comit it, he had not murdered *Uriah*: for sins lying vnpardoned, beget other sins daily. And if he had relented at the bloudie fact of killing *Uriah*, and presently repented, it would not haue cost him so much horror of conscience as it did. Aske pardon therefore euery day, then will sinnes be more particularly confessed, and more distinctly, and earnestly prayed against, and pardon will be sooner graunted, and that with lesse horror of conscience.

Whereas committing of sins after knowledge, and falling oft into the same sinnes, doth much affright and burden the

Use 5.

heart of many of Gods deare children, in somuch that they are affraide to come so oft to God for pardon of the same sinne: yea sometimes they doubt whether they be in state of grace. This Doctrin, doth serue to remoue this doubt, and these feares. This salue which Christ hath prescribed to cure such sores, sheweth that it is incident to his owne Disciples to haue need of it. And sith he hath appointed a remedie for sinnes committed after conuersion, scil. euery day to aske forgiuenesse, and more assurance of his fauour: let vs daily vse this remedie, assuring our selues that this dayes sinnes confessed and prayed against, shall be forgiuen as well as any committed and forgiuen heretofore. As the bodie hath relapses into the same diseases, and the same phyicke may be vsed to recure them: so the soule hath relapses, and the same

same remedy which before hath done good, may and must be v-
sed againe to recover them.

Us : that is, all such who in
iudgement of charitie now are,
or may be Gods children. Here-
by our Sauour teacheth,

*Euery Christian ought to desire
and endeuor that others may haue
their sins pardoned and their soules
sued as well as their owne.* Our

Sauour saith, *Father forgine
them*, Luk. 23. 34. *If a man see his
brother sinne a sinne which is not
vnto death, he shall aske, and he
shall giue him life for them*, 1. Ioh.
5. 16. *Daniel* he prayed for for-
giuennesse of the finnes of the
people, Dan. 9. 19. 20.

The like glorie of Gods free
grace doth manifest it selfe in
their saluation, as in the saluatiō
of ones selfe.

Herein they shall shew their
greatest loue vnto them, by
praying for the greatest good
vnto them, scil. forgiuennesse of
sinne,

Doctr. 6.

Reason 1.

Reason 2.

sinne, and peace with God.

Reason 3

Loue to the Church and common wealth doth require it; for while the sinnes of Gods people remaine vnpardoned, they do decline, and the whole Church and State is exposed vnto Gods iudgements. This moued *Ezra* to pray for the people, fearing lest God should be angrie with them, till he had consumed them: because they had married strange wiues. *Ezra 9. 10. 14.*

Use 1.

Wherefore all that hinder these meanes of saluation, which should worke in their neighbours a sight of sinne, griefe for it, and faith in Christ, are much to be blamed; whether they withstand the preaching of the Gospell, that it cannot be preached in the places where they dwell; or whether they vse all deuices to keepe them from hearing the word where it is preached, or do vse any enticing or compulsiue meanes to draw them

them into sin. Thousands there be of this sort, grosse hypocrites as they are: for they wil say, *Forgiue vs*, when yet they take all courses to clog others with the guilt, and make them obnoxious to the temporall and eternal punishment of many sins. If euer they had obtained pardon themselves, they would not thus hinder the meanes of forgiuenesse of the sins of their neighbours.

Let all that professe the name of Christ, do what in them is to procure the saluation of their brethren: pray for them, shew them their miserie, shew them Gods mercie, vse all meanes that they may belecue; and as for such as do belecue, but yet are full of doubtings, pray vnto God that he would say to their soules, that he is their God. Thus doing, you shall honour God, and giue good prooffe that your owne sinnes are pardoned, you shall shew loue to your neighbour,

Use 2.

bour, and you shall be a meanes to conuert a sinner, and comfort a distressed soule.

Use 3.

Lastly, whereas the finnes of many fearful and tender hearted Christians do oppresse them, that they (as they think) cannot pray for forgiuenesse, they onely can groane and sigh out requests, but cannot expresse them: such as these may take comfort, and raise vp their spirits by thinking on this Doctrine. What though they cannot satisfie themselves in their owne prayers, they must not be so vncharitable as to thinke that others cannot pray. Yes they can pray, and must, and do pray for the forgiuenesse of your finnes. Live vpon their stocke; when ye haue little of your owne. The Papists talk of a Treasury of the Church, wherein are reserued the ouerplus of the merits of Saints, that when men lacke merits of their owne, the Pope may furnish them with
some

some merits of others. This treasure is but a fiction: but this doctrine commendeth vnto you the true Treasury of the Church. First, Christ Iesus who commandeth all Christians on earth to pray one for another, he did pray for you, Ioh. 17. Next him, all faithfull Christians do, according to the will of God, pray for you, which prayers of theirs are daily offered vp by Christ for you. Out of this treasure of others prayers, you shall assuredly obtaine pardon: for all their feruent prayers cannot but auaille with the Lord, because they pray for you by his appointment, as you see in this text.

Vs: that is, such as were mentioned in the former petition, for whom they aske bread, scilicet their liuing neighbours: whence note;

Forgiuenesse of sinne is to be asked for the liuing, not for the dead.

If it were a dutie to pray for the dead as well as the liuing, there

Doct. 7.

Reason 1.

there would have bene some precept, or it would have bene commended in some example in Scripture. Wherefore we may conclude in such a case as this, from the silence of Scripture, that onely the liuing, not the dead are to be prayed for.

Reason 2.

It is vaine and bootlesse to pray for the dead: for either they be caried by the Angels into heauen, where they need not our prayers; or else they are throwne into hell (the Scripture knoweth no third place,) out of which our prayers cannot fetch them. And there is no repentance or forgiuenesse in the graue.

Use.

We are therefore to abhorre and auoide that point of Poperie, which teacheth praying for the dead: yet as absurd and vain as it is, that old Poperie which was bred in the bone will not out of the flesh of many Protestants. For many will neuer
speake

speake of any departed, but with this addition: God be with him, or, Lord haue mercie on his soule. If ye tell them of this fault, they say, Better say so, then worse; and if we do them no good by our prayers, we are sure we do them no harme. I answer: what necessitie is there of praying better or worse for them? And grant that your prayers do them no harme, I am sure they do them no good. But in praying for them, you do your selues harme, in committing a sinne against God, by making a prayer which cannot be a prayer of faith. Now he is vnwise that will do himselfe harme in any thing, wherein he neither pleaseth God, nor doth good to his neighbour.

Our, implieth a plaine acknowledgement and confession of sin, without hiding, excusing, or extenuating of sins. Whence this is obseruable,

Doct. 8.

In asking pardon of sinne, there must alwaies be a heartie acknowledgement and confession of sinne. When David gaue ouer hiding his iniquitie, and said, *I will confesse my transgressions to the Lord,* then saith he, *Thou forganest the iniquitie of my sinne.* Psal. 32. 5. We haue a large example of his confession of sinne, originall and actuall, Psal. 51. 3. 4. 5. Daniel saith, *We haue sinned against thee.* Dan. 9. 3.

Reason 1.

Heartie confession of sinne giueth glory to God; for thereby it is acknowledged that God should haue bene obeyed: this giueth him the glory of his authority and soueraginitie. Also thereby is acknowledged that Gods Law which is broken, is equall, holy, and good, els the act of sinne could not be acknowledged to be a fault.

Reason 2.

A free confession sheweth that a man is ashamed of his sinne, and that he is humble, and
sory

sory for it, and he is hereby capable of forgiveness: whereas when a man hath committed a sinne, if he will not confesse it, it doth then stand God vpon, to seeke out his proofes, and bring him to his triall.

An vnfeined confession of sinne, argueth a true desire of pardon, yea it doth put an edge to desire: for when the bedrole of many damnable sinnes is laid open to the view of a man, it will make him earnest with God: as it did *Daniel*, who after his confession, is most feruent in prayer, saying, *O Lord heare, O Lord forgive, O Lord hearken and do, deferre not for thine owne sake, O my God.* Dan. 9. 15.

Reason. 3.

God hath promised to forgive those that confesse their sinne. *If we confesse our sinnes, he is faithfull and iust to forgive vs our sinnes.* 1. Ioh. 1. 9.

Reason 4.

It is therefore a great fault not to confesse: but to go about
to

Use 1.

Gen. 3.

to hide sinne from God and a mans owne conscience. This sinne is one of the first sins, and one of the commonest finnes that are amongst the sonnes of men. When the diuell had drawen *Adam* and *Eue* into sinne, he knew the best way to keepe them from forgiuennesse, was to teach them to excuse, and extenuate their sinne: the man layeth the fault on the woman, yea vpon God himselfe: the woman layeth it on the serpent, neither of them will take it vpon themselves: Euen so it is with all the children of *Adam*, vtill God endue them with a great measure of his grace, either they will denie, or excuse, or extenuate, or shift it off, imputing their sinne, either to their naturall disposition, therefore they cannot chuse, they must be borne with: or they impute their finnes to the wickednesse of the times, or to their companie,

panie, or to the diuell; when all this while the euill heart which is most in fault, is not charged at all with any faultinesse: whereas in truth, whatsoever was the occasion, or whosoever was the entiser, if the heart yeeld to commit finnes, the sinne is a mans owne, and must be called as it is in the petition, *Our debt, or my debt*. It is the extreamest folly that can be, to go about to hide sinne, for it cannot be hid from his eyes which seeth all things, who will one day, when all secrets shall be made manifest, fully discouer it. It is a fault to commit sinne, but it is aggravated when it is not confessed. *If I covered my transgression as Adam*, or after the manner of man, saith *Iob*, *By hiding my sinne in my bosome*. *Iob 31. 33.* Then *what portion of God is there? and what inheritance of the Almighty from on high*, *verse 2:*

For

For this is the generall euill, which is to be applied to all the particular finnes mentioned in that Chapter. The hiding of sinne therefore is dangerous, according to that saying, *He that hideth his finnes shall not prosper.* Prou. 28. 13.

Use 2.

Would any man haue his finnes forgiuen, then let him vncouer his finnes, and lay them open before God in confession; that so God may hide and couer them in Christ, who is the covering and true propitiation of all our finnes, that through him, he may put them out of his remembrance, as if they were cast into the bottome of the sea. In confession, it shall be needfull to obserue these rules.

1 Confession must be heartie, not verball, for this is meere hypocrisie.

2 It must be voluntarie, not constrained, and forced; as was that of *Pharaohs*, when Gods terrible

terrible iudgement being vpon him, he said, *I haue sinned against the Lord, &c.* Exod. 10.16.

3 It must be mixed with faith, and hope of pardon: as was that of *Daniel*, saying, *To the Lord our God belong mercies and forgivenesses, though we haue rebelled against thee.* Dan. 9.9. It must not be a desperat confession, like that of *Iudas*, saying, *I haue sinned in betraying innocent blond.* Mat. 27.4.

4 It must be with holy affections, of griefe and godly shame for sinne; with contrition and brokenesse of heart; with a loathing and detestation of the sinnes confessed, and with true humiliation of heart, Thus did *Ezra* confesse, saying, *O God, I am ashamed, and blush to lift up my face to thee my God; for our iniquities are increased ouer our heads.* Ezra 9.6. Thus did the prodigall sonne, saying, *Father, I haue sinned against heauen,*
and

and agasnt thee, and am no more worthy to be called thy sonne. Luk. 15.18.19. Such was the confession of the honest Publican, who with a dejected countenance, and humble gesture, said, *Be mercifull vnto me a sinner.* Luk. 18.13.

5 It must be entire and vnpartiall, one particular must leade to the confession of originall sin: so did *Dauid*, Psal. 51.5. And from originall sinne we must ascend to particular actual sinnes, and as neere as we are able, vnto all particulars, be they secret, or open, among which be sure that thou conceale not those sinnes to which thou art most inclined, yea thy best beloued sinnes especially.

6 Lastly confession of sinnes must be made with full purpose & resolution of heart to forsake them. Whosoever shall in this sort confesse their sinnes, shall assured.

assuredly be forgiuen, For he that confesseth and forsaketh his finnes, shall haue mercie. Prou. 28.

13.

Debts. Sinnes are called debts, because of the resemblance they haue to debts by forfeit, for not keeping the condition of the obligation. Whence note,

Sinnes do cast men into debt, and into arrearages with God. Those that are called *sinnes* by Luk. 11. 4. are here called *debts* by *Matthew*. And sinne is likened vnto the *debt of ten thousand talents*. Mat. 8. 24.

Doct. 9.

Sinne is a breach and forfeiture of that bond of obedience, wherein man doth stand bound to God by the Law.

Reason 1.

The consequents of sinne do argue it, for when sinne is committed, either payment and satisfaction must be made by the suretie Christ Iesus, or else a man is lyable to the arrest of his owne

Reason 2.

owne conscience, and in certaine danger to be cast into the prison of hell, vntil he haue payd the vtmost farthing, that is, for euer and euer.

Vse 1.

This serueth to discouer vnto all sinnesfull men, that they are much in debt, and in the state of bankrupts: they are more in debt then themselves and all their friends they can make in this world, can satisfie: yet foolish men, if they be so honest, or so wealthy, as to owe no man any thing, they are proud, and insult ouer their neighbours: when yet they make no bones of any sinne, that may make for their pleasure, profit, or credit. This doctrine doth giue these foolish ones to vnderstand, there is a debt of loue to be payd to their neighbour, and a greater debt of loue and obedience to God, which debt they must pay, or else, if it be not answered for, they do forget their bodies and
soules

soules to the wrath of God, to be tormented in flames of brimstone for euer. Wherefore I wish all such to consider, they are farre in debt, it may be not of money, but in a debt which is ten thousand times worse: they are in debt to God, into whose handes of iustice it is a most fearefull thing to fall. If they were in debt to man, it may be they haue, or may haue where-with to pay it, or they might haue it forgiuen, or might by bribes, or fauour, or cunning deuices, or by hiding themselves, or by running away, or lastly by death, quit themselves of their aduersaries. But this debt of sinne no man can pay, for *what shall a man giue for exchange for his soule?* What is the whole world to it? it cannot buy out one soule. Here is no shifting of the arrest of conscience: sooner or later it will serue them with a writ to ap-

R peare

Mat. 16.
26.

peare and answer at the great Assises before Gods iudgement seat; there is no hiding of themselves, though they call to the mountaines to couer them; there is no running away; for whither can they runne from Gods presence? And whereas death freeth other debtors, this debt into which sinne hath cast them, is most called for, and most terrible after death: when within a little while, they must come to iudgement, where Gods iustice is so exact and infinite, that euery particular sinne, with euery aggrauation thereof, must be put into the plea, and proued against them: then he must passe sentence against them, and then, except it can be pleaded for them, that Christ Iesus hath satisfied for them, and can shew an acquittance sealed by the Spirit of God in their life time before their death, the execution of eternall

eternall damnatiō is serued vpon them. Oh fearefull execution! and oh miserable men that are in continuall danger of it, yet make no care to preuent it!

This should stop the mouthes of those that scoffe at such as feare God, for being so strict and so nice (as they will call it) because they tye themselues so strictly to heare euery Sermon which they can with any conuenience, because they will not let a day passe without prayer, nor will eate a meale but with prayer before, and thankes after meate: they will not sweare an oath, nor runne to wakes and dancings on the Sabbath day: they will not drinke with good company (as they call theselues) nor be familiar with those that are not so precise as themselues: for this they count them fooles, and call them puritans, & any thing that may disgrace the. This Doctrīne giueth them to

R 2 know,

Use 2.

know, that if these should uot do the things for which they twit them, they should runne into the debt before spoken of: and what though the omission of some things they do, be but a small sinne, as they will account it; yet many of these will make a great debt: besides the least debt without forgiueneffe will damne a man. These men therefore might be wiser, and should forbear their scoffes, and it were much safer for them to do as the strictest Christians do.

Use 3.

This putteth an apologie into the mouthes of those who are excepted against for their preciseneffe: Are those things ye do, commanded? and are the things you forbear, forbidden in the word of God? (you must looke to that,) then you haue to answer your conscience, and all that shall except against you, and may say, sinne is a debt, you are loath, nay you dare not
come

come into that debt, which may forfeit your right and comfort in God, and may cost you the losse of your soules. If this answer may not be taken, it is because they want grace, and true wisdom. But howsoever, let this comfort and confirme your owne hearts in well doing.

Let this prouoke all men to auoide sinne, and if it were possible not to commit it at all. But because in many things we sinne all, therefore when we haue sinned, let vs conceiue of it, as of the forfeiture of our soules, that it may humble vs, and cause vs to seeke in time to get this forfeit wiped out of Gods booke, by such meanes as are appointed by God himselfe in his word; which are belceuing and resting on Christ Iesus, who is the suretie for man. And be we sure to confesse, and aske forgiveness of this debt, and neuer giue ouer vntill it haue pleased

Use 4.

God to seale an acquittance vnto our consciences by his Spirit, which he will giue to all that aske it. This we should do, because sinne is a debt, and that of most dangerous consequence.

Debts: Our Sauiour doth not say *debt*, as speaking of one debt, or of one kind of debt; but he saith *debts*, that is, all kind of sins, as well veniall as mortall, as well small as great. From hence obserue,

Doct. 10

Whosoener would be iustified before God, must be beholding to God for the free forgivenessse of all his finnes, as well as of any. David saith, *He forgineth all thine iniquities*, Psal. 103.3.

Reason 1.

All finnes are mortall, and of themselves damnable. For, *Cursed is euery one that continueth not in all things written in the Law to do them.* Gal. 3.10. Wherefore if all finnes be not pardoned, a man abideth vnder the curse there denounced.

All

All finnes are veniall and pardonable in Christ to all beleeuers and penitent persons; therefore they may expect pardon of all, as well as of any one.

Reason 2.

This confuteth the tenent of Papists, which hold that such finnes which they call veniall do not deserue hell, and may be done away by crossing and knocking the brest, by holy water, by any worke of charitie, and such slight satisfactions.

Use 1.

Let all that will be saued, be glad they may be beholding vnto God for pardon of all their finnes, and let vs aske for remission of all sins. God can as well pardon all, and the greatest finnes, as one of the least; and the least sinne hath need to be pardoned as well as the greatest; for a musket shot will kill as well as the shot of a great ordnance.

Use 2.

As we forgine our debtors. These words are the reason seruing to

strengthen the faith of such as are to aske forgiueneſſe. Here therefore we learne,

Doct. 11.

In asking forgiueneſſe of ſinne, it is meete that reaſons be vſed to expreſſe what ground a man hath to aske and to expect forgiueneſſe. Thus David yeeldeth reaſons why God ſhould haue mercie on him: firſt from his tender mercie; then from his owne confeſſion of his ſins; then from his faith in Chriſt, and from the effects which wold follow vpon Gods ſhewing mercie to him: all which may be plainly ſeene in Pſal. 51. 1. 3. 7. &c.

Reason.

Apt reaſons ſerue much to embolden and encourage a ſinner to come before God: and this he hath need of, becauſe Satan hath many deuices to keepe him from asking forgiueneſſe; as ſometimes to hide from his ſight the vglinneſſe and danger of ſinnes, cauſing him to forget his ſinne, or to thinke there is

no great need of pardon. If this fetch of his will not preuaile, then he setteth all his finnes before him, and stretcheth them vpon the tenters of aggrauation, making them seem bigger then they are, pleading Gods wrath and iustice against them. Now against arguments of discouragements and feares, reasons of asking forgiuenesse are very vsfull.

They are therefore to blame, who aske forgiuenesse of their finnes, and yet cannot render a true reason why they should expect forgiuenesse.

Let all that would breake through all discouragements, and would aske forgiuenesse of their sins with confidence, furnish their hearts with strong arguments taken from Gods nature, and Gods commandment to aske, and from Gods promise of forgiuenesse, or from their misery, and capablenesse to be

*Use 1.**Use 2.*

forgiuen, or the like, that when they come to God in prayer, though they are not to go about to perswade God with arguments to grant that which of himselfe he is not inclined to, yet they may vse arguments to perswade themselves to ask, and hope for forgiuenesse.

As we forgive them that trespass against vs. Note here; those which make this petition, must be able to say truly they forgive others, that thereby they may approve themselves to be capable of forgiuenesse from God, and that they haue good reason to expect it. Hereby we learne,

Doct. 12

Whosoever would haue God forgive them their sinnes, they must be able truly to say, they forgive all other their trespasses against them.

Our Saviour saith, *If ye forgive men their trespasses, your heauenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive you*

your

your trespasses, Math. 6. 14. 15.
 Also he saith, *When ye stand praying, forgive, if ye haue ought against any.* Mark. 11. 25.

God hath expressly commanded euery Christian to forgive one another. Now if man will not for his sake, at his commandement, forgive one hundred pence, why should he expect that God should forgive him ten thousand talents at his intreatie?

God hath promised forgiveness to all that from their heart forgive their brethren their trespasses. Mat. 18. 35. Mat. 6. 14. 15.

To forgive another in mercie and compassion, and in conscience, is a signe that God hath alreadie begun to forgive vs: because that other forgiveness of our neighbour, is but a reflexe of Gods former forgiving of vs: for Gods loue to vs first, maketh vs loue our brethren. Now if we can assure our selues God hath
 - begun

Reason 1.
 Eph. 4. 32.
 Col. 3. 13.

Reason 2.

Reason 3.

begun to pardon vs, we may assure our selues he will againe pardon our finnes if we aske it.

Ob. It doth belong onely to God to forgiue trespasses.

Sol. In euery wrong done to man, there is a double trespasse, one against man, another against God, whose commandement is broken by that trespasse done to man. Now it is most true, that God onely can forgiue the sinne and trespasse against him, and no man must presume to forgiue the sin committed against God: onely he is to intreate God to forgiue the sinne committed, in the wrong done to him, as *Steuen* did, who said, *Lord lay not their sinne to their charge.* But forgiuenesse spoken of in the point, is of forgiuenesse, not of the sin, but of the wrong and trespasse against man.

Act. 7. 60.

Ob. The Scripture alloweth men to require their debts, and if they be wronged to complaine

to the magistrate; and for that cause both magistracie and iudiciall constitutions were set vp in the commonwealth of Israel: therefore it may seeme all trespasses are not to be remitted.

In euery wrong done vnto vs, there are two things concurre: *Sol.*
First, defect of loue in him that wrongeth vs, which is apt to beget the like defect in vs, scil. to cause vs to cease to loue him, yea to spite and seeke reuenge. The second thing is, there is some hurt or damage groweth either to our name, life, or goods, which worketh in vs that are wronged, desire of satisfaction, and recompence for the hurt done vnto vs. The first of these, scil. their ill will to vs, must alwayes be forgiven; so that all ill will in vs to them, and all purpose of reuenge must absolutely and vtterly be layed downe by vs: and of this forgiuenesse the petition speaketh: of requiring
of

of debts and of satisfaction for the second euill in the wrong done to vs, scil. for the hurt and damage we sustained by the wrong, is that which the Scripture alloweth vs to require. Yet because requiring of debts and satisfactions may proceed from malice and reuenge, difference must be put between one wrong and another: some are small, and they do vs litle damage, and the consequence of them cannot be to any great harme: some other wrongs are great, which do much hurt our names, goods or liues, and the consequent of them is great.

Againe, satisfactions must be distinguished: some are to be made to the magistrate, others vnto the partie wronged.

Now all those smaller wrongs, which are no great blemish to our name, or any great empai- ring of our goods or quiet, must be remitted, euen in respect of
 satisf.

satisfaction; because loue should couer all such offences. And if we seeke satisfactions in these cases, it must needs proceede from want of loue, and from some degree of reuenge: except the magistrate and common wealth be interested in the cause, and do require vs to prosecute such offenders, for to make them examples to like offenders: but then it must be done in loue, and mercie to their persons.

But if the damage be greater then loue is bound to passe by, because in our name, life and goods, we are much wronged, or the consequent of not seeking satisfaction would be much to our damage, or to the dishonour of God and religion (as in some cases it falleth out where the matter of the wrong is not alwaies great,) in such cases the Scripture alloweth vs to seeke satisfactions: but
with

with these and the like cautions. First we must not seeke to right our selues as iudges in our owne causes; but must referre it to neighbourly arbitrement, or if that cannot be, then to referre it to the magistrate that is appointed in such cases to do right. Secondly satisfactions must not be required in spleene, or prosecuted in malice, or by indirect courses.

The obiections being answered, and the Doctrine thereby explained, the vses follow:

Use 1. All malicious and reuengefull persons, who will yet say this petition, are hereby condemned of grosse hypocrisie, and lying to Gods face: when in words they say, they do forgiue, but in truth they do not. And withall in saying these words they must know, that they make an imprecation against themselves; so that God may in iustice according to their
owne

owne words, not forgiue them, because they do not forgiue others. And if any leaue out this clause out of the Lords prayer, because they hate their brethren, they are guilty of no lesse sinne then he that vttereth it in hypocrisie. They that reuenge themselues vpon their neighbours, wrong God more then their neighbour could wrong them; for they vsurpe vpo his diuine prerogatiue : for *vengeance is mine* saith God, *I will repay*, Rom. 12. 19. Therefore they should not giue place to wrath, for if they would be patient, God would right them. Let all these vnmercifull and reuengefull spirits consider what is said in the parable of him that would not forgiue his fellow-seruant: *He was deliuered to the tormentors:* and let them also consider, that there shall be *iudgement mercilesse*, to him that hath shewed no *mercie*, Iam. 2. 13.

Mat. 18. 34.

Let

Pse 2.

Let euery one that would haue God forgiue him his sins, freely from his heart forgiue all those that trespasse and wrong him. Let vs for this cause put on bowels of mercie, kindnesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and then this will follow, *forgiuing one another.* Col. 3. 12. 13. No man can wrong vs so much as we daily trespasse against God: therefore if he forgiue vs the greater, we must forgiue the lesse. No man can wrong vs so much as our Sauiour was wronged for vs, yet he forgaue his persecutors, and hath left vs his example, that we should follow his steps. And because no man shall haue the like provocations that Gods children shall haue, they haue need of much faith; wherefore that we may forgiue our brethren, vntill seuen times a day, let vs with the Disciples pray, *Lord increase our faith.*

ai-1b. Luk. 17.4. 5.

If any man haue a mercifull heart, though sometimes his heart wil begin to rise and boile against his brother, yet if he can and do keepe it down, and doth put away al purpose of reuenge, freely forgiuing his brother: this man should herein take comfort, because he may with boldnesse aske, and expect of God that he will forgiue him. For mercie reioyceth against iudgement. Iam. 2.13.

Vse 3.

The sixt Petition.

And leade vs not into temptation, but deliuer vs from euill.

When a man hauing bene wearied with the burden of the guilt of sinne, and with the feare of Gods ~~wrath~~, hath at the length by earnest sute obtained forgiuenesse of all his sinnes, and peace with God, his next desire and care is, how he may keepe

keepe this peace by endeuoring
to spend the rest of his time in
holinesse, willing in all things
to please God. The thing con-
 trary to this holinesse, is the act
 of sinne, which is here called
 euill. The cause of this euill is
 temptation, both which are de-
 precated in this petition; and
 the contrary, namely good mo-
 tions vnto holinesse, with perse-
 uerance therein, are prayed for.
 The subiect therefore of this
 petition is sanctification, con-
 sisting of abstinence from euill,
 and perseuerance in doing that
 which is good. The place and
 order of this petition is excel-
 lent, for by obtaining what is
 here asked, a man keepeth his
 peace with God, and holdeth
 the assurance of pardon of his
 finnes. Secondly holines bring-
 geth with it conuenient meanes
 for this present life, for it hath
 the promise thereof. 1. Tim. 4. 8.
 or contentment with want. 1.

Tim. 6. 6. Thirdly it enableth a man to do the will of God on earth Fourthly it is a prooffe that the kingdome of God is come vnto him. Lastly when grace is obtained, and sinne beaten downe, in the same measure Gods name shall be glorified. Thus it appeareth how all the petitions in a perfect order are linked one to another: all the five latter seruing the first and principall, scil. the glory of God in hallowing his name. This petition is propounded in two sentences ioyned together by the discretive coniunction (*but,*) which sheweth, that in the latter clause the petitioner doth enlarge his desire, and craue Gods helpe against sinne in a further degree then was asked in the first clause, scil. that God would not onely not leade them into temptation of euill: but to deliuer them from euill.

Sinne here is considered in
the

*Ne indu-
cas, sed e-
ducat.*

the immediate cause thereof, scil. temptation, prayed against in the first clause, *Leade vs not into temptation.* It is considered likewise in respect of the very act of sinne, scil. euill, prayed against in the second clause, *But deliuer vs from euill.*

In the first clause, an act of God concerning temptation vnto sinne is deprecated, scil. that he would forbear to leade into temptation, & forbear to shew himselfe an aduersarie: but this is asked not absolutely, but vnder correction, if it might stand with his pleasure and with his glorie.

In the second clause, their suite is enlarged, wherein they desire a further act of God, that if it must needs be that they must be exercised with temptations, that he would stand for them, and deliuer them from the euill of those temptations: this latter is asked for absolutely.

In both clauses of this petition, wee must consider

- { the person to whom suite is made, scil. God,
- { the persons for whom, *vs.*
- { the things sued for, scil. sin,

but in different respects, both of the

- { cause thereof, *temptation.*
- { act of sinne, *euill.*

Temptation. Temptations vnto which men are subiect, are of

two sorts, { proofes or trials of a mans graces; these are not to be praid against, for in such hee must reioyce, Iam. 1. 2.

Tentatio probationis, tentatio seductionis.

{ motions or enticements vnto sinne, by Satan, euill men, or a mans owne euill heart, such as are spoken of, Iam. 1. 14. these are here meant.

Leade: By leading into, we must vnderstand such an act of Gods prouidence, by which he disposeth of all things good and euill,

euill, whereby it doth come to
pasſe, that partly by ſomething
he doth, and partly by his not
hindering whathe could hinder,
a man hath ſuggeſtions and mo-
tions to do euill, and to ſinne a-
gainſt God, and is left by God
to himſelf, to ſtruggle & wraſtle
with thoſe temptations. When
God doth thus, he is ſaid to *leade*
into temptation.

To tempt vnto ſinne, and to
 leade into temptations vnto ſin,
 do much differ. For to tempt, is
 to entice and incline the will
 of man vnto wickedneſſe: ſo
 ſaith the Apoſtle *James*, *A man*
is tempted, when he is drawne away
by his luſt, and is enticed, *James*
1.14. To ſay that God doth
 tempt any man, that is, perſwade
 and immediatly incline his will
 vnto ſinne, is blaſphemie: for, *He*
tempteth no man, becauſe he can-
not be tempted with euill. *Iam. 1.*

13.

To leade into temptation, is
 when

when God only bringeth things so to passe, that a man is exposed vnto tempters, whether they be euill men, or Satan, or a mans owne euill lusts, who are the immediate actors in temptations vnto sinne. Thus God may do, and often doth, and that alwayes without any touch of being author of sinne in any man.

In this act of leading into temptation, allusion may be made vnto the acts of a Generall of an army, who may according to his discretion leade which band he pleaseth, and set them in the forlorne hope, the place of greatest danger; and may reserve which band he pleaseth in the corps du guard, the greatest safetie. It may likewise be resembled by an act of the Moderator of the games of combats, where none might enter the lists and play their prize, but according to the permission and appointment of the ouerscer

and moderator of those exercises. The Lord God he is the great Lord of hosts, and is the ouer-seer and ouer-ruler of the great theater of the world, who doth at his pleasure moderate and order all actions therein in perfection of wisdome to his owne glorie.

Euill, is either euill of punishment, which is

{ }	<u>temporall</u> , prayed <u>against in the</u> <u>fourth petition:</u>
	<u>eternall</u> , prayed <u>against in the</u> <u>fift petition:</u>

Or, of sinne, which is referred either to persons, or actions. When this word *euill* noteth out a person in Scripture, it signifieth the diuell: who because he is of himselfe so exceeding euil, and doth make it his worke to infect all men with euill, he is called *the euill*, or *the euill one*. So he that (Math. 13. 19.) is called *the euill one* in the Greeke, is v. 39. called

called *the diuell*. Some would restraine this word *euill*, that it should meane the diuell, as if he onely were prayed against in this petition: and that because this word *euill* in the Greeke hath his article ioyned with it, which giueth an emphasis to euill, pointing at some speciall euill one, which is the diuell. I do graunt that sometimes these articles do giue a speciall force vnto the words to which they are annexed, yet for the most part, the Greekes vse to adde them rather for a grace and ornament of speech, and are so vsed seuen or eight times at least in the Lords prayer. So that seeing there is no necessitie in respect of the word *euill*, to vnderstand the diuell onely, I thinke that it is not Christs meaning to restraine the word *euil* vnto him.

Euill hath respect to actions, and then by *euill* is meant any irregularitie or swaruing in any

action contrary to the will of God, to which will of God, *euill* properly standeth in opposition: in which sense it must be taken in this petition; and if we put any emphasis in the article, it may as well denote euill of sinne in general, as any particular euill: yet here I do not exclude the diuell, but do include both him and euill men, and the euill world, the euill heart, and all other things, so farre as they are mouers and enticers vnto euill. In this very sense are the same words vsed by Christ, Ioh. 17. 15. saying, *Father keepe them from the euill*, or from wickednesse. So 1. Ioh. 5. 19. *The world lyeth in euill*, or wickednesse. And that of the Apostle, Rom. 12. 9. is without all exception, *Abhorre that which is euill, cleaue to that which is good.*

Deliner, implieth two things: First, preservation from falling into sin: Secondly, helpe of God

Νοτο το το-
 νηρι,
 id est,
 Νοτο της το-
 νηρας.

to rise out of sin by repentance: both these deliuerances are here meant. *Keeping from euill* in Christs prayer, and *deliuer from euill* in this prayer, haue one meaning. When *Paul* saith, *Who shall deliuer?* he meaneth, who shal giue me power against this bodie of sinne? Rom. 7.24. And that Gods giuing of repentance is deliuerance from euill, that saying of the Apostle, 2. Tim. 4.25.26. maketh it manifest, where *Gods giuing men repentance*, verse 25. is all one with *recovering themselves out of the snare of the diuell*: which euill, is without question prayed against in these words, *Deliuer vs from euill.*

Us, in both clauses, (*leade vs*, and *deliuer vs*) noteth out the same persons mentioned in the fourth petition, scil. our selues and all our brethren that are vpon the earth. The words thus explained carrie this sense:

O Lord God, which louest good, and
hatest euill, thou which ouer-rulest
and disposest of all things by thy di-
uine prouidence: now that thou hast
deliuered me and all other of vs
that beleene, from the punishment
of sin past, do not expose vs vnto the
temptations of the wicked world, or
of our euill hearts, or of the diuell:
but giue vs power, that whensoever
they assault vs, to entice or enforce
vs vnto euill, we may by the power
of thy might resist and overcome
them. And whereas through our
frailtie we are fallen, and daily do
fall into sinne, Lord giue grace vnto
vs to rise out of our sinne by true re-
pentance. For this cause vouchsafe
vnto vs thy holy Spirit, that we
may haue good motions put into vs,
that by the deeds thereof we may
mortifie the deeds of the flesh. Let
the same good Spirit also uphold vs
in an holy course of new obedience,
that we may serue thee in holinesse
and righteousnesse all the dayes of
our life, to the glorie of thy holy
Name,

Name, in doing thy will,

Eead vs not, &c. It is euident that sanctification and holinesse of life, is the principall thing aimed at. in this petition: whence if we obserue with it, the coniunction: (and) which ioyneth this to the other petition, we learne,

It ought to be the desire and endeavour of all Christians, as well to be holy in this life, as to be happie in that which is to come. As well to haue power against sin, as pardon of it: as well to be sanctified, as iustified. Christ prayeth for all that did and should beleeue, saying, I pray not that thou shouldst take them out of the world, but that thou shouldst keepe them from euill. Ioh. 17. 15. and verse 17. Sanctifie them with thy truth. Dauid speaking of presumptuous finnes, saith to God, Let them not haue dominion ouer mee, Psal. 19. 13. The like prayer he maketh against all

Doct. 1.

sinnes, saying, *Order my steps in thy word, and let not any iniquitie haue dominion ouer me.* Psal. 119. 133. The whole tenor of Scripture is that we should *abhorre that which is euill, and cleaue to that which is good.* Rom. 12.9.

Reason 1.

First all Christians should follow after holinesse, in respect of God, to whom they are euery day so infinitely bound, because it doth delight and honour him, whereas a sinful life doth grieue & dishonour him. *He was griued with the children of Israell because they did alwaies erre in heart; and those spoken against, Rom. 2.24.25. are said by breaking the Law, to dishonour God.*

Heb. 3. 10.

Reason 2

An holy life doth adorne the Gospell and true religion of God, but a vicious behaviour of them that professe Christianitie, causeth the very religion & *Doctrin of God to be bl. sphemed.*

1. Tim. 6. 1.

Reason. 3.

1. Pet. 2. 12.

An honest conuersation is a meanes to win those which yet are

are strangers to the life of God. It doth reioyce the hearts, and confirme and increase the grace of such as are alreadie the children of God. It doth muzzell and put to silence foolish men, or if they will needes speake of such holy persons, as of euill doers, *They may be ashamed for falsely accusing their good conuersation in Christ.* But the vngodlinesse of one that professeth the true religion of God, doth grieue, and many times corrupt and infect those that be good, and doth harden the wicked in euill, and giueth them iust cause to complaine and exclame on them.

1. Pet. 3. 1.

1. Pet. 2. 15.

1. Pet. 3. 16.

Gal. 2. 12.

13

If a man liue holily in this life, this holinesse will either keepe him from crosses, or remoue his crosses, or make him able to beare them: and will cause all things to worke for his good. Rom. 8. 28. It will procure all plentie and prosperitie, or else it

Reason 4.

Psal. 92.

Psal. 34.

1. Cor. 10.

2. Pet. 1. 10.

will cause ⁶ contentment in aduersity. It maketh his calling and election sure, from whence ariseth peace of conscience, ioy in the holy Ghost in this life, and increase of eternall glory in the life to come. But a sinfull life pulleth downe Gods iudgements vpon a man, and maketh them abide long, and causeth impatience in him that beareth them. It causeth purblind iudgements, and barrenesse, and vnfruitfulnesse in the knowledge of our Lord Iesus Christ. This falling into sinne causeth in the elect doubttings of saluation, desperat feares through horror of conscience: and to the wicked a curse in euery thing they set their hand vnto in this life, and eternall death in the world to come.

Reason 5.

The matter of holinesse is worth the desiring, for it is conformitie to the holy God, it being a renewing of the image of

of God, which according vnto him, is created in righteousnesse and true holnesse: this is a most equall, most holy, and most excellent course of life. But the matter of sinne is a conformity with the very diuell, a sensuall, earthly, and diuellish, an vniust, vnholly, and an abominable course of liuing. In all these respects sanctification is most desirable.

It is therefore an intollerable fault to professe the name of Christ, and yet liue vngodly: but (as if this were not enough to be sinfull themselves,) when they shall make a iest at all conscionable liuing, and a scorne of all that endeouour to keepe a good conscience in all things, and yet will expect that Christ shall saue them, how hath the diuell deceiued these men? yet thousands are iustly giuen ouer to this strong delusion. If any of you shall happen to cast your eyes

Ephes. 4.
24.

Iob. 8. 44.

Use 1.

eyes on these lines, consider the Doctrine in hand, and learne that for certaine, he that is not holy in this life, shall not be happie in the life to come. For whomsoever God justifieth, those he sanctifieth, and whosoever haue faith to partake of Christs merits, doth by the same faith partake of the vertue of Christs death to the killing of sinne; and of the vertue of his life and resurrection, to the quickening of the inward man. And at the day of iudgement all that obey not the Gospell shall be burnt in flames of Gods vengeance, as well as those which know not the Gospell.

Rom. 6.

2. Thers. .8.

Use 2.

Gods owne children must here be put in remembrance of that too too little holinesse that many of them shew forth in their liues, and of their pride, voluptuousnesse, and worldlinesse; and how that they shew forth

forth little more then a bare forme of godlinesse, shewing little or no power thereof in their liues. I do intreate these men to consider seriously of the reasons of this point, and to say with themselves, How do I by my sinnes grieue and dishonour God? how do I discredit my holy profession? how do I grieue, and hinder the godly? how do I open the mouthes of the wicked? and how do I hurt my selfe, and interupt my peace with God? and how do I play the foole, in making choice of the crooked damnable wayes of the diuell, leauing the straight and sauing pathes of Gods commandements? Thinke this with thy selfe, then humble thy selfe, then pray, and endeauour a reformation.

This should incite all that professe Christianity, to labour in prayer to God, and to take paines with their owne hearts,
that

Use 3.

that they may get more and more power over their corruptions, and more and more grace, that they may shew forth true godlinesse in their conversations amongst men. Follow after holinesse for it owne sake, for thy neighbors sake, for thine owne sake, for religions sake. If these wil not preuaile with thee, for the honour and glory of thy God, be perswaded to endeavour to liue godly. For this cause learn to know which is the right way and path of godlinesse: be frequent therefore in reading the word, which is the Law and Testimonie: heare diligently the Gospel which is the ministry of the Spirit, which will make you godly: be circumspect and watch vnto wedoing by all meanes, with all your might: pray vnto God that you may liue godly: and lastly keepe company with those that be godly. Who doth thus, shall be able

able to ouercome his finnes, and shall increase in godlineffe.

Leade thou, and deliuer thou. The person heere to be vnderstood is God, without whom no man can be deliuered from euill. Vnto him our Sauour sendeth his Disciples to make this petition. Whence obserue,

Whosoener would be preserued from sinne, or deliuered out of it, and would leade a godly life, must obtaine it of God. The Lord must giue grace, else no man can be holy, *I am the Lord thy God which teach thee to profit, which leadeth thee by the way which thou shouldest go,* saith the Lord, *Isaiah 48. 17. It is God which worketh in you both to will, and to do, at his good pleasure,* saith the Apostle, *Philip. 2. 13.* And he saith, *The God of peace shall tread Satan under your feete shortly.* *Rom. 16. 20.*

Doct. 2.

Man is of himselfe insufficient to think so much as a good thought, much lesse is he able to

Reason 1.

make himselfe holy. Before his conuerſion he is dead, and in the very power of ſinne and Satan, who taketh him captiue at his will. After his conuerſion, he is fraile, and diſpoſed of himſelfe to returne to his former euill conuerſation, if the Lord do not ſupport and excite him with his grace. The way of man is not in himſelfe, it is not in man that *walketh to direct his ſteps*. Ierem. 10.23. If man cannot order himſelfe in the ſmaller things which concerne the outward man, much leſſe can he diſpoſe himſelfe in the greateſt which concerne the inward, in the matters of ſanctification.

Reason 2.

The aduerſaries vnto holineſſe are moſt ſubtil, & mightie, they are principalities, powers, and ſpirituall wickedneſſes, that if they be not reſiſted by a ſtronger, euen by the *power of Gods might*, they will preuaile vnto vngodlineſſe.

God

Reason 3.

God onely is able to ouercome sinne, and giue grace. Besides, this gift is so diuine and so excellent, that God hath in his wisdom reserved it to himselfe, as a part of his diuine prerogatiue, to bestow it with his owne hands. For he knew well that if man could conferre grace, or could attaine it by any meanes without him, all the praise thereof would be giuen to man, and God should haue none: and man would grow so proud, that he would claime heauen by merite; and flesh would glory in his presence, if God were not his sanctification, as well as his redemption.

*1. Cor. 1.
29. 30.*

First this confuteth the Popish doctrine of free will, which teacheth that a man hath power of himselfe, without Gods speciall grace, to resist temptation. It doth also ouerthrow merit of workes done in state of grace, for euen then euery good work is

Use 1.

is done by the continuance and new supplie of Gods grace. Now if the doing of good workes which are fruites of sanctification, be of grace, how can they merit?

Use 2.

This discovereth the ignorance and folly of such as presume they will repent hereafter, as if it were in their power to conuert and be godly when they please: whereas, if God conuert them not, and if God *giue them not repentance*, Satan will *hold them captiue at his will*. And how do they know that God will giue them grace hereafter, which refuse and resist it for the present? If he do, it is more then ordinary: for his ordinary dealing with such sinners is, that *because they refuse when he calleth, he will not answer, nor be found of them*, when they haue most need of him. Prouerb. 1. 24. 28.

1. Tim. 2.
25. 26.

Use 3.

We heard before how much holinesse

holinesse deserued to be desired; now would we obtaine it, then according as we are taught by this doctrine, we must seeke it of God: let vs say to him, *Turne thou vs, and we shall be turned.* And with *Dauid*, let vs wish, *O that my wayes were directed to keep thy statutes. Open thou mine eyes, that I may behold wondrous things out of thy Law.* And, *Incline mine heart to thy testimonies, and not to couetousnesse.* And, *Set a watch O Lord before my mouth, keep the doore of my lips. Incline not my heart to any euill thing,* Psal. 141. 3. 4. And, *Leade me in the waye-uerlasting.* Let vs vse all those meanes which he hath ordained to preserue vs from sin, and be-take our selues to the Christian armour, Ephes. 6. 13. and resist whatsoeuer opposeth it selfe to the will of God. But this resistance must not be in the power of our owne might; but in the power of Gods might, through

Ier. 31. 18.

Psal. 119. 5.
18. 36.

Psal. 139. 24

2. Cor. 10.
4. 5.

through whom it is that the weapons of our warfare do beate downe the strong holds, and do bring into captiuitie e- uery thought to the obedience of Christ. If we do thus, we shall stand fast in the euill day, even in the day of the fiercest temptations.

Use 4.

Lastly, hath any obtained mercie of God to haue power to resist or recouer himselfe out of his sinne, and is made able to do anything that is good, let him take notice, this was of Gods free grace: it was of God, not of himselfe. If we will do this seriously, it will keepe vs from three of the greatest sins which a Christian is incident to, into which he will certainly fall, if this present consideration do not restraine him: as spirituall pride, contempt of our weak brethren, and vnthankfulnesse to God. For let our graces be neuer so many, and neuer so excellent, how can

a man thinke highly of his owne worth, or meanly of his brother, when he considereth that all he hath is nothing but what he received? And the more graces we see in vs, the more thankfull we wil be to God which gaue them to vs. Let vs therefore see God in euery good grace we haue, then shall we remaine low in our owne eyes, mercifull to our brethren, and thankfull to our God.

Leade thou vs not, &c. but deliuer thou vs. Here note, that Gods owne leading of men into sinne is deprecated, and his deliuering out of sinne is prayed for: whence may soundly be collected this doctrine following,

God hath an holy, ouerruling, and disposing hand in the temptations and evils to which men are subject. He can and doth re-
straine, or giue men vp vnto temptation; he deliuereth from sinne, and out of sinne, or suffe-
reth

1. Cor. 4.
6. 7.

Doct. 3.

reth men to fall into , and lie in
 finne , euen as in the holy wif-
 dome of his foueraigntie it shall
 please him. And this he doth and
 may do , without any the leaft
 touch , ftaine, or impeachment
 of his holineffe , or being any
 way properly the author of any
 finne : as shall further appeare
 in the handling of this point.

The *enuious praetises* of *Iosephs*
 brethren againft him. The *har-*
dening of P'barachs heart. *Elies*
sonnes not hearkening to the voice
 of their father . *Shemeis cursing*
 of *Dauid*. The *putting of a lying*
spirit in the mouth of *Ababs* pro-
 phets. The *deceiuing of those Pro-*
phets of the Idolaters mentio-
 ned in *Ezekiel*. The *blinding of*
the eyes . & *hardening of the hearts*
of the P'harisies. The *giving vp of*
the Gentiles to vile affections. And
 the *sending of strong delusion* to
 those which receiue not the loue of
 the truth. All these (that I may
 speake as the Scripture speaketh)

Gen 45. 8.

50. 20.

Exod. 14. 4.

1. Sam. 2. 25

2. Sa. 16. 10.

1. King. 22.

23.

Ezek. 14. 9.

Ioh. 12. 40.

Rom. 1. 26.

2. Thes. 2.

11.

were of God, or from the Lord, 1. King. 12. 15.

God before all times decreed all things that should come to passe in time.

Reason 1.

Gods prouidence and power is present to support and sustaine in their natural life and strength, all tempters to euil, and all actors of euill.

Reason 2.

God doth restraine and chaine vp Satan, wicked men, and a mans owne euil heart, or letteth them loose to tempt, euen as he will.

Reason 3.

God doth present when he pleaseth, such obieets, wherewith a man through his owne corruption may stumble, or be alured to fall into sinne.

Reason 4.

The Lord doth refuse to giue his Spirit, without which no man can resist the first temptation, or recover himselfe out of the least sinne: or else doth giue it, both to whom he will, and when he will, at his pleasure.

Reason 5.

The

Reason 6.

The Lord when he pleaseth doth withdraw his ordinary restraining and common graces and gifts of the mind, whereby he suspendeth those powers of the soule, which if they were not suspended, might discern betweene truth and falshood, and betweene good and euill: from whence vainnesse of imagination, darknesse of the vnderstanding, blindnesse of mind, and hardnesse of heart, do follow as certainly, as the darknesse of the aire doth follow the setting of the Sunne in the firmament.

Thus it is euident that God hath a hand in the temptations and finnes of men. Now that he is not blameworthy, or any way a cause of their sin, shall further be cleared. For which cause let vs consider these five things.

1 First, what God is in respect of man,

2 How farre onely, and no farther, God hath a hand in mens

mens finnes.

3 What acts come betweene Gods actions touching the action which is sinful, and the immediate act of sinne.

4 What are the ends that God proposeth, and attaineth in those his actions.

5 How God standeth affected to sinne, both before and after it is committed.

1 Consider first that God is the Creator, man is his creature. God is an absolute Soueraigne, no way bound to man to do him good, or to preserue him from euill, (except he please to give him a promise.) He is so absolute; that he needeth not give account to man of his actions: nay, because man (when God had made him good) did fall by his owne euill inuentions or deuices, he hath deserued that God should do him no good at all, but that he should punish him with all euil. Wherefore

Eccles. 7.

Rom. 9. 18.
19. 20. 21.

fore why may not his will be reason and equitie enough, why he will chuse some to be vessels of mercie, and scie& others to be vessels of wrath, and to dispose of all things concerning them, that they shall worke out their owne damnation?

2 If we consider how farre God worketh in euill, all that can be said, that God doth in respect of sinne, may (as I suppose) be referred vnto those six things mentioned in the reasons of the point, scil. his decree, his prouidence, his permission, his proposing of externall objects, his forbearing to giue his sanctifying Spirit, and lastly his withdrawing his common gifts of his Spirit, whereby the powers of the soule become suspended, and do cease to do those good offices for man which else they might do. As for Gods decree of election and reprobation of whom he will, no man can ex-

cept

cept against it: it must be an object of our faith that it is so, not of our disputing how it can be so. That saying of the Apostle, *O man* (that art a man of a shallow reach and apprehension, that art a creature, and now art a sinfull creature) *who art thou that repliest against God? Hath not the potter power over the clay, to make of the same lumpe one vessell to honour, another unto dishonour?* Rom. 9. 20. 21. This should satisfie every Christian in this point. Secondly, that God by his providence and power vpholdeth the tempters and tempted, giuing them life and strength for action, is not subiect to exception: for herein man is much beholding vnto God. Thirdly, he doth let loose Satan, and doth not hinder the tempter from tempting. Indeed, amongst men, he that doth not hinder euill when he may hinder it, becometh accessorie, and is faultie;

*Qui cum
possit non
prohibet,
inbet.*

but this is because the law of nature and the law of God requireth that no man shall suffer his neighbour to be hurt or endangered, if he can hinder it: but the absolute Lord God is not tyed in any such bond vnto his creature, no not before *Adams* fall, much lesse since. Fourthly God doth sometimes propose some obiect whereby occasion of sinne may be taken; as *Bathshebas* washing her selfe was ministred vnto *Dauid* fight: and why may he not? We thinke we may lay some siluer, or sweetmeates in fit places here and there to try our seruants or childrens fidelity: may not God do the like much rather? Fifthly he forbearth to give sauing grace: but whom doth he wrong herein? sith he is not bound to give grace to any man. Last!y he doth withdraw those gifts of the mind which once he gaue; which thing he hath

hath iust cause to do, if he please: for what man hath not by his sinne deserued this punishment? If a man abuse his hand, why may not God wither it, as he did *Ieroboams*? We hold this to be good iustice, and is it not as good iustice, that those that haue abused their powers of imagination, of vnderstanding, and of discerning things that differ, should be punished by being deprived of the right vse of them? There is no lesse holy iustice in this latter, then in the former. If God act no farther in sinne then hath bene said, I hope it is manifest that he may act thus farre, and yet be innocent. Now God hath no farther act in sinne, *He tempteth no man*, Iam. 1. 13. He is no immediatte agent in sinne, as it is a sinfull act: for he doth not entice, or sollicite vnto sinne; he doth not (to speake properly) incline mans will vnto sinne, by infusing

Or putting into it any euill which was not there before: but onely lezueth man to the temptations of his owne lusts, the lusts of the world and of the diuell.

The third thing considerable is, what acts come betweene Gods acts and the act of sinne, or who are the immediate and proper actors of sinne as it is sin. These agents and acts are either externall or internall; the externall are the suggestions of Satan, and the euill motions of men, which propose, entice and perswade vnto euill: the internall is a mans owne euill heart, vpon which the most blame doth lye. For then a man is tempted, saith *James, When he is drawen away by his owne lusts, and is enticed.* Iam. 1.14. Wherefore in those sinnes in which God is said to haue most to do, the fault was laid vpon the person that wrought himselfe vnto euill, as vpon the proper

proper cause, when still God is cleared. As, where God is said to harden *Pharaohs* heart, the true and proper hardener was *Pharaoh* himselfe, for so saith *Moses*, *When Pharaoh saw that there was respite, he (that is Pharaoh) hardened his heart.* Exod. 18.15. And whereas it is said God gaue the Romans vp to vncleanenesse, their acts of vncleanenesse did not follow as properly caused by any act of God: but from a cause in themselves, for so he saith, *the dishonoring their owne bodies was through the lusts of their owne hearts*, he saith *of their owne hearts.* Rom. 1.24. So that we may truly a- uouch, that the diuell or man that enticeth another, or a mans owne selfe that enticeth himselfe, are the true causes and authors of sinne, but not the Lord who hath an ouerruling and disposing hand in sinne.

The fourth thing to be con-

Deus est ordinator non author peccati.

sidered is the end which God proposeth and attaineth by ordering of the finnes of men, far different from those which men propose in committing of them. Which ends are holy and good, whether we do respect the temptations or finnes of the wicked, or of the godly. Satan and men intend the satisfying of some lust, or vile affection: but God aimeth at the manifestation of his owne glory. For that cause he permitteth sinne first to be in the world, that so a cleare way might be made to the manifestation of his hatred of sinne, and his iust reuenge vpon sinners: in which respect though sin was no way good in acting, yet it was good that it should be acted. And since the fall, his end of giving vp the wicked vnto abhominable finnes, is to shew his displeasure, in his righteous punishing of one sinne with another; for this
he

he holdeth to be a meet and equall punishment; as he saith of the Romans, *They receined in themselues that recompence of their error as was meete.* Rom. 1. 27. He doth thus dispose of their finnes, that it may also appeare that he hath iust cause to damne them at the day of iudgement. Wherefore though sinne be euill, yet the punishment of sinne is very good.

The ends of the Lords permitting and disposing of the temptations and finnes of the elect are manifold. First, at the first he permittech it that there might be an obiect of his mercy: since the fall he permitteth his owne people to be tempted vnto sinne, to shew his wisdom & power in sustaining thē, that they do not fall into euill, notwithstanding the subtiltie of Satan, and the deceitfulnesse of their owne heart: or if they fall into sinne, he suffereth it, that he

might shew his grace and mercie in forgiuing, and his almighty power in rescuing and deliuering them out of the power of sinne. Also God oftentimes suffereth his owne children to commit some great sinne, that he might discover vnto them which do commit it, that wickednesse of heart which they would neuer else haue acknowledged to be in them. And this God doth, that he might cure them of their diseases of sinne, doing like a skilfull Physician, cast them into one disease to cure them of a greater, as they say, they will cast a man into a burning ague, to cure him of his Lethargie: or like as a cunning Chirurgion can gather dispersed humors vnto an head, and there make an issue, whereat he may let out that corruption which otherwise could not be drawn forth; euen so God by suffering his children to fall
into

into some great sinne, letteth out that security and pride, which else would not be cured, and worketh that humiliation, repentance, and care to shunne sinne afterwards, which would not else haue bene wrought in them. Seeing therefore God hath such good ends mouing him to permit sinne, and to dispose of it in manner as hath bene said, he is to be cleared from all imputation of faultinesse in all that he hath to do in the sinnes of men.

The last thing to be considered, is how God standeth affected vnto sinne. Touching which, be it knowne, that he hateth it perfectly as it is sinne, for he forbiddeth it before it be done: he neuer approueth of it by his approuing wil when it is done, yea he is so displeased with it, that he neuer letteth it go vnpunished after it is committed: for he hath punished it
in

in Christ for the elect, and is daily in punishing of it, and reserueth it to be eternally punished by hell fire vpon the reprobate. Thus Gods holinesse is euery way cleared, though he haue an ouer-ruling hand in mens finnes.

Ob. God is the cause of the action which is the matter of sinne, therefore of the sinne.

Sol. Here is no sound consequence: for as sinne is an action, and is an effect of God, it is good, and is no sinne: but sinne is sinne as it is a defect and failing in the action, swaruing from the rule of righteousness: which is not caused by God, nor by any cause which hath any direct subornation from God the chiefe cause of all things.

Ob. God disposeth of sinne, and worketh in sinne, therefore an author of it.

Sol. Sinne hath reference vnto God as it is an object, or subiect wherein,

*Peccatum
est defectus
non effectus
actionis.*

wherein, or whereupon he worketh, disposing it to his own holy ends: but it neuer hath reference vnto God as the effect hath to the efficient cause, to be wrought by him: therefore it doth not follow, because he hath a worke concerning it, or in it, therefore he is a cause of it, so long as it cannot be said he doth worke it.

God is a cause without which sinne could not be, therefore a cause of sinne after a sort.

Graunt that without God sin could not be, yet he is in no sort a cause: for this kind of cause which is called *sine qua non*, is in truth no cause. And all that can be yeilded is, that God is onely a cause by accident: now causes by accident, are properly no causes. No wise man will say, the warmth of the Sunne is a true cause of the stinke of carrion, which doth not stinke vntil the Sunne did shine vpon it: the
cause

*Peccatum
quam: pec-
catum est
obiectum o-
peris non o-
pus Dei.*

Ob.

Sol.

cause is in the filthy corrupt matter of the carrion, not in the warmth of the Sunne: for the same Sunne shining at the same time vpon violets, occasioneth a sweete smell.

Ob. The Scripture doth seeme to say plainly, that the cause of some mens finnes haue bene of God. 1.King.12.15. *The King hearkened not to the people, for the cause was of God.* Now in not hearkning to them, the King sinned.

Sol. *Cause*, in that place doth not signifie the proper effecting of a thing casually, but a disposing of the proper causes so as they did produce this effect. God left *Rehoboam* to his euill heart, and suffered the yong counsellors to giue counsell according to the pride of their own hearts, by which meanes it came to passe that *Rehoboam* sinned. Now Gods hand was in the disposing of these things, that the thing
before

before prophesied might come to passe. Thus much the word translated *cause* doth signifie, scil. *the thing brought about*, or *brought to passe was from God*. This act of not hearkning, must be considered in diuers respects: First, as an euill act of *Rehoboam* & his euil counsellors; in this respect God did not cause it. Secondly, it must be considered as a meete punishment of that kingdome, and as a meanes to bring to passe the prophecie of *Abijah*, in which respect it was good, and was caused of God.

Thus it may appeare, as I hope, that God hath an ouerruling and disposing hand in mens sinnes, without being author of sin, and without any impeachment of his holinesse.

The vses follow.

They are therefore to blame, that alter the forme of this petition, saying, *Suffer vs not to be led*, in stead of *Leade vs not*. Their end may be good, but their

סבב א סבה
to cōpasse.

Use 1.

their alteration is naught, and to no purpose: for in truth this change of words doth not cleare Gods iustice any more then Christs owne words. Let the petition therefore remaine & stand holy as it is set downe by Christ: for it is presumption to teach Christ how to speake.

Use 2.

This our tenent is an apologic against Papists, or any other that shal slanderously affirme, that we hold either directly or by consequent, that God is the author of sinne, although we say, as this petition teacheth vs, that God leadeth into temptation, and hath more to do in the sinnes of men then a bare permission.

Use 3.

This should cause all men to admire and magnifie the infinite wisdomme & perfection of Gods holinesse, that can haue so much to do with sinners & with their sinnes, and yet there doth not so much as one dust or spot of defilement either sticke or cleaue

vnto

vnto him.

Hereby are condemned the blasphemies of very many, who to excuse or lessen their sin, will lay the fault on God, because Gods determinate counsell, his prouidence, power, permission, and his giuing men ouer, is in their sin, and because he might haue hindered it if he would; therefore they thinke they cannot chuse but sinne; and why should fault be found with them; if God would, it should be otherwise. Such are brought in obiecting, *Who hath resisted his will? Why doth he yet find fault?* Rom.9.19. This they take from *Adam*, who before his conuersion would haue layed the fault on God, rather then take it on himselfe: for he saith, *The woman whom thou gavest to be with me, she gaue me of the tree, and I did eat.* But take notice, that although he thus extenuated his sinne, by laying it on God, yet
 God

Use 4.

Gen.3.12.

God could, and did curse *Adam* and the earth; the bitter fruites whereof we feele vnto this day. Know therefore, thou that any way darest put off thy sin vpon God, if thou do not belecue in Christ, and forsake thy sinne, the Lord will one day shew to thy cost, that he can bring it about, that thou through thine own euil heart shalt sin, he giuing thee ouer vnto it, and yet can in holy iustice cast thee into hell for thy sinne. For he can say, he deceiued the false Prophet, and yet iustly punish the said Prophet and all that are deceiued by him. Ezek. 14.9.10.

Use 5.

May God if he please leade into temptation? and can we not be ouercome by temptation except the Lord permit? This should teach all men to liue so, that God may be their friend, and may not be prouoked in his iustice to giue them ouer to the power of the diuell, and of their owne

owne lusts. For which cause observe and keepe these directions following.

1 First make your peace with God by faith in Christ, repent of all finnes past: and having hereby obtained friendship with God, then keepe it, by being good before him; which is then approued, when you shall endeavour to please him, by doing his will in time to come, which if ye do (for this is to be good before God, or to please God) then you shall escape the snares and nets, the hands and bands of the most enticing harlot in the world, (the like may be said of all other temptations) but the sinner (saith Solomon) shall be taken by her. Eccl. 7. 26.

2 As much as in you is, abstaine from all sinne; for Gods giuing ouer vnto sinne, is a punishment for some former sinne: but especially shun those particular finnes for which God doth
in

in speciall sort giue men ouer; the chiefe whercof are these following:

1 First, all refusing, or a slight and formall receiuing of the truth; for this causeth God to send men strong delusion to beleeue a lie. 2. Theff. 2. 11.

2 A abusing, and not making right vse of that knowledge a man hath, doth cause God to infatuate and giue him ouer to *vile affections*. Rom. 1. 26.

3 A willingnesse of heart to be ignorant of the truth, and a wilfulnesse to practise euill. for of such saith the Lord, *He that setteth vp his idols in his heart, and cometh to the Prophet, I the Lord will answer him that cometh according to the multitude of his idols.* Ezek. 14 4.

4 Presumption of a mans owne power of himselfe to resist temptations: for this cause the Apostile *Peter* was giuen ouer to fall so fearfully.

5 All willing casting of ones selfe into the occasions of sinne: for this cause *Iehoshaphats* familiaritie with *Ahab*, caused him to be giuen ouer to beleuee *Ahabs* false Prophets, rather then good *Micaiah*, 1. King. 22.

6 Idlenesse, to liue without a calling, or negligently in a calling, doth expose a man vnto the Lords giuing him ouer vnto many abominations: for this he gaue ouer *Sodome* to vncleannesse.

7 Allowance of secret sinnes: this prouoketh God many times to giue men ouer vnto some grosse open sinne, that it may worke sense of sinne, shame for sinne, and true repentance in the elect; and may work vnto shame and eternall perdition of the reprobate. Shun all sinnes therefore, if you would not haue God leade you into temptation; but especially these before mentioned.

Let

Use 5.

Let all that beleue in Christ, and have thereby true interest in God, draw comfort from this doctrine: for God you see, hath an ouerruling hand in the temptations and the sins of all men. Satan therefore cannot winnow vs, nor buffet vs; no, he cannot touch vs, but as he hath leaue of our heavenly Father, the Lord of hoasts. This we vnderstand further by the case of *Iob*, *Peter* and *Paul*, Satan could not assault them vntill God did permit him: and when he had leaue to do his worst, the grace of God was sufficient to preserue them, that either they did not fall, or it did recouer them out of their falls, and in the end caused them to die conquerours ouer Satan, ouer their owne lusts, and ouer whatsoeuer opposed it selfe to the obedience of Christ in them.

Moreouer, if Gods children do sinne, he can order and dispose of their sinne to their good
and

Iob. cap. 1.
cap. 2
Luk. 22. 31

2. Cor. 12. 7

and to his owne glory: for many of Gods children haue reaped more benefit by falling into some sin which through Gods mercie hath humbled them, then they haue by doing some good duties, whereby they haue growne exceeding high minded. Haue we not cause therefore to reioyce that we are vnder the safe conduct of such a leader? But let no man abuse this comfort, and peruert it to his harme, by taking liberty to sinne, because God can be glorified by it, and can worke good out of it. What though the skilfull Physitian can make triacle of poison, and can tell how to apply poison to his patient for his recouery; yet if the patient hereupon be too busie with these poisons, they will proue his death. Let vs be glad our God can draw good out of euill, but let vs not be doers of that which is euill.

Vs: That is, our brethren, as well as our selues, *Leade not them, but deliuer them also.* Here therefore we learne,

Doct. 4.

All Christians must desire and endeuour that all others might be kept from sinne, and may liue holily as well as themselves. Christ Iesus told Peter, that he had prayed for him, that (whereas Satan would winnow him) *his faith might not faile*: and doth withall enioine him, that when he is conuerted, that is, when he should recouer himself of his fal, *He should strengthen his brethren.* Luk. 22. 32. He doth himselfe elsewhere pray to his Father, saying, *Keepe them from euill.* Ioh. 17. 15. The Apostle Paul saith, *The very God of peace sanctifie you wholly.* 1. Thessal. 5. 23. We haue expresse commandement to rebuke our brother, and not suffer sinne upon him. Leuit. 19. 17. Also, that we should edifie one another. 1. Thesl. 5. 11.

God

God our Father is displeas'd and dishonored by their finnes, and is delighted in, and honored by their well doing, as well as by ours.

Sinne is euery way hurtfull to them, and godlinesse is euery way gainful vnto them as wel as to our selues. Now the same Law that bindeth vs to loue our selues, doth bid vs loue our neighbours also: and where loue is, it will edifie. 1. Cor. 8. 7.

The finnes of others may cause God to haue a controuerfie with the whole land wherein we liue, so that it may go ill with vs for their sakes: whereas repentance doth preuent and remoue Gods iudgements, and the holinesse of a nation procureth blessings to the whole land. Thus spake the Spirit of God vnto *Asa*, *The Lord is with you, while ye be with him, but if ye forsake him, he will forsake you.* 2. Chron. 15. 2. Right-

*Reason 1.**Reason 2.*Leuit. 19.
17.*Reason 3.*

1 Osea. 4. 1.

Psal. 107.
32.

teousnesse (saith Salomon) exalteth a nation, but sinne is a reproach to any people. Wherefore in loue to our countrey we should desire and do our best, that the inhabitants thereof should be godly.

Reason 4.

Sinne is a common, hurtfull, and hatefull enimie to mankind, therefore as we would do with a fox, wolfe, or serpent, it should be smitten at, wheresoever it is met with: but grace is a common, profitable, and amiable benefactor vnto mankind, wheresoever it dwelleth; therefore it should be our desire to place it euery where, where we may get it heart-roume.

Reason 5.

It behoueth men, euen in true loue to themselves, to desire that their neighbours should be kept from sinne, and might liue godly. For we are in danger to be accessory, and so be made to

Leuit. 5. 1.

bear their iniquity, and to partake of their sinnes, if we should
not

not do our best to reſtraine them. Their finnes are catching and infectious, it concerneth vs therefore, that if the plague and fire of ſin be begun in a towne, that it be cured, and quenched, leſt it infect, and ſpread to our owne houſes. And if through our watchfulneſſe the finnes of others ſhould not infect vs, yet they would be a continuall vexation vnto vs, if we be righteous; as it was with *Lot*, *Whoſe righteous ſoule was vexed daily, with ſeeing and hearing the filthy conuerſation of the men of Sodome.* 2. Pet 2. 7. 8. On the other ſide, if our neighbours be godly, they are *excellent perſons in whom our ſoules may delight*, they will be examples and prouokers of vs vnto loue and good workes, they will exhort, admoniſh, and comfort vs; they will likewise pray for vs, eſpecially if we haue bene any meanes of the conuerſion, or increaſe of grace in

V 2 them.

Pro. 10. 21.

them. In doing thus, we shall approue our selves to be conuerted, and ingrafted into Christ, and become indeed *trees of righteousness*, when our lips feed many, euen to the winning of soules. Pro. 11. 30.

Use 1.

It is therefore a great fault in those that do see their neighbours runne into idolatrie, superstition, prophanenesse, couetousnesse, voluptuousnesse, vaingloriousnesse; yea suffer them to lie in these sinnes, and yet do neuer bewaile their estate to God in prayer for them, that God wold deliuer them out of the snares of the diuell; nor euer speake of their sinnes, except sometimes behind their backe to their disgrace, or to their face by way of girding, railing, and recrimination; but neuer do in loue and wisdom admonish them. What doth this argue, but that they loue not God; they loue not their neighbour; they loue not

not their country, they loue not godlinesse, they hate not sinne, neither are they wise for themselves, that will not quench their neighbors house on fire, whereby their owne houses are in certaine danger of being burnt vp and consumed with them.

But it is a greater fault to giue euill example vnto others, and to entice vnto sinne; as to prophane the Sabbath, to neglect the exercises of religion, to contemne authoritie, to be contentious, wanton, drunken, vnchast, theeuish, lyers, and such like. And their sinne is so much the greater, by how much they in saying vnto God, *Lead vs not into temptation, and deliuer vs frō euill*, would seeme to desire that all their neighbours should be kept from sinne. This is grosse hypocrisis, for which they shall be sure to answer. Besides, the bloud of all those whom they haue enticed vnto euill, and dis-

V 2 couraged

couraged from goodnesse, shall be vpon their heads.

But most intollerable is the sinne of those, which notwithstanding they say this petition, yet do hate all that endeouour to keepe a good conscience, holding it cause sufficient why they should speake euill of them, and persecute them, because they *runne not with them to the same excessse of riot*: which persons not onely do euill themselues, but desire that others may be as bad as themselues, and do delight in those which are most wicked. Doth not God say, that these shall *gine an account to him who is readie to indge the quicke and the dead?* to which iudgement, if by no meanes they will be reclaimed, I do leaue them.

Whosoeuer would approue himselfe a louer of God, of grace, of his countrey, of his neighbour, and of himselfe, and would approue himselfe to be
an

1. Pet. 4.

Vse 2.

an hater of sin, and would proue that he is an vnfained Christian, and that he is no hypocrite when he maketh this petition; then let him be earnest with God in heartie prayer, that he would sanctifie, and giue grace, with the increase thereof daily, vnto all his neighbours and brethren. Also as God giueth vnto any man a calling, either by vertue of his place of authoritie, or by that familiaritie and speciall interest he may haue in his neighbour, or by any other good oportunitie, let him exhort, admonish, and encourage his neighbour, that he may come out, and keepe out of the wayes of euill, and may enter in, and walke on in the wayes of godlineffe. For, whatsoeuer we must pray for, we must do what in vs lieth to procure it. Wherefore except our neighbours shew themselues swine, by open and often trampling these pearles

Plal. 119.
136.
1. Sam. 12.
23.

Mat. 7. 5.

Gal. 6. 1.

vnder their feete, and except they shew themselves dogs, by snarling at vs, and flying in our faces, we must neuer neglect this office of exhorting and instructing one another. And let this be remembered, that euen then when in charitie we may count them as swine and dogs, yet we must neuer giue ouer praying for them. *David* did fast and pray for his enemies: he shed *riuers of waters* because men kept not Gods law. *Samuel* professeth, he will neuer cease to pray for *Israel*. *Jeremiah* speaking of Gods iudgements coming towards the Iewes, saith, *But if ye will not heare it, my soule shall mourne in secret for your pride*, Ier. 13. 17. If a man shall first reforme his owne wayes, by pulling the beame out of his owne eye; if he be wise to obserue the fit times and places wherein he doth admonish; if when he doth endeuour to *restore his brother*,

be

he do it with the spirit of meeknesse, he may boldly and with hope of good successe instruct his neighbours. If this dutie were thus performed, oh how should one neighbour enrich another with these holy pearles! and there would not be the thousandth part of that sin committed that now is, if every man would in wisdom and loue be his neighbours remembrancer. Set vpon this dutie therefore. I confesse, it is a thanklesse office amongst most men, but it is most profitable to men, and most praiseworthy with God; and whatsoever effect it take with men, thy worke is with God, and thou shalt shine in the end as a starre in the firmament.

Do Christians pray one for another, that they may not be led into temptation, but deliuered from euill? why then should any Christians discourage themselues because they cannot pray so ear-

Use 3.

nestly against the temptations of sin and Satan, nor yet can resist them as they would? Be of good comfort notwithstanding, onely perseuere, and neuer giue ouer to pray and resist, according to thy power: for you must consider, you haue the benefite of other mens prayers; yea of the prayer of Christ, who did not onely pray, that *Peters faith should not faile him* when Satan should sift him: but he prayed that his Father would *keepe from euill*, not onely those which did then belecue, but those also *which should beleue*, Ioh. 17. 15. 20. of which number you are.

Use 4.

If it be a Christian dutie to desire and vse all good meanes to preferue a neighbour from sin, then it is an vnchristian part in any that shall take it ill when his neighbour doth exhort and admonish him: which is the manner of most men, who as if it were

were not fault enough to refuse good counsell, returne him euill for his good, giuing him scornfull language, saying, *Who made thee ruler ouer me?* Looke to your own self, you shal not answer for me: Who made you a controller? You may meddle with your owne matters: you take too much vpon you, and such like. But know ye, ô ignorant, vnthankful, and foolish men, God hath made euery one a controller of another, (if to instruct and to admonish in loue be to be a controller) and tell me, if the same man should acquaint you with your enemies purpose of taking away your life, & should dissuade you from going that way in which he lay in waite to kill you, or should offer you his companie to assist you: if he should tel you of your bodily disease, and withal giue you where with to cure you, or should help quench the fire that is begun vpon

upon your house; if he should but helpe your beast out of the ditch, or should but vntangle your sheepe caught in the brambles; would you answer him with What is that to you? or, I need none of your helpe; or, Who sent for you? or, Who gaue you authoritie to meddle with me or mine? I presume you would not: but meere common sense and ciuilitie would moue you to hold these proffers to haue proceeded from good neighbourhood, and therefore you will accept his good will, you will thanke him, and will requite him with the like kindnesse if he need. Grace and religion should teach you, that Christian good counsel is a better fruite of Christian brotherhood, and is a certaine euidence of a better loue to you, by as much as your soules are to be preferred before your body, and your goodnesse before your goods.

goods. He is a miserable foolish man, who is wise in al things except in the case of his soule. Let all men therefore be as ready to suffer wholesome words of instruction and admonition, as any shall be willing to offer them. It is their loue to performe it, but it shall be your benefit to accept and follow it. Be of *Dauids* mind: he saith, *Let the righteous smite me, it shall be a kindnesse, and let him reprove me, it shall be an excellent oile, which shall not breake my head.* And let vs when any *Abigail* shall disswade vs from sin, do as *David* did. *Blesse God* first, for sending them, then *blesse the aduice*, and follow it, and forget not in the last place to *blesse the persons* which aduise vs, and labour to keepe vs from sinning against God. 1. Sam. 25. 32. 33. Who-
euer shall receiue instruction in this sort, shall neuer want good counsellors, nor good counsell,

nor

nor Gods blessing vpon it.

Vs: Euen such persons as the Disciples, which were alreadie conuerted, and had receiued the true beginnings of sanctification. Whence obserue,

Doct. 5.

Those which are alreadie conuerted and sanctified, are yet subiect vnto temptation vnto sinne, and to lye some space of time in it, if the Lord please to leade them thereinto, and do not deliuer them from it. Abrahams lying, Davids adultery and murder, Peters denying of his maister, and that saying of James, 3. 2. In many things we offend all, doth euidently proue it.

Gen. 20. 2.
2. Sam. 11.
Mat. 26. 78.

Reason 1.

Sanctification is but in part, while men cary about these sinfull bodies of flesh, they know but in part, and haue receiued but the first fruits of the Spirit. Rom. 8.

1. Cor. 13.

Reason 2.

There will alwaies be tempters in this life, scil. the world, the flesh, and the diuell: therefore

fore there will be temptations in the best men, and the more holy any one is, the more malicious the tempter is, and more vigilant to ensnare him.

God hath ordered that man shall be subiect to falling into temptations, euen in his estate of regeneracie, to try his watchfulnesse ouer himselfe, and that he may alwaies see matter of humiliation in himselfe, and be kept from being exalted aboue measure, and that the power of God in preserving men from sinne, and deliuering them out of it, may be seene in their weaknesse.

This confuteth that most false and vncomfortable opinion of some vpstarts, that hold that after a man is conuerted he cannot commit a grosse sinne against his knowledge. I referre them to the examples in the point. If they shall denie that *Abraham, David, and Peter*, were
con-

*Reason. 3.**Use 1.*

converted at such time as they committed those finnes, (as I heare they do,) they contradict manifestly the holy Scripture: for it is most cleare that *Abraham* had a justifying faith when he was called out of his owne country. Heb. 11. 8. which was before he told any one of his two lyes. *David* was converted before he was king, for God saith of him in the very reiectiō of *Saul*, that he had found a man according to his owne heart. Act. 13. 22. Now his honest heart was not giuen him after he had committed adultery and murder, but before *Samuel* anointed him to be king: for when *Samuel* had thought that *Eliab* the eldest sonne of *Iesse*, a man of an excellent presence, had bene the man which God would chuse, God doth tell *Samuel* that he looketh not on the outward appearance; but on the heart. 1. Sam. 16. 7. *Peter* the
 wife

wife was conuerted before he denied his maister: for our Sauiour saith vnto his Father concerning all his Disciples (except *Judas*) that *they kept his word*, and saith, *They are not of the world*, Ioh. 17. 6. 14. It is to be wished that authoritie would restraine these reuiuers of old heresies, lest they fret like a Gangrene, and *increase vnto more ungodlinesse*. 2. Tim. 2. 16. 17.

This likewise confuseth the opinion of those that dreame of perfection of holinesse in this life. All Christians must be perfect in truth, in desire, and in laboring after perfection, which yet shall not be attained in the highest degree, vntill we come to heauen.

This teacheth vs what to thinke of those that boast they know not what temptations meane. This argueth that the strong man keepeth the house, and that they are like drunken men,

Use 2.

Use 3.

men wounded, but are not aware of it. For if they were sanctified in truth, the diuell and flesh would ply them with manifold temptations.

Use 4.

Let no man therefore giue ouer his watch, but be alwaies armed against his spirituall enemies: for he shall meet with temptations; wherefore let no man be secure, but *let him that standeth take heede lest he fall.* 1. Cor. 10. 12. For the best men may haue their slips.

Use 5.

If the Disciples of Christ be subiect to temptations and sins, then let no man be vncharitable in censuring either his neighbour or himselfe, as if they could not be in state of grace because they haue bene ouertaken with some grosse sinne, or because they be combred with manifold temptations. All the question must be, what is a mans ordinary walking: and touching the sinne they are fallen

len into, it must be considered whether they be conuincd that it is a sinne, and whether they delight in it, or do wilfully lye in it; and whether their temptations be not by them wrasted with, and resisted ordinarily: for if they resist those finnes of which they are conuincd, and do not willingly lye in any sin, then they are in estate of grace, notwithstanding some fals, and many temptations: and they may in faith, and with a comfortable expectation of helpe from God, pray to be deliuered out of them.

Into temptation: Our Sauour directing his Disciples to pray against sinne, doth first will them to pray against temptation. Whence we learne,

Whofoener would be preserved from sinne, must pray against and withstand the temptations thereof.
He that is not warie and carefull to resist temptations, cannot

Doctr. 6

Gen. 3.

not liue godly. The diuell did deceiue *Eue* through his temptations, and *Adam* was likewise drawn into the transgression by the temptation of *Eue*: whereas Christ Iesus the second *Adam* by resisting the diuels temptations preserved himselfe from sinne. Mat. 4. The youth spoken of in the Prouerbs was caught and ensnared by the subtil temptations of the harlot, Prou. 7. 10. 21. But *Ioseph* by resisting the temptations of his Mistris, kept himselfe chaste, although her temptations were cunning, and most importunate. Gen. 39. 9. Christ saith againe and againe, *Pray that ye enter not into temptation.* Luk. 22. 40. 46.

Reason 1.

For temptations and motions to sinne are the very seede and kernels of sinne, which if they may be entertained, so as they may but receiue any warmth in a mans heart, there is present-
ly

ly a conception of sinne, which will cause him to be in labour and trauaile of it, vntill he haue brought it forth into act. There are no creatures so apt to beare issue, nor ground so ranke to beare weeds; no tinder, or gunpowder so readie to take fire, as the heart of man is to conceiue sinne, and be enflamed with lust by euill motions and temptations: wherefore, all that would auoide sinne, haue cause to resist it in the temptation. To resist beginnings of the euill of sinne, is as needfull to be obserued for a rule against diseases of the soule, as to withstand euils of paine in their beginning, is needfull in diseases of the body.

Hereby we may iudge what is the cause that sinnes do abound, and spread infinitely. It is because temptations are not resisted, which fault deserueth sharpe rebuke. Yea, many are
so

Iam. 1. 14.
15.

*Obsta
principijs.*

Use 1.

so farre from praying against temptations, that they willingly foster and nourish any that shall be offered, and like him in the parable, do sweepe and garnish their hearts, opening the doores, and making it ready prepared to entertaine any temptation. They make prouision for the flesh to fulfill the lusts thereof. still thinking and plodding on wealth, or feeding themselves with high thoughts, or are alwaies hunting after vnlawfull pleasure, running alwaies into those actions, places and companies, which minister most occasions of temptations. Inso-much that the diuell and lust, are not more readie to present euill motions, then the mind is to plot and contriue how to compasse them, or then the hand is to act them: yet these men will mocke God, and say, *Leade vs not into temptation.* And if they be exhorted to auoide
the

the occasions of temptations, they set light by it, and would make vs beleeue they are not so simple as to be taken with idolatrie, couetousnesse, whoredome, drunkennesse, pride, reuenge, or any such like crime, although they keepe company with idolatrous, or **COUETOUS**, or voluptuous, or vainglorious persons. Yea (if we would beleeue them) they can wallow in the midst of occasions of sinne, and yet come forth vndefiled. Let a man husband his heart as well as he can, and let him sow into it the best seed he can get, yet he shall finde that too many lusts will of their one accord spring vp, & hinder the growth of godlinesse in him. We count them ill husbands that will not weede their land: but if we should see men plowing, and sowing nothing, but all manner of weedes, would we not say they were out of their wits?

Such

Such mad men are all those that nourish in them temptations vnto euill. But what men sow or suffer to be sowne, that they shall reape. *If they sow wickednesse, they shall reape vanitie.* Prou. 22. 8. At haruest when others shall haue corne, they shall be sent emptie away. When in the day of the Lord the good wheate shall be saued, the wicked with their lusts shall be cast into a fornace of fire. Mat. 13. 41. 42.

Use 2.

Would any therefore not be the breeders and nurses to those euils which will like vipers kill all that do bring them forth? Let them take heede of temptations which beget them. Let vs al watch and pray, that we fall not into them. But it is doubted by some that it is not lawfull to pray against being tempted, thinking it lawfull onely to pray that they may not be euercome of the temptation. I answer, I doubt

Doubt.

Sol.

doubt not but the very temptation it selfe, as it is a motion and enticement vnto sinne, is to be prayed against also. For the Apostle *Paul* did not onely pray to ouercome the pricke of the flesh, and buffetings of Satan, but *that it might depart from him*, 2. Cor. 12. 7. 8. And why may not a man desire not to meete at all with those his enemies which seeke his life, as well as when they assault him, desire to quit himselfe of them? I confesse, request must be made for the one and the other, with some difference. When we pray that we may not be tempted, it is always vnder correction, not absolute, but if it might stand with Gods will and pleasure: we desire to runne the race of Christianitie without meeting with stumbling blockes, or any occasions of our stay or turning out of the way; but if God will haue vs meete with these impediments,

we pray absolutely that we may pasſe over them, and not be let or turned out of the way by them. And if he will that we must enter into the conflict, we pray that we may ouercome.

Now because resisting of temptations is of great consequence; it will be worth the paines to consider these foure things: First, what is a temptation. Secondly, who are the tempters. Thirdly, how they tempt. Fourthly, how a temptation may be resisted.

1 Temptation is any and eue-ry motion vnto the doing of any thing which God hath forbidden in his word; or to the lea-ving vndone any thing that God hath commanded; or to do any thing otherwise then God hath commanded. When a thought of any euill is presented to the mind to be done, this is a tempta-tion.

2 The tempters are, Satan called

called *the tempter*, Math. 4. 3. and men, with whom we conuerse, and the lusts of our owne euill hearts.

Iam. I. 14.

3 These tempters do moue a man to sinne, by presenting vnto the mind thoughts of sinne to be committed by him. The diuel by his suggestions, as he did to *Dauid*, putting him in mind to number the people. Man tempteth by speech, or some outward signe, whereby he giueth a man to thinke what euill he would haue him do. Thus the harlot tempteth by her words, by her eye-lids, and by her dalliance. A man tempteth himselfe, when the lust of his owne euill heart doth minister matter of thoughts of sin to be committed, or when by the sense of some outward object, the euill heart taketh occasion to present euill thoughts vnto the mind. Sometimes all these tempters conspire together in one and the same tempt-

Pro. 7.

tation, and most commonly Satan & the euill heart combine in those tēptations which are most mischieuous. But we need not so much enquire who tēpteth, as to know how to resist the tēptatiō.

These tempters prosecute their temptation in this sort. If the partie tempted be of himselfe a slaue, & giuen ouer vnto sin, & is already disposed to a particular sin, then there needeth no more but a bare suggestion or motion to it; that is enough to cause such a one to commit it. But if a man be endued with the Spirit of grace, or of restraint, then all the deuices that the wit of man and subtiltie of the diuell can find out, shall be vsed, both in the proposing of the temptatiō, and prosecuting thereof. Then an eye shall be had to all aduantages that may be taken, either from a mans naturall dispositiō, or from his sexe, or from his different condition of life and calling;

ling; from his estate in the world, be he rich or poore, noble or base; or from his estate in grace, be he a babe or strong man in Christ; or from obseruation in what thing a man is least armed; or from obseruation what a man doth esteeme or disesteeme most; also from place, time, solitarinesse, company, and whatsoeuer particular circumstance shall fall out, it shall be taken to the greatest aduantage to further the temptation, making vse of the infinite varieties of euill vnto which, and of the manifold varieties of meanes by which a man may be tempted. In mouing a man to like that which is euill, there is alwayes a face and appearance of good set vpon it: and in mouing a man to dislike that which is good, a vizard of euill is put vpon it: or if notwithstanding the motion will appeare sinfull, then they will present considerations, that

it is but once, or for a short time that they shall hold that euill course; also, how the best men haue fallen, and haue notwithstanding bene saued: how that God is merciful, &c. And withall, motiues shall be fetcht from the credit, profit, or pleasure, that shall be attained vpon yeelding: and on the other side, from disgrace, losse or paine that may follow vpon not yeelding to the temptation. It is not in the power of man to finde out the windings and turnings, the sleights and devices, the cunning reasonings and subtilties that sinne by its agents can and doth vse to circumuent and ensnare mankind. Sinfull inuentions are so deepe, that most wise *Solomon* professeth he could not find them out, no not in either sexe: for so he saith, *The inuentions or sinfull devices of one man of a thousand, haue I found out; but the inuentions or sinful devices* (for
thus

thus the supply of the defectiue sentence is to be made) *of one womã among all those haue I not found.* Ec. 7. 27. 28. 29. Where the word *redred account*, should be rendred *reasoning*, or *invention*, or *deuice of sinne*: for it is the same word which in v. 25. is translated *reason*, (namely of wickednesse and folly) and is the same which ver. 29 is translated *inventions*, which of necessitie must be meant the same which the Apostle 2. Cor. 2. 11. calleth *deuices*.

Now that it appeareth what a temptation is, also who are the tempters; and that sinne by her agents Satan and sinfull men, is most craftie and cunning in tempting, it remaineth that we should chiefly learne how we may be preserued from being insnared by it. Now because the tempters are so strong and sub- till, it is necessarrie that we call vnto our aide a stronger and wiser then our aduersaries, which

onely is the Lord, who can re-
straine them from tempting, and
deliuer those that are tempted.
Wherefore heartie prayer must
be made to him, as our Sauiour
teacheth vs, that *he wold not leade
vs into temptation, but deliuer vs
from euill.* And because he re-
sisteth temptations in vs by his
Spirit, by putting in vs good
motions to the contrary; prayer
must be made vnto God, that he
would giue vnto vs his holy Spi-
rit, that it may worke effectually
in vs against temptations. Who-
soever is good before God, and
pleaseth him, whosoever shall
take heede that he do not grieue
this Spirit, and quench the good
motions of it, they praying for
it, shall be sure to haue it, Luk.
11.13. and shall escape the hurt
of the temptation, when the
sinner shall be taken by it,
Eccles. 7. 26. Yet it is not e-
nough that we be reconciled to
God, and do keepe our peace
with

with him, and haue his holy Spirit dwelling in vs: for though God could subdue all our finnes, and resist all our temptations for vs, without our owne helpe, yet he will haue vs to resist, by exercising the whole reasonable man in the conflict against sin: for which cause he giueth his word to direct vs, and the manifold graces of his Spirit to arme vs, that we our selues may by the power of his might withstand temptation in the day thereof.

Eph. 6. 13.

Now that we may withstand temptations, it shall be good to observe this order: First to look to our owne heart, for that is the hold and fort of the soule; if that be not true to vs, we are sure to be foiled in euery temptation: wherefore we must haue it in an holy suspicion, so farre as to cause vs to examine & search it daily, to find out those trecherous and deceiueable lusts that lurke there; and when by the

Y.

light of the word we haue found any, do not stay till they assault vs, but let vs assault them, and vse martiall law, presently to condemne and crucifie them; then make particular and daily application of the bloud of Christ vnto the heart, and it will purifie it, and purge the conscience from dead workes, that we shall serue the liuing God. And let vs neuer leaue purging the heart, vntill we can say, it is not set vpon any earthly thing, either to loue it, or feare it; for if it be, as he that *will be rich*, so he that will haue pleasure, and will haue glorie of men, *shall fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction.* 1.Tim.6.9. Nothing will bring the heart to a firme resolution to will in all things to liue honestly, so soone as this course. When the heart is thus made sure for vs, the next care must be that
 the

the vnderstanding, the watchman and intelligencer of the soule, be rightly informed by the Scriptures of all such things that do belong vnto its office in the Christian warfare. First, it must be able to discern betweene good and euil, betweene things not sinfull and sinfull: and of good things, to discern which are good but in part, which euery way good; and what things are good onely to sense and in appearance, and what is good in truth: also what is but in part euill, and what is wholly euill; and what is euill onely to sense & in appearance, and what is euill in truth: that the baites to draw vnto sinne, taken from the gaine, pleasure, and glorie of this world, may not moue vs, because we shall know they are but vncertaine, transitorie, and not the true riches, pleasure and glorie; and that on the other side, the bug-beares
to

to fright vs from doing good, may not remoue vs, because they are but vncertain, momentanie, and light euils, in comparison of the certaine and true riches of grace, and of the euerlasting true pleasures and glorie which is laid vp for those that be constant in keeping faith and a good conscience to the death. When the vnderstanding is thus enlightened, we must alwaies set the true danger of sinning, and the true good and glorie that followeth vpon well doing, before our eyes; and it will cause the heart to chuse the good and refuse the euill. *Moses chose rather to suffer affliction with the people of God, then to enioy the pleasures of sinne for a season: the reason was, because his iudgement was sound in discerning betweene good and bad: for it is said, He esteemed the reproach of Christ greater riches then the treasures of Egypt: for he had respect*

Heb. 11.
25. 26.

ſpect to the recompence of reward.
If we can but iudge aright of the ioy that is ſet before vs in the courſe of holineſſe, it will make vs with our Sauour Chriſt *endure the croſſe, & deſpiſe the ſhame* which in this world doth accompany Chriſtianity; and we ſhall with ſpeed runne the race that is ſet before vs, notwithstanding the impediments that we ſhall meeete withall.

Hebr. 12. 2.

Now when the heart is eſta- bliſhed and armed with grace, and the mind with knowledge and iudgement, there muſt be a continuall watch ſet, and faith- fully kept; wherefore the eye of the mind muſt be alwaies a- wake, to ſee and obſerue what particular temptations do ariſe againſt vs, either from within or without. Therefore the A- poſtle *Peter* ſaith, *Be vigilant, for your aduerſary the diuell, as a roaring Lion, ſeeketh whom he may deuour.*

1. Pet. 5. 8.

denour. Watch, saith the Apostle *Paul. 1. Cor. 16. 13.* Our Sauiour saith vnto all, *watch,* *Mark. 13. 17.* When by watchfulnesse the temptation is discovered, then we must buckle all the Christian armour about vs, scil. *Sinceritie, righteousnesse, patience, hope, faith,* and *the sword of the Spirit, the word of God.* And being thus armed, we must animate and fill the heart with courage and resolution to resist euen vnto the death. For which cause, we must make an oration vnto it, such as wise and valiant leaders will make to encourage their souldiers; we must mind our hearts of the odiousnesse and hurtfulnesse of that thing to which we are tempted; how that it is a lust of the flesh and of the diuell; how it is enmity to our God, and a deadly enemy vnto vs; how that we must kill it, or else it will kill vs. Let vs mind our hearts with this, that it will be
to

to the dishonour of our king and countrey to be overcome; that to yeeld to any temptation is contrary to our vow of allegiance, which we entred into when we first professed to fight vnder Christs banner. Lastly let vs tell our selues of the equity of our cause, how that our warre is iust: thinke also of the wisdom and valour of our captaine Christ, assuring our selues, that how hard soeuer our conflict may be, yet if we do not yeeld, in the end we shall overcome, and be more then conquerours. Having thus wonne the heart to resolution, then let vs as the Apostle saith, *Stand in the faith, quit our selues like men, and be strong.* In the conflict we must auoide two euils. First, we must not trust to our own wisdom: for then sinne will be too craftie for vs. Secondly, we must not resist in the power of our owne might, for then the principalities

1. Cor. 13.
16.

Mar. 4.

Gen. 39. 9.

cipalities and powers will be to
 strong for vs. We must there-
 fore resist by the wisdom of the
 holy Scriptures, being able to
 say with our Sauiour Christ: It
 is written, I must not commit
 that sinne to which I am tempt-
 ed: and with *Ioseph*, shall I com-
 mit this great wickednesse, and
 sinne against God? Resistance of
 sinne in this sort, is not onely a
 defending of our selues, but a
 wounding of our aduersaries.
 We must also be sure in our
 conflict to intreate Gods aide,
 that in the power of his might
 we may preuaile. When we re-
 sist by the wisdom of the
 word and power of God, if we
 be earnest, and constant in re-
 sisting, we shall put Satan to
 flight: for God saith, *Resist the
 diuell and he will flee from you,*
 Iam. 4. 7. But remember alwaies
 that his *departure will be but for
 a season*: we must therefore al-
 waies keepe on our armour, and
 keepe

Luk. 4 13.

keepe our watch, and let our experience of ouermastering former temptations, giue fresh courage vnto vs to resist all that are to come.

But deliuer vs. Here our Sauiour will haue his Disciples to aske to be deliuered out of their sinne into which they are fallen, as well as to be kept from falling. Whence obserue,

It must be enery mans desire and endemour if he be fallen into any sinne, to be deliuered out of it by repentance, and that he may walke before God in new obedience.

Turne vs Lord, and we shall be turned, saith the Prophet Ierem. 31. 18. The Church of Ephesus is bid to remember from whence she is fallen, and *repent*, Reuel. 2. 5. And the minister must waite when God will *giue repentance*, and recouer euill men out of the snare of the diuell. 2. Tim. 2. 25. 26. Which place sheweth that repentance is deliuerance

Doct. 7.

liuerance out of sinne, and doth intimate that it must be desired.

Reason 1. Vntil a man haue repented, his prayers are not accepted of God: for that cause God commanded the Iewes to repent: saying, *Put away the euill of your doings: cease to do euill, and learne to do well:* and then they might come to God, and he would respect them. *Isaiah. 1. 16. 18. 19.*

Reason 2. Vntill sinne be repented of, a man is as it were manacled, or as a bird touched with limetwigges; it taketh away the life and comfort of spirituall exercises, as of hearing, praying, and receiuing the Sacrament: he cannot set about them with any nimblenesse of spirit while he lyeth in any sinne.

Reason 3. Sinne vnrepented of taketh roote, and infecteth further and further: it will increase it selfe, and beget other finnes.

While

Reason 4.

While a man lyeth in sinne, he may looke euery houre when God shall inflict some fearefull iudgement or other, and then the remembrance of a sinne vnrepented of proueth more heauie, and more stinging then the iudgement it selfe. Whereas, though a man haue sinned, yet if God haue giuen him repentance, and haue recouered him out of his sinne, he may come before God with boldnesse, & can performe exercises of religion with cheerefulnesse, and shall either preuent crosses, or remoue them, or they shall do much good to his soule while they lye vpon him.

This is to reprove all such, who as they care not how they fall into sinne, so they care as little how they be deliuered out of it: yea though God call them to repentance, and giue them space to repent, yea though sometimes God awake them by his

Use 1.

his iudgements, and by checks of conscience, and doth offer them his Spirit to turne them vnto him: yet neither his patience, nor bountie, can leade them to repentance. They will say, Lord deliuer vs from euill, but refuse to be deliuered. This their hypocrisie aggrauateth their impenitency, and their impenitencie aggrauateth all such finnes as are not repented of: for it is a fault to commit any sinne, but when it is not repented of, this sinne is continued, yea doubled, and multiplied; for euery day they should turne from their sinne, as ordinarily as they seeke their daily bread. No sinne so dangerous as impenitencie; for therefore the sinne against the holy Ghost is vnardonable, not in it owne nature, but because they that commit it cannot be renewed vnto repentance. Impenitencie therefore though it be not the sinne
 against

against the holy Ghost, must needs be a fearefull sinne. Let all that refuse to forsake their sinnes look for Gods visitation, as he saith in *Jeremy*: *They haue refused to returne, &c. How shall I pardon? shall I not visite for these things? and shall not my soule be a- uenged on such? &c. Jer. 5.3.7.9.*

It doth therefore concerne euery man, hauing fallen into euill, (for who is it that sinneth not?) to vse al meanes to repent, and recouer himselfe of his fall: and then do his best to hold on a steadie course of new obedience. Haue not men in prison cause to seeke for deliuerance? and if any man be fallen into a lapse after a sicknesse, hath he not cause to seeke for recovery of his former health? such is the estate of euery sinner vtill he haue repented. But let this repentance be true, and sound, proceeding from griefe for sin, and hatred of sinne, not turning
from

Vse 2.

from one sinne to another, or a bare leauing of sinne, but it must be a conscionable turning from euill to good. It must be from all sinne, as well as any one, euen as many as we can come to the knowledge of, as well secret as open, as well beloued finnes and such as are in credite in the world, as any other. *We must cast away all our transgressions*, saith the Lord. Ezeck. 18. 31. It must be speedie, while it is to day, lest our hearts be hardened through the deceitfulnesse of sinne. Heb. 3. It must be constant, as daily as we aske daily bread. If we would but enter into our hearts, and consider what we haue done when we haue sinned, how we haue transgressed an holy commandement, and thereby haue grieued the holy Spirit, disgraced our holy profession, and haue offended a mercifull Father, and a seuerer Iudge, who yet if we will turne, will haue mercy,

mercy, but if we refuse to turne he will punish, and will not pardon: the thoughts of these things would worke griefe, and hatred of sinne, and hope of pardon, from whence would follow repentance neuert to be repented of: if withall we pray heartly, saying, *Deliuer vs frō euill*: for with all the meanes we do vse, prayer must be one; for as we cannot repent without Gods helpe, so he will not helpe and giue vs repentance except we aske it.

From euill. By euill is meant sinne. Our Sauour would haue his Disciples pray against sinne vnder the name of euil. Whence we may learne,

Sinne is euill, and God would haue all men when they thinke of sinne, represent it to their minde in the name and notion of an euill, yea of the most euill thing. It is called *euill*. Rom. 12.9, where it is said, *Abhor euill. The whole world lyeth*

Doct. 8.

in euill. Ioh. 5. 19. Thus *Dauid* in confessing his sinne vnto God, doth affect his heart with shame & remorse, saying, Against thee haue I sinned, and *done this euill in thy sight.* Psal. 51. 4

Reason 1.

Sinne is absolutely contrary vnto God, who is goodnesse it selfe: yea enmity to him, therefore it is the euill of euils. Sinne could not be sinne, if it were not euill

Reason 2.

Sinne is the cause of all the euil of punishmēt that any creature is subiect vnto, for sinne brought man vnder the curse, & wil hold him vnder it, except the mercie of God, through the merit of Christ, do deliuer him.

Reason 3.

Sinne doth giue denomination vnto all things that are truly euill, causing them to be called euill: the world is therefore called euill, because it is a sinfull world. Men are called euill men, because they be sinfull men. And because the diuill exceedeth

ceedeth all other in sinne, he is called *the euill one*, Math. 13.

Is sinne euill? how then hath it bewitched and deceiued most of the sonnes of men? for of all courses, they thinke none so good as those that are sinfull. What man so vile, but thinketh his course good, and thinketh all are fooles that are not of his mind. The Papist is so well conceited of his Poperie, as he looketh to winne heauen by it. The persecutor thinketh he doth God good seruice in molesting such as feare him. The swearer thinketh his speech doth not sound well, and is without all grace, if it be not filled vp with oathes. The couetous, the voluptuous, the vainglorious, all of them applaud themselves in their wayes as if they were good, though (as *Solomon* saith) *the issue thereof is the way of death*. It standeth sinne vpon, that the diuell and wicked men should transforme

Yse 1.

Ioh. 16. 2.

Pro. 14. 12.

Y

them-

themsclues, and transforme sin, and put some goodly painting vpon it to make it seeme good, else no reasonable man could be brought to commit it : for the will of man doth so perfectly abhorre euill, it being the proper obiect of detestation, that it would alwayes shun it; therefore there is put an appearance of good vpon it, whereby it may deceiue. *But woe be vnto them that call euill good, and good euill; that put darknesse for light, and light for darknesse, Isai. 5. 20.*

Use 2.

Doth Christ call sinne *euill*? then let vs beleeue him, and not our owne lying hearts, nor yet the father of lies, who would beare vs in hand that sinne is not euil. But let vs alwayes conceiue of euery sinfull act, as an euill, naughtie, and hurtfull act. Oh if we could represent the acts of sinne vnder the name of an euill act vnto our apprehensions, our will would at the first motion loath

loath and detest it more then it doth a toade and a serpent, and would either kill it, or run from it. Whensoever therefore we are tempted vnto sinne . let vs see it as it is, a most euill thing; let vs account of it as it is, a most euill thing. And whatsoever colours be set vpon it, or whatsoever good names it is called by, if the thing so called be a transgression of Gods law, let vs call it a most euill and most abhominable thing. Yea, we must conceiue of every sinfull action, and must account it a greater euill then the eternall torments of hell. For the least euill of sinne is greater then the greatest euill of punishment: for the greatest punishment is an effect of Gods righteous hand; but the least sinne is contrary to God, it is very enmitie vnto his holinesse. If sinne might appeare to euery reasonable soule to be as it is, such an euill as hath bene said, it would

worke griefe and repentance of finnes past, and hatred and departing from sinne for euer, afterward.

Use 3.

Lastly, how thankfull should all Gods children be to him, because he doth preserue and deliuer vs out of sinne, out of this great euill euery day; and we haue his word that he will continue this grace, vntill we shall be presented to himselfe without any spot of this euill in the day of the Lord? He doth not onely pardon vs and free vs from the guilt and punishment of our finnes, but (which is no lesse mercie) he doth deliuer vs from the power of sinne, he deliuereth vs from euill. We must therefore magnifie the Lord, and say, *Who is a God like thee? who doest not onely pardon, but wilt subdne our iniquitie.* And with *Dauid*, let vs call vpon our soules to praise God, because as he *forgineth all our iniquities*, so also he *healeth*

Mica. 7. 19.

healeth all our diseases, that is, he doth sanctifie vs, deliuering vs from all euill.

For thine is the kingdome, and the power, and the glorie, for euer.

These words containe the reason of all the petitions: it is deliuered in an exact forme of thanksgiuing: so that it doth excellently serue both to confirme the faith of him that prayeth, and to giue glory vnto him that is prayed vnto. The Euangelist Saint *Luke* doth not mention this clause. It may be, when our Sauiour did teach his disciples in priuate, at the request of one of his disciples, he did onely teach them how to make petitions: but when he taught them in publicke, he did adde this clause, to teach them as well how to praise him and giue him thanks, as to pray vnto him and make requests. It is sufficient for our learning, that any one

Euangelist hath recorded it. In this clause we haue the note that sheweth that these words are a reason of the former requests, in the word (*for.*) Then we haue the arguments or grounds of the reason, which are taken from certaine respects in God, which minister matter of faith, assuring them that they had cause to aske and expect of God all the former petitions: and matter of praise, shewing what cause there is why all glorie should be giuen vnto him. These respects of God are three, *Soueraigntie, Power, Glory*; which are set downe with the copulative particle *and*, of appropriating them to God onely, scil. *thine is kingdome, &c.* and with the conioyning the two latter respects or priuiledges in God with the former, scil. *and the power and the glorie*. All which three are illustrated by their continuance, *for euer*.

Kingdome, signifieth Gods absolute soueraigntie ouer all things, to whom onely it appertaineth of right to forgiue and to giue at his pleasure; therefore they make their suite vnto him.

Power, signifieth that all-sufficiencie in God, whereby he is able to do all things according to the good pleasure of his will. Many haue kingdome, so that it pertaineth to them to helpe their subiects, but want power, as it was with the King of Israel, who said in the famine, *If the Lord do not helpe, whence shall I helpe?* But as it belongeth vnto God to heare the petitions of his subiects, so he hath power to grant whatsoeuer they shall haue need of: hence the petitioner gathereth assurance that he shall haue his petitions granted.

Glorie, is that high estimation, honour and praise which is due

to any person for their worth and goodnesse: this is originally in God, as well as soueraignie and power, and in that respect is appropriated to him. Wherefore when it is said, *thine is the glorie*, thus much is implied, that as all glorie and praise is due to him, so they do now giue it to him. And if he shall grant their requests, it will be for his glory; therefore they are bold to make these petitions, and hope to speed in their suites: whereas, though it appertained vnto God and he were able, yet if the things asked were not for his honour and glorie, he would neuer grant them.

For euer, is to be applied vnto *kingdome, power and glorie*, scil. it doth now and shall alwayes belong to his prerogatiue royall (because kingdome is his) to heare the petitiōs of his people. He is now and shall for euer be able to helpe them: he now hath
and

and shall for euermore haue glorie and praise ascribed vnto him for granting their requests; therefore they pray vnto him. The meaning of these words may be thus expressed: *O Lord God, which art King of kings, and rulest ouer all, we haue none either in heauen or in earth to whom we may make our requests but thee: for thine is the kingdome, it belongeth to thy place of soueraigntie to provide for thy name and honour, by aduancing thy kingdome, by causing thy will to be done, and by preserving and receiuing into fauour, and by giuing grace to thy people. Thou Lord art able to fulfyll all this that we haue asked: and we do yeeld thee as is most due, the glorie of thy soueraigntie and power: and if thou shalt please to grant these our requests, as thou shalt therein deserue, so we shall be ready to giue vnto thee all glorie everlasting: wherefore we are bold to aske, and to expect the granting of them.*

For thine, &c. In the entrance into prayer Christ taught his disciples to represent God to their thoughts, vnder such titles and names whereby they might confirme their faith in prayer: and here in the close and end of prayer, he doth wish them to presse and vrge God from consideration of his soueraigntie, power and glorie; from whence they may encourage themselues by good reasons, both to aske and looke for what they haue asked: whereby we learne,

Doct. 1.

The Lord would haue his children haue good ground and reason for the petitions they aske of him, and would haue them vntered vnto him in their prayers. Thus did Iacob, when he prayed to be deliuered out of the hands of his brother *Esau*, saying, *O God of my father Abraham, and God of my father Isack; the Lord which saidst vnto me, Returne into thy countrey and to thy kindred, and I will*

will deale well with thee: I am not worthy of the least of all the mercies which thou hast shewed unto thy seruant. Deliuer me, I pray thee, from the hand of my brother, from the hand of Esau: for I feare him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea. Gen. 32.9.10.11.12.

In this prayer *Jacob* gathereth reasons from the couenant betweene God and his fathers, from Gods commandement and his obedience thereto, from his acknowledgement of Gods mercie and his owne vnworthinesse, from the relation he had to God, being his seruant, from the condition of his aduersary, he being his enraged brother *Esau*, from the extreame danger he and his wiues and children were in, and lastly from a promise that God had made to him in respect of his posterity, which could

could not be fulfilled if *Eſau* ſhould haue deſtroyed *Iacob* and all his children. Vpon all theſe reaſons, he doth ground that petition, *Deliver me, I pray thee, from the hand of my brother, from the hand of Eſau.* In like manner *Solomon* confirmeth his faith in the beginning of his prayer, 1. King. 8. 23. 24. 25. 26. And it is ordinarie with *Dauid* throughout the *Pſalmes*.

Reason 1.

Though God need no reaſons either to informe him of their need, or to moue him to ſupply their need; for he knoweth euery mans caſe better then himſelfe, and is more readily inclined of himſelfe to helpe, then any man can be readie to aſke: yet he doth delight that his children ſhould yeeld reaſons of their requests, becauſe therein they ſhew prooffe of their knowledge, faith, confidence, and other graces; which is much pleaſing to their Father.

Reasons

Reasons in prayer doth much confirme faith in vs, and stirre vp good affection in prayer. For when a man can assure himselfe he hath good warrant to aske, and to hope to obtaine, he can breake through all the discouragements which the diuell or a mans owne heart can cast in to hinder him.

Hereby all praying without vnderstanding (be the intention of the heart neuer so good) must be iudged to be faultie: for he that knoweth not what he asketh, can neuer giue reasons why he asketh.

This reproveth all rash and inconsiderate entrances and proceedings in prayers, which is, when men are led therein onely by custome or present sense of necessities, but neuer exercise their faith in vttering any reasons of their requests. Hence it is that they are so weake in faith, and so cold in deuotion, and heartlesse

*Reason 2.**Use 1.**Use 2.*

heartlesse in their prayers, because they do not establish their faith, and put life to their affections, by vttering of apt reasons of their present petitions.

Use 3.

Whoſoeuer therefore would make a prayer in faith and feruencie, muſt follow our Sauours direction, and the examples of godly in Scripture, who haue gone before vs in giuing reasons of their requests. For it doth please God to heare his children reason it out with him. Wherefore he doth sometimes of set purpose seeme not to heare, but rather seemeth to denie his children that pray vnto him, because he would haue them answer all doubts, and resist all impediments, and be more importunate with him in giuing reasons why they should be heard. Thus the Lord dealt with the woman of Canaan: first he seemed not to heare her; then when he heard, he seemed to denie

nie her suite, and yeelded a reason of his deniall : yet all this was but to make triall of her faith; which when she shewed by her importunate continuance of her suite, and wise answering of Christs obiection, saying, *Truth Lord, yet the dogs do eat of the crumbs which fall from their masters table*: she thereupon received of him a commendation of her faith, saying, *O woman, great is thy faith*; and withall obtained her request euen to the full, for he said, *Be it vnto thee euen as thou wilt.* Mat. 15. 25. 28.

Reasons of our petitions may be taken from Gods nature, 1
from his promise, 2
from our capableness to haue our prayers granted, 3
either because we are in Christ, 1
and are his seruants,
and do pray in Christs name; or
they may be taken from our need of helpe, 2
or from that experience we haue had of helpe 3
in time past, or from the thanks 4
 and

and glory that we do giue, and will giue, if it shall please the Lord to graunt our requests. If from these & such like grounds out of Scripture, we shall wisely make choise of reasons befitting our present occasions, and shall vse them vnderstandingly, not so much to informe or perswade God what he should giue, as to informe and perswade our selues how to aske, we shall be much holpen in our praying, and God will be well pleased with our prayers.

The reason of the asking the afore said petitions is set downe in a forme of praise and thankgiuing; from which we may obserue,

Doct. 2.

Christians must in their prayers as well offer praise vnto God, as make requests. We must as well giue him glory and thanks, as pray to him to giue vs grace, or any other good thing. Thus saith *David*, *Thine o Lord is great-*

greatnesse, and the power, and the glory, and the victorie, and the maiestie. Thine is the kingdom, ô Lord, and thou art exalted as head above all. 1. Chron. 29. 10. 11.

David calleth vpon his soule and all that is within him, to praise his holy Name, Psal. 103.

1. 2. The Apostle requireth that in enery thing, by prayer and supplication with thankesgiuing, we should make our requests knowne vnto God, Philip. 4. 6.

Also he saith. Let vs by Christ offer the sacrifice of praise to God continually, that is the fruit of our lips, giuing thankes vnto his name. Hebr. 13. 15.

Praise and thankes are due vnto God: for he himselfe is most excellent, being infinite in all holinesse of wisdome, power, mercy, and all the rest of his diuine attributes. If there be any excellency in any creature, the praise belongeth vnto God, because he made it excellent:

Reason 1.

lent: and if any good thing be bestowed vpon any man, whatsoever was the secondary meanes, God was the first cause, and is the true giuer thereof: *Of him are all things*, therefore to him be glory for euer. Rom. 11. 36.

Reason 2.

It is good, pleasant, and comely, to praise the Lord: Psal. 147. 1. It is good, because it is the will of God, being a part of his worship. It is the best meanes to continue and make good vnto vs the good things we haue. It is the best meanes to procure those good things which we yet haue not. It is well pleasing vnto God: for he saith, *He that offereth praise, glorifieth me*. It doth become the vpright to be thankfull. Psal. 33. 1, for it doth shew their humility, and dependance on God, and acknowledgement that they are in all things beholding vnto God, which things are the best honour

1. Tim. 4. 4.

Psal. 50.
23.

nour of a Christian.

This reproveth all those who notwithstanding they haue the great booke of the creation and frame of the world to looke vpon, and the booke of the Scriptures to looke into, both which do set forth the vn-speakable excellencies of God; yet neuer admire him, nor speake of him to his praise: whereas if a mortall man shall do some curious peece of worke, shewing therein some rare skill and inuention, his worke shall be gazed on, and admired, and the workman praised of euery one, and shall be halfe deified. And if a friend shall saue their liues, or deliuer them out of prison, or do any other such especiall kindnesse vnto them, they thanke him, and acknowledge themselues beholding vnto him as long as they liue: whereas God which gaue power and will to the same friend, to do them

Use 1.

them good, and doth giue them all other good things, who would also deliuer them from the bondage of sinne and Satan, and from eternall death, he is forgotten, and is neuer thanked by them; yea many of those who in their distresse do seeke vnto him, and are holpen, euen they, like the nine leapers, neuer returne to giue thanks. It is ten to one (as we say) if any giue glory to God. Most men ascribe the praise of all good things which they haue, vnto nature, fortune, luck, or chance, vnto their wit, or to their hands, or to their friends, to any person, or thing, rather then vnto God, without whom they could haue had nothing. These men are wilfully blind, if they do not see that Gods hand doth all things: But if they see that all things are of God, and yet will not giue him the praise and thankes, they do much wrong God in depriuing
him

him of his honour, and do manifest themselves to be vtterly vnworthy of all good. There is no sinne can be more hatefull then ingratitude. There is no sinne more hurtfull to the committer of it; for it doth prouoke God, in wisdom and iustice, to take away from them those good gifts which once he gaue vnto them. As he did with his daughter Israel, of whom he saith, *Because she did not know that I did giue her corne, &c. Therefore will I returne and take away my corne in the time thereof.* Hoseah, 2.8.9. And for this cause God giueth men ouer vnto reprobate minds, because they hauing meanes to know God, and cause to be thankfull: *Yet they do not glorifie God, neither are thankfull.* Rom. 1.21.28.

Let all that professe the name of God learne hereby to be alwaies as readie to speake of God and to God in praises and thankf.

Vse 2.

thanksgiuing, as to aske and receiue any thing fró him by petition. For which cause we must consider the works and word of God, for they testifie of him. Gods infinite, wisdom, power, mercie, and goodnesse, and al other his excellencies are scene in the creation, preservation, and redemption of man, and are all clearly reuealed in his word. In so much that when *David* did consider the heauens, and the worke of his fingers, he breaketh forth into an holy admiration of God, saying, *O Lord our Lord, how excellent is thy name in all the earth.* Psal. 8. 1. 9. And the Apostle could not speake of the worke of redemption by Christ, but he saith concerning God, *To whom be glory for euer, Amen.* If we would but consider how little good, and how much euil we deserue at Gods hands; how that it is his *mercie we are not consumed*; and if we would consider

Gal. 1. 5.
Ephes. 3. 21

Lam. 3.

sider how little euill, and how much good we receiue euery day of his meere goodnesse, we could not chuse but be thankfull. Wherefore we must bewaile our barrenesse of heart, and with *David* call vpon our soules, and all that is within vs to *blesse and praise his holy name*. We wust call his benefits to remembrance, and tell our soules what great things the Lord hath done for vs, recounting one benefit after another, vntill we haue conuincd our hearts of our dutie, and haue enforced our selues vnto thankfulness. But our thanks must not be verball onely, like that of the proud Pharise, saying, *Lord I thanke thee*: they must be hearty, and reall; which is then, when we shew that we do indeede acknowledge our selues bound and beholding to God for those things for which we say we giue him thanks, scil. when
 we

Psal. 103. 1.

we vse his gifts as he hath appointed, to his glory, and when we giue our selues both in soule and body to his seruice: thus let vs giue thanks: it is good, it is pleasant, it will become vs. Then this, nothing more pleasing vnto God, nothing more profitable vnto vs: for euery hearty thanks, is a reall effectuall begging of continuance, and blessing vpon what we haue, and of new supplies vnto what we haue not: such shall neuer want good gifts, because God knoweth he shall neuer want hearty thanks.

Thine is kingdome. He saith not, thou hast a kingdome, but which is more, *thine is kingdome*, that is, all kingdome and soueraigntie is *thine* in originall right, and is not a deriued soueraigntie as all other gouernments are. Whence we learne,

Doctr. 3.

Absoluteness of authoritie and Soueraigntie is properly and onely

in God. The Lord made that great monarch and earthly king of kings, *Nebuchadnezzar* to acknowledge and proclaime that *he was a God of Gods, and a Lord of kings*, and that *his kingdom was an everlasting kingdom*. Dan. 2. 47. and 4. 3.

The Lord made, and doth preferue all things, therefore must needs be aboue and haue soueraigntie over all things.

The acts of God do proue it: *for he changeth times, he remo- meth kings, and setteth vp kings*. Dan. 2. 21. *By him kings reigne*. Prou. 8. 15. *All powers are of him*. Rom. 13. 1.

This should take downe the pride and insolencie of all that thinke in their heart, or speake with their tongue, saying, as they in the Psalme, *Who is Lord ouer vs?* This should likewise make all wicked men to trem- ble; for he who is an absolute king, whom no policie nor

Reason 1.

Reason. 2.

Vse 1.

Psal. 124.

power can withstand, he to whom vengeance belongeth, euen he is Lord ouer them.

Use 2.

If absolute soueraigntie be proper vnto God, then we must acknowledge no soueraigne Lord and maister, to haue right to giue such lawes that properly of themselues bind the conscience, but onely God. For in this respect our Sauiour saith, *One is your Father which is in heauen, and one is your master, euen Christ.* Mat. 23. 9. 10. Wherefore the Pope must be held to be an vsurper of Gods prerogatiue, because he doth presumptuously take vpon him to giue lawes, such as shall properly bind the conscience, whereby he doth domineere ouer mens faith and conscience, and doth take vpon him as God.

2. Thes. 2. 4.

Use 3.

Hereby we must be exhorted to yeeld absolute subiection in all things at all times, vnto the commandements of God. And

1. Cor. 6.

as for inferiour and subordinate authorities of men vnder him, we must for his sake submit our selues vnto them, but in the Lord onely: for if they command any thing that God hath forbidden, or forbid any thing which God hath commanded, we must answer them with the words of the Apostle, *Whether it be right in the sight of God, to hearken vnto you, more then vnto God. iudge yee, Act. 4. 19.* To refuse to obey them in this case, is not to resist authority, but to resist the corrupt wils and lusts of those that abuse and exceed their authority.

This should teach kings, and all inferiour gouernors in the Church, common wealth, and familie, to acknowledge that they deriue their authority from God, whose is kingdome. Wherefore they must beware that they do not tyrannize ouer their subiects, and domineere ouer their

1. Pet. 2. 13.

Use 4.

Ezra. 1. 3.

wiues, children, or seruants, abusing the authority which God hath giuen them, as if they had no maister to whom they should giue account of their gouernment. For the Apostle saith vnto all such, *Your maister also is in heauen, neither is there respect of persons with him.* Ephes. 6. 9.

Use 5.

Lastly, it will much refresh and reioice the hearts of euery seruant and child of God, to consider that their God and father is king, and Lord of all: for the maiestie and soueraigntie of the father is for the honour and aduantage of the children. They cannot be base and ignoble, which haue such a Lord and Father: for as Christ our head is hereby honorable, because he hath such a Father, so we the members are honored, and may reioyce, because we haue such an head, whereby we become one with his father and our father, to whom absolute soueraigntie

raigtie doth belong. If we lacke any thing, we do hereby learne to whom to repaire, euen to God, who will not faile his subiects that depend vpon him, but will make them all *Kings vnto him*: for *his is kingdome*. And if we be oppressed by the authoritie of men, we need not be troubled, but may commend our selues *vnto God in well doing*, comforting our selues in this, that *he that is higher then the highest, regardeth vs*. Eccles. 5.8.

Reu. 1.6.
Reu. 5.10.

1. Pet. 4.19.

And the power. Sith power is ascribed vnto God: we may obserue,

Power originally belongeth vnto God. All power is in him, and from him. *Dauid* saith, *Power belongeth vnto God*, Psal. 62. 11. *Daniel* saith, *Wisdom and might are Gods*, Dan. 2. 20.

Doctr. 4.

He is God, therefore omnipotent.

Reason 1.

The workes of creation, pre-
Z 3 serua-

Reason 2

seruation, and redemption, do shew his eternall power and Godhead.

Use 1.

All the wicked which pro- uoke God against them because they wil not obey his wil, should tremble and quake at the thoughts hereof: for the Lord, of whom *Nahum* saith, that *he reuengeth, he reuengeth, is great in power, and will not at all acquit the wicked: who can stand before his indignation?* *Nahum* 1.2.3.6. He is able to destroy both bodie and soule in hell. *Math.* 10.28.

Use 2.

This reproveth all that call Gods power into question, like those Israelites which said, *Can God prepare a table in the wilder- nesse?* *Psal.* 78.19. Or like those that thinke their finnes to be so many, and their hearts to be so hard, that they cannot be pardoned or cured.

Use 3.

This doctrine of Gods power may giue hope vnto most grie- uous sinners, that if they will re- pent

pent of their sinne, and beleue in Christ, they shall be saued. For the Apostle speaking of hard hearded Iewes, saith, *God is able to ingraft them also, if they abide not in unbelief.* Rom. 11. 23.

If Gods hand be vpon any man, let him not thinke that by any violent meanes he can deliuer himself from vnder his hand; but let him humble himselfe *vnder the mighty hand of God.* There is no contending with God, can preuaile with him, but *Iacobs* wraffling, which is humble and heartie prayer, by this a man may haue *power over God, and preuaile, if he can weepe and make supplication to him.* Hos. 12. 4.

Would any man haue power to do good, and to eschue euill, and to resist and overcome all his enemies both bodily and ghostly; he is here taught from what fountaine to deriue and draw it, euen from God onely, whose Name is *the strong God,*

Use 4.

1. Pet. 5. 6.

Use 5.

Exod. 34. 6.

Use 6.

If any man haue any power to do himselfe and others good, let him not be proud thereof, nor yet abuse his strength, but let him thanke God for it, and vse it for God who gaue it.

Use 7.

Lastly, Gods owne people may gather much comfort to themselues, when they consider that they are *sonnes and daughters of God almightie*. I, euen I, am he (saith God) that comforteth you: who art thou that thou shouldest be afraid of a man that shall die, and of the son of man, which shall be made as grasse? Isai. 51. 12. Nahum saith, *The Lord is good, a strong hold in the day of trouble, and he knoweth all that trust in him*, Nahum 1. 7. *Hast thou not knowne* (saith God) *that the euerlasting, the Lord, the Creator of the ends of the earth, fainteth not, neither is wearie: he giueth power to the faint, and to them that haue no might, he increaseth strength.* Euen

2. Cor. 6. 18

the

the youths (that is, the strong aduersaries that presume vpon their owne strength) *shall faint: but they that waite vpon the Lord, shall renew their strength.* *Isai. 40. 28. 29. 30. 31.* *Asa* did confirme himselfe against an hoast of more then a thousand thousand enemies, by this point in hand, saying to the Lord, *It is nothing with thee to helpe, whether with many, or with them that haue no power.* *2. Chron. 14 11.* And whereas Gods children are many of them little and weake, and their aduersaries mightie and strong; yet if they lay hold on the power of Gods might, they shall stand in the euil day, and be sure to ouercome. Thus *Iohn* encourageth all Gods children, saying, *Ye are of God, little children, and haue ouercome them, because greater is he that is in you, then he that is in the world.* *1. Ioh. 4. 4.* *Paul* comforteth himselfe in this, when persecutors went

about to take away his life, saying, *I know whom I haue beleened, and I am perswaded that he is able to keepe that which I haue committed vnto him.* 2. Tim. 1. 12. And hereby we know that *our vile bodie shall be made like Christs glorious bodie*, because of that mightie working, whereby Christ is able to *subdue all things to himself*, Phil. 3. 21. And we are assured of that *inheritance incorruptible in the heauens*, because both it is reserved for us, and we are kept for it, *by the power of God through faith vnto saluation.* 1. Pet. 1. 4. 5.

And thine is glorie. In that glorie is appropriated vnto God, we learne,

Doct. 5.

All glorie and praise primarily and properly belongeth vnto God. Therefore the foure and twentie Elders ascribe *glorie and honour vnto him*, Reuel 4. 11. Likewise all creatures in heauen and in earth, and vnder the earth, and
such

such as are in the sea, and all that are in them, are brought in, giuing glorie and honour to him that sitteth upon the Throne, and vnto the Lambe for ever and ever, Reuel. 5. 13.

This is, because God onely is of himselfe excellent and glorious. If any other persons or things haue any excellencie or goodnesse, they haue it of God: for of him, through him, and to him are all things, (saith the Apostle) to whom be glorie for ever, Amen. Rom. 11. 36. Who so would be further confirmed, and would see what vse he should make of this Doctrinē, let him looke backe into the first Doctrinē of the first petition.

For ever. Here it must be obserued, that

All diuine prerogatiues and properties that are in God, are euerlasting. His soueraigntie, power & glorie, and all his attributes had no beginning, and shall haue no
en-

Reason.

Doct. 6.

ending. *Moses* in the Psalme saith, *From everlasting to everlasting thou art God.* Psalm.90.2. The Apostle saith, *To the King eternall, immortal, &c. be honour and glorie for ever.* 1.Tim.1.17. who also speaking of God in another place, saith, *Who onely hath immortalitie, &c. to whom be honour and power everlasting.* 1. Tim.6.16.

Reason.

The nature of God is perfect and absolute, without mixture, or composition of things contrary or diuers: so that there cannot be in him any internall cause of corruption and ending. Also God is independant, and aboue all other things: that there can be no externall cause, and therefore no cause that can cause any alteration in him, or can put an end to his being: therefore God must needs be *the same yesterday, to day, and for ever.*

Use 1.

Is God eueralting in euery one of his properties? then let
the

the wicked feare and tremble: for the truth of all Gods threatenings in his word is euerlasting; heauen and earth shall passe, but no iot of the truth of his word shall be vnfulfilled. Hereby they must assure themselues that the intollerable torments of hell that are appointed for them, are euerlasting. If there might be an end of Gods iustice, power, and glorie, there might be an end of torment: but so long as God (*whose breath as a streame of brimstone, doth kindle hell fire*) is euerlasting, the gnawing worme and scorching fire made to torment euery sinner, must needs be euerlasting. Ah, how can they endure this euerlasting burning!

The thoughts of the eternitie of Gods properties, are exceeding ioyous and comfortable vnto all that haue made their peace with God through faith in Christ: for his truth, his grace
and

Isa. 30. 33.

Mark. 9.

Ise 2.

and loue, and his power to saue them, is euerlasting. By this we may assure our selues, that after the day of iudgement we shall both in bodie and soule euer be with the Lord, in whose presence is fulnesse of ioy and pleasures for euermore: because he that hath promised and purchased, and which hath prepared and reserued an eternall inheritance in the heauens for vs, euer liueth to fulfill and continue it to vs.

Sith all Gods excellencies are euerlasting, we must daily and constantly for euer ascribe vnto him glorie euerlasting.

Amen.

This is the second part of the Lords prayer, whereby is expressed the right disposition of the mind and heart of a man when he prayeth, which is indeed the very life of prayer. This Hebrew word *Amen*, remaineth for the most

1. Theff. 4.

17.

Psal. 16. 11.

1. Pet. 1. 4.

Vse 3.

most part vntranslated in Greek, Latin, English, and in all other languages. It is vsed either in the beginning or ending of a speech. In the beginning of a speech it importeth an earnest asseueration, whereunto our saying, *verily*, or *indeed*, or *in very truth*, doth answer: in this sense it is often vsed by Christ in the Gospell. When it is in the latter end of a speech, as here and in diuers other places, it signifieth two things, either a wish of the heart to obtaine what is proposed, or else a perswasion of the heart that it shall obtaine that which was proposed. Oft times it signifieth both. That *Amen* is a wish and desire of what was before spoken of, it appeareth by *Benaiahs* answer to *Dauid*, when he had appointed *Solomon* to be ruler ouer Israel and ouer Iudah, saying, *Amen*, which he doth explaine by these words, *The Lord God of my Lord the king*
say

say so too. 1. King. 1. 36. That *Amen* sheweth a perswasion of faith touching the thing before spoken of, see Rom. 9. 5. where when *Paul* had said of Christ, that he was over all, God blessed for euer, he addeth *Amen*, that is, he was assuredly perswaded that it was so.

Amen in this place, signifieth both the assent and wish of the heart, as also assurance of faith, and expectation of the petitions before mentioned. These different acts of the soule, scil. a heartie wish, and expectation of what is wished, are not so different, but that they may in one instant be acted at once in the heart, and therefore may fitly be expressed in one word, so long as the word, *Amen*, doth signifie both those acts of the soule. As it expresseth the assent and desire of the heart, it implieth knowledge, truth of heart, and feruor in asking. As it expresseth

presseth faith of the heart, it implieth an assured expectation to obtaine the things asked. This sense of *Amen* may be thus rendered: *O heavenly Father, now that I have asked all these petitions according to thy will, in the name of Christ, I do heartily wish and desire againe & againe, that thou wouldest graunt them: and I am perswaded and do expectt that in the best time they shall be graunted.*

Amen, As it signifieth assent of heart vnto what was asked, doth necessarily presuppose the vnderstanding of what was asked. Whence we may collect,

Prayer must be made with vnderstanding. Whosoever prayeth, must know what it is that he prayeth for. *Sing ye praises with vnderstanding*, saith the Psalmist. *Psal. 47. 7. I will pray with my vnderstanding*, saith the Apostle. *1. Cor. 14. 15.* meaning he would pray so, that both he might vnderstand himselfe, and that others might vnderstand him also.

Doct. 1.

Reason.

Euery man must say *Amen* to his owne petitions, as well as to the petitions that others do make for him: for this Lords prayer is to be said in the closet as well as in the Church. Now the Apostle saith, he that occupieth the roome of the vnlearned, cannot say *Amen* at the giuing of thanks, if he vnderstand not what is said by another. There is the same reason why a man cannot say *Amen* to his owne prayers, if he do not vnderstand what he hath said.

Use 1.

This confuteth the Popish schoole diuinity, which requirith no more in prayer then a generall good intention of the heart, which is sufficient, though it be not vnderstood what is asked, (and I would it were onely the Papists error.) This confuteth the Papists Latin seruice, whereto the vnlearned people cannot say *Amen*. Whereas they say, God vnderstandeth Latin,

Larin, and doth like of deuotion, I answer, he must vnderstand what the heart saith, as well as what the tongue vttereth: and as for blind deuotion, (such as that is which is without vnderstanding) he doth abhorre it. Yet this is a common fault not onely among Papists, but of the common sort of ignorant professors of the true religion; for euen many of them, if they haue said ouer their prayers, do thinke they haue serued God well, and are blest for that day: when poore soules, they do not vnderstand one halfe of what they speake. Let all before spoken of vnderstand, that all vttering of words of prayer without vnderstanding are but bare repetitions of words; they are no prayers, but meere babling, which God detesteth.

Whensoever any man doth pray vnto God, let him be sure that

Use 2.

that if he pray alone, he do vnderstand what it is that he vnderreth before God, and if he be the mouth of others, that he expresse his desires in such words, that those that heare him may vnderstand him, that both himselfe and others may indeed say *Amen* vnto his prayer.

Amen, This implieth intention, and assent of heart vnto all the petitions before mentioned. Whence note,

Doct. 2.

The minde and heart must alwaies be conioyned with the tongue or thought in prayer. There must be truth and intention of heart in all prayers. *David* saith, his prayer did not go out of fained lips. *Psal. 17. 1.* The *Apostle* saith, He would pray and sing with the Spirit, as well as with the vnderstanding. *1. Cor. 14. 15.* The Lord did dislike the prayers of *Israel*, because when they prayed, they cried vnto him not with their heart. *Hoseah, 7. 14.* He did

did likewise abhorre the prayets of the Pharises, because they onely drew neare vnto God with their mouth, and seemed to honour him with their lips: *but their heart was farre from him.* Mat. 15. 8

Truth of heart, and true intention of the minde vnto the requests or thankes which a man doth offer, is the very life of prayer, without which, words or thoughts in prayer are but an outside & carkasse of prayer, and are meere hypocrisie,

The promise of hearing and graunting requests, is made onely vnto heartie and vnfeined prayers: *Ye shall seeke me, and find me, when ye shall search for me with all your heart,* saith the Lord, Ierem. 29. 13. And Christ saith, whatsoever ye desire when ye pray, beleue that ye receiue them, and ye shall haue them. Mark. 11. 24.

This is to discouer and re-
proue

Reason 1.

Reason 2.

Use 1.

proue much faultinesse in the prayers of many men, of whom, albeit it cannot alwaies be said, they pray not in vnderstanding (for they know what they say.) yet they may be charged with this fault, that they do not pray in *the spirit*: for they do not alwaies minde what themselves or others do utter in prayer, or if they mind it, do not heartily desire it, or not desire all that is asked they will say *Amen* to the petition for daily bread. but say not *Amen* to thy will be done, or leade vs not into temptation. These offenders are of two sorts. One sort neuer take notice of this their slightnesse and hypocrisie, and are so farre from being humbled for their failings, that euen for their hypocriticall seruice they expect God should respect them. Thus did those Iewes, *Isaiah*, 58. 3. who said, *Why haue we fasted and thou seest vs not?* all such are in
the

the power of hypocrisie, who except they repent must expect to haue their portion with hypocrites. There are another sort of offenders in this kind, that through drownesse of body, wandering of their thoughts, and through an euill custome of slight and heedlesse praying, alone or with others, do not minde the things which they seeme to pray for: but either haue their thoughts suspended, that they thinke on nothing, or else haue their thoughts on some other things then what are vttered in prayer: but these either take themselues in the manner, in the time of prayer, whereat they grieue, and presently call in their thoughts, and fixe their heart vpon the present worke, or at least when they haue made an end of praying, they will call their failings to minde, and humble themselues before God for them. Albeit
this

this latter sort are Gods children (for the best are subiect to slightnesse, hollownesse, and many wandring thoughts in prayer) yet they must iudge this manner of praying to be sinfull, and must suffer themselues to be reprov'd, and must reprove themselues, and take paines to auoide this euill of heedlesnesse and hypocrisie in prayer: else, how can they say *Amen* to their owne or other mens prayers, when they did not giue heed or attend vnto prayer: their prayers must needes be without spirit and life, and therefore displeasing vnto God.

Vse 2.

This calleth vpon euery one which would make an acceptable prayer vnto God, to haue a care that not onely the matter of his prayer be good and lawfull, and that he also do vnderstand what he vttereth: but that his heart and spirit likewise do ioyne in the vttering of euery request

request and thanks that he offereth vnto God. The heart must be lift vp vnto God, and be kept steadie vpon him, and vpon euery confession, petition, and thanksgiuing, from the beginning of prayer vnto the end thereof, that in the end we may with firme remembrance of what hath bene spoken, and with good aduisement, redouble our desires, and testifie our hope of audience, when we say, *Amen*. Thus to pray, is to pray in the spirit.

Amen. In saying *Amen*, a man repeateth and redoubleth his desire, as if he said, What I haue desired, I do againe, and againe desire, and wish it may be so. Whence note,

There ought to be an holy feruor and earnestnesse in prayer. Good king *Hezekiah* shewed his earnestnesse, when he said, *Encline thine eare, O Lord, and heare: open thine eyes, O Lord, and see.* *Isaiah,*

Doct. 3.

37.17. *Daniel* is likewise earnest, when he saith, *O Lord heare, O Lord forgive, O Lord hearken and do: deferre not for thy names sake.* Dan. 9. 19. *Aske, seeke, knocke,* saith our Sauiour, Mat. 7. 7. Those prayers which preuaile with God are called *effectuall feruent prayers.* Iam. 5. 16.

Reason 1. For it argueth that a man is sensible of what he doth aske, and is vnfained in his asking.

Reason 2. It argueth that he hath faith and hope to obtaine what he asketh, as it did the faith of the woman of Canaan.

Reason 3. The euils to be prayed against are so extreameely hurtfull, and things to be prayed for, such as grace and glory, are so excellent, and so exceeding needfull, that it concerneth men to be earnest.

Reason 4. God onely can heare and helpe, if he helpe not we perish: good reason therefore why we should be vrgent with him.

The

The more feruent any man is in requests, the more heartie he will be in thanksgiuing.

This reproveth the faintnesse of the prayers of many persons, who put vp onely slender and single requests vnto God, without redoubling, or seconding them with pertinent repetitions, or heartie adding of *Amen* to their requests; which argueth that either they haue no heartie desires of that they aske, or they haue little hope to speed: both which failings in prayer do much displease God.

Let all therefore that are to come before God in prayer, not onely pray with vnderstanding, and in the spirit, but with feruencie of spirit. Christ teacheth this by the parable of the importunate widow and vniust Iudge: for by importunity and earnestnesse she preuailed, euen with him. Wherefore if we would importune the righteous

*Reason 5.**Use 1.**Use 2.*

Luk. 18. 1. 2

and most gracious God, we should preuaile much more. This feruencie commendeth and giueth force to our prayers, yea, though they be vttered but with vnperfect speech and inward groanes, more then the most fine phrases, and most choise words that can be vttered, if feruor be absent.

Amen doth also expresse that perswasion of faith and hope, which he that prayeth hath to obtaine his requests. Whence we learne,

Doct. 4.

Whosoever prayeth aright, must beleene and expect, that he shall haue his prayers graunted. This same Christ himselte teacheth, saying, *What things soeuer ye desire when ye pray, beleene that ye receiue them, and ye shall haue them.* Mark. 11. 24. The Apostle would haue men pray euery where *without doubting.* 1. Tim. 2. 8. *John* saith, *This is the confidence that we haue in God, that if we*

we aske any thing according to his will he heareth vs. 1. Ioh. 5. 14.

Because whosoever asketh aright, asketh onely those things which are lawfull and according to the will of God. Therefore may expect to haue them granted.

Reason 1.

God hath promised to graunt the petitions of them that pray vnto him, saying, *Aske and it shall be giuen you.* Mat. 7. 7. Our Sauiour saith, *If ye abide in me, and my words abide in you, ye shall aske what ye will, and it shall be done vnto you.* Ioh. 15. 7. Yea, the promise is made with condition of beleeuing that they shall obtaine: therefore they must beleene: for Christ saith, *All things whatsoever ye shall aske in prayer beleeuing, ye shall receiue.* Mat. 21. 22.

Reason 2.

All which pray aright, do ask the Father in the name of Christ, who is that *Angell* which hath much incense, which he doth of-

Reason 3.

Reu. 8. 3.

fer with the prayers of the Saints, thereby making them acceptable: who hath by his word giuen all men assurance, that *whatsoever they shall aske the Father in his name, he wil giue it.* Ioh. 16. 23.

Use 1.

This discouereth the sinne of many, who notwithstanding they haue made lawful requests, and haue put them vp vnto God in the name of Christ, yet they doubt, and do not beleecue that their petitions shall be granted. This doubting ariseth partly from Satan, who doth what he can to hinder the peace and comfort of Christians: and partly from their owne euill reasonings and arguing from Gods not granting of the requests which themselues and others haue made; therefore they think they haue good cause to doubt. To which I answer, they must consider two things: first, the cause why he doth not alwayes grant the petitions that are made

made vnto him. Secondly, they must consider in what manner God doth grant requests.

1 First, he doth sometimes forbear to heare prayers, because he that prayeth, lieth in some sinne which he hath not repented of, which like a cloud doth couer him, that his prayers cannot passe through. Lam. 3. 40 44.

2 Because the petitions asked are vnlawfull, like that of the two sons of *Zebede*, Mat. 20. 22.

3 Because though things lawfull be asked, yet men propound euill ends to themselues: *You aske, and receiue not, saith Iames, because ye aske amisse, that ye may consume it vpon your lusts.*

Iam. 4. 3.

4 Because of this very sinne of doubting in prayer, for so saith *Iames, Let him aske in faith, and wauer not: let not him that doubteth, thinke he shall receiue any thing of the Lord.* Iam. 1. 6. 7.

Wherefore if men will come in

repentance, and aske things law-
ful, and that God may haue glo-
rie in granting of them; if they
would but resist this doubting,
they may be sure to haue all
their petitions granted. We
must also in the second place
consider, that God doth grant
requests diuerse wayes, either

{ giuing the things asked.

{ giuing better things in
their stead.

by { giuing patience to waite
Gods time, when he will
fulfill them.

{ giuing strength to be with-
out them. These things premi-
sed, it will follow, that those that
pray aright, haue alwayes cause
to belecue, and say *Amen* to their
petitions.

Vse 2.

It doth therefore concerne all
that pray, to pray in confidence
and assured expectation of the
things they pray for. I acknow-
ledge, their expectation may and
must differ in degrees; it must be

more

more or lesse, as the things prayed for, are absolutely necessarie to saluation, or not necessarie; and according as Gods promise which is the ground of our faith is absolute or conditionall. The things that be absolutely necessarie, such as are the hallowing of Gods Name, coming of his kingdome, and doing of his wil; also forgiuing our sinnes, and giuing of grace vnto vs: these things being asked in the truth of our heart, we must say *Amen* vnto, with absolute assurance that our petitions are granted; for of these things the promises are absolute: but as for the petitions concerning our outward estate of life, and concerning the feeling of our assurance of forgiuenesse, and the degrees and full measure of the graces which we desire, we must say *Amen* to them likewise in true assurance that God heareth vs, but not with an absolute expectation of present

present enjoying the things asked: for these things are asked with reservation, scil. if he will, or when he shall please, or in what measure he shall in his gracious pleasure thinke good; yet in these very things of which the promise to grant them for the present is not absolute, we must be thoroughly assured that he heareth vs, and that we shall haue the things asked, or else that grace which shall be sufficient to sustaine vs without them. That we may attaine this assurance, let vs make and keepe our peace with God, and aske according to his will, and then we may build vpon his promise and his almightie power, assuring our selues that we haue the requests which we do daily make vnto him: to whom with the Sonne and the holy Ghost, be all honour and glorie for euer,
Amen, Amen.

F I N I S.

The Errors are these

Page 63. line 18. for *approch*, reade, *can
approch*. pa. 70. l. 19. for *heare*, reade, *heale*.
pag. 77. lin. 6. for *disappointed* reade, *dis-
appointed*. pag. 110. in the margin, for
Psal. 105. reade, *Psal. 106*. pag. 116. lin. 1.
blot out, *much*. pag. 118. lin. 13. for, *in ma-
nifest*, reade, *is not manifest*. pa. 220. lin. 2.
for, *daily*, reade, *daily bread*. line 6. for, *so
be*, reade, *as so be*. pag. 236. lin. 7. for, *that*,
reade, *is that*.