

A
P L A I N E
AND FAMILIAR
EXPOSITION
ON THE LORDS
P R A Y E R.

First preached in divers Sermons;
The Substance whereof, is now published
for the benefit of the CHVRCH.

By I. D. Minister of the Word.

Humilitie beapeth Honor.

ECCLESIASTES 12. II.

*The words of the wise are as goads, and as nailes
fastened by the Masters of Assemblies, which are gi-
ven by one Shepheard.*

L O N D O N,
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PLAINE
AND FAMILIAR
EXPOSITION
ON THE LORDS
PRAYER.

As published in divers Synods,
and in the Church of England,
for the benefit of the Church.

BAP
D638P

Humble Request Honor.

Printed by W. B. for D. of T. and W. at the
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in London.

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TO THE READER.



S it is the dutie of every Christian to imploy himselfe for the setting forth of Gods glory, and not with the unprofitable servant to hide his talent in a napkin; So I considering how in these dayes so great and important a dutie, as prayer, is much neglected and under-valued: haue thought good (for the propagating of Gods glory the increasing of Christian devotion, and the inciting of everyone to the frequent practice of so necessary a dutie) to bring into the world this ensuing Treatise: which hath a great while beene in private hands (and so had remained by the Authors good will) but now at length by the importunitie of friends hath prewailed to come into the light for the generall good of all, which is the end and utmost ayme of him that wrote it, in this as in the rest to propagate Gods glory, and stirre up Christians to the more fervent and frequent use of this dutie, in which we praise God for his blessings that he hath extended towards us, and pray to God for those defects which we finde in our selues, and desire to be supplied withall. And so may serue very fitly as a key, to let us into all the roomes of Gods

TO THE READER.

Treasury and Store-house, where wee may be plentifully supplied with all good things which we stand in need of. But least that I should seeme tedious to your Christian patience, in detaining you too long from the worke; or that I may be thought to thrust my sickle into another mans harvest, and so reape where I have not sowed: I rest; praying the Divine assistance for his grace, to make a right use of all his blessings, through his Sonne our Saviour Iesus Christ.

[* * *]





A BREIFE
AND HEAVENLY
EXPOSITION ON
the LORDS PRAYER.

MATH. VI. IX. &c.

*After this manner therefore pray yee : Our Father
which art in heaven, Hallowed bee thy Name ;
Thy Kingdome come ; Thy will be done in earth as
it is in heaven ;*

Giue us this day our daily bread ;

*And forgiue us our debts, as we forgiue our debtors ;
And lead us not into temptation ; But deliver us
from euill ; For, thine is the Kingdome, the Po-
wer, and the Glory, for ever. Amen.*



Our blessed Saviour in that most
excellent Sermon of his upon the
Mount, having taught and deliue-
red many excellent things unto
those Multitudes which then fol-
lowed him : at length knowing how usefull a
B thing

thing fervent and frequent prayer is for our safe and comfortable passage through this world to our heavenly home: commeth to informe them of divers things touching this: so spirituall and heavenly Dutie. Having therefore in the beginning of this Chapter given divers instructions touching *Almes*: in the next place, he comes to Prayer.

1. *Giving generall directions touching it.*
2. *Teaching the forme and ground thereof.*

In generall he sheweth them, 1. *what they should shunne and avoid*, [*Hypocrisie*] in divers instances: *Praying, standing in the streetes and Synagogues, to be seene of men*: and then, to *shunne vaine repetitions*. 2. Like unto a good Physician or Surgeon, he not onely sheweth the disease what it is; with the danger thereof: *Verely I say unto you they have their reward*: But also he prescribeth them the remedie; quite contrary to the disease: 1. *To enter into their Closet*: 2. *To shut the doore, in secret*. 3. *To flie all likenesse unto these Hypocrites*: (which indeed is a sure remedie to shunne the first occasions of evill) whereunto he addes a strong moving reason: *For your Father knoweth what things yee have need of before you aske him*.

Now when our Saviour had thus made way, in preparing them for this so heavenly, spirituall and necessary a dutie: he in the next place teacheth them the right forme and ground of true Prayer; answering unto all our necessities for soule

oule and for body, and that in a substantiall
brieffe manner. *ver. 9. &c.*

*After this manner therefore pray yee: Our Fa-
ther which art in heauen: Hallowed be thy Name,
&c. wherein we haue set downe;*

1. A peface to the Prayer: *After this man-
ner therefore pray yee: Our Father, &c.*
2. The forme of Prayer it selfe, in 6. peti-
tions.
3. The conclusion of the Prayer, shewing
strong reasons for granting of these: *For
thine is the Kingdome, the Power, and the
Glorie, &c.*

First, In the Preface; we haue 1. *A discoverie of
our Saviours intention: viz. to set downe the
ground and foundation of Prayer, After this
manner therefore pray yee.* 2. *A direction how
to begin aright.* 1. Not to goe unto Saints or
Angels, but unto our heavenly Father: 2. Not
to be full of selfe-loue as to goe alone, but to
take in others with our selues.

Secondly, In the forme of Prayer it selfe, we are
prescribed to aske. 1. In the three first peti-
tions, *such things as concerne the glory of God:*
2. In the three last, *such things as concerne
our good.*

Thirdly, In the Conclusion: we haue the reasons
enforced for speeding of these Petitions, very
strong ones: because, *all Dominion, Power,
and Glorie is his for ever.* All which is knit
up with the assurance of Faiths certaintie of

speeding well (having thus prayed) in the word, *Amen.*

Summe.

I.

But more particularly in the *Preface* we haue set downe, *a most absolute preparation unto faithfull Prayer and Thankesgiving*, wherein our blessed *Saviour* sheweth, (if we would aright call upon the name of the *Lord*, so as we and our petitions may be accepted of him, and blessed by him) first, *how we must stand affected towards men*, in this word [*Our*] which giveth us to understand that when we put up our supplications unto the *Lord our God*; we must *not onely intreat him, to bestow good things upon us, but also speake a good word for the rest of his elect*, that he would vouchsafe to be gracious unto them, even as unto our selues.

2.

Secondly, *how we must be perswaded of God*, viz: first, *that hee is our Father*, that is, such a *God* as pittieeth us, and hath a tender regard of us, who is readie and willing to helpe us in our distresses, relieue us in all our miseries, and every way els, able to shew forth the bowels of a *Father* towards us: whereof, untill wee be in some measure assured; wee may well utter the words of prayer, but we can never bring a true faithfull prayer indeed before the *Lord*.

And where it is said in the next words, that *God is in Heaven*, the meaning thereof is not, that *God* is shut up in that one place, more then in any other: for as *Jeremie* witnesseth, *Hee fillles heaven and earth with his presence*, the whole world cannot containe him, but he containes it.

Jer. 23. 24.

For

For in him we live, and move, and have our being. Therefore when he is called, *Our Father in heaven*, it is as much in effect as if he had beene termed, *Our heavenly Father*, (as else where he is) *Math. 6. 32.* that is, such an one, as is infinite in *Power, Wisedome, Mercie*, and of *All-sufficiency* in every respect to doe us good, so that both of these, *viz.* that he is a *Father*, and an *heavenly Father*, are very necessary to be known and beleaved: For, *if we be not perswaded that he is our Father, we shall not dare with boldnesse to approach unto him: and if we beleue not that he is an heavenly Father, we shall thinke it bootlesse to depend upon him, and to expect blessings from him.*

After this manner therefore pray ye.

Our Father, &c.

In that our blessed *Saviour* here setting down a most absolute and perfect platforme of prayer, according to which patterne, the supplications of all *Gods* servants are to be formed and framed, doth strictly enjoyne us to come unto our heavenly *Father*, and to none other but to him alone, whence we learne;

That none is to be prayed unto but God alone;

For howsoever we be not precisely bound unto the words of this prayer, yet we are tyed to obserue the substance of it: because no petition or thanksgiving can be allowable or acceptable, unlesse it haue ground and warrant from the

Acts 17. 28.

What, *Our Father* which art in heaven, implieth.

Observat. I.

That God onely is to be called upon.

That all prayer must haue warrant and ground from the *Lords* Prayer.

Lords prayer; And therefore in as much as there is no one word contained therein; that may giue the least shew of allowance, to put up our petitions unto any beside the Lord himselfe. it hence evidently appeareth, that this service is to be consecrated and offered unto him alone, being that high honor which alone hee himselfe challengeth, saying, *Call upon mee in the day of trouble, and I will heare thee, and thou shalt glorifie me.* He sends us to no other: for it is his honor (which hee will not depute unto any Creature) to be the immediate hearer of all suites. And therefore the Prophet *Isaiah* giveth this exhortation, *Seeke the Lord, while hee may be found, call upon him while he is neere, &c.* (not to heape together many proofes in a point so cleare.) The Sonne of God himselfe, who is best acquainted with his Fathers will saith, (applying it against the Devill,) *Thou shalt worship the Lord thy God, and him onely shalt thou serue.*

If then Prayer be a part of Gods worshippe, (which none will deny) it must necessarily follow, that it is to be appropriated unto him alone.

First, because (as *Salomon* testifieth in his prayer) *The Lord onely knoweth the hearts of the children of men*: whether they pray faithfully, or hypocritically, whether they come for custome, with bare words of prayer, to serue their owne turnes: or of conscience, with sighes and groanes to magnifie Gods name, in asking that which may tend to his glory. If wee were to
make

Psal. 50. 13.

Ifay 44.

Ifay 55. 6.

Math. 4. 10.

Reason 1.
Because God
onely know-
eth the heart.
2 Chron. 6.

30.

make requests unto men or Angels, that cannot search into our thoughts and affections, a false hypocrite might speed as well as a true hearted Christian: *Judas* might finde as good successe as *Peter*, nay many times farre better: for diuers of them present their suites with a more glorious flourish of words, and those uttered in a more vehement and earnest manner in outward appearance, than sundry or almost any of *Gods* deare children can attaine unto. Which stands with good reason: for the Hypocrite lookes onely to the outside, even to the forme and order of his words and sentences, that thereby he may please others, or himselfe: whereas a Christian hath a principall respect unto the inside, and lookes chiefly upon his soule and conscience; that he may draw his heart into *Gods* presence, and keepe it there when it is there, from the beginning to the end of that holy service: striving withall for faith, reverence, and willingnesse to submit himselfe to *Gods* pleasure concerning the things hee asketh, and for the time of obtaining them, and the like: which inward strife being that which *God* doth principally looke after, maketh a faithfull man to be in a sort regardlesse of that which carnall men doe most respect. Whence it would come to passe, that if any but the *Lord* had the hearing of their prayers, false hearted dissemblers should carrie away the reward from sound hearted Christians: But seeing that is his office, who respects not the words of the lips, but the affecti-

2 Chron. 6.

39.

Reas. 2.
In that prayer
must be made
to one of ab-
solute suffici-
encie.

Ier. 23.

Psal. 115.

Dan. 4.

Psal. 9.

Reas. 3.
Because the
Scriptures
giue no such
precepts.

1.

2.

Rom. 1. 71.

3.

on of the heart, they shall speede best that are best. For *He giueth unto every one, as hee knoweth his heart.* This then is the first reason, why *God onely* is to be invocated of us.

A second is; *That Prayer must be made to such a one, as is of absolute power, and sufficiency to heare and helpe all men, in all places, at all times, and in all needes:* (for otherwise with what confidence or comfort can we become petitioners unto him,) now it is sure that no Saint, Angell, or any other Creature in heaven or earth is able to doe, (for they are all of a circumscribed nature, and of a finite power) onely the *All-mightie and All-sufficient Lord* of heaven and earth can performe this, whose essence filleth all the whole world, whose power is sufficient to doe whatsoever he will, whose hand none can resist, and whose goodnesse never faileth those that seeke unto him. Whence it may firmly be concluded, that in our prayers wee must haue recourse unto him, and none other.

Thirdly, because there is not in the whole Scripture any Commandement or example of any one godly man or woman, that may giue us warrant to use the invocation of any, but of *God alone*: neither is there any promise of good successe if we should use it. And therefore such prayers of ours could not be faithfull prayers, as wanting a ground from the word, but finfull and consequently abhominable before the *Lord*. Nay, we are so farre from having any example, or promise, or Commandement for
it,

it, that we in this place haue a dire& Comman-
dement to the contrary. *When yee pray* (sayth
our *Saviour*) *pray thus, Our Father &c.* For
thereby is implyed, that we must keepe our
selues within the bounds of this prayer, which
tyeth us to make our requests knowne unto *God*
alone, so that hee that goes beyond the limits
that *Christ* doth prescribe here, goes beyond a
prayer of faith, and so makes a prayer of sinne,
which the *Lord* cannot choose but hate and ab-
horre. Which serues.

First, for the confutation and overthrow of that
sacrilegious doctrine of Poperie, that teacheth
men to pray unto the *Angels*, and *Saints* depar-
ted, which prayers can yeelde them no more
comfort, then this prescript forme here set
downe by our *Saviour Christ*, will yeeld them
warrant for that which they doe.

But they object, *that they acknowledge their
prayers must be presented to God alone, but they
may use the Saints and Angels as Mediators be-
twixt God and them.*

All this is but meere dissembling and cloa-
king of their sinne, for (to say nothing of that
point) that *there is but one Mediator betweene
God and man, even the man Christ Iesus*, who by
the incense of righteousnesse perfumeth the
prayers of the *Saints*, that they may be pleasing
in the nostrils of the *Lord* of hoasts, though in
themselues they savor strongly of the flesh: they
doe giue them that diuine worship, which is due
unto *God* alone: which that we may the more
cleerely

Use 1.

Object.

Ans. 1.

1 Tim. 5.

Revel. 8.

Rom. 10. 14.

cleerely discerné, let us hearken what the Apostle saith. *How shall they call on him, in whom they haue not beleevd, &c.* If then they professe that they invocate Saints and Angels, they must likewise graunt they beleevue in them, which, what is it, but to giue unto them diuine worship?

2. Againe, when they pray unto them, they in effect acknowledge thus much, that they are able to heare them, and to relieue them alwayes, every where, and in every one of their needs. And what is this, but to giue unto them diuine worship?

3. Lastly, doe they not attribute that unto *Mary*, and *Peter*, and to the rest of the Saints and Angels, which is the peculiar prerogatiue of *God* himselve, namely, to be able to enter into mens hearts, and to discerné of their affections when they are praying unto them? What is this but to ascribe unto them diuine honour, and to set them as it were in *Gods* Chaire of estate? Therefore be they never so full of damnable hipocrisie and cunning, to colour over this their fowle sin, with goodly and glorious pretences; It is sufficiently knowne unto *God*, and unto all godly men, that they commit grosse Idolatrie in that worship which they performe, for which they are esteemed Idolaters, and Sacrilegious persons, that robbe the *Lord* of his due honor, and shall receiue at the hands of *God* justice, a proportionable measure of punishment according to their sinne.

Secondly,

Secondly, It is for *Instruction*; sith *God* will haue the hearing of all suites, immediately in his owne person, and sets none as substitutes under him in that office, this should teach us to *be in league with him, and to cast off all manner of corruptions, that will bring us out of favour with him, for he is a God of pure eyes that cannot endure iniquitie*, intertained and maintained, for if we regard wickednesse in our hearts, he will not heare us. Whence it comes to passe, that unbelieving *Papists*, and other sinfull persons, haue so little heart and courage to goe unto the *Lord* in his owne person, because their owne consciences testifie against them, that they haue beene and are, and still purpose to bee notable Rebels against his Majestic.

Let Christians therefore before they pray, throughly consider with themselues, that they are to enter into his presence that is a *God* of perfect holinesse, and absolute puritie, and withall, that unlesse they can haue free and comfortable accesse unto the throne of *Grace*, they neither haue title unto, nor can possibly haue the comfortable use of any blessing spirituall or corporall. And this they shall finde to be an excellent meanes to awe and terrifie them from offending him, on whom all their happinesse and prosperitie doth depend.

If all the Subjects in the Land, were bound in all matters of weight, to preferre their severall suites unto the Kings Majestic himselfe, that so he might giue sentence in his owne royall person,

Use 2.

Psal. 66. 18.

A helpe to prayer.

Simile.

person, either for them, or against them, according to their demerites; would it not make them circumspect in their carriage and course of life, that it might be altogether such as should expresse their loyaltie and due subjection unto their Sovereigne? So stands the case with all Christians, the great King of heaven, who is their *Lord* and Governour, will haue the hearing of all our causes himselfe, and will trust no deputie under him, that might be bribed, flattered, or feared, or in any sort corrupted, and his eye is fixed not onely upon their outward behaviour, (which is as much as earthly Kings can looke into) but also upon their inward man, he being the searcher and tryer of the heart and of the raines: which should cause us with all due care and circumspection to looke unto our hearts, and to our wayes, that he may espie nothing therein, which will provoke the eyes of his glory, and breake off our peace and communion with him. If they of *Tyrus* and *Sidon* thought it a point of good policie (as indeed it was) to come with one accord, and to perswade *Blastus*, *Herods* Chamberlaine, by this meanes to desire peace, when *Herod* intended to make warre against them, because their Countrey was nourished by the Kings Land. How much more should we account it Christian wisdom to prevent warres that might arise betwixt the *God* of heaven and us? Especially, considering, that not onely the maintenance of our Countrey and estate, but the welfare of our bodies

A^{ss}. 12.*Simile.*

bodies and soules, and all the happinesse and comforts that we enjoy here, yea our salvation it selfe, and that felicitie which we expect hereafter, doth depend upon, and proceed from his meere bountie and freeliberalitie.

Thirdly, this *serveth for the comfort of all Gods servants*, that they are to put up their suites and requests unto the *Lord* onely and immediately, without the intercession of any Creature, and need not become Petitioners unto any other, either Saints or Angels, of whose continuall presence and readinesse, and abilitie to helpe and succour them all, wheresoever, and in what extremitie soever they shall be, they must needs be utterly uncertaine, and so haue their afflicted soules much turmoiled and perplexed within them: This (I say) is a maryellous great comfort unto them, that they may haue free accessse (without any further adoe) unto the throne of his mercy, *who is neere unto all them that call upon him in truth*, though in much weakenesse, and is an helpe in trouble readie to be found. *Who can doe whatsoever he will, in heaven, and in earth, and commandeth us to call upon him in time of distresse*, with a certaine and undoubted promise, *that he will deliver us, that so we may glorifie him*, and will not impart this honor unto any other, but reserue it to himselfe as a speciall prerogative royall (as it were) to be sued unto alone, of all such as professse themselves to bee servants and subjects unto his Majestie:

Certainely, in as much as wee haue such a
C 3 worthy

Vse 3.

Psal. 145.
Psal. 46. 1.

Psal. 115.

Psal. 50.

worthy priviledge as this is, that we may come unto the Kings own person and prefence, whensoever we haue occasion, our sinne must needes be very great and grievous if we choose rather to haue recourse unto his Iustices, Constables, or under-officers whomsoever, (who neither will nor can undertake to heare us,) than unto his owne Majestie, leaving the fountaine of li-ving waters, and making to our selues broken cisternes that will hold no water.

Jeremie.

Our Father, &c.

THIS word [*Our*] implyeth what affection wee must beare towards men; namely, that when we bring our sacrifices of prayer and prayse before the *Lord*, wee should be so farre in loue and charitie with men, that we should wish them as well as our selues, and pray and prayse *God* for them, as well as for our selues: So that hence we learne;

Observat. 2.

That when we are to call upon the name of the Lord, we must so deale for our selues and our owne matters, as that we be also mindfull of others:

All Christians should haue such a fellow-feeling each of others necessities, as that they should make others case to be their owne, and become

futors for them, and with thankfulnesse acknowledge their graces before their heavenly Father, who requireth this dutie at their hands. As we see, where the Apostle exhorteth *Timothie*, That first of all supplications, prayers, and giving of thanks bee made for all men. And so in *James*, acknowledge your faults one to another, and pray one for another. Yea, not onely so; but we are enjoyned that which doth more crosse our wicked flesh, *viz.* to pray for our enemies. Now if it be a dutie to pray for them, that doe hate, maligne, hurt and persecute us, and that when there is little or no appearance of grace and religion in them; Then how much more are we tyed to become Petitioners for those that are friends to us, to Gods Church, and faithfull servants unto the Lord himselfe? And as this is commanded, so was it practised, as by other of the holy men of God, so especially, by the Apostle *Paul*, who did without ceasing night and day remember in his prayers the Churches which he himselfe and others had planted, as also divers particular persons, which were of speciall note and imployment in the Churches, and in establishing and propagating the Gospel of *Christ*: yea, he did not onely make continual mention of them in his prayers, but he was also mindfull of them in his thanksgivings. As he sayth, *I thanke my God* (sayth he) *having you in perfect memorie, because of the fellowship which you have in the Gospel from the first day untill now.* And the like is done by the converted Jewes as

1 Tim. 2. 1.

1 Tim. 5. 16.

1 Tim. 5. 16.

Mat. 5. 44.

Rom. 1. 9. 10.

1 Cor. 1. 4.

2 Tim. 1. 3.

Philemon 4.

Phil. 1. 3. 5.

Acts 11. 18.

we may read in the *Actes*) to whom when *Pe-ter* had rendred a reason why he preached unto and conversed with the *Gentiles*, and shewed them that hee had speciall warrant by a vision from heaven so to doe: It is said, *When they had heard these things, they held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.* And so the Churches of *Iudea*, when they heard of *Pauls* conversion, that he that had persecuted them in times past, now preached the faith, which before he destroyed, *They glorified God for him,* for whom no doubt, they had oftentimes before instantly prayed unto the *Lord.*

Gal. 1. 22.

Reason.

And it is meete that all the Saints of *God*, while they are in their pilgrimage should performe this dutie, mutuallly one for another, because, *they are members of the same head, branches of the same vine, Temples of the same Spirit, children of the same Father, and heires of the same Kingdome.* In which regard, as they are neerely linked together, so should they haue their hearts as firmly knit together in one; And then it cannot be but there must needs proceede thence, many holy and heavenly requestes, and praises for one another, which will ascend as incense into the nostrils of the *Lord* of hoastes, and be more pleasing unto him, then the most costly and precious perfumes can be unto us.

Note.

With earthly Princes, the fewer petitions we preferre, and the fewer persons we make suite for, the better (commonly) we speed; but it

is otherwise, with the King of Kings; the more in number our supplications are, and the more the persons are for whom we supplicate, the better shall our successe be: And the more wee urge for others, with the greater blessing and peace shall we goe away our selues, according to that in the psalmie; *Pray for the peace of Ierusalem, let them prosper that loue thee.*

Seeing then that the truth of this Doctrine is so cleere, it serveth;

First, *to convince divers, and those of Gods own Children to bee very faultie*, who notwithstanding they make many prayers, and multiply their petitions before the Lord, yet they are so possessed with *selfe-love*, and *selfe-respect*; that they are wholly taken up with their owne matters, and are utterly forgetfull of others, either to pray for them, or to praise God in their behalfe: If any one haue offended them, he shall haue many ill words, but few good prayers from them. If any one be converted; or bettered, they seldome or never fall on their knees, to blesse the name of God for his mercie and goodnesse towards him: this is an evident token that they haue little loue unto their brethren, or zeale of Gods glory: *He that is a true brother, must shew his brotherly affection by brotherly actions.* And they that can not afford others a part and portion in their prayers, can haue little expectation of comfort and benefit from the prayers of others, when they stand in greatest need of them. And further, when the

A rule of prayer.

Psal. 122. 6.

Use 1.

Note.

Lord bestowes a blessing upon any of his people, they shall be so farre from being stirred up to joy and thanksgiving therefore, that they will be readie rather to envie and maligne them for the same.

Use 2.

Againe, this is for singular comfort for all such as doe in their hearts feare the *Lord*: For there is never a Christian throughout the world, that prayeth for himselfe, but he doth more or lesse pray for them, and glorifie *God* for them, which is an especiall part of the communion of Saints. What then though we be dull and heavie-hearted, so that we cannot powre out our soules before the *Lord* as we ought to doe? Was there not a time, when we could (through *Gods* grace) haue prayed, and did pray, and that earnestly, not onely for our selues, but likewise for others? If our consciences witnesse thus much for us; let us not be dismayed, as if we should be utterly destitute of good things, because we cannot aske them in that manner as wee would: for doubtlesse, at that very time when wee feele greatest inabilityie unto this holy exercise, there are many thousand Christians in the world, on their knees offering up strong cryes unto *God*, which we haue as good interest in, as themselves.

The consideration whereof, should sustaine us; and hold our hearts in hope and expectation of favour from *God*; when we find our selues most unapt and unfit for this spirituall worke of prayer. When *Peter* was fast bound in prison, and

A comfort against discouragement in Prayer.

and sleeping betwixt two Souldiers, bound with two chaines, the prayers of the Saints were still ascending for him, which did so peirce the heavens, that they caused the chaines to fall off from his hands, and made the prison doores and the iron Gate, to open unto him of their owne accord, to the great comfort of the Church, and astonishment of their adversaries. And of no lesse force may and shall the suites and requests of *Gods* servants be for us, when we are fast bound and fettered by sinne and Satan, and haue lesse power to free our selues from their bondage, then *Peter* had to escape out of the hands of *Herod*, and of the Souldiers and keepers that watched him with all care and diligence. For it is a true saying and worthy of all men to be remembred, That *the prayers of the righteous availe much, if they be fervent*. Thus much concerning that point, how wee must stand affected toward men, now it followes to be considered, how we must be perswaded of *God* in these words.

Iam. 5. 16.

*Father, which art in
Heaven.*

First, for the word *Father*, It implyeth thus much. That;

*vnill we be assured that God is become our Fa-
ther*

Observat. 3.

ther in Christ, wee haue nothing to doe with any petition in the Lords Prayer.

In plainer termes it is thus much; We cannot pray at all in acceptable sort, so as wee may please the *Lord*, and gaine any true comfort and peace unto our soules, till this perswasion be settled in our hearts, *viz.* That we are *Gods* children; and that he is our Father. Therefore it is that the Saints doe usually (as we may obserue in the Scriptures) lay this as the foundation of their prayers, *That the Lord is their God, that he is their portion, the God of their salvation, their mercifull God; &c.*

And againe, the Church useth the very words of this prayer, *But now O Lord thou art our Father, &c.* Neither is it without cause, that the *Lord* would haue us in assurance of faith to call him Father; for indeed he is such a one, not onely in name, but also in nature. Nay, he hath all the properties of a Father, in a farre more excellent manner and measure, then any man in the world hath or possibly can haue.

For, first of all, *Hee taketh knowledge of all the wants, grieuances, and miseries of his children.* As appeareth in that argument which *Christ Iesus* useth to dissuade men from carking and vexing cares for the things of this life: For, *your heavenly Father* (saith he) *knoweth that yee haue need of all these things.* And so the *Lord* telleth *Moses* concerning his afflicted Church in *Egypt*, *I haue seene, I haue seene, the troubles of my people*
which

Psal. 22. 1.
Psal. 119.
Psal. 88.

Isa. 64. 8.

God hath in
him all the
properties of
a Father.

I.
He knowes all
his childrens
wants.

Math. 6. 32.

Exod. 37.

which are in Egypt, and haue heard their cry, because of their taske-masters: for I know their sorrowes. From which places it is euident, that there is not one of Gods familie, but he takes notice what his necessities, and what his sorrowes and sufferings are; There is none that wanteth money, food, apparell, or sleepe in the night, or any earthly thing whatsoeuer, but he is fully acquainted with it, and throughly considereth of it. There is no temptation, doubt, or feare in their mindes: no discomfort or heaviness in their hearts: no mischief intended by Sathan, or by men against their persons or estates, but the *Lord* is priue unto all: whereas earthly Fathers are ignorant of fundry of their Childrens wants and griefes, as well in the night when they are sleeping, as in the day when they are absent from them. Yea, when they are present with them, they are utterly unacquainted with many inward matters that are amisse in their soules: as also with diuers plots and practises of malicious enemies, for the endangering of their bodies, or the endammaging of their estates. So that in this regard, the *Lord* goeth infinitely beyond them.

Secondly, *As he knoweth their needs, so hee pittieeth them therein;* as a Father doth his child whom he loveth, nay, he hath a more tender respect of them, then any mother can haue of the fruit of their owne wombe: for so sayth the Prophet *Isaiah: Can a woman forget her child, and not haue compassion on the sonne of her wombe:*

2. He pitties them.

Psal. 103. 13.

Isa. 49. 15.

though they should forget, yet will I not forget thee.

Thirdly, for his loue unto his Children, our Saviour declareth what it is, where he sayth, *Thou hast loved them, as thou hast loved me.* Neither doth *Christ Iesus* envie, that they should be so highly in *Gods* favour, but prayeth in the next verse: *Father I will that they which thou hast given me may bee with me where I am, that they may behold the glory that thou hast given mee.* A man would thinke it strange, that he should bring such base and vile creatures as we are, unto such exceeding great glory; but it is stranger that he should deale so with his owne Sonne: nay, we thinke that but equall and right. And why then should we make question of the other, seeing that he loveth us as hee doth his owne sonne? which loving affection of his is further expressed unto us, where he is called, *the Father of mercies, and God of all consolations.* Whence it appeareth, that all the mercie and kindnesse that is in any creature, is derived from him, as from a fountaine, and therefore is in his owne Majestie infinitely more absolute and perfect.

From this which hath bene spoken, it is cleere, that he is a Father indeed, as well as in Name.

Now it remaineth that we shew what necessitie there is, for us to beleue and to be perswaded that he is *our Father*, to the intent, that we may more faithfully and comfortably call upon his name. Which will be plaine and evident if we well consider;

I. How

3.
Heloues
them.

Iohn 17. 23.
24.

2 Cor. 1. 3.

1. How miserable our case is without this.
2. How happie and blessed it is, when wee have attained hereunto.

First, our case is very woefull and hard, whether we looke;

1. Vnto God: or,
2. Vnto our selues.

First for *God*; he is in himselfe a just Iudge, and such an one as can indure no iniquitie, nor beare with the least blemish and imperfection, unlesse satisfaction bee made unto his Iustice for the same. And then for our selues, both our persons and our best services are stained with manifold corruptions; and therefore cannot possibly find any acceptance with so holy and so just a *God* as the *Lord* is. Nay, indeed they are an abomination unto his Majesty, and in themselves must needs procure punishment, rather then a blessing from him. Which being considered; we may plainly perceiue that it much concerneth us, before we approach unto the throne of Grace, earnestly to seeke to haue our persons reconciled unto the *Lord*, and to be assured that he is become our mercitull Father in *Christ Iesus*, that so through him our sacrifices may be accepted and rewarded of the *Lord*.

Now as the necessitie of the assurance of *Gods* favour appeareth by this, that we are very miserable without it, so doth it also by this, that we are exceeding happie when we haue the fruition of it: according to that of the *Psalmist*, *Blessed are the people, whose God is the Lord.* Which hap-

Reason 1.

1.
We are miserable without this assurance

2.
We are blessed if we haue it.
Psal. 144. 15.

hap-

The benefits
of the assu-
rance of
Gods favour.

1.
He hath all
the attributes
set a worke
for him:

2.

3.

2.

We haue right
then to all
Christ's me-
rits and gra-
ces.

Ezek. 36.

Psal. 31. 1. 2.

happinesse consisteth of sundry particulars, as
namely;

First, That *whosoever hath this assurance, this person hath all the Attributes of God set a worke for his good*, the perswasion whereof must needs be a great strengthening unto his faith in prayer. He hath the power of *God* to assist and uphold him, to protect and defend him, and to overthrow all aduerse power that comes against him. He hath the *wisedome of God* to watch over him, to fore-see dangers, to prevent them, to find out meanes of deliverance when crosses are upon him, and in a word, to ridde him out of all doubts and difficulties, and to direct him in all things that do concerne him, either for his present or everlasting estate. Further, he hath the *mercie of God*, set a worke for the pardoning of his daily offences, and the plentiful supply of all needfull comforts, and (not to instance in all the particular Attributes of the *Lord*) hee hath him to be an *All-sufficient God* unto him, for the accomplishing and perfecting of his happinesse.

Secondly, hee hath right to all the merits of *Christ Iesus*, and the saving graces of the *Spirit*, hee is justified already, and hath all his iniquities washed away, so that he is without spot in *Gods* account. Which is the ground of all happinesse, according as the Prophet speaketh: *Blessed is the man, whose iniquitie is forgiven, and whose sinne is covered. Blessed is the man to whom the Lord imputeth no sinne.* And as hee is justified

justified, so is he also sanctified: (for these two are inseparable companions) God takes away the stony heart out of his body, and giveth him in stead thereof an heart of flesh. He putteth his spirit into him, which sanctifieth him throughout, in his *minde, memory, will,* in his *conscience affections,* and in every power and facultie of body and soule.

Thirdly, herevpon ensueth another priviledge and that is, *That hee hath peace with all the creatures,* as it is promised in *Hoseah,* when the Lord marieth the people unto himselfe, then he will *make a Covenant for them with the wild beastes; and with the fowles of the heaven, &c.* So that looke where God favours, there all the creatures shall favour, and procure the benefit and comfort of the partie favoured, for they are all Gods servants, & must therefore be at his appointment.

Fourthly, whosoever hath gotten this assurance, that he is within the Covenant of Grace, and is partaker thereof, he hath freedome from all hurtfull crosses, *Hee shall no more beare the reproach of famine,* nor feele the sting of any other judgement, but *all shall worke together for the best unto him.*

Lastly, every such person may rest confidently perswaded of his finall perseverance, and continuance in well doing unto the end, and so of his everlasting salvation in the heavens, for that is a part of Gods Covenant, *That hee will put his feare into his servants hearts, so that they shall never depart from him.* Slip and fall they

Ezek. 36.
Ierem. 31.

1 Thes. 5. 23

3.
Then one
hath peace
with all the
Creatures.

Hos. 2. 18.

4.

Ezek. 36.

Rom. 8. 30.

5.
Such may be
assured to
persevere in
grace to sal-
vation.
Ier. 32. 40.

John 10.

may, and will, but fall quite away they cannot possibly. *None can take them out of Gods hands, for he is stronger then all.* And will preferue them while they liue, and raise them up at the last day, to haue full communion with himsele.

Math. 25.

And to *inherit the kingdome prepared for them, from the beginning of the world.* To which purpose our *Saviour* saith unto his Disciples, *Feare not little flocke, for it is your Fathers pleasure to giue you a Kingdome.* If once the *Lord* become

Luke 12. 32.

a Father unto any, he needes not to be terrified and amazed at any thing that shall fall out, for howsoever it goes with others, he shall not faile of that celestially happinesse, which *God* of his owne good pleasure hath provided for his Children. All which reasons laid together, should bee as so many forcible arguments to convince us of the point in hand: that it is a thing absolutely needfull in our prayers, and supplications to be in some good measure assured that *God* is our Father.

Use 1.

Which being so, maketh first of all for the utter overthrow of that opinion, and most uncomfortable doctrine of the *Papists*, and of all hypocrites, that count it hainous presumption for any one to say, *That he is assured of his election, and that God is become his Father in Christ:* for by that which hath bene said, it is apparant that none without this assurance can make a faithfull and acceptable prayer before the *Lord*, therefore how requisite it is, let any indifferent man judge. And here let us note (by the way) what small

small cause the *Papists* haue to boast of the multitude of their prayers: for they professe that they are not sure of that which is here required, viz. that *God* is their Father, without which (as we haue heard) every prayer that we make is a meanes to provoke the *Lord* to plague us, rather then any way to procure his blessings upon us, and therefore they can haue small comfort in the petitions which they haue & doe put up before him; nay, looke how many prayers they make, so many sinnes they commit, in that they take his holy name in vaine, all their crying is but as the howling of dogges, and contenteth the *Lords* eares no more than that doth ours.

Let us in this case marke what the *Author* to the *Hebrewes* saith, *Hee that commeth to God must beleeue that God is, and that he is a rewarder of those that diligently seeke him.* It is not sufficient for him that prayeth, to know that hee is a *God*, (for so farre the *Diavells* goe) but that he is his *God*, and will shew himselfe to be his *God*, by recompencing him according to his faithfulness in seeking of him. Otherwise, if we be not perswaded that he is full of power, wisdom, full of goodnesse and of truth, and that he will manifest these his heavenly properties for our reliefe and comfort when we call upon him, wee shall rather runne unto any in our need, then unto him, or if we doe come unto him, wee shall not be fervent in our suites, or if we be earnest for a fit (in a passion) yet we shall not be able to hold out therein. In which regard it is very ne-

Hosea 7. 14.

Heb. 11. 6.

James 2. 19.

The danger
of a mis-
perswasion or ig-
norance in
the nature of
God.

cessary, that we beleue that he is a rewarder of such as are suitors unto him, and consequently that he is our Father, that wee are in favour with him, and hee bound by Covenant unto us.

Use 2.

Therefore (in the second place) *This should cause us to use our best endeavours to get this assurance firmly grounded in our hearts, viz. that God is our Father, and that we are his children: which that we may attaine unto, let us labour to haue in us these notes thereof, which follow.*

It is out of question, that none is the child of God by nature, but every one the child of wrath. And therefore whosoever would deriue his pedigree from God, must be able to shew that he hath beene begotten againe by the word of truth: for except a man be regenerated, he hath no place in the kingdome of heaven, and therefore no portion in God himselfe. Let us examine then whether the word hath at any time wrought effectually upon our soules or not, which wee may discern by sundry effects (among the rest) by these that follow.

First, *If it hath enlightned our mindes and giuen us an understanding heart, and a particular distinct and directing knowledge concerning heavenly matters.* For this is a part of the new Covenant expressed in *Jeremie* (sayth the Lord) *This is the Covenant that I will make with the house of Israel, After these dayes (sayth the Lord) I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall*

Markes of
Gods chil-
dren

James 1. 18.

Iohn 3. 3.

I.
A distinct
knowledge
and enlight-
ning in hea-
venly things.

Jerem. 31. 33
34.

shall be my people: And they shall all know me from the least of them to the greatest of them. Not that all should haue the same measure of knowledge, but every one so much as should bee sufficient for his direction unto everlasting life.

Secondly, *If it hath wrought in us an holy indignation against our selues in regard of those sins which haue been formerly committed, and are now pardoned.* This marke the Prophet Ezekiel sets downe, where speaking of those that were washed from all their filthinesse, and enriched with the saving graces of Gods Spirit, he sayth, *Then shall yee remember your owne wicked wayes, and your deeds that were not good, and shall judge your selues worthy to haue bene destroyed, for your iniquitie, and for your abominations.* Before their regeneration, Gods servants are readie to fall out with others, and to imagine that all is well with themselues: but after their conversion, their greatest quarrell is against their owne soules. And howsoever they know and beleue that the Lord hath freely and fully forgiven them, yet will not they forgie themselues for their euill thoughts, words, and workes.

Thirdly, *Wee must examine whether the word hath brought us unto constant and generall obedience:* for, that effect it produceth in all such as are indeed begotten againe thereby: according to that which is further promised in the Covenant. *I will cause you to walke in my statutes, and you shall keepe my Iudgements, and doe them.* If once we be Gods Schollers, he will certainly

2.

An holy indignation against our selues.

Ezek. 36. 31.

3.

When the word hath wrought us couniuerfall obedience. Ezek. 36. 27.

Simile.

That God is
the best Tea-
cher.

teach us this lesson, *viz.* not onely to understand what his will is, but to practise it accordingly. Other Schoole-masters, though they be never so skilfull and industrious, yet they may meete with such untowardly and untractable Schollers, that they can doe them little good, either for learning or for manners. But the *Lord is such a teacher, that he never undertakes to instruct any, but hee both informeth his judgement, and reformeth his practise*: so that such shall not need to say, this is my nature, and I cannot amend such and such faults, nor performe these and these duties: But when *God* beginneth to teach them by his spirit, they may confidently tell their owne hearts, that through *Gods* grace they shall be inabled to doe both the one and the other, in some good and competent measure.

The last note is, *If it haue stirred up in our hearts an unfained love towards Gods people, even because they are his people*, so that we honour those that feare the *Lord*, and delight in the *Saints* that are excellent, rejoycing to see *Gods* Image shining forth in any, even in such as haue beene no way beneficiall, but rather some way injurious unto us.

These notes may giue us some light to discern whether the word hath regenerated us, yea or no: which will appeare wheresoever they are, though at some times more evidently then at some other: by these therefore let us try our estate, in which case if we find them in our selues upon

4.
A loue to the
Saints, as
Saints.

Psal. 15.
Psal. 16, 3.

upon a due search made. Then;

Thirdly, *here is matter of very great consolation for us*, howsoever the waues of aduersitie flow in upon us on every side, and we be tossed too and fro with sundry and fore temptations, yet so long as we can hold this, that *God* is our gracious Father, in and through *Christ*, we haue a sure refuge to flie unto, and a *God All-sufficient*, to whom we may make knowne all our distresses, and from whom we shall receiue reliefe according to our severall needs and necessities. *David at Ziklag*, was in a great strait, being bereft of his wife and children, goods and substance and in danger to be stoned by the people, and thereupon was exceedingly cast downe, so that, *hee wept till hee could weepe no more*, but after the flesh had had about, and playd the first part, he recovered his spirits, and comforted himselfe in the *Lord his God*, knowing that though all other comforts were gone, yet *God* remained still, who was able to restore unto him his losse (as after it fell out) and to pacifie the hearts of the people that were causlessly enraged against him. The like course should we take in all our extremities, namely, betake our selues to our *heavenly Father*, by faithfull and fervent prayer, and so long as wee may haue recourse unto the fresh spring of all sound joy and contentment, never vexe our selues with unnecessary thoughts and cares, so long as he takes not himselfe from us, let us never be dismayed, though we be cut short of other things, for *God*

is

Use 3.

1 Sam.

1 Sam.

Gen. 17. 1.

is our exceeding great reward. And they who-
soever they be, that doe not so esteeme him, are
utterly unworthy and unfit to receiue blessing
from him.

But this will more fully appeare in the next
point, which ariseth from hence, that *God* is said
to be a *Father in heaven*, that is (as it was be-
fore interpreted) an *heavenly Father*, such a
one as is of perfect sufficiencie to helpe and re-
lieue every one that repaires unto him for suc-
cour. Whence we may obserue; That,

Observat. 4
That God is
All-sufficient
for the helpe
of his.

*They that will pray well and speed well, must be-
leeve that God is an heavenly Father.*

Nehem. 1. 5.

That is, perfectly able to supply all their wants
and to comfort them in all their distresses. This
perswasion was in *Nehemiah*, when he made his
prayer for himselfe and the whole Church, be-
ginning thus, *O Lord God of heaven, the great
and terrible God, &c.* These were titles that be-
fitted him for his present purpose: for he was to
perswade an heathen King to reedifie the *Tem-
ple*, and to restore the true worship of *God*, that
had beene a long time abolished, to perswade
him to be a friend to *Religion*, that was an ene-
mie both unto *God* and to all goodnesse: and
therefore he termed the *Lord, the God of heaven*,
that is, *the heavenly God*; and more particularly,
the great and wonderfull God, that is such an one
as worketh great and wonderfull things, and
therefore able to effect that which he was now

to intreat of him, viz: to makethose that wer
 persecutors of his people to become friends
 unto them, and become furtherers of them in
 their good and holy enterprizes. And further,
 he presses this, that *Hee was a God that keepeth
 Covenant and mercie*, and therefore having pro-
 mised, *that not withstanding they should trans-
 gresse, and be therefore scattered abroad among
 the people, yet if they did turne unto him, and
 keepe his Commandements, he would gather them
 from the uttermost parts of heaven, and bring them
 againe unto their owne Land.* The Lord (I say)
 having promised them this, hee intreateth him
 to keepe Covenant with them, and to be as
 good as his word, and so carries it cleere before
 him, and obtaines his hearts desire. So likewise
Daniel, when he had undertaken to shew *Nabu-
 cadnezzar* his dreame and the interpretation
 thereof, which was impossible for him or any
 man to doe by humane wit or skill, he goeth to
 his house, and intreateth his Companions, *Han-
 naniab, Mishael, and Azariah*, that they would
 joyne in prayer with him, *to beseech the God of
 heaven for grace in this secret.* Wherein the Lord
 heard them, and granted them their request.
 The like is attributed unto God in the *Psalmes*,
 where it is said, *Our God is in heaven*, not that
 he is more there then in any other place, but the
 meaning is expressed in the words immediately
 following (which are these) *hee doth whatsoe-
 ver he will*, that is, he is of such absolute power,
 so that no creature is able to resist him, in that

Deut. 29. 21.

Deut. 30. 4.

Dan. 2. 17. 18

Psal. 115. 3.

Pfal. 139. 2.

4.

The wonder-
full provident
wisdom of
God.

which it pleaseth him to doe, and as his power is, such is his wisdom: nothing is so secret but it is well knowne unto him, yea, *hee understandeth our thoughts long before our selues*. Hee knowes the matter whence they will arise, hee is so infinitely wise, that he can tell when to giue and what to giue, and how to deal with every one of us, yea such is the unsearchablenesse of his wisdom, that *he can draw light out of darknesse*, and make us great gainers by our infirmities and follies, and most dangerous falls. And that which hath beene spoken of his power and wisdom, holdes as true of all other his Attributes: for he is infinitely *just, mercifull, gracious*, and in a word, an infinite God in every respect: for if we take away any part of his Attributes, we take away part of the Godhead it selfe.

Now the reasons why we must be thus persuaded of him, before we can faithfully pray unto him, are these:

Reason 1.
Pfal. 9.

First, *because otherwise we cannot put confidence in him*, according to that of the Psalmist, *They that know thy name will trust in thee, for thou never failest them that seeke thee*. Whence it may evidently be gathered, that till such time as men know that the Lord is infinitely *strong, mercifull, and just &c.* (which is the name of God) they can never truly rest upon him, and till they rely upon him, they cannot possibly in faith make their prayers unto him, and so consequently nor obtaine any thing in mercie from him.

Exod. 34.

Secondly,

Secondly, *Till they be firmly perswaded hereof, they cannot with reverence worship the Lord*; as is cleere by that argument that the wiseman useth when he saith, *Be not rash with thy mouth, nor let thy heart be hastie to utter a thing before God.* And why? *For God is in the heavens*, that is, of infinite majestie, and greatnesse, and thou art on earth, that is, full of basenesse and vilenesse. *Therefore* (saith he) *let thy words be few*, to utter no more then thou canst well justifie from the warrant of the Spirit of Grace and of prayer.

This serveth for the reproofe of a great corruption even in the best of *Gods* children, in that they do not beleue that the *Lord* is *All-sufficient*, for if they did, why should they be faint-hearted when they are in great straits and extremities. This corruption we may obserue in *Moses*, (the most holy and worthy man that then lived upon the face of the earth) who when the *Lord* promised to feed the *Israelites* with flesh, and that for a whole moneth, being in a barren wilderness, not neere any market, and the number of them being so great as it was, even *six hundred thousand men, beside women and children*, made doubt how it could possibly be: but what saith *God* unto him? *Is the Lords hand shortned* (saith he) *Thou shalt see now whether my word shall come to passe unto thee, or not.* Indeed, if he had beene an earthly King, it had beene a matter impossible for him to effect; But seeing he was an heavenly King, it was all one for him

2.

Eccles. 5. 1.

Vse 2.

Num. 11. 19.
20.

to feed six hundred thousand, as six, yea, as one poore childe: to feed them in a wildernesse, as in a plentiful land: for a moneth together, as for one day. For howsoever with us one thing is easier, and another harder, yet with *God* all things are alike easie and possible.

Num. 20. 10.

And the like frailtie did *Moses* and *Aaron* bewray in another place. *Heare now yee Rebels* (saith *Moses*) *shall we bring you water out of this Rocke?* (why not) If *God* appoint it to be so, he can as easily bring it out of a rocke as out of a River: but hereby they so dishonoured *God* in the presence of the people, that he excluded them both from the land of *Canaan*. And yet is there not the same unbelieve in many of the deare servants of *God* in these our dayes? yes surely, for if they haue great yeerly renews, and a good stocke lying by them, and plentie of all things about them, then they hope *God* will provide for them and others; but what if they be destitute of all these earthly things? doe they not then imagine, that it will goe hard with them and their children? what is this, but to make flesh our arme, and to withdraw our hearts from the living *God*, so to pull downe his heauey plagues upon us? Let us therefore be ashamed of our ignorance and infidelitie in this or any other respect, and hereafter cast our cares wholly upon him, who hath said, *I will not leaue thee nor forsake thee*.

Heb. 13.

Use 2.

Secondly, Is it so, that the *Lord* is a *Father*, and an *heauenly Father*, of perfect abilitie and suffici-

sufficiencie to maintaine, deliver, and saue his children? Then, *let us raise up our hearts against all discouragements, and in matters of great danger and difficultie, goe unto the great God for comfort*: and when we meete with impossibilities, in regard of any wisdom or strength that is in our selues, or any mortall man, then let us hasten unto the *Lord*, with whom all things are possible. But withall, take heed that we come in faith, and then, *as all things are possible unto God*, so shall they be also unto the beleever, as our Saviour witnesseth: *Are our iniquities so many and so grievous*, that we perswade our selues, if men had so provoked us, as we haue provoked the *Lord*, we could never find in our hearts to be reconciled unto them?

Mark. 9. 23.

Divers comforts against divers discouragements.

Let us not be dismayed thereat, but sue unto our *heavenly Father* for pardon: and then shall we finde that *His thoughts are not our thoughts, nor his wayes as our wayes*, but that his mercie is infinitely greater then our offences are or can be, and that he is readie to forgiue the greatest sinne as well as the smallest, and ten thousand sinnes, as well as one.

Againe, *are our temptations divers and strange and exceeding violent*, so as we doe not know which way to turne our selues, nor how to be ridde of them: let us make knowne our case unto *Almightie God*, who hath promised, *shortly to tread Sathan under our feete*, and can quickly so arme us with the *sheild of Faith*, that we shall be *inabled to quench all the fierie darts of the devill*.

Rom. 16.

Ephe. 6.

And (not to instance in many particulars) but briefly to shut up this Use;

3.

Whatsoever our wants or distresses bee, inward or outward, spirituall or corporall, let us make them knowne unto our heavenly Father, who is both willing and able to relieue and support us.

Object. 1.

But, wee see no meanes nor likelihoodes how it can bee done.

Answ.

What haue we to doe with the meanes, is the Lord All-sufficient or not? if he be, let him alone to find out meanes how to performe his gracious promises.

Object. 2.

Oh, but the world is hard, and men are unmercifull, &c.

Answ.

Hosea 2. 8. 9.

Psal. 50.

Psal. 24. 1.

What of that, are we at the worlds finding or at Gods? *Is not the gold and silver his; And the beastes upon thousand hills; nay, is not the earth the Lords, and the fulnesse thereof?* What need haue wee then to care how the world stands affected towards us: so long as we haue a rich Father, and a good Father, our case cannot be miserable, unlessse our owne unbelieve doe make it to bee so: and yet that shall not hinder our happinesse neither, if so be we see it and acknowledge it, and labor for strength against it.

Object.

Oh, but my afflictions haue beene very long and very tedious.

Answ.

Be patient notwithstanding, for they proceed from the hand of an heavenly Father, who knoweth best when to deliver his out of temptations. Earthly Fathers for want of discretion

doe

doe many times deliver their children out of miserie, before they be fitted for deliverance, because they feare least by holding them too long in suspence, they should be discouraged, and so grow to take some worse courses then they haue done. But the *Lord* is an heavenly Father, and therefore infinite in wisdom, so that he cannot over-shoote himselfe in that regard. As he will not keepe his children over-long under the rodde, *least they should turne unto foolishnesse*; So neither will he exempt them from the same too speedily, least they should loose the fruit of their sufferings: hence it commeth to passe, that he holdeth them along while in suspence, to the intent that he may haue the more prayers and teares from them, and in the end bestow greater blessings upon them, when they are made capable hereof. Let us therefore quietly submit our selues under his hand, resigning up our wills unto his most holy will, and subjecting our carnall reason unto his heavenly wisdom, assuring our selues that if present helpe were best for us, we should not be disappointed of our hope, and if it be not best, why should not wee keepe silence unto the *Lord*, and waite upon him, untill he please to haue mercie upon us, and to free us from all our troubles and distresses.

Thus much be said briefly of the *Preface* unto the *Lords Prayer*, which sheweth how we must be affected towards men, and perswaded of *God* if we will call upon him in a sanctified manner.

Now

Simile.

Note.

Why God
suspends mercie
to his
children.

Now it followeth that we consider of the
Prayer it selfe, which consisteth of six
 severall Petitions.

The three first of them concerning chiefly the
Glorie of God.

The three last, the benefit and comfort of his
 Children.

I. Petition:

What is to be
 understood
 by the name
 of God.

Touching the meaning of the first Petition,
Hallowed be thy Name we must understand that
 by the *Name of God*, is signified all those things
 whereby he is made knowne unto the sonnes of
 men, as namely, *his properties, and Attributes,*
his wonderfull workes of creation, of redemption,
and of preservation: as also his holy word and
blessed Sacraments, which doe carry a goodly
 stampe and print of the nature of *God*, and doe
 lively expresse and manifest what manner of one
 he is unto mankind, and unto all his creatures.

As for the word *Hallowed*, We must know
 that *to hallow*, is to set a-part a thing from the
 common use to some proper end, and therefore, to
sanctify and hallow the name of God, is to set it
 apart from all abuses to an holy and reverent use.
 So that when we pray *Hallowed be thy Name*,
 it is thus much in effect.

Lord blest thy Attributes, thy workes, and thine
Ordinances be so knowne, esteemed, and embraced,

both of mee and of all thine cleēt people, that thou maist haue all due honor and glory : and let all the plots and practices of the de-vill, and his Instru-ments tending to the contrary, bee utterly brought to nought, and made to serue for the greater magni-fying of thy glorious Name.

Hallowed be thy Name.

In that this Petition is set in the fore-front of the *Lords Prayer*, Hence we may learne.

That Gods honor and glorie ought to be most deare and precious in our eyes.

Observat. 5.
Gods glory
must be most
precious in
our eyes a-
boue all.

Of all the things that we are to desire and craue at the *Lords hands*, this must be the first and the principall, that his Name may be sanctified by us and the rest of his seruants. And for this end and purpose are all other things to bee asked, namely, that by the enjoyment of them we may be the better enabled to honor and glorifie the *Lord our God* in all things. And therefore is that argument used in the conclusion of this prayer, *for thine is the kingdome, the power and the glory &c.* Which is, as if we should say in more words These and these things haue we requested of thee (O heavenly Father) and we beseech thee to grant them unto us, that so thou mayest haue more praise and Glory from us.

2.

This in all
our obedience
must bee the
cheefest thing
aymed at.

Exod. 32. 32.

And, *As this is the chiefest thing which wee are to aske in our prayers, so it is the principall matter which we are to ayme at in our obedience*, as it doth evidently appeare by this, that the foure first Commandements, which are backed with most forcible reasons, doe especially concerne *Gods glorie*, and require that homage and service from us, which maketh chiefly for his honor. And of this point had *Moses* well considered, when he had such great respect unto the glorious name of the *Lord*, that he was content to be *blotted out of Gods booke*, that *Gods* people might be saved, and *God* himselfe by that meanes the more glorified.

Rom. 9. 3.

And in like manner was *Paul* affected, for seeing his brethren the *Israelites* to grow still more hard and obstinate, as the *Gospell* was more cleerely and powerfully preached unto them, and knowing withall, that the *Lord* might haue more glory by their salvation, being many in number, then by his alone; he professeth, that *hee could wish himselfe* (if it might haue stood with *Gods* good pleasure) *to bee separated from Christ, that they might be joyned unto him*, and to be accursed, that they might be blessed: which he did not so much in loue unto them, as in desire of advancing the glory of *God*, in saving so many thousand soules.

And there is good reason why his honor should be so regarded of us. For,

Reason 1.
God deser-
veth glory
from us,

First, *Hee deserved no lesse at our hands, seeing that he made us, preferreth us, and bestoweth upon*

us whatsoever good things we dœ enjoy for bodie or soule, and will at length make us partakers of the kingdome of his deare Sonne.

Secondly, *Hee will fully recompence us if we seeke to magnifie him*: for he hath said, *Them that honor me, I will honor*. If then we would be kept from everlasting shame and reproach, and haue the crowne of never-fading honor set upon our heads: the readiest way to attaine thereunto is, to desire and endeavour about all things that the Name of *God* may be glorified. For if we either preferre any thing before it, or equall any thing unto it, either we shall not obtaine it, or not in mercie enjoy it, because indeed we make an Idoll of it: and besides that we shall be sure to haue infamie and contempt powred upon us, as a just reward of our impietic. Which ser-
veth;

First, for reproofe of a common and yet a great corruption that is in our wicked nature, which is, *to be more affected in our prayers with the sense and feeling of our wants, then with the desire of Gods glorie*. If we be poore and needie we can be well content that *God* should be our Treasurer, to serue our turnes, and to supply our present wants and necessities. If we be sicke and weake, we can be glad that he should be our Physition to cure our bodies, and to restore them unto perfect health, &c. But why doe we desire these things, that wee may liue as our neighbours doe, and hold up our heads with the best of them, that we may take our pleasure and

2.
He will fully
reward all.
1 Sam. 2. 30.

The dangers
of not prefer-
ring Gods
name before
all.

1.

2.

Use 1.

Simile.

Quest.

Answer

A cause of
crosses,
though well-
belov'd of
God.

Use 2.

A tryall of a
right heart
with God.

Exod. 32. 19.

1 King. 19. 14

delight, and lead a merrie and contented life? Is this to ayme at *Gods* glory in our petitions? Nay, this is to seeke our selues, and hence it commeth to passe, that *the more God loveth us, the more he crosseth us in our desires*, because wee doe not therein intend the setting forth of his praise, but meerely the satisfying of our fleshly lusts.

Secondly, let us hence learne to try the soundnesse of our hearts, by examining how wee are affected towards his Name: for if wee can grieue when it is dishonoured, and rejoyce when it is glorified, we may assure our selues that our hearts are right with the *Lord*. As for the former of these, we haue an example thereof in *Moses*: for nothing did so wound and kill his soule, as when he saw Idolatrie committed among the people of *God*, whereby his glory was stained: hee was never so much grieved when the children of *Israel* were mutinous against him, and readie to reject his government, as when they were rebellious against the *Lord*; and cast off the yooke of obedience due unto him. And that was it that peirced the heart of *Eliah* also, *I haue bene very jealous for the Lord God of hostes*, (saith he unto *God*) *because the children of Israel haue forsaken thy Covenant, cast downethine Altars, and slaineth thy Prophets with the sword.*

The like may be said of good King *Hezekiah*, who (when *Rabshakeh* railed on him and on the rest of the *Iewes*.) was not much moved thereat:

But

But when he heard of his horrible blasphemies against the Name of the Lord, *Hee rents his clothes, and puts on sackcloth, and sent unto the Prophet Isajah, certifying him, how he had railed on the living God, and reproached him with words: earnestly intreating him to lift up his prayer unto heaven, and he himselve doth the like; Beseeching the Lord to open his eyes to see, and his eares to heare all the words of Senacherib, who had sent his servants to blaspheme the living God.* Behold an excellent patterne of zeale for Gods glory, when he commeth into Gods presence, he standeth not to aggravate the matter against his enemies, for that they had spoken vilely and basely of him, (as indeed they had done) but this was it that filled him full of woe and perplexitie; that they had uttered such blasphemous speeches against the Lord. For indeed, when they had so impiously strucke at the Lords Name, it was a farre more hainous matter, then if they had smitten at the name and lives, yea, and the soules and salvation of *Hezekiah* and all his Subjects: And that is the true reason why the servants of God haue beene so exceedingly affected in such cases. And that the *Psalmist* saith, *The zeale of thine house hath eaten me up, and the rebukes of them that rebuked thee are fallen upon mee: I wept, and my soule fasted; &c.* And on the contrary part, for the matter of rejoycing when Gods Name is any way honoured.

We haue the Prophet *Dauids* example, who
G 3 faith,

Ila. 39. 3. 4

Verse 17.

Chap. 36. 5.

Psal. 69. 9. 10.

Psal. 122. 1.

faith, *I was glad when they said to me, we will goe into the house of the Lord.* It did his very heart good to see that men were forward in matters of Gods worship, and readie to frequent his Ordinances. And in another place it is said, that *when the people offered willingly and chearefully unto the Lord,* towards the building of the Temple, *David the King rejoyced with great joy, and blessed and praised the Lord,* who had put ability into their hands and willingnesse into their hearts, to offer so bountifully for so good a purpose. Let all such therefore as would bee esteemed faithfull and sound hearted Christians, striue to bring their hearts to be thus affected unto the glory of *God*, that it may bee their greatest griefe to see or heare the *Lord* dishonoured, and their greatest comfort to see or heare his Name to be glorified.

But oh! how farre are the greatest sort of men from this holy zeale of *Gods* glory? Let them be touched in their names, and disgraced and abused in any reprochfull manner, and you shall see them forth-with as hot as fire: what? take away their name, that is more then their life unto them? they cannot put it up, neither will they. But you that stand thus for your owne credit, that yee cannot endure to be slandered and traduced, what account doe you make of *Gods* honor? may not men blaspheme his glorious Name, and scöffe at his word, and disgrace his Ordinances, and cavill against his sacred decree of *Predestination*, and against his
wife

wise *Providence*, and righteous government of the world, and yet for all this you shew no griefe nor dislike thereof: what blockishnesse and senselesnesse is this, can any imagine that the loue of *God* dwelleth in his heart, who is so little touched with matters that tend so much to his dishonour? Indeed when they are so passionate, and so violent in the defence of themselves and for the upholding of their owne reputation, they shew that they are eaten with zeale, but it is the zeale of pride, the zeale of selfeloue, and the zeale of wrath, which will be so farre from comforting them, that in the time of misery, of sicknesse and of death, it will lye full heauie upon their consciences.

A false zeale.

Thirdly, *Here is matter of singular consolation, for them that make the glory of God their chiefe joy, and his dishonour a cause of greater heart-breaking unto them, then any private injury whatsoever.* Certaine it is, that they shall never want joy nor glory, that are so joyfull at the advancing of *Gods* glory, neither need they to feare discredit, who are so grieved that the *Lords* honor should be impeached. They that are glad to see the good behaviour of the godly, and mourne to behold the lewd conversation of the ungodly, desiring *God* to turne their outrage in sinning unto his praise, and waiting when he will effect so much, they haue laid up a good foundation for themselves, and provided well for their owne comfort and happinesse. Thus much in generall that we must haue a principall respect

Use 3.

What things
are chiefly to
be asked in
this petition.

I.
Sound know-
ledge.

Pfal. 9. 10.

Pfal. 73.

Verf. 13.

respect in our Petitions unto the glory of *God*, now let us consider more particularly, *What things are chiefly to be asked in this petition, to the intent the Lord may be glorified by us, and others.*

The first thing that we are to pray for, is *sound knowledge*, without which it is impossible to sanctifie *Gods* Name. Therefore it is said in the *Psalme*, *They that know thy Name will trust in thee*, implying thereby, that none can honor the *Lord* in resting and relying upon him, but such onely as are acquainted with his *power, justice, wisdom, and mercie, &c.* And indeed, till such time as we haue gotten good understanding, we are apt and readie to mislike and misconster the wayes and workes of *God*, as we see in *David*, who in his ignorance and in the pride of his carnall reason, was bold to controll the providence of *God*, and to finde fault with his government, for that he suffered the ungodly to prosper and flourish, and to liue at hearts ease, when as his owne best servants were continually afflicted, troubled, and pinched with manifold wants and miseries: Hee fretted and chaffed at this, and was readie to giue over Religion, upon the consideration thereof, yet, for me, (saith the Prophet) *my feete were almost gone, for I fretted at the foolish, when I saw the prosperitie of the wicked, &c.* And afterwards in that *Psalme* he sayth, *Certainely I haue cleansed my heart in vaine, and washed my hands in innocencie.* See how farre wide he was carried for

want

want of spirituall wisdom, as hee himselfe in that very place acknowledgeth, *so foolish was I and ignorant, I was a beast before thee.* But when he left reasoning with flesh and blood, and went into the Sanctuary to consult with Gods word, then he saw and confessed his error and follie, being fully resolved that wicked men were exceeding miserable in the height of their worldly felicitie, *because they were in slippery places, and must suddenly and fearefully be cast downe into desolation.* And that Gods children were exceeding happie, even in the depth of their adversitie, *because the Lord is their portion, and will guide them by his counsell while they live, and receive them unto glory when they die.*

Verse 22.

Vers. 18.

Vers. 14.

Thus we see, how Gods name was dishonoured by him in his ignorance, and sanctified by him when he had knowledge. And the like may be said concerning Gods eternall Decree of Predestination: A great many not having their mindes informed with sound understanding doe fret, repine, and cavill against the Lords dealing in that behalfe, as if it could not stand with his justice to elect some, and to reject others, to appoint some unto eternall joy and happinesse, and other some unto everlasting woe and miserie. But the holy Apostle Paul being thoroughly instructed in heavenly misteries, doth greatly magnifie the Lord for the same, having that in high admiration, which hee could not bring within the compasse of his comprehension. *Oh! the deepenesse of the riches both of the wisdom*

Rom. 11. 33.

and knowledge of God (saith he) how unsearchable are his judgements, and his wayes past finding out?

Neither are ignorant persons any whit more fit to glorifie *God*, in making use of his word, then they are in taking benefit by his workes. For, to them all holy instructions are as parables, which they cannot understand, and do no more affect them, then excellent pictures or colours doe affect a blind man, or sweete and pleasant musicke a dead man.

Simile.

But when once wisdome enters into the soule and knowledge delighteth the heart, then are they fitted to sanctifie the name of the *Lord* in every respect, in his word, workes, judgements, mercies, both in themselves, and others, in this life, or in the life to come. Here then we are to pray, that wee our selues and all *Gods* people, may attaine unto sound understanding: and so farre as we labour for this, and stirre up others to doethe like, so farre men doe conscionably use this Petition, *Hallowed be thy name*; Otherwise, though the words be never so frequent in our mouthes, we doe but dissemble, and doe not indeed from our hearts desire that *Gods* name may be sanctified. And therefore hee may answer every one of us that pray in that sort, thou hypocrite, doest thou intreate that my *Name* may be *hallowed*, and yet never takest any course whereby it may be effected? What is this, but to take my name in vaine, and to abuse my holy presence? If thou wouldest haue thy requests to be accepted of me, labour for that in action, which

which thou hast in petition, get that holy knowledge, whereby thou mayest be fitted to glorifie my name, and thereby thou shalt make it manifest unto thine owne soule, that thou usest this petition in a conscionable manner.

Now further, as we are to pray for knowledge, so are we also to desire that it may be effectually, and haue its due operation: For otherwise, the Lord cannot be glorified thereby, but his name shall by that meanes rather be dishonored. For the Devill himselfe, and his instruments haue knowledge (as wicked *Iudas* had, with many moe of whom the Scripture maketh mention) but they used it to very ill purposes, and to the utter dishonour of *Gods* name, as farre as in them lay. Therefore we must pray, not for a bare and naked knowledge onely, but for a powerfull and working knowledge; whereby,

1. *The heart may bee rightly affected.*

2. *The tongue well seasoned.*

3. *The conversation religiously ordered.*

First, concerning the heart, it must be inwardly touched, and wrought upon by the knowledge we haue: As for instance. Doe we know that *God* is true in the performance of all his promises; then are we bound to sanctifie his name in our hearts by beleeving them, and by depending and waiting upon him for the fulfilling of them, whatsoever difficulties there bee, which may any way linder the same.

Thus did *Abraham* glorifie *God*, as the *Apostle* witnesseth of him, *Romans 4.* there were

2.

We pray that our knowledg may fructifie.

1.

The heart must be rightly affected.

Gen. 17. 17.

Hebr. 11.

two impossibilities, the one in nature concerning *Abraham* and his wife, that he being almost an hundred yeares old, should beget a sonne, and she being ninetie yeares of age should beare a sonne. The other was concerning the *Lord*, who if he did not effect this, must needs shew himselfe to be untrue of his word, and unfaithfull in keeping his promise, as for this latter, it was simply an impossibilitie, and therefore *Abraham* concluded with himselfe, that *God* could not be a lyer, therefore whatsoever impossibilitie there was in nature, yet he resolved that he would glorifie *God*, in beleeving that he would be as good as his word. Hee considered not his own body (saith the Apostle) which was now dead, neither the deadnesse of *Sarahs* wombe, neither did he doubt of the promise of *God* through unbeliefe, but was strengthened in faith, and gave glory to *God*, being fully assured that hee that had promised was also able to doe it. And that this is an honouring of *Gods* name, will hence evidently appeare, that men doe account it a great credit unto them to be beleaved, and to bee esteemed men of their word: and doe thinke the contrary a great disgrace. Are men so jealous of their names in that behalfe, and shall wee imagine that the *Lord* is not much more jealous of his? Yes surely, he makes reckoning of those that giue him the glory of his truth, doe much magnifie him: and that they who do in thought, word, or deed detract therefrom, doe greatly dishonour him. Yet such is the sinfulnessse of
our

our wretched natures, that notwithstanding all the blessed promises that are made unto us concerning spirituall things, and our eternall salvation, as also concerning the things of this life, and our outward preservation, yet we are readieto doubt still, and to make question whether they shall be performed or not: What is this, but to imagine that the *Lord* is like us, much in words, and little in deedes:

But, will some say, *I am not troubled with doubts touching the salvation of my soule, but am well resolved of that point: but all my feare is, how I shall bee provided of food and rayment, and such like necessaries for me and mine.*

What vile hypocrisie is this? will you perswade men, that you belecue that *God* will doe the greatest things for you; when you will not trust him in lesse matters? Nay certainly, who-soever is throughly perswaded that the *Lord* will bestow his kingdome upon him, he will in the like measure assure himselfe that he will not faile him for outward blessings: And in truth, all our doubtings for earthly things, proceede from want of resolution for heavenly things.

Againe, *The name of God is sanctified by us, when we ascribe unto his Majestie the praise of his power: as may be seene partly in the example of Abraham before alledged, who is said to giue glory to God in this respect, that hee was fully assured, that hee that had promised, was able to doe it.* And likewise in the former Epistle of *Peter*, where he thus exhorteth, and encourageth those

Object.

Answer.

2.

We giue *God* here the praise of his power.

Rom. 4. 20. 21

1 Pet. 3. 14.

Ila. 8. 13.

that were in perfecution, *Blessed are yee if yee suffer for righteousnesse sake: yea, feare not their feare neither be troubled, but sanctifie the Lord in your hearts.* And (as it is in *Isajah*, out of which these words are taken) *Let him be your feare and your dread,* in which place, the *holy Ghost* meeteth with a common corruption that *Gods owne children* doe finde in themselves: for if at any time, they see the arme of flesh not to bee with them, but that indeed the great ones of the world doe oppose against them for keeping a good conscience, they presently beginne to be troubled and perplexed with many doubts and feares; Oh (thinke they) if such mightie men as these band themselves against us, there is no way but one: they will certainly crush, and utterly overthrow us, but what is *Gods* advice in this case: *feare not their feare,* (saith he) that is, be not afraid of crosses and losses, of dangers and disgraces, and such like, whereof carnall men are afraid themselves, and therefore imagine and goe about to fright you with the same. Feare them not (I say) nor any thing that they can doe against you.

Object. 1.

But, *Is there not cause* (might some say) *when they are strong, and we are weake, they wealthy and wee poore, they many, and wee few, &c.* What would you haue us doe in this case?

Answer.

To sanctifie God in your hearts, (sayth the Apostle) that is, giue him the honor of his power, of his providence, whereby hee overruleth and over-swaieth all the men in the world,
and

and through which he is as well able to protect and defend you from the mightiest adversaries, as from the weakest: from the wealthiest, as from the meanest: and from tenne thousand, as well as from one person. For, hee is of infinite strength, and therefore all things are alike easie unto him. And this the *Lord* would haue to be settled and grounded in our hearts, which will be as a strong bulwarke to fence and fortifie us against all unnecessary and mistrustfull feares. This perswasion was it, that caused *Shadrach, Meshach, and Abednego*, to be so bold and couragious, when *Nabucadnezar* threatned to cast them into the hot fierie furnace, if they would not fall downe to worship his golden Image that he had set up: *O Nabucadnezar*, (sayd they) *Wee are not carefull to answer thee in this matter*, as if they should haue said, It is not the fierie furnace that can daunt us, and driue us to yeeld unto this Idolatrous worship: no we are resolute in the point, and will never put it to further consultation. *Behold our God whom we serue* (even in refusing to yeeld unto this thy commandement) *is able to deliver us out of the hot fiery furnace; and he will deliver us out of thine hand, O King.* *Nabucadnezar* had blasphemously insulted over them, saying, *Who is that God that can deliver you out of my hand.* Now these holy servants of the *Lord*, being full of heavenly zeale, gaue unto their *God* the honor of his power, and told him to his face, that he was able to deliver them out of his hands, and to set them

Dan. 3. 16. 17.

Verse 15.

them free, if it stood with his good pleasure so to doe: but that they referred it wholly to his wisdom, resolving with themselves, that they would rather frie in the scorching flames, then so farre dishonor the *Lord*, as by the smallest gesture to make shew of offering divine worship unto that abominable Idol. This tended wonderfully to the glorifying of *Gods* name, before that heathen King and all his Princes and people that were present, and therefore, here those are greatly to be condemned, who in such times of danger will shrink, and pull in their horns, and rather lie, dissemble, and yeeld to any corruptions, then they will expose themselves to imminent perils, albeit they haue never so many comfortable promises of assistance, and deliverance from them, if they would sanctifie the *Lord* in their hearts, & persevere in a Christian course keeping faith and a good conscience unto the end.

3.

The praise of
his wisdom.

Lastly, we may glorifie *God* in our hearts, by yeelding unto him the honor of his wisdom, and of his justice, as in beleeving other things that depend therevpon, so also in giving credence unto this, that he seeth the most secret offences, as well as those that are most obvious unto the view of men. Wherein they doe exceedingly faile, that dare doe such things in secret corners, and in the darke, as they would not for their liues adventure to commit before any honest man: nay, not before a child, for feare it should bee discovered and brought to light.

What

What is this, but to imagine that either the *Lord* doth not see such hidden things, or else is not able or willing to punish men for the same? either of which is an horrible blasphemie for any to conceiue.

Thus we haue in part heard, how our knowledge of *Gods* name must be effectually in our hearts. This point might be amplified by sundry other particulars, as namely, how by the *word* and *workes* of the *Lord* our soules should be affected with *joy* or *griefe*, *fear* or *admiration*, or the like, according to the nature and qualitie of the word which wee heare, or the workes which wee behold; But my purpose was, but briefly to touch these things.

In the next place, we pray here that our knowledge of *Gods* name may be effectually in our speeches, so that by our tongues we may bring glory and honor unto his blessed Majestie: and that by speaking of his holy word with all due reverence, for our owne and others edification: by yeelding unto him the praise of all his works whatsoever. And more particularly, we must desire strength from heaven to glorifie our *God*, not onely in prosperitie, but even in our deepest distresse and miserie; acknowledging that, *It is Gods mercie that wee are not consumed. That righteousnesse belongs unto him, and to us open shame: That the Lord giveth, and the Lord taketh, and therefore that his name is evermore to be blessed and magnified.* And if it be our bounden dutie to offer praises unto *God*, when his afflicting

I

hand

A further amplification of the point.

2.

We pray that our tongues may be well guided and seasoned.

Psal. 119. 13.
Ephc. 4. 29.

Psal. 103. 104.
105.

Lam. 3. 22.

Dan. 9. 7.

Iob 1. 21.

hand lyes heauie upon us, much more is it required of us, when any speciall blessings and benefits are bestowed upon us. The neglect hereof is sharply taxed by our Saviour *Christ* in the *nine Lepers* that being censed of their leprosie, did not returne to giue *God praise* therefore. There were tenne of them in all, that were healed, one of which came vnto *Christ* and fell downe at his feete to giue him thanks: but all the rest meerelie seeking themselues and their owne ease, were all-together unthankfull for that mercie which they had received, and so robbed him of that glorie which was due unto him. This is a fault too too ordinary in the world, there is scarce one among tenne, that doe with thankfulness acknowledge the loving kindnesse of the *Lord* towards them, but the commonnesse of the fault, doth nothing diminish the greatnesse thereof; And better it were an hundred times, that men should want helpe in their miserie, then that *God* should want the praise of his mercie. This bee spoken concerning our sanctifying of *Gods* Name in our communication.

Now in the third and last place, we are to intreat the *Lord*, that he will inable us according to our knowledge, to glorifie him in our liues and conversations. Which wee may the more confidently aske, because our Saviour commandeth it saying, *Let your light so shine before men, that they seeing your good workes, may glorifie your Father which is in-heaven.* Which is pro-

Luk. 17. 11.

Vers. 16.

3.
We must hal-
low him in
our liues,

Math. 5. 16.

propounded by the Apostle *Paul* as the end of all our actions, whether naturall, civill, or spirituall. *Whether yee eate or drinke* (saith hee) *or whatsoever yee doe, doe all to the glory of God.*

1 Cor. 10. 31.

Now the speciall thing whereby every Christian must glorifie him, is in performing the duties of his owne calling, according to that saying of our Saviour, *Father I haue glorified thee upon earth, how proues he that? I haue finished the worke which thou gavest me to doe.* The Minister must doe his dutie, which is, to teach his people faithfully, to walke before them conscionably, to watch over their soules continually, and nevert to cease praying for them, that the *Lord* may please to convert, and still further to confirme all such as are his chosen ones, appointed to eternall life, in his unchangeable decree and purpose,

Wherein every one must glorifie God in their liues.

John 17. 4.

Acts. 24.

1 Peter. 5. 2.

Phil. 1. 9.

The people on the other side must be as carefull of their dutie, which is, to get *knowledge* and *conscience*, and evermore to presse forward unto greater perfection of obedience, that those that are without the meanes of saluation, may see what a benefit it is to liue under an holy Ministrie, (and so may become desirous of it, and painefull in seeking for it) when they behold and consider what innocencie and sinceritie there is in the tongues of Christians, what simplicitie and faithfulness in their dealings, what uprightnesse and holinesse in their behaviour; how loath they are to defraud and over-reach any one: how circumspect, that they doe not

Philip 3.

The benefit of a beautifull christian conversation.

gine any offence to those that are without, and in a word, how warie they are in the whole course of their carriage, that they may doe nothing tending to the disgracing and blemishing of their holy profession.

This might be further pressed upon *parents* and *children*, *masters* and *servants*, *Husbands* and *wives* that everie one should be carefull to glorifie *God* in doing the workes of his owne place: which if wee could heedfully looke unto, wee should be able to stop the mouthes of all the *Papists* and *Brownists* in the world though they sharpen their wits, and whet their tongues, and pens to speake and write against vs, in the most despitefull, & disgracefull manner that may be. Whereas on the contrarie part, if wee proove slacke and negligent in this behalfe, the name of *God* and the Religion of *God*, wil be ill spoken of for our sakes, when wicked Infidels doe defile themselues with any foule and scandalous offences, they beare all the blame on their owne shoulders, and *God* is by a consequent glorified thereby; In that they being the servants of the diuell, doe continually performe the worke of the diuell, and beare the shame of their sinfull waies, because they haue refused to walke in *Gods* waies. But the case standes otherwise with Christians: for whatsoever grosse evils are committed by them, doe not onely tend to their owne reproach, but also redound unto the dishonor of their master. And therefore we should beseech the *Lord* to giue us grace in our hearts,

hearts, that we may behaue our selues as men of an other world: as men that are redeemed from the earth, *to serue the Lord in holinesse and righteousness all the daies of our life, and to be an holie nation and a peculiar people zealous and forward in everie good word and worke*: so that all who heare our conference, and are acquainted with our conuersation, may be driven to confesse in their hearts at least if not with their lips, that we are the onely blessed people in the world. And that all such among them as pertaine vnto the *Lord, may glorifie God in the day of their visitation.*

Luke 1. 75.

1 Pet. 2. 9.

Tit. 2. 14.

1 Pet. 3. 1.

And thus much concerning the particular things, which we are to aske under this petition.

Now as touching the things to bee prayed against, they shall be but onely named, and conferred to these two heads, *viz.*

Things to be prayed against

1. *Ignorance of the former things.*
2. *The ill effects that follow thereupon, in the hearts, speeches, and conversation, of those that take upon them the profession of the Gospell.*

Thus much concerning the first Petition; The second followeth;

Thy Kingdome come.

2. Petition.

WE E heard out of the former petition what the first and principall thing is whichevery Christian ought to bee carefull of, namely, that all due honor and glory may be yeilded unto the holy name of *God*. Now in the two next petitions, to wit, the second and the third, are declared two speciall meanes whereby that may be effected. Which are;

1. *The comming of his Kingdome.*
2. *The doing of his will.*

For where *Gods* Kingdome is most advanced, and his will best performed, there is his Name most glorified.

But for the better understanding of this petition, wee must know that *the kingdome of God* is taken two wayes, *viz.*

First generall, for *his government over all the whole world*: In which sense it is said in the *Psalme*, *The Lordraigneth, and is clothed with majestie, the Lord is clothed and girded with power.* And in another *Psalme*; *The Lordraigneth, let the people tremble.* And againe, *The Lord is a great God, and a great King above all Gods.* From which places, it is evident that he ruleth, governeth, and exerciseth his power over all the earth
and

How the
kingdome of
Godis vnder-
stood.

1.

Pfal. 93. 1.

Pfal. 99. 1.

Pfal. 95. 3.

and over all the creatures in the same. As for this *Kingdome*, we pray not for it in this place, for it hath beene, is, and ever shall be alike: so that to pray for the comming of this *Kingdome*, were not a prayer of faith.

Secondly, *It is taken for that more speciall government of God, which he exerciseth in the hearts and consciences of his people, by the scepter of his word, and the powerfull operation of his holy spirit, through the which hee pulls us out of the kingdome of Sathan, (who is the Prince of darkenesse, and ruleth in all the children of disobedience) and receiveth us unto himselfe, to be guided and governed according to his divine statutes and heavenly lawes. For this Kingdome we pray in this petition: which is indeed properly the Kingdome of Christ, because hee is the King of Saints, (as the Scripture termeth him) but it is here attributed to the Father, because he governeth by his Sonne.*

In this Petition therefore, wee pray that all Gods Elect may bee converted, that they may attaine to knowledge and conscience: And that such as haue this good worke of grace begun in them already, may haue it daily increased, and continually perfected more and more: and that at length, after they haue spent their dayes in the kingdome of Grace, they may come to the fruition of the kingdome of Glorie. Which is also intimated in this Petition.

Thus much briefly concerning the generall drift and meaning of the words:

Now

2.

Ephe. 2. 2.

Revel. 15. 3.

1 Cor. 15. 24.

What we pray for here.

Now more particularly, concerning such instructions as are therein contained for our learning, in these words.

Thy Kingdome come.

Whence wee may obserue, That;

Observat. 6.

The faithfull ought earnestly to long for, and heartily to pray for the Kingdome of Christ.

Phil. 3. 8. 9.

Every one that professeth himselfe to be a subject unto the King of heaven, must ardently desire that Sathans kingdome may be demolished, and overthrowne, and that the Lord may beare sway in his soule, and the soules of all that belong unto him. This did Paul desire for himselfe thinking all things but losse, and judging them no better then dung for the excellent knowledgē sake of Christ Iesus, that he might be found in him, not having his owne righteousnesse, which was by the Law, but that which is through the faith of Christ, that hee might know him, and the vertue of his resurrection, and the fellowship of his afflictions, and might be made conformable unto his death. No man knowes the excellencie of grace, but hee that hath it, which when any hath in some good measure, he is so ravished with the loue and liking of it, that he preferres it before all the treasures in the world. And so did Paul, as we see in this place, having once tasted how good the

Lord

Lord was, hee could not bee satisfied with that measure of mortification, and vivification which he had received, though it were very large, but hee still longeth and laboureth for more, and striveth hard toward the marke, that he might attaine to an experimentall knowledg of the vertue of *Christ* his death, for the crucifying of his flesh and of his resurrection, for the quickning of his soule unto everie good worke.

Neither doth he desire this for himselfe alone, but for his brethren the *Iewes*, being content (as was before noted) himselfe to be utterly cast off (if it had beene possible) separated from *Christ*, so that they might bee converted and sanctified, and saved: and, for the increase of *Grace* where it was begunne, we may obserue throughout his Epistles, how earnest he is for the obtaining thereof. I will onely quote two places of many, for the manifestation of his zeale in this behalfe.

One out of the *Ephesians*, where he saith, *For this cause I bow my knees to the Father of our Lord Iesus Christ, that he would graunt you, according to the riches of his glory, that you may be strengthened by his spirit in the inner man, that Christ may dwell in your hearts by faith, that yoe being rooted and grounded in loue, may bee able to comprehend with all Saints, what is the bredth, and length, and depth and height &c.*

Ephes. 3. 16.

17

And againe, for the *Philippians*, he prayeth that *their loue might abound more and more in knowledge,*

Phil. 1 9.

Thy Kingdome come.

knowledge, and in all judgement, that they might discern things that differ, and that they might be pure and without offence untill the day of Christ. &c.

Thus we see it plainly proved, out of *Pauls* example, that it is a dutie for us evermore to desire that the graces of *Gods* Spirit may be wrought and continued and still increased both in our selues and others: which is all one with this petition, where *Christ* biddeth us to pray, *Thy kingdome come*: for wheresoever the sanctifying gifts of the holy Ghost are, there doth *Christ Iesus* rule and raigne.

Reasons.

But let us yet further consider of some reasons for the confirmation of this point, that it stands us upon to pray for the erecting of his kingdome in our hearts.

1.

First of all; This may be one forcible reason to induce us thereunto, that till such time as this holy government is established in our hearts, we can never sanctifie nor glorifie the name of *God*, as in the former Petition we are taught to doe. For no unregenerate man, can in thought, word or deed, conceiue, utter, or performe anything that may tend to the *Lords* honor, untill he be a subject and servant unto *Christ Iesus*, and untill he by his scepter haue beaten downe the finnes of his soule, he is but a lump of flesh: *Hee savoreth the things of the flesh, and is led by the wisdom of the flesh, which is not subject to the law of God, neither indeed can bee*: and being wholly in the flesh (as the Apostle speaketh) it

Rom. 8. 5.

is impossible that he should please *God*, and consequently impossible that hee should any way glorifie *God*. And therefore, as often as he cometh before the throne of Grace with that Petition, *Hallowed bee thy Name*; he prayes without faith, as having no warrant to take that Petition within his lippes, being utterly unfit for that great worke of hallowing the *Lords* most glorious Name.

A second reason, to moue us to desire the comming of the Kingdome of Grace, *may be taken from the miserable estate that we are in before, and the happie condition that we are brought vnto after we haue Christ to beare rule in vs.*

As for our miserie before suchtime as we haue taken up the sweet and pleasant yoake of *Christ*, it is verie great: for we are in bondage unto *Satan*, and unto every vile and base lust, and so are subiect to the eternall curse and malediction of *God*, & lyable to all manner of judgments both corporall and spirituall, both in this life and in that *which is to come*. This doth partly appeare in that place of the *Acts*, where the *Lord* sheweth the use and end of *Pauls* ministrie, for that he was sent unto the Gentiles, *To open their eyes, that they might turne from darknesse to light, and from the power of Satan vnto God, that they might receiue. forgiuenesse of their sinnes, and inheritance among them which are sanctified by faith in Christ.* In which words, is liuely described and set forth the estate of all those that are without the precincts and limits of *Christ* his king-

Reas. 2.

I.

For our former miserie

Ephes. 2. 3.

Acts 26. 18.

Thy Kingdome come.

dome; to wit, that they are altogether blind in spirituall matters, the eyes of their mindes are quite shut up, so that they can see no more concerning heauen or hell, concerning holy duties to bee performed, or sinfull courses to bee eschewed, then one that is vtterlie voide of sight, is able to discern of those objects that lie directly before his eyes. There is nothing in their mindes but a confused heape of ignorance errors and false opinions, and consequently nothing in their hearts but (as it were) a Sea of ungodly lusts, and wretched affections: whence it commeth to passe, that living wholie in darknes, they are enthralled unto the diuell himselfe, who is the Prince of darknes; and (as this text speaketh) *under the power of Satan* that is, not onely subiect to be tempted, and assailed, by him (for that is incident to the most godly) but wholly given up to bee ruled, guided and ordered by him, and that in their *thoughts words and workes*. This is the naturall condition of all the Sonnes of *Adam*, to be vassals unto all manner of impietie and iniquitie, and consequently slaues unto him that ruleth in the children of disobedience, so that they must be at his command and be subiect to his lawes, even *the lusts of the flesh, the lusts of the eyes, and the Pride of life*. And withall (which is the worst of all) they must stand to his reward, which is verie bad in this world, but farre worse in that which is to come: For they that haue giuen them selues to the service of the deuiell in their
life

lifetime, shall afterwards be tormented with the devill and his Angels in hellish torments. and that for evermore: and therefore if it be ill serving off such a master, as can requite us with no better wages, let us cast off his yooke with all speed, and pray as we are commanded, *Thy kingdome come.*

Math. 25.

But oh! This is it that addeth much unto the miserie of unregenerate persons, that the more sinfully they carrie themselves, the more they please themselves: and when they runne full manie in the broad way toward hell, they thinke themselves the happiest men that live; and condemne them for foolish and mad people, that walke in the wayes of life and happines: and decline from such dangerous courses as they in their follie goe forward in, to their euerlasting ruine and perdition. Thus much briefely of the miserie that we are in, till such time as we be subjects of *Christ* his kingdome. Now in the next place, let us consider, *of the benefits which we shall reape by living under that heavenly government;* and that in respect of our king, *of his lawes and of his rewards, present and future, temporall and eternall.*

2.
Benefits by
living under
Christ his
government.

As for our King (in the first place) he is *All-sufficient;* both able and willing to make all his subjects perfectly happie in all respects: which that we may more fully and cleerly perceiue, let us take a briefe veiw of some places of scripture, which doe most liuely describe him unto us.

1.
In respect
of our King.

Thy Kingdome come.

Pfal. 93. r.

And for this purpose, *Psalme 93.* is very worthy our consideration, where it is said, *The Lord reigneth, and is clothed with majestie.* Other Kings are adorned with gorgeous and royall apparell, as was *Solomon*, to make them appeare more glorious unto the beholders, which argueth an imperfection in themselves, in that they are driven to seeke a kinde of excellencie out of themselves: but the King of Heaven needes no such matter: his owne Majestie serves instead of royall robes, and therein doth he infinitely surpasse all the glory of earthly Monarkes. Then further it is said in that *Psalme*, *The Lord is clothed and girded with power:* earthly Kings haue their guard about them, and doe protect their persons by men and munition; by sword and shield and the like, because indeed they are weake in themselves, and neede these externall helps for their safeguard: As for the *Lord*, he cares not for any of these; his own power is sufficient both to saue himselfe and his subjects, and to overthrow his foes with all their malicious attempts. Againe, in that *Psalme* is shewed, that as *God* hath power, so he doth exercise the same. *The world is established by him, that it cannot be moved.* Earthly Princes doe not alwayes use that power which they haue, for sometimes they are so idle that they will not, and at other times so crossed that they cannot, but the King of Kings doth alwayes put his power in practice, in the government of the world and of every thing therein. And among
other

other things, herein doth his wonderfull power appeare, that he makes the whole earth to hang unmoveable even in the midst of the ayre, without any prop or stay at all.

Thus we see in part out of that *Psalme*, what a glorious and mightie King the *Lord* is: but his excellencie will be yet more perspicuous, if we consider of some more of his Attributes, as we finde them set downe in the Scriptures.

First then to speake somewhat of his *Omniscience*, and *infinite knowledge*, it is such, that he understands all things, and therefore knowes every one of his subjects by name, which *Solomon* himselfe, though the wisest King that ever was, could not doe. The *Lord* himselfe professeth by the Prophet *Isaiah*, complaining of his peoples unbeliefe, *Zion hath said, the Lord hath forsaken mee and my God hath forgotten mee: Can a woman (saith he) forget her child, and not have compassion on the sonne of her wombe: though they should forget, yet will not I forget thee, &c.* And he yeeldeth a very forcible reason, *Behold I have graven thee upon the palme of mine hands, and thy walles are ever in my sight.* This much was very liuely signified in the time of the *Leviticall Law*, for then it was commanded that the high Priest (who was a type of *Christ*) should carrie the names of the twelve Tribes of the children of *Israel* on both his shoulders: being graven on the *Ephod*, and on his heart, and on his shoulders, so that he loves them dearely, and supports them mightily, and that at all times, for
 hee

I.
 Of Gods
 Omniscience
 and knowledge

Isaiah 49. 14.

Exod. 28. 11.
 12.

he is ever busied in the execution of his office: whence it must necessarily follow, that he takes speciall notice of all of them, and of every one of them: yea, not onely of their persons, but also of their wants: he sees all their distresses, and foresees all their perills.

Touching their necessities, our *Saviour* testifieth saying, *Your heavenly Father knoweth that you haue need of all these things*, to wit, of food and rayment, and such like, whereof mention was made before in that Chapter.

And concerning his *foreseeing of perills*, it is evident in this, that knowing of the famine that should be in the Land of *Canaan*. he sent *Ioseph* before hand into the Land of *Egypt*, to provide for his Father *Iacob* and his familie. And indeed how can it be, but he must needs fore-see such things, since he doth fore-appoint the same? And herein also hee goeth beyond all worldly government: For they are not acquainted with the wants of all their subjects that are presently upon them, much lesse can they haue understanding of dangers before they befall them, and least of all, prevent every imminent euill where-by their Subjects may be annoyed.

Againe, as *God* in wisdome doth infinitely excell all earthly Potentates, so doth he also in *goodnesse*, there is never a subject nor servant of his, but he loues him with an unmeasurable and with an everlasting loue; as the *Lord* himselfe protesteth unto his Church, saying, *For a little while haue I forsaken thee, but with great compassion*

That God sees the necessities of his children.
Math. 6. 23.

Of Gods excellencie in foreseeing of dangers.

Psal. 105. 17.

Of Gods goodnes in his loue to his servants.

Isaiah 54. 7

tion will I gather thee: For a moment in mine anger I hid my face from thee; for a little season, but with everlasting mercie haue I had compassion on thee, saith the Lord thy Redeemer. It is not so with any earthly Prince: For, their affection is but in measure, and that which is, may soone faile by the ill desert of the partie himselve, or by the ill report of others: at the least wise, it must end with the life of the Prince: for, when their breath departeth all their thoughts perish. Now as concerning the Lords favour, there can be nothing to diminish that, he will not be misinformed by ill willers concerning any of his children, for, He searcheth their hearts and their reins, and is acquainted with all their wayes, and will deale with every one as he knoweth their hearts and their workes. And whereas the best of his subjects are tainted with innumerable faults, which doe indeed deserue his displeasure: yet shall they not be cast out of favour: for if they doe but confesse their sinnes, and craue pardon for them, (as they will doe who are led by the Spirit of Grace), hee will forgive all their iniquities, and passe by all their transgressions, yea, hee will not onely haue compassion upon them, but will also subdue their iniquities, and cast all their sinnes into the bottome of the Sea. And whereas the death of other Kings cuts off their loue, this heavenly King loues for ever: and therefore as there is no end of his dayes, so shall there be no end of his mercies.

Againe, in regard of his Truth, the Lord is
 L greatly

Psal. 146.

Reuel. 2. 23.

Psal. 139.
 Chron. 6. 30.

Pro. 28. 13.

1 Iohn 1.

Micah 7. 18.

Dan. 4.

3.

In regard of
his truth.

Math. 9.

James 1.

Pfal. 125. 3.

Dan. 4. 13.

In regard of
his justice.

1 Sam. 15. 22.
1 King. 4. 7.

Pfal. 9. 4.

greatly to be magnified, for we may build upon his word: whatsoever he saith he will assuredly doe it, *not one jot or tittle of his word shall perish, till all bee fulfilled.* It is otherwise with earthly Rulers, they many times say and doe not, because they are fickle and changeable, and mind one thing to day, and another to morrow: and because they oft-times say, that which they are utterly unable to performe, or they are cut off before they haue time to goe thorough with it. But with the King of Kings *there is no variableness*, he is the same still, and changeth not: his power is as large as his will, and *his kingdome is from generation to generation*, and therefore hee must needs be as good as his word.

Furthermore, this King is just in all his wayes, whereas *David* and *Solomon*, though otherwise good and godly Kings, dealt unjustly in diuers things, as *David* in the matter of *Vriah*, and of *Mephibosheth*: and *Solomon*, in laying too heauie burthens upon the people, in so much that being wearie of them, they fell to mutinie and rebellion. But the *Lord* never wrongs any of his subjects: But guides and governes them with all equitie and justice. *Hee is set upon the throne, and judgeth right*, as the *Psalmist* speaketh. Now then (to lay all these together) if it be a singular prerogatiue to liue under such a King as is full of majestie, and glory, power and sufficiencie, full of wisdom and understanding, full of justice and tender compassion, full of truth and of equitie; Under such a King as knowes and considers

considers all his subjects wants and distresses, as pitties their case: as is able to helpe and saue them, and because he hath promised so to doe, cannot in his justice deny the performance thereof.

If (I say) it bee a speciall priviledge, to liue under such a ones government, then may it strongly bee concluded hence, that his kingdome ought earnestly to be desired, which is the point that we haue now in hand. And thus much concerning our King.

In the next place, *let us consider of his lawes,* which will likewise induce us to long for erecting and establishing of his kingdome in our soules and consciences: for such as our King is, such are his statutes, *even holy, just, and equall,* and such as are made for the good and comfort of all his subjects. Other Princes doe now and then make lawes and constitutions, to serue their owne turnes, though in the meane time those that are under their jurisdiction, pay for it, and finde themselues much oppressed and over-burthened: but there is not the meanest Christian, that hath any cause at all to complaine. For *Gods commandements are not grievous, but Christ his yoke is easie, and his burden light.* Every one of his lawes are given to bring all manner of blessings on us, and to keepe off all manner of judgements from us, as is at large specified in *Deuteronomie 28.*

Then thirdly, *concerning the rewards and promotions that he bestoweth upon his subjects,* they

2.
In regard of
his lawes.

Rom. 7. 12.

1 Iohn 5. 3.
Mat. 11. 30.

3.
In regard of
his rewards.

are marvelous large, and very excellent, whether we regard;

1. *Those that are present*: or

2. *Those that are to come.*

Touching those that are present, they are either *spirituall* or *corporall*. The spirituall are *righteousnesse, and peace, and joy in the holy Ghost.*

First; they *haue the righteousnesse of Christ imputed unto them*, whereby they are made perfectly righteous in Gods account, even as the holy Angels in heaven are. Hereupon followes peace, for *being justified by faith, wee haue peace with God*; (as saith the Apostle) and so consequently with our owne consciences. *Christ, who is the Prince of peace makes a reconciliation betwixt God and us*, by taking away the guiltinesse of our sinnes, which formerly made difference and disagreement, bestowing upon us the merit of his owne absolute obedience, which maketh us to stand perfectly justified before the throne of Gods justice. Till men doe attaine unto this they haue no quietnesse at all: for, *there is no peace to the wicked, who are like the raging waues of the Sea, that are still tossing and tumbling from one side to another, and casting up mire and dirt.* But as soone as ever they betake themselves to lye under the regiment of the King of heaven, their hearts do grow to found tranquillitie, and to a setled peace.

From whence ariseth a third grace, which is, *Joy in the holy Ghost*; That is, such joy as is wrought

1.
Of Gods
present re-
wards.
Rom. 14. 17.

1.
Spirituell
reward, is
Christs righ-
teousnesse
imputed.

2.
Peace.
Rom. 5. 1.
Isaiah 9.

Rom. 5.
Isa. 57.

3.
Joy in the
holy Ghost.
1 Peter 1. 8.

wrought by *Gods* holy spirit, which is *unspeakable and glorious*, whereof when men haue once tasted, they giue over their vaine and foolish sports, with their fleshly and mad delights, with such a detestation of them, that it makes them even sicke to thinke upon them.

These are the priuiledges of *Christ* his kingdome, the like graces whereof hee doth communicate to every one of his Subjects; whereby indeed they are made spirituall Kings, according to that in the *Revelation*, where it is said, that *Christ hath loved us*, and (for the manifesting of his loue) *hath washed us from our sinnes in his blood*, what followeth upon this? *He hath made us Kings and Priests unto God, euen the Father, &c.* No earthly King can thus preferre any of his Subjects, much lesse all of them. One Kingdome can admit but of one King: but in the Kingdome of Grace, there is never a subject but it may truely be said of him, that he is a King; yea a more excellent King; then any that this world can afford.

Revel. 1. 5. 6.

And thus much for the *spirituall rewards*; that this King giueth in this world. As for the corporall and temporall commodities which he bestowes, they are likewise very great: For, when *Christ is ours*, all things are ours; for, *hee is heire of all things*: therefore, if God giue his owne Sonne, how should not hee with him giue us all things? Whosoever therefore hath the Lord to rule in him and over him, hee shall be sure to want nothing that is good for him. If wee bee

2
Gods cor-
porall re-
wards.
1 Cor. 3. 22.
Heb. 1. 1.

Rom. 8.

Psal. 23. 1.

Goates, or Swine, Wolues, or Beares, or the like, not submitting our selues to the government of *Christ*, to be ordered and ruled according to his word, we can expect nothing at *Gods* hand but judgements and plagues, but if we be sheepe of his pasture, hee hath undertaken to provide for us: that when we are well, he will keepe us well, and when we are in any distresse, he will recover us; as is at large shewed in that *Psalme*. These things shall we be sure of while we are in our pilgrimage, but the largest recompence of all shall be when we come into the heavens, to enjoy that Kingdome which hath been of old prepared for us. Whosoever will let *Christ* raigne in his heart while he liues, shall undoubtedly raigne with him when hee dyes. And whosoever is a subject in the Kingdome of Grace, shall be a King everlastingly in the Kingdome of Glorie, where he shall haue more comfort and happinesse in one minute of an houre, then he had here in all his life time. And herein, (as in all other things) *Gods* rewards and promotions doe surpassse any earthly Kings; for theirs are momentarie and vanishing, but his durable and eternall. But of these we shall haue occasion to speake more fully in handling the next point:

Use 1.

Now that we may draw to some use of the point, is it so, that the comming of *Christ* his kingdome, is so desirable: Then first of all, here are those to bee reprovved, that in words pray, *Thy kingdome come*; But in truth, they wish it

not from their hearts, as their practice doth evidently declare: for, they hate the scepter of this heavenly King, *viz.* his holy word, and the instructions that are given them by his servants, and if *God* would graunt the desire of their soules (as many times in his justice hee doth,) they would much rather liue where the scepter of the diuell rules, then where *Christ* swaies by *the rod of his power*, as the word is termed. *Psalme. 110. 2.* For if a man should appeale to many mens consciences, would they not choose rather to be in such families, and congregations, where there is swearing, and sabbath-breaking, and rioting, and swilling, dauncing, gaming, and such like, then where there is praying, preaching, catechising, and singing of Psalmes, and other the like holy and religious exercises: If it be so (as they cannot deny) what should they speake of their desiring of the comming of *Christ* his kingdome? they doe but play the hypocrites in so doing, for they refuse the government of this heavenly King, and shew themselues to be professed enemies unto him, whatsoever pretences they make to the contrary. This *Iob* prooveth evidently, to the faces of all hypocrites, of whom he avoucheth, that *They say unto God, depart from us*, not that any will be so blasphemous, as in plaine termes to utter so much, but in effect they manifest that their desire is such, that they would willingly haue nothing to doe with *God*: and how doth he prooue this?

1.

this: by two arguments: one is this *That they doe not desire the knowledge of his wayes*, for they are utterly destitute of heavenly understanding, affecting their grosse ignorance more then sauing knowledge, which appeareth in that they will nottake paines for it: nay, they will not entertaine it, when it is brought home unto them.

2.

Another argument is, that they imagine, there comes no profit, nor benefit by serving such a master. *Who is the Almighty, that wee should serue him* (say they) *and what profit should we haue, if we should pray unto him?* As if they should say, there is much a doe about seruing of *God*, and many faire promises are made to such as seeke unto him: but we cannot see that men speed so well by their hearing and praying and such like: others that take not such courses carry away the wealth and promotions of the world from them; And therefore I will neuer trouble my selfe with such matters, these are the thoughts and resolutions of carnall men: who hope to get more by the service of Sathan, and of their owne lusts then by the service of the King of heauen. And therefore they wholly apply themselues to rooting and winding in the earth (like moles,) utterly reiecting the knowledg and practice of holy duties: Such were they of whom mention is made in the Parable that would not haue the king to raigne ouer them. And as they loue not the King, nor his lawes, so can they not away with his ser-

Luk. 19. 14.

uants

wants and subjects : but when they see them come from other places with their bibles, to be instructed in the lawes of their heavenly King, they maligne them, and snarle at them, and will not suffer them by their good will, to sit quiet at sermon by them.

Neither doe they esteeme of those rewards, which are conferred upon Christians, but like prophane *Esau*, doe make more account of a *messe of pottage*, then of the birth-right; of a few sinitull pleasures and base commodities, then of the *righteousnesse of Christ*, and of that peace of conscience, that passeth all understanding : with the joy of the holy Ghost, which is unspeakable and glorious, or of that happinesse, which is treasured up for the Saints in the life to come. They make more reckoning of the Devils false profers, *All these will I giue thee, if thou wilt fall downe and worship mee*, then of Christ his true offers, *seeke first the kingdome of God, and his righteousnesse, and all other things shall bee cast upon you*. But whosoever they be, that are of this disposition, let them haue their doome, as it is set downe by our Saviour, *Those mine enemies that would not that I should raigne over them, bring them hither and slay them before me*.

Secondly, This serveth for *Instruction*; that whosoever would haue assurance that he is of the number of *Christ* his subjects, should fervently desire, and heartily long for, and labour for the setting up of his kingdome, both in his owne soule, and likewise in the soules of all his

M

people:

Gen. 25. 32.

Math. 4.

Math. 6.

Luk. 19. 27.

Use 2.

Mat. 11. 12.

people: and though *Gods* children be sheepe and lambes in other things, yet herein they should shew an holy kind of violence, according to that of our Saviour, *From the time of Iohn Baptist, the kingdome of heaven suffereth violence, and the violent take it by force.* That is, as soone as ever their hearts were truly and throughly touched by the word and spirit of *God*, they saw their miserie that they were in, in being vassals unto sinne and Sathan; and what then: they presently betake themselues to liue under the government of *Christ*: And whereas they found many lets and impediments, many hindrances and pull-backes to keepe them from *Christ*, they violently breake through them all, and rather then they would loose their hope, and be frustrate of their expectation, they would run through fire and water, the like eagernesse must we labour for: though there be in us naturally a great deale of backwardnesse, and sinne doe hang very fast on us, and presse us downe in such sort, that we cannot doe as we would, yet must we not be dismayed, but striue against our corruptions. And though wee be very unapt to conceiue of holy things, yet must wee as it were breake open the doores of our mindes, that they may understand heavenly mysteries, and though our memories be very untrustie and unfaithfull ser-vants unto *God* and unto us, & very ready to giue way unto Sathan, to robbe us of the true treasure which is laid up in them. Wee must ever con-straine and compell them to hold fast the holy

Heb. 12. 1.

That we must
compell our
memories and
affections un-
to the best
things.

holy word of *God*, and never cease praying and labouring, till the *Lord* haue strengthened them in some good measure, and made them fit to entertaine and to retaine the best things. And *albeit our hearts be very rebellious and stubborne, and all our affections exceeding head-strong and untamed*, yet must we by an holy kind of coercion and compulsion draw them unto sanctified obedience, and to an orderly subjection unto their chiefe Sovereigne the King of glorie. And because all our endeavours without *Gods* special blessing are nothing worth, therefore it is our part, to be instant with the *Lord*, that hee would please to assist us, and helpe us, to crucifie our flesh, and to mortifie our sinfull members, and to make his sacred word powerfull and effectually in us: that it may not onely be brought unto our eares, but also written in our hearts by the finger of *Gods* holy spirit. For it is as easie for *God* to reach it unto our soules, as to draw it from the Ministers mouth, to cause it to take roote in our hearts. Thus if we can doe, we may be assured that we make this Petition in truth, *Thy Kingdome come*. And we shall find that it will come, and that *God* will dwell in our hearts, and daily increase his graces in us, till at length we be thoroughly fitted for his kingdome of glorie.

And thus much generally for this Petition: But that we may make yet some better use thereof, let us briefly see;

1. *What things particularly wee pray for.*

M 2

2. *What*

2. *What things we pray against.*

I
What things
are to be
prayed for in
this petition.

Iſa. 62. 3. 4.

That mini-
ſters are the
inſtruments
for our con-
uerſion.

1 Pet. 4. 9.

Acts 26. 18.

Concerning the former, *our maine and great request must bee, that it would please the Lord to send forth labourers into his harvest, and to furnish all Congregations with learned, able, and faithfull Ministers.* For they are the *Lords Captaines* to fight his battels, against the flesh, the world, and the devill: and to draw men from under *Sathanstyrannie*; to liue under the *Prince of peace*. This is cleere in the Propheſie of *Iſaiah*, where when the *holy Ghost* ſheweth, how poore and finfull men & women come to be a *crown of glorie, and a royall diademe in the hand of the Lord*, how they become a *delightfull Spouſe* unto him, and he a most glorious and comfortable Husband unto them. The Instruments of effecting this wonderfull worke, are ſaid to be *Watchmen*, ſent unto them by the *Lord* himſelfe, *Who all the day and all the night continually never ceaſe*, but either call upon the people, or cry unto the *Lord* for them, *giving him no reſt, till hee repaire and ſet up Ierusalem in her beautie*. Theſe are the instruments of the conversion of *Gods* choſen, and whereby they become the praise of the whole earth, as there it is ſaid. They are a *choſen generation, a royall Priest-hood, an holy nation, a peculiar people*, as *Peter* termeth them. The preaching of the Gopſell is the ordinary meanes that *God* uſeth for the calling, ſanctifying, and ſaving of them, as it is yet more evident in that place of the *Acts* before cited, where the *holy Ghost* declareth, that, *firſt he opened their eyes.*

eyes, and illuminated their understanding, and maketh them able to put a difference betwixt good and bad, truth and errour, light and darknesse. And is that all, nay, as it sheweth them what is to be eschewed, and what to be imbraced, so it inableth them to shunne the one, and to lay hold of the other. And (as there it is said) *to turne from darkenesse unto light.* But what benefit commeth unto them thereby, *They are by that meanes set free from the power of Sathan, and are brought under the power of God, being translated into his glorious kingdome,* they receiue remission of sinnes, and haue right unto, and in due time shall haue the fruition of *an eternall inheritance among them that are sanctified.* To this very purpose tendeth that saying of the Apostle, *The weapons of our warfare are not carnall, but mightie thorow God, to cast downe holds: casting downe the imaginations, and every high thing that is exalted against the knowledge of God, and bringing into captiuitie every thought unto the obedience of Christ.* In which place, the Apostle Paul together with his fellow-workmen in the Ministry of the Gospell, are compared unto Champions, that are to goe forth in the name of the Lord, for the recovering of his chosen out of Sathans hand, who doth tyrannously usurpe authoritie over them.

2 Cor. 10. 4.

Now, *what weapons doe they use in this warfare?*

Not such as are *carnall*, that is, weake and of little or no force against the Adversarie, but

Spirituall weapons, taken out of the Lords owne Armorie, which are mightie and powerfull, where it pleaseth the Lord to worke by them, to overthrow all the strong holds, and fortresses that Sathan hath set up in mens soules, and to bring into subjection not onely the outward man, (which is as much as any earthly Prince can require) but the inward man also, framing and inclining the very secret thoughts and imaginations of the heart, unto that whole obedience which the Lord requireth. And yet further the same Apostle, writing to the Galatians, putteth them in mind, how they received the spirit by the hearing of faith, that is, of the doctrine of faith, which is so called, because (as hee saith else where) by the preaching thereof we come to beleene, and so to haue Christ his throne set up within us, for hee dwelleth in our hearts by faith.

Gal. 3. 1.

Rom. 10. 14.

Ephes. 3. 13.

The effectuall power of the ministrie of the word is shewed.

If then the Ministrie of the word bee that which dispossesseth Sathan the Prince of darknesse, which maketh a riddance of all manner of sinnes and corruptions, and which is as it were a Chariot to conuay the *holy Ghost* into mens hearts, which worketh in them faith, and all other graces necessarie to salvation, and maketh them fit and readie for every holy dutie and service. These things considered, it must needes be concluded to be a speciall meanes to erect the kingdome of *Christ* in the soules of his chosen, and therefore we are by this second *Petition* directed to pray, that where there is sincere and powerfull preaching, the *Lord* would

continue

continue it, and giue his Servants grace and wisdom to use their gifts aright, otherwise, they may doe more hurt then good.

And withall, *that he would vouchsafe, to blesse all Schooles of learning, that they may be Seminaries of good and holy zealous teachers,* that so where an holy Ministry is wanting, it may be supplied. And *light may shine to them that sit in darknes, and in the shadow of death.* Thus the Apostle exhorteth the *Thessalonians; Furthermore Brethren pray for us* (saith he) *that the word of the Lord may haue free passage, and be glorified even as it is with you:* Where he willeth them, to aske these two things, first that they might haue liberty in their ministrie, to preach the Gospell without interruption: And then also, that it might be glorified, that is, that it might so enter into the mindes and hearts of their hearers, that they might practise it in their lives, and so bring credit to the Gospell. And then indeede is *Christ* his throne established in mens hearts, and his scepter beares sway, among the sonnes of men.

Now on the other side, *The things principally to be prayed against, are two.*

First, *The bondage of sinne, especially of originall sinne;* which sticks so fast unto us, and is the greatest hinderer of the worke of grace in us; for the deuill, though he be a busie, and a malicious aduersarie, yet he is sometimes quiet (through Gods restraining hand) and *departs for a season* (as *Luke* speaketh:) But this naturall

cor-

2.

We pray here that God would blesse all Schooles of learning.

2 Thef. 3. 1.

2.

What is to be prayed against

1.

Luke 4. 13.

Naturall cor-
ruptions pro-
jects.

corruption is alwayes with us, in the day and in the night: it goes to bed with us in the evening and hinders us of that sanctified rest that otherwise we might enjoy. It riseth with us in the morning, and accompanies us in all our actions, egging us forward unto that which is euill, and pulling us backe from that which is good; or at the least inter-mingling it selfe in our best actions, and causing them to tast of the cask from whence they proceed, and to favor of that defiled Chanell through which they flow. And therefore we should with *Paul* cry out against it, for though he were a regenerate man, and had beene an Instrument of conuerting many soules, unto *God*, yet he found flesh remaining in him still: so that the good that he would doe, he could not, and the euill that hee would not doe, that he did.

Rom. 7. 24.

What doth he in this case. he takes up a lamentable complaint, *O wretched man that I am, Who shall deliver me from the body of this death.* He calleth originall sinne *a body*, because it hath many wretched members, and, *a body of death*, because besides many other miseries, it drawes both the naturall and spirituall death upon the parties in whom it is, and here with many of *Gods* dearest servants are so troubled and distempered, that they many times make question whether they be *Christs* subjects or *Satans*, the children of light, or the children of darknes: but this may be a comfort unto them, and a cleere testimony that they belong. unto
Christ,

Christ, if with the Apostle, they griene for it, groane under it, complaine against it, and desire to be freed from it, for, as for those that are unregenerate, when the corruption of their nature breaketh out in speeches or sinfull actions, they are merrie, jocund, and not one whit troubled thereat, butlike better of themselves at such times, then *Gods children* doe when they are most full of grace, for, *they feele their infirmities when they are at best, and feare future falls, when they stand in most uprightnesse,* whereas carnall men are bold and venturous, and are not touched with any feare or shame of sinne at all.

Let this therefore be our comfort, that though we be tempted and assaulted, and many times dangerously plunged, yet herein wee goe beyond all unregenerate people, in that wee labour against our corruptions with might and maine, as one in a mightie River would doe to keepe his head aboue water. This is the first thing to be prayed against even the slavery of sinne.

In the second place, wee are to pray against all lets and stumbling blockes, that doe hinder the proceedings of the Gospell, and the conversion of the elect: we are to intreat the *Lord*, that he would crosse and curse all the plots and practices of *Antichrist* and his Adherents, and of all the limmes of the devill whatsoever, and withall, that he would in his good time, purge his Church from all idle and Idol Ministers,

Tryall of true hatred to a corruption.

A difference betwixt carnall and spirituall men.

Iohn. 1. 9.

Mat. 13.

and from blinde, deceitfull, and unfaithfull guides; that he would *roote out every plant that hee himselſe hath not planted*, and abandon all things that doe offend, even all the remnants and reliques of ſuperſtition, and ſuch ceremonies as doe but inſnare the conſciences of men, and draw a great many into perſecution and trouble. And when we ſee the people of *God* to be peſtered and burdened with ſuch things, and to liue as ſheepe without ſhepherds, we ſhould with our *Saviour* haue compaſſion upon them, and beſeech the *Lord* to open their eyes, that they may ſee what a lamentable caſe they are in; that ſo they may ſeek to come out of the ſnares of the devill, by whom they are kept in miſerable thraldome. And thus much touching the Kingdome of Grace.

Now concerning the Kingdome of Glorie, that is alſo to be comprehended in this *Petition*, and therefore to be deſired of us, ſo that from theſe words,

Thy Kingdome come

Thus underſtood ariſeth this obſervation. That;

Obſervat. 7.

Every child of God ought from his heart to pray for the end of the world, and for conſummation of the kingdome of Chriſt, at his laſt comming.

This is proved in the *Revelation*, where *Iohn* teſtifieth, that *the Spirit and the Bride ſay come.*

The

The spirit of regeneration, that knowes the joyes of heaven, being shed abroad in the hearts of the faithfull, stirres them up to say, *come*, and the *Bride*, that is, the Church (being inspired by the *holy Ghost*) sayes, *come*. It is as possible for one that is betrothed to such an excellent husband, as will never fall out with her, but bestow every good thing on her, not to desire the day of marriage, as for the people of *God* not to long for the comming of *Christ*. Indeed, as the spirit sayth *come*, so the flesh sayth *goe*: If *Adam* after his fall might haue obtained his desire, hee would by no meanes haue come into *Gods* presence: and so it is with fleshly men still, they cannot endure that *Christ* should come unto them in his gracious presence by his Ordinances, much lesse in his glorious presence; but it is quite contrary with the godly.

Revel. 22. 17.

Now the reasons why all loyall Subjects should desire the comming of their King, are these.

First, In regard of *God*, who hath not the full glory of his mercie and justice till then; for, in the militant Church the *Deuill* and his members are still up in rebellion, whereby the best of *Gods* subjects that liue upon the earth, doe passe no day nor night without some offence or other against their soveraigne *Lord*: and for those whose soules are glorified in the heavens, their bodies for the most part doe lie in the dust: but at the last day all enemies shall be utterly put downe and vanquished, and the elect of *God*

Reason 1.

1 Cor. 15.

shall be freed from all sinne, whereby God is dishonored, and be clothed both bodies and soules with glory and immortalitie: so that if we loue the honor of our King, wee should desire his comming. Seeing then, that his foes shall taste fully of his justice, and his seruants of his mercie, (both which doth make for the setting forth of his glorie) the *Lords* name shall be magnified, and the execution of judgement upon the wicked, and upon unbelievers shall bee shewed, as well as he shall be glorified in his Saints; and be made marvellous in all them that beleene in him.

2 Thes. 1. 10.

2.

Secondly; In regard of our selues wee must desire his comming: for if we doe not, wee cannot be assured of any happinesse that we shall enjoy after his comming. This is euident in *Timothy*, where *Paul* speaketh thus; Henceforth is layd up for me the crowne of righteousness, which the Lord the righteous Iudge shall giue me at that day, and not to me only, but (to whom else:) to all them also that done his appearing. So long as we finde not this affection in some measure in our hearts, we want an excellent argument of the certaintie of our salvation: we may be saved indeed though for the present we doe not feele this, but wee can haue no settled comfort in the consideration thereof, till in our very soules we loue the glorious appearance of our blessed Saviour. It is the note of an harlot to say, my husband is not at home, he is gone a journey farre off, &c. and so to reioyce at her husbands absence: as for those

2 Tim. 4. 8.

Pro. 7. 19.

those that would haue comfort that they are the chaste Spouse of *Christ*, they must with the bride say *come*, as was before noted.

Another benefit that we shall reape by this affection unto the comining of *Christ*, is, *that it will marvellously estrange our mindes from the world, and make us account all but drosse and dung in comparison of that blessednesse which wee shall then attaine unto*: The meditation hereof caused *Abraham*, *Isaak*, and *Iacob* to liue as pilgrimes and strangers upon earth, because (as the Apostle sayth) *They looked for a Citie having a foundation, whose builder and maker is God*. They had a desire of a better Countrey then the land of *Canaan*, even of a heavenly Countrey, which caused them so little to regard the things of this life. The like may be said of *Moses*, who when by the eye of faith hee had seene the promotions of the Court of Heaven, did easily contemne and forsake whatsoever honors and preferments wereto be obtained in the Court of *Pharaoh*. He that hath a kingdome to sway in his own Country, will never be over-much enamored on some small farme, or cottage in an other.

Againe, *This earnest longing for the kingdome of Glorie, will very much quicken. and helpe us forward in the performance of our dutie both unto God and men*; when we consider, *That our worke will not be in vaine in the Lord, but that, he that shall come will come, and will not tarrie, and his reward is with him*. This will cause us to bee abundant in all good workes, that so our crowne

3.

Heb. 11. 10.

Heb. 11. 24.

4.

1 Cor. 15. 58.

Revel.

may be more glorious, and our recompence more plentiful in the day of the Lord.

5.

James 5. 8.

Lastly, *This holy desire and expectation will make us patiently to undergoe all manner of sufferings of what kind soever.* Which is implied in that exhortation of the Apostle, *Bee yee patient Brethren, and settle your hearts for the comming of the Lord draweth neere.* Grudge not one against another, *Brethren,* least yee be condemned, *behold the Iudge standeth at the doore.* Paul had a very heaue burden of affliction lying upon him, enough (one would thinke) to make him sinke under it; yet he professeth, that he did not faint nor grew to be dismayed thereat: but what was it that did support him? even the expectation of that glorious estate, which he should come unto at the last. *Therefore (saith he) wee faint not, knowing that he which hath raised up the Lord Iesus, shall raise us up also by Iesus.* And againe, vers 17. *Our light afflictions which are but for a moment, causeth unto us a farre more excellent and eternall waight of glorie.*

2 Cor. 4. 14.

Vse 1.

Seeing then in all these respects it appears to be a dutie very needfull and necessarie for us, to pray for the Kingdome of glory; This serveth first of all, for the just reproofe of such as say this petition every day, *Thy Kingdome come.* But would they bee willing that *Christ* should come unto them? Oh no, They will none of that, they loue him well, if you will belecue them, but they care not for his company, what vile hypocrisie is this? If a woman should say,

Simile.

I loue my husband, as well as any wife living: but if one tell her of his comming home, shee cannot abide to heare of that: might not a man boldly say, surely her heart is not right towards her husband, all is not well with that woman: Or if a subject should brag that he were as loyall and true hearted to his King, as any man in the Realme, and yet could not indure to heare that his Soueraigne had wholly subdued such and such Rebels as did mutinie against him, and now was to exercise his full authoritie over all his subjects: would we not suspect such an one to be of a treacherous and disloyall affection, notwithstanding all his great words, and boasting speeches? Such is the case of all those that would faine perswade men, that *Christ* is their husband and their king, and that they loue him and his honor with all their hearts: and yet are marvellous unwilling either to haue him to come unto them in that glorious manner, as at length he shall, *putting all his enemies under his feete*, and tryumphing over sinne, the world, and the devill, or that they themselues should goe unto him, before that great day of assises doe appeare, it is greatly to be feared, that they are *Adulterers* and *Adulteresses* (as *James* calleth them) and that they runne a whooring after the world, having combined themselues with *Gods* mortall enemy, the devill: whatsoever pretences they haue to the contrary. And hence it comes to passe, that they are so immoderately afraid of the pestilence, of any of the arrowes

The vaine pretences of many for *Christs* comming to rejoyce therat, is shewed: discovering their hypocricie.

Simile.

James 4.

of

of death, whereby they are likely to be deadly wounded, and so to be dispatched out of this world: Why? what is the pestilence to a Saint of *God*? Is it not a messenger to call him from a base and miserable estate here, to raigne with *Christ Iesus* in the kingdome of heaven: If then they were the Spouse of *Christ*, and could say with the *Bride*, *come Lord Iesus*, they would not much care what the messenger is that doth call them to sit upon a throne in heaven.

Simile.

If one should come unto any of us, and tell us, you must repaire unto the Court in all the hast you can possible, the Prince will bestow this or that great office upon you, you need not doubt it, I will shew you my commission I have thus to warne you: albeit the messenger had ragged apparel on him, and dealt somwhat rudely and roughly with us, we would not much stand on that, so long as he did invite us to such promotion. Now what is the Plague unto the servants of *God*, but a messenger to fetch them from earth to heaven, wherethey shall bee advanced to farre greater dignitie then any the world affords?

Object.

Oh! *But it is a terrible kind of death to die of the pestilence.*

Answ.

Grant for the time it be so (though indeed it be not so terrible as men doe imagine) what is that in effect, but that it is a messenger not so gaylie apparelled, or not so courteous altogether as an Ague, or somelike disease: so long as it calleth us to so happie a place, we should bid

Simile.

it welcome. And so we would doe, if we were fully perswaded of the happines of our change. *Blessed (saith the holy Ghost) are those that die in the Lord, &c.* So that now, if you would be assured you die blessedly, the question is not, whether we die in this place or that, of this sicknesse or that, by Sea or by Land, in bed, or in the field, but all the matter is, whether wee *die in the Lord?* That is, in Gods favour, yea or no, which if we can be assured of, we are blessed in our end, whatsoever, and wheresoever it bee: for, *death comes with a sting to none, but to wicked and impenitent persons.*

Secondly, here is a Use of Instruction for us, *That we strive with our owne hearts, to make them willing and desirous, not onely that the kingdome of grace may be stablished, but that the kingdome of glory may be hastened.* Now because a number doe faile of this willingnes (though some there be indeed, that herein if in any thing may be said to be sicke of loue,) *longing, to be dissolved, and to be with Christ, and desiring and sighing to be clothed with their house which is from heauen:* because (Isay,) many and those of Gods deare children doe come short of this holy affection, It will not be amis, to shew by what meanes, we may attain to this, that if we might haue our hearts desire graunted, we should aboute all things wish, that there might be an end of these dayes of sinne unto all the elect, or at least unto us in particular, that we might lay downe this our earthly tabernacle, and goe

Revel. 14.

Use 2.

Phil. 1. 23.

2 Cor. 5. 2.

How we may
get a desire of
the king-
dome of glo-
ries hastening

1.

To labor to
denie the
world.

1 Cor 7.

1 Iohn 2. 15.

1 Iames 1.

Simile.

2.

To strive for
some certaintie
of our own
good estate,
to haue a
share therein.

Simile.

unto our graues in peace:

The way to attaine to this is, First to labour to denie the world with all the lusts thereof, and not to set our mindes upon profit, pleasure, or credit: to be users of the world as if we used it not; but at no hand lovers of the same. for then, *the loue of God is not in us*, and if that be not in us, how can we desire his comming unto us: Let us then striue to keepe our selves as a chaste Spouse unspoted of the world. and then we shall not be ashamed to looke our *Bride-groome* in the face. but shall lift up our heades with joy when the day of his appearance cometh, one that hath played the good child or seruant, in his fathers, or masters absence, will be full glad, to be called to a reckoning, concerning his carriage and behaviour, where as *guiltinesse causeth fearfulnesse*, and cowardliness.

Secondly, *we must striue to get some certaintie, that when Christ doth come to judgement, we shall speed the better for it*, that heaven is our inheritance, and that then, we shall enter into the full possession and fruition thereof: till such time as men haue gotten this assurance, there cannot be a greater torture unto them, to heare either of their particular, or of the generall day of judgement. It is no joyfull newes, for a prisoner, that knowes not whether he shall be spared or executed, to heare that the Assises are neere at hand, and that the Iudge is shortly to passe sentence upon him. If then we would attaine to a
longing

longing desire after the comming of *Christ*, let us labour to be resolved of this point, that when we leaue this world we shall change for the better, which assurance we shall haue if our conuersation be truely religious, and our profession beautified with the workes of pietie, mercie, and of upright and Christian dealing in the whole course of our liues.

Thirdly, *Wee must labour to know the excellencie of that estate, which we shall come unto in the heavens.* Otherwise, though a man haue the certaintie thereof, if he be not perswaded, that it is very well worth the having, he will never be much affected with the desire of it. Tell an unregenerate man (that imagineth he shall bee saved as well as the best) of the happinesse of the life to come, and it will seeme an idle and frivolous tale unto him, because he cannot conceiue of such matters: but tell him of some bootie that he may get, or of some legacie that is alreadie bequeathed unto him, and hee will bestirre himselfe at the hearing of it, yea, though you wake him out of his first sleepe: he will be fresh and nimble, and not bee able to sleepe againe for joy. Why then should hee be so moued with earthly matters, and nothing at all with heavenly, because he hath a conceit of the excellencie of the one, and not of the other: for heavenly things cannot be comprehended but by the helpe of the holy Spirit, which searcheth the deepe things of *God*, and revealeth them onely unto his children.

2 Pet. 1.

3.
To labor to know the excellencie of that estate.

1 Cor. 2.

Thy Kingdome come.

Now to the intent that we may attaine to a more cleere understanding of the excellencie of the kingdome of heaven, let us a little consider wherein it consists. Not onely;

1. *In a perfect freedome from all evill.* But also
2. *In the enjoyment of all manner of good.*

And that;

1. *In regard of the place.*
2. *Of the companie.*
3. *Of the estate of the elect then.*

First, *For the place whereunto they shall goe.* It is full of all manner of contentment, as farre beyond that *Paradise* wherein *Adam* lived in the time of his innocencie (though it were very excellent) as that was beyond the most lothsome dungeon that is; and this must needs be a very rare place, because it is a *Citie of Gods owne building*, and that for the entertaining of his best creatures, when they are in their most glorious estate. Therefore is it shadowed out for our capacitie, by the things that with men are had in greatest estimation: that thereby, as it were by staires, we might come to the view of this glorious place, I meane the *new Ierusalem*. The particulars whereof we may see in *Revel. 21. 22.* Chapters, some of which we will briefly touch.

It is there compared to a *great Citie*, which is *said to bee scituated upon an high Hill*, noting thereby, the excellent scituation thereof, both

in

The excellencie of heaven is diversly shewed.

1. In regard of the place.

Hebr.

Compared to a great Citie. Revel. 21. 11.

Thy Kingdome come.

101

in respect of the pleasantnesse, as also of the strength of it. Then further it is described.

1. By the essentiall parts thereof.
2. By the properties and qualities.
3. By the priviledges and good things belonging unto it.

The essentiall parts of it are the *walles*, the *Gates*, the *streetes*, the *foundations of the Citie*, and of the *walles*, which are set forth by the *matter* and *forme*. The *matter* is said to be *gold*, *precious stones*, &c. to wit, the most precious things that can be. The *forme*, that they are the most glittering, beautifull, shining, *Christall-like*, and lastly, in most excellent *order*.

Having spoken of the *Citie*, and of the particular parts of it, he comes to speake of the *priviledges* thereof, that they that dwell there shall need no *Temple*, that is *no meanes of instruction*, nor any *Sunne*, nor *Moone*, because the glorie of *God* doth lighten that *Citie*. Furthermore, it is said, that *there is no night there*, and that the *Gates are not shut*: to signifie, that there should be no feare of danger, no, nor terror of enemies, but all peace. And lastly, *that no uncleane thing should enter into it*.

Againe Chap. 22. it is said to haue a *pure River of water of life*, cleere as *Chrystall* running through it (which is an excellent commoditie in a *Citie*,) and in the *midst of the streete thereof the tree of life*, &c. By all these intimating unto us, that it is a most singular and excellent place, and this is to be noted, that nothing is said of the

12. &c.

I.
The essentiall parts of the new Ierusalem.

Verf. 22.

Why no mention is made of houses in the new Ierusalem.

houses, nor the things within them, because nothing could serue fitly to illustrate the excellencie thereof. Now, who would not desire to liue in such a place? where there is nothing for annoyance, but all things that may be for comfort and contentment.

If it were proposed unto us, whether wee would spend our dayes on the earth where now we are, or in Paradise where *Adam* was? If we were in our right wits, we should make choice of heaven before Paradise; (which was a place of all manner of delights) in the earth: which is a vaile of misery, and an house of mourning, wherein all creatures doe sigh and groane in regard of the miseries which sinne hath brought upon them: much more then should we preferre the pällace of heaven, before our prison here upon earth; seeing that (as was before said) it doth infinitely surmount the earthly Paradise. Thus much of the excellencie of the place.

2
The company

Secondly, as touching the *company*: It is every way suitable unto the *place*, for there wee shall enjoy full communion and fellowship with the holy *Trinitie*, with our blessed *Saviour*, and with all the holy *Angels* and *Saints*, even with the whole companie of heaven, all which shall loue us most dearely, and so the full expresse that loue towards us. Here though wee haue some good friends, yet we haue withall many foes, many bad neighbours, the flesh, and the devill the worst of all: as some doe loue us, so others doe hate us, and those that loue us best, haue

haue their imperfections, and doe loue us but in part: and indeed we doe desire their loue but onely in part. Hence it commeth to passe, that there ariseth unkindnesses and breaches now and then betwixt the nearest friends, and most loving couples: But in heaven there shall be no such thing, but we shall loue others, and they shall loue us with a perfect and constant loue, for their shall be in us nothing but cause of loue, grace, goodnesse, vertue and holinesse in all perfection,

All men will graunt, that it is a very desireable thing, to live among company that one can thorowly affect, and it is one speciall comfort that *Gods* children doe find in their pilgrimage: that some times they enjoy the sweet fellowship of such as are led by the same spirit that they are. O then how desireable a place is Heaven, where we shall haue the fruition of such blessed company, where we shall both loue, and be beloved beyond that which we can now imagine. If one should there meete with a delightfull place onely, and no company, or such as he could not like of, Heaven were nothing so desireable, but seeing both doe accord and meet together, it should set an edge upon our affections, and breed in us a longing desire to be there, especially sith that.

In the third place, *our estate* there shall be every way answerable to our *place*, and *company*.

For first, touching our *Inheritance*, it shall be very

3
Our estate
there.

I
Our inheritance.

very

Luke 12.

Rom. 8. 17.

1 Pet. 1. 4.

2.
Our persons.1.
Shall be deckt
with all hea-
venly know-
ledge.

1 Cor. 13. 12.

very large, *it is our fathers pleasure to give us a kingdome: And to make us Heires, yea, fellow-heires with his owne Sonne.* Vpon the earth, Gods dearest servants are many times scanted of possessions, and those that they haue, are but earthly, soone fading and vanishing: but in heaven they shall haue an everlasting Kingdome. *An inheritance Immortall, and undefiled, that fadeth not: &c.*

Then for our persons, they shall be most happy, and that both within, and without, they shall haue perfect holinesse, (whereof they haue but as it were a sparkle in this life) *No uncleane thing shall enter into that Citie.* But all sinne shalbe quite and cleane purged away, and we shalbe as free from corruption, as *Adam* before his fall. And as the *elect Angels*, that are ever in Gods presence. All the meanes that here we use, can but weaken our originall corruption; but death will make a finall dispatch of it, and when we are rid of it, we shalbe clothed with holinesse in stead of it, our minds shall be furnished with all manner of heavenly knowledge so that there *we shall haue no need of a Temple*, (as was noted before) that is, of any meanes of our salvation, as *reading, preaching, or the like*: for the meanest christian shall haue more cleare knowledge, as soone as ever he comes to heaven, then ever any prophet or Apostle had here upon the earth: for here, the best that are, *see through a glasse darkly, but then we shall see face to face: here we knowe in part,* (as it is saide) but

but *there we shall know even as wee are knowne*, that is, as *God knowes us perfectly*, so wee shall know him, and all things that any way pertaine to the filling up of our happinesse.

And as *our mindes shall bee fully informed*, so *shall our hearts be accordingly sanctified*, and all our affections duely ordered. Hence will arise unspeakable and endlesse joy, for there shall be nothing to diminish it, much lesse to breake it off. *All teares shall bee wiped away from our eyes*. And all occasions of sorrow quite removed: for *In Gods presence is the fulnesse of joy*, and at his right hand are pleasures for evermore. Now from this inward comfort, we shall be stirred up to praise and magnifie the *Lord*, and that without wearinesse even as the Angels doe. And if *Gods servants* doe in this world find unutterable consolations, now and then in singing of *Psalmes*, and offering up their thanksgivings unto the *Lord*, much more, (yea infinitely more) shall be their joy in the kingdome of heaven, when they performe this service unto the *Lord*.

Adde hereunto the *glorie* which we shall bee crowned with, which is the same wherewith *Christ Iesus* himselve is invested: as appeareth, *Iohn* the 17. 22. Now if the very sight of the glory of *Christ*, of *Moses*, and of *Elias* upon the *Mount*, did so affect *Peter* as that he could say, *Master it is good for us to bee here*: much more will the seeing and enjoying of farre greater glory in the heavens, cause us in the gladnesse of our hearts to say, *It is good being here*.

2.
We shall haue
abundance of
joy.

Revel.

Psal. 16. 11.

3.
Glorie.

Luk. 9. 33.

Thy will bee done in earth,

Now besides this glorie which shall be inherent in us, *Wee shall also have the glorie of all our good thoughts, words, and workes*, as appears *Matth. 25. 35.* Wee see how worldlings doe hunt after praise here, though it be among mortall and sinfull men, which know not (indeed) what true praise means, how much more should we be affected with that praise which *God* the righteous Iudge shall giue unto us, and that in the presence of men and Angels, who shall bee everlasting witnesses of the same.

1 Cor. 4. 5.

Thus we haue in part seene what is the excellencie of the kingdome of heaven, this let us often and seriously meditate upon, and bethinke our selues of the place, of the company, and of the estate that there we shall enjoy; which if we can doe, assuredly it will cause us from our very soules to say, *Thy Kingdome come, Even so come Lord Iesus, come quickly.* Thus much concerning the second Petition. The third followeth.

*Thy will bee done in earth,
as it is in heaven.*

3. Petition.

IN the former *Petition*, we haue beene taught to pray both for the *gracious*, and *glorious* kingdome of *Iesus Christ*. Now in this *Petition* is shewed, *how wee may manifest our selues*

to bee Subjects of this heavenly kingdome here, and how wee may be fitted for his glorious presence hereafter. viz. By doing his will, &c. And therefore are wee commanded to pray, *Thy will be done.*

But for the better understanding of this *Petition*, we must know that the will of God is two-fold: One *absolute*, and the other *secret*, which we pray not for; for that ever hath beene, is, and shall be done: in which sence it is said, *Who hath resisted his will? The Lord is in heaven, and doth whatsoever hee will*: so that it were an idle request to pray that that will of his might be done.

Another is his *revealed will*, which is also double, (as after shall be shewed,) unto which we desire that obedience and submission may be yeilded; *Thy will be done*: but where; and by whom? *in earth*, that is, of the *Elect* which live on earth. But what must be the manner of this obedience? *as it is in heaven*, that is, *as the Angels and the spirits of good and perfect men doe bey in heaven*: so must we desire to doe, not that we can attaine to that perfection that is in them, which is impossible, (they being now without staine or blot) but we must ayme at it, and obey in that sort as they doe, as neere as we can, as in handling of these words shall be more fully expressed.

Thus much briefly for the sence of the words. Now let us see what further instructions are there contained for our learning.

Rom. 9. 19.

Psal. 135. 6.

What is ment
by Gods will.

Thy will bee done.

Hence this observation may briefly be noted.
That,

*All men are naturally unwilling to doe the
will of God.*

Observat. 8
That obedi-
ence to Gods
will is against
our nature.

John 6. 44.

Otherwise, if there had beene in us any abilitie and aptnesse therunto, why should we pray for strength to doe it? Whatsoever we are bid to aske of *God*, sure it is, we haue it not in and of our selues, and therefore our *Saviour* in willing us to intreat *God* to bow our hearts, and to incline our affections unto his will, doth teach us, that we are utterly destitute of all naturall power whereby wee might attaine thereunto. Hence it is that *Christ* saith, *None can come to me (either in faith or obedience) except the Father that sent mee draw him, &c.* The *Lord* must by his good spirit winne our will and affections before there can be any found conversion: yea after that the worke of regeneration is begunne, and men haue attained to some competent measure of grace, yet the flesh, which is in part unsubdued, so long as their breath is in their bodies, will still be rebelling and drawing backe, so that they shall haue much ado to go through with these good duties that are enjoyned them to performe, and to forbear those ill courses which

which they are forbidden to walke in. *They cannot doe the good that they would, but the evill that they would not, that doe they.* Hence it is that the *Pfalmist* prayeth, *Incline my heart unto thy testimonies, and not unto covetousnesse*: implying thereby, that he had not the command of his owne heart and affections, but that he stood in need of the *Lords* helpe, both to with-draw him from evill, and to draw him unto that which was good.

Now the reason why all the sonnes of *Adam*, are by nature unwilling and indeed unable to doe as *God* would haue him, is this, *that in them there dwelleth no good thing, but all the imaginations of the thoughts of their hearts are evill, yea, onely evill,* and that not by passions and fits, but continually. Whence it is, that the *Apostle* speaking of *naturall reason*, which is the most excellent part in man, saith thereof, *That the wisdom of the flesh is enmitie against God, why? because it is not subject to the will of God,* but may it not by usage and ordering be brought to some better passe? no (saith he) *It is not subject to the will of God, neither indeed can bee*: now *reason*, which is the best faculrie of the soule, and hath (as a *Captaine* generall) the command of all the rest, if that (I say) be so corrupt, surely all the rest must needs be out of order. If that be objecting and mutining against the law of our heavenly King, and all the other powers of the soule, will be readie as ill souldiers, to stand up in rebellion against their *Soveraigne*.

Rom. 7. 19.

Pfal. 119. 36.

Reason 1.

Rom. 7. 8.

Gen. 6. 3. 5.

Rom. 8. 7.

Vse 1.

Which serveth first of all, for the overthrow of that wretched and ungodly opinion of the Papists who hold, that there is in men naturally some freedome of will, to repent for their sinnes, to serve God, and to doe good and holy duties. But why then doe they make this petition, *Thy will be done?* If they haue abilitie in themselves what need they aske it of the Lord? But herein, (as in all other their erroneous opinions) they shew themselves to be blind, foolish, and altogether destitute of the knowledge of Gods law, and of the corruption of their owne nature. Paul was of their mind, so long as he was a proud Pharisee, but when once the Lord had opened his eyes, and touched his heart with the sight and sense of his originall corruptions, then he was of another mind, he found in himselfe *no abilitie to doe that which was good*, but though he knew the will of God, and did consent unto it (through his grace) in the inner man, yet hee saw another law in his members, rebelling against the law of his mind, and leading him captiue unto the law of sinne, which was in his members, which makes him cry out, *O wretched man that I am, &c.* And certainly, if they knew the violence of their nature, as throughly as he did, it would make them leaue off their bragging and boasting, and fall to lamenting, and praying with the Church, *Lord draw us, and wee will runne after thee, Lord turne us and wee will turne unto thee.* For otherwise, all the teaching and preaching, and good examples, blessings, crosses,

Rom. 7. 18.

Verse 23. 24.

Cant. 1. 3.

ses, and whatsoever good meanes else, the *Lord* hath appointed for the converting of men, all of them (I say) can doe them no good in the world, but they will rather be made worse, then better thereby. It must be the *Lords* owne hand that must strike the stroake, otherwise all his ordinances will proue uneffectuall.

Secondly, seeing there is such a contrarietie betwixt our will and *Gods* will, *Wee should labor to denie our carnall reason, and worldly lusts, which fight against our soules, and are our sorest enemies:* For though the devill doe much maligne us, yet could he not doe us any hurt at all, unlesse our owne sinfull will and affections doe take part with him: but when we come to this, I must, and I will doe such and such things, and why? It is my pleasure, it is my delight, then we run headlong to all manner of evill, even as our great grandmother *Eue* did, when she began to yeeld to her own sense and wisdom, in judging of the eating, or not eating of the forbidden fruit, when she came so farre, the devill had as much as he desired. Would we then from our hearts pray, *Thy will be done?* Then let us crosse and curb the motions and affections of flesh and blood; and not be over-mastered, nor over-swayed by the same, otherwise, wee make this petition but onely in hypocrisie.

Thirdly, *This maketh for the consolation of Gods owne people,* though they find in themselves a great unwillingnesse to keepe the *Sabbath*, to pray, to sing *psalmes*, to giue *admonition*, &c.

Albeit

Use 2.

1 Pet. 2. 11.

Use 3.

Comfort for
a generall dis-
ease.

Albeit I (say) their flesh be very backward, and untoward, so that they come unto the services of *God*, as a *Beare* unto the stake: yet let them not be dismayed, as if their case were extraordinarie: for this is an hereditarie disease, that all *Gods* elect are troubled with. Indeed when they come to heaven, to enjoy that blessed estate, before spoken of, they shall obey *Gods* will absolutely, and perfectly, without any mixture of naturall corruption: but while they remain upon the face of the earth, they shall find that they haue great need to make this petition *Thy will be done*; That is, *Lord* incline my heart to obedience, and frame it in all things, to be subject to thy blessed will, let me not follow the wicked lusts of mine owne flesh, but the good directions of thy holy word. Let us make full account, that while we carry about us these fraile *Tabernacles*, we shall find in us, much unwillingnesse unto every thing that is good, and great aptnes and pronenes unto everything that is evill. And if (with the *Apostle Paul*,) we can see and acknowledg, and bewaile this corruption in our selves, and withall, striue to crucifie the same, let us esteeme it a great mercie of *God*; for no unregenerate man can goe so farre.

Rom. 7. 8.

And furthermore let us be assured, that though we haue in us many lusts and passions, yet that *God*, that hath enabled us, to see them and to hate them, will also enable us in the end, to subdue and overcome them. *If we mortifie the deeds*

deeds of the flesh by the spirit, we shall live. In which regard, the Apostle *Paul* professeth, that hee did bear downe his body, (to wit) the body of sinne that was in him, where the word that he useth, doth signifie *to beat downe with a club*: and is borrowed from those, that used then to try masteries, who laid load on one another, as hard as they could, knowing that if they did not strike, they should be stricken, and therefore they fastened their blowes as sure as might be.

Rom. 8. 13.

1 Cor. 9. 29.

In the like sort, did the Apostle deale with his corruptions, he did his good will to worke the death of them, knowing that if he did not kill them, they would slay him; And therefore he did not as cowardly fencers, that onely *beat the ayre*, and dare not come nere one another: but he stricke home, and did his good will, utterly to destroy sinne, that so it might not destroy him. Whose example if we can follow though we feele much deadnesse, and backwardnesse in well doing, we need not be discouraged thereat: for if that should not haue beene in *Gods* children, our *Saviour* would never haue bidden them make this *petition*. And as for those that say, they are alwaies very willing unto *Gods* service, to pray, to heare, to meditate, and the like, indeed they doe not know their owne hearts. For whosoever knowes himselfe, shall be drived to confesse, That *when hee would doe good, evil is present with him, so that the good which he would doe, that he cannot doe.*

Rom. 7.

That Gods
revealed will
is two-fold.

Now more particularly; *The revealed will of God is twofold.*

1. *That which he hath revealed in his word.*
2. *That which hee hath revealed by his providence.*

Touching the former of these it may afford us this observation. That,

Observat. 9.
That Christs
subjects must
obey his
lawes.

All Christ his subjects must obey his will, as it is laid open in his word.

If we would not be esteemed hypocrites, and rebels against the *Lord* of heaven, we must yeeld up our selues to be advised and guided by him, and by his testimonies. We need not stand to proue the point, the whole *Scripture* and experience of all yeeld to it. Now the reasons to moue us hereunto are these.

Reas. 1.
Rom. 7. 12.
Prov. 30. 5.

First, because *every word of God is holy, just, and pure*; even as gold that is tryed in the fire. There is never a *Commandement of God* but it is holy: never a promise but it is faithfull: never a threatning but it is true. And therefore we haue reason to yeeld to them, rather then to the unholy, unjust lawes of sinne and Sathan.

2.

Secondly, *In regard of our owne good*: If we heare his word and keepe it we shall be blessed: blessed in our bodies, blessed in our goods, blessed in our names, blessed in our seede, and in a wordevery way. blessed, both at home, and abroad, *Dent. 28*. And when the word of *God* is a light unto our feete, and our steppes directed there-

thereby, *Gods Angels shall minister unto us, and keepe us in all our wayes, so that no evil shall befall us* And as for temporall commodities, so also for spirituall comforts: we shall enjoy them abundantly, for if we keepe the word of *God* in our understandings, and in our memories, in our hearts, and in our practices, *we shall bee loved of the Father*: Not, but that hee loved us, even when we were his enemies, yea from eternitie: But then, he will manifest his loue unto us, and we shall finde by evident experience and by sound effects in our soules, that he doth carrie a fatherly affection towards us.

Heb. 1.
Psal. 91.

John 14. 21.

And further, it is added in that place by our *Saviour, And I will loue him*: but how will he manifest this loue? *I will shew my selfe unto him* (saith he) to wit, in his holy word, and in his blessed Sacraments, &c. We shall be better able to seewhat *Christ* hath done and suffered for us, and shal every day more and more finde the comfort and benefit thereof. And againe *vers. 23.* he sayth, that *his Father and hee will come unto him, and dwell with him that keepeth his word.* So that there shall be a blessed communion betwixt the *Lord* and all such persons: Hee will take up his abode in their hearts, and fill them full of all holinesse and peace, and joy such as none can conceiue but those that feele it, and at length when they haue finished the dayes of their pilgrimage, he will saue their soules, and receiue them unto himselfe in glorie.

James 1. 21.
Isaiah 55. 3.
Psal. 84. 13.

Many other are the benefits of obeying *Gods*

sacred will, which we may read of *Psalme 119.* and in sundry other places of Scripture, which for brevitie sake I doe purposely passe over, that we may come unto the use of the point: Which maketh;

Use 1.

First, for *the reproofe of all ignorant persons,* which are so farre from doing the will of *God,* that they doe not so much as know it; that are so farre from obeying their master, that they are utterly unacquainted with his pleasure; especially, they are to be sharply rebuked, that doe please themselves in their ignorance, and doe despise the knowledge of holy things: and therefore when the will of *God* is delivered unto them, they are sleeping all the while, or minding other matters then those that are in hand: they can bee nimble and liuely enough about earthly things, but altogether sluggish and drowsie when they should attend and marke heavenly things. These mens cases are very lamentable and fearefull, neither can they pray *Thy will bee done,* in any truth of heart, because they neither doe know it, nor will know it. An earthly King would esteeme such little better then rebels, that should deale so with his lawes: And certainly, the *Lord* will not judge them to be good subjects unto his Majestie, that deale so contemptuously with his holy statutes and divine precepts.

Use 2.

Luke 12.47.

Againe, here come another sort to be reprov'd, *Who know their masters will, but doe it not:* that understand what is their dutie, and can talke

as well as the best but practice little or nothing: there is no alteration in their hearts, nor reformation in their liues: with which kind of men the Lord expostulateth the matter in this wise: *What hast thou to doe to declare mine ordinances, that thou shouldest take my Covenant within thy mouth, seeing thou hatest to bee reformed, and hast cast my words behind thee? For when thou seest a Theefe, thou runnest with him, and thou art partaker with the adulterers.* The Lord cannot indure such as will pretend religion in words, but denie the same in their liues: and therefore will he not onely rebuke them, but also *set their sinnes in order before them,* for their terror and amazement: If they doe not repent, *he will teare them in peeces, and there shall be none to deliver them:* as it is in the Psalme aboue quoted: he will say to them at the last day, *Depart from mee you workers of iniquitie,* and then they shall bee beaten with many stripes, because they knew their masters will and did it not.

Lastly, let this serue for an instruction unto us, that we every day get more understanding, and ioyne practice with our knowledge, *adding unto our faith, vertue, temperance, patience, Godlinesse, brotherly kindnesse, and loue,* as the Apostle Peter exhorteth, which if we doe, these benefits will come unto us thereby.

First, *that being faithfull stewards in a little, the Lord will trust us with a great deale more: for, To him that hath, it shall be given, and he shall haue abundance,* he that makes a good and profitable

Psal. 50. 16.
17.

Mat. 7. 23.

Luke 12. 47.

Use 3.

2 Pet. 1. 5.

Benefits arising from the practise of Gods will.

I.

Math. 25. 29.

Iohn 7. 17.

fitable use of small knowledge, he shall haue the secrets of *God* more fully revealed unto him, *he that will doe his will shall know it*, that it is his will by the worke done.

2

Luke 6. 48.

Secondly, *Hee that heares the word and doth it shall be sure to hold out constantly*, whatsoeuer stormes and temptations doe arise, *he shall be like an house built upon a rocke.*

3

Iohn 13. 17.

Thirdly and lastly, to conclude many things in one, such shall be sure of all manner of happinesse, according to that of our Saviour, *If yee know these things blessed are yee if yee doe them.* Many Papists and ignorant persons doe good things, but they are never a whit the more happy, because they know not that they are good, and therefore doe them not in obedience, others haue great store of knowledge, but it puffes them up, and makes them more sinfull, and so more miserable, onely they that know and doe, shall be happy while they liue, and blessed when they die, as was in part shewed before. Thus much concerning *Gods will revealed in his word.*

2.

The will of
God revealed
by his providence.

Now there is another will of *God*, which is revealed by his providence, and that is concerning crosses and afflictions which either are upon us, or likely to befall us: Now,

Observa. 10
Patience requisite,

As we must pray for obedience unto that which he saith, so must wee also for patience in that which he doth.

That

That we may quietly and gently submit our selues under his strokes, corrections, and chastisements. This point may be confirmed by sundry reasons, and that both;

1. *In regard of God himselſe.*
2. *Of the afflictions we ſuffer.*
3. *Of our ſelues that undergoe them.*

First, *In regard of the Lord, that layeth his correcting hand upon us, we ought with all humilitie to ſubject our ſelues, for he is a juſt God and doth us no wrong at all: a wiſe God, and ſeeth what croſſes are fitteſt for us: a mercifull God, that will not ſuffer us to be preſſed downe too low, but in judgement will remember mercie: and laſtly, a mighty God, that can lay upon us as heauey burdens as he pleaſeth: and therefore the longer we ſtand out with him, the worſe is it likely to goe with us: for when he ſets in with us, he will never leaue us till he hath either broken our hearts or broken our backs. And therefore when men come to this, that they cannot put up Sathans injurie or indignitie, that they will not undergoe ſuch a croſſe and ſuch a miſerie, then they take the right way to cauſe the Lord to heape more afflictions upon them, till they be either converted or confounded.*

Let us therefore in all kindes of diſtreſſes labour to come to this reſolution: that *there is no euill in the Citie but the Lord doth it.* That not one haire of our heades can periſh without him: that there is no loſſe can befall us in our eſtate, in ſickneſſe in our bodies; no affliction in our children

Reason 1.

Hofea.

A neceſſarie
reſolution for
Chriſtians.
Amos 3. 6.

Math. 10. 30.

Jerem.

Math .26. 42

Luke 22. 43.

John 18. 11.

1 Sam. 3.

2 King.
That it is a
great sinne
not to joyne
our will to
Gods will.

children, no blemish in our names, but our *God* hath a speciall hand therein; yea a just, a wise, a mercifull, and a powerfull hand, and that therefore there is good cause why we should with patience bow before him, and yeeld unto him, and conclude with the man of *God*, *It is my affliction and I will beare it*, yea, albeit our crosse bee very grievous and extraordinary, yet must we submit our wills unto *Gods* hand, even as our Saviour did, when hee was to indure a most shamefull and painefull death, *Not my will, but thine be done*, (saith he) and when *Peter* layd about him with his sword, to haue rescued him from them that came to apprehend him, hee rebuked him saying, *Put up thy sword into thy sheath, shall I not drinke of the cup which my Father hath given mee?* This was a sufficient argument to arme him against all inward terrors, and outward sufferings, that whatsoever befell him, was nothing else but a cup of his Fathers owne mixing. So when *Eli* heard of fearefull judgements that should fall upon him and his house, he pacifieth his heart with this, *It is the Lord, let him doe what seemeth him good.* And lastly, good King *Hezekiah*, hearing that his seed should be carried away captiue, and all that he had betranslated unto *Babell*, he frames his heart unto patience with this meditation, *The word of the Lord is good.* When *God* thought it best, *Hezekiah* thought it best likewise.

And it is a shamefull thing, and a fearefull sin, for any one to thinke otherwise, and for a crea-

ture

ture to imagine his will to bee better then his Creators; as every man doth that shewes himselfe discontented at that which it pleaseth the Lord to inflict upon him. And thus much touching the first reason taken from God himselfe.

A second motiue to induce us to patience, may be taken *from the afflictions which doe lie upon us*, and that in divers respects, *viz.*

First, because *if we be the elect of God we shall be corrected in measure and in moderation*, not according to the desert of our sinnes, but according to the proportion of our strength. The Lord will deale with us in that case, as wise earthly Parents use to doe with their children, who will not lay so waightie a burthen upon those that are young and weake, as on those that are of riper yeares and of greater strength. *God is faithfull and will not suffer us to bee tempted above that we are able*, but will giue his strength unto his servants, that we may be able to beare all whatsoever he imposeth upon us. And therefore we need not to be dismayed under afflictions, seeing that we haue so sure a promise to be supported therein, and that the Lord will not inflict so much on us as our iniquities deserue, but as our need requires and as our strength can beare.

Secondly, *our sufferings here, are but momentary*; and therefore we should quietly submit our selves under them, as the Apostle Paul did under his. Indeed, we do many times thinke them to bee very long; but what is the reason

R

thereof:

Reef. 2.

I
They are in
measure.
IIa. 27. 8.

I Cor. 10. 13.

Psal. 86.

2
They are mo-
mentarie.
2 Cor. 7. 14.

Verſ. 18.

thereof: because we conſider of them in a carnall manner, not loſing (as *Paul* did) on the things that are not ſcene, but on the things which are ſcene for if we did compare our temporary affliction with the eternall joyes of the kingdome of heaven, they would ſeeme to be of no continuance in compariſon thereof.

3.
They are for
our good.

Heb. 12. 10

Iſaiah 27. 9.

4.
In regard our
ſufferings are
under our de-
ſervings.

I.

A true reaſon
of much im-
patience un-
der croſſes.

Thirdly, we ſhould patiently beare thoſe correſtions, that the *Lord* inflicteth upon us. In regard of the benefit of them; viz. that they tend greatly to our profit, that our iniquitie may be thorowly purged; and that our holines may be increaſed. Thus we ſee in regard of the nature quality, and profitableneſſe of the croſſes, that *God* exerciſeth his children withall, that there is great reaſon that they ſhould ſay, *Thy will be done*. Laſtly, In regard of our ſelves there is juſt cauſe, that we ſhould meekly and quietly, ſubmit under his hand: because when we thinke our caſe to be moſt diſtreſſed, we ſuffer nothing ſo much as we haue deſerved, or as many others of *Gods* deere ſervants haue endured; who haue yet done nothing ſo much hurt and miſcheefe by their ſinnes as we haue. And in truth the reaſon why many are ſo impatient under croſſes, is this, that they haue not their full load as yet laid on them: that they haue had ſo much affliction, as hath wakened their pride, but not ſo much as hath maſtered the ſame: for if they were paid home, in any proportion, as they do deſerue, they would be tame enough (through *Gods* grace) and lay their hands upon their mouthes.

mouthes, *as Iob did,* judging those afflictions that now they undergoe, to be matters of nothing, and acknowledging with the people of God, that, *it is his mercie that they are not consumed.*

Iob.

Lam. 3.

2.

Againe, *as in regard of our deserts, so in regard of our need,* we should be patient in all manner of afflictions, for having so corrupt a nature as we haue, what should we doe unlesse we had some meanes to curbe us? we are naturally like wild asses coltes, (as it is said in *Iob,*) altogether untractable, unteachable and unseruiceable, till the *Lord* haue broken our hearts, and taken downe the pride and stubbornesse of our flesh, and framed us unto some dutifulnesse, and obedience. And even after this is done, if we duly looke into our hearts, shall we not find that we stand in great need of continuall taming? If one disdain us, or scoffe and jest at us, shall we not quickly find a great deale of pride boyling within us? shall wee not requite like for like, taunt for taunt, scoffe for scoffe? if it be thus with us, assuredly wee need all the corrections that lie upon us: and when we feele this swelling about our hearts, it is high time that a veine should be opened, that our corrupt bloud should be let out.

Iob 11.

Seeing then that there is such great cause why we should submit our selues to *Gods* will, in all manner of tribulations; This serveth for the just reproofe of such as are very unquiet under their crosses, and make far greater adoe about

Use 1.

The way to
be rid of af-
flictions.

their afflictions, then about the sinne that bring their afflictions, whereas the readiest way to be freed from miseries, either already lying upon them or likely to come upon them, were this. First of all, *to purge their hearts, and their hands from all manner of iniquities by sound and hearty repentance, and then to prepare and arme themselves with patience to take up their crosse,* and with contentednesse to beare the same so long as it pleaseth *God* to continue it upon them. Not but men may use lawfull and good meanes for the preventing and avoyding of needlesse and unnecessarie dangers, or for the removing of such evils as haue already befallen them: but the meaning is, that they should not vexe and fret when they perceiue by good effect that it is the will of the *Lord*, that they should be thus or thus exercised and tryed.

Levit. i. 6.

A worthy example hereof wee haue in *Abraham*, the *Lord* commanded him to sacrifice his owne Sonne for a burnt offering, to kill him, to cut him in peeces, to pull out his entralls (for this was the manner of the burnt offering) to burne all upon the Altar : and this he was to doe with his owne hands, unto him that was not his sonne alone, but his onely sonne, his obedient and beloved sonne; the sonne of the promise, for whom hee had so long waited and prayed : yea, that sonne of whom *Christ Iesus* should come : so that in killing him he might seeme not onely unnaturall, but monstrously wicked, in that thereby he should deprive not himselfe

himselfe alone, but all the elect of eternall saluation. Yet notwithstanding, as soone as ever he knew that it was *Gods* will that he should doe it, *hee consulted not with flesh and blood*, but presently set upon the performance of it: *Rose up early in the morning*, made every thing readie that might serue for such a businesse, went unto the place which the *Lord* appointed, not acquainting wife, or servants, or any body else with his purpose, least they should haue gone about to hinder him: and when he was come unto the place, *He built an Altar, couched the wood, bound Isaak his sonne, layd him on the Altar upon the wood, and stretched out his hand, and tooke the knife to haue killed him.* Doubtlesse it went very neere his heart, not to see onely, but to be also the death of his owne Sonne: Yet, he quietly submitted himselfe unto his good pleasure, as knowing that he should get nothing by wrangling with *God*, which willing and readie submission of his the *Lord* did so accept, that he swears by himselfe that hee would greatly blesse him, and *exceedingly multiplie his seed &c.* *And that therein all the Nations of the earth should be blessed.*

Gen. 22. 2.

The like we may obserue in *David* when that *Absolon* rebelled against him, and with-drew most of his subjects from him, and caused him to flee for his life. He never chaffed at the matter as many a one would haue done, nor useth any termes arguing discontentment, such as these; *Who was ever so wronged, who ever so abu-*

sed as I? What, to be deposed from my throne, and driven from my kingdome by mine owne Sonne, by Absolon, whom I from a child so dearely respected whom having deserved to die, I freely pardoned, and greatly favoured? This is a most intolerable injurie, and such an indignitie as I will never indure, &c. We heare no such words from David, but rather contrarie, If the Lord say thus, I haue no delight in thee, behold here I am, let him doe as seemeth good in his eyes: and if he will not restore me the Kingdome againe, His will bee done, I am well content to part with it. So should we conclude for all manner of crosses, and in particular for the pestilence, where with our Townes are now visited; If it be the Lords will that I shall fall by that stroake, Blessed be his name. Though it be not an ordinarie doore, yet a doore it is through which many of the Saints haue gone to their rest, and through which I hope to come unto the like: If it be the Lords good pleasure to call me that way: which chearefull resolution if we can attaine, Then;

Use 2.

Secondly, here is matter of singular consolation for vs, in that God hath given vs an answer to this petition, which wee haue often made: Thy will be done, for it is not a matter of nature, or of wit, to be able to submit vnto Gods will, but indeede a worke of supernaturall, and speciall grace of the Holy Ghost, vouchsafed only vnto the elect.

And indeed this argueth that there is much heavenly wisdom in vs, according to that of the

the Apostle *James*, where exhorting men to patience, (hee saith) *If any want wisdom, let him aske it, &c.* implying thereby, that when we grow impatient in any distresse, it is not by reason of the greatnesse or multitude of our crosses, but by reason of our want of spirituall wisdom: for if we could consider (as was shewed before) whence, and why our afflictions come, and what effects they shall haue in us, we should be able to undergoe any miseries, and be well content as dutifull children, to be wholly at the disposing of our most loving and mercifull father.

James 1.

As it is in heaven.

Hitherto of that obedience which is to be yeilded unto the revealed will of *God*: now it followeth out of these words to be considered, how and in what manner wee ought to obey, *viz.* as the Angels and Saints doe in heaven: not that any man living can attaine unto that measure of obedience as they doe, but the manner of their obedience is to be imitated and aymed at with all care and diligence. So that the point here to be learned, is this. That;

Those that would bee found faithfull and obedient unto the will of God, must not follow the examples of mortall men, but of the holy Angels and blessed Saints in heaven.

Obserua. II
Angels example to bee imitated.

First,

Reason 1.

First, Because they are perfect patterns, and without any exception, as for the best men that are, they may offend, and doe offend as well as we: and therefore are no sure-coppies for us to follow.

2.

And besides; this must needs be a speciall meanes to humble us, when we see how farre short we come of that holinaesse which is in them.

3.

And it may be also a continuall spur unto us, to help us forward unto perfection, so that we shall alwayes be at the growing hand, whereas if we imitate any mens example, we shall faile, both of humilitie, and of growth in grace, for within a while we shall either indeed (or in our conceit at least) be as good as those whom wee propose as patterns to be followed. And then we shall swell with Pride, and beginne to be high minded, and so not striue unto perfection but either stand at a stay, or goe backward.

Now, that we may the better discern, how the *Angels* and *Saints* are to bee imitated, wee must consider more particularly, how they doe obey, *viz.* willingly, faithfully, and humbly.

First, they obey *readily*, and *faithfully*, and *humbly*. In which regard, the *Angels* are said to haue wings, to note their swiftnesse, in performing whatsoever is injoynd them, they find such joy and contentment in *Gods* will, that they doe with much delight undertake and goe through with whatsoever service he calleth them unto, and such as is the obedience of the

Angels,

How the Angels doe obey the will of God.

I.

Willingly.

Ila. 6. 2.

Angels, as also that of the *Saintes*, for they are as free from all impediments and hindrances, and as full of all grace, and goodnesse; as the *Angels* themselves. Herein therefore let us labour to be like unto them, evento be joyfull, and chearfull in the service of *God*, not as many who will not come unto prayer, or hearing of the word, or the like, but they must be haled, and drawne thereunto by a kind of violence: but as for their lusts, and the pursuite of pleasures, and vanities, there they are winged, and very nimble and forward.

Let us be otherwise minded, and casting a way whatsoever clogs may hinder us, let us chearfully runne the race of christianitie, that is set before us, till we be crowned with happinesse and immortalitie in the heavens.

Secondly as the *Angels* of *God* obey readily, so doe they also obey faithfully, not in some things at some times, but in all things at all times; If the *Lord* giue them never so many commandements: they care as much for the performance of all of them, as of any one of them. When the *Angell* was sent to inflict the pestilence on *Judea*, he did not smite one or two villages and then desist: he did not pretend that it was against his nature, to proceed any further, no, that had been enough to haue made him a devill in hell.

And shall any man then, who is but a worne prescribe unto *God* what he shall command him, and refuse in somethings, to yeeld obedi-

2.
Faithfully.

2 Chron.

ence unto his holy will, because it is against his nature, nay, his nature must stoop unto Gods law otherwise it will bring him to destruction in the end. *None are such grosse sinners, but they will forbear one sinne or other: and none almost are so sanctified, but they would faine be borne with, in one sinne or other.* Come to some that haue beene iniurious to their bretheren, and tell them that they must be reconciled, they wil be content with that, but tell them withall that they must make restitution, and there they will leaue you; Oh, they cannot like of that, but why should they not like as well of one commandement of God as of another: Is it not their duty to yeeld obedience unto all? certainly if they endeouour not so to doe, they are not like the *Angels* in heaven, neither doe they make this petition from a heart altogether sincere and faithfull unto the *Lord*.

Revel. 4.

Thirdly, and lastly, *they yeeld obedience in humilitie, casting downe their crownes before the Lords footstool*: And being well content, that he shall haue all the glory, to whom alone it doth appertaine, how much more should wee that are but dust and ashes, abase our selues, and humble our hearts in his presence, acknowledging that of him are al things, and that therefore, all praise belongeth unto his maiestie.

Use 1.

Here then are those to be reprov'd, that though they take most lewd and wretched courses, yet imagine to carry out all their foule finnes with this, that others are as bad or worse then

then they are. What need such a stirre (say they) I hope I doe but as my neighbours doe, and many thousands are as great offenders as I? Like enough so; but haue you learned the *Lords* prayer no better? Haue you babbled over this petition, *Thy will bee done in earth, as it is in heaven*, so often, and not understood it? Or if you did understand it, and know that *God* requireth that we should obey him, *as the Saints and Angels doe*, haue you so little regard of his commandment, that you will rather follow the crooked rule of wicked mens example, then the perfect direction, which the examples of the *Saints & Angels* do giue to you? This sheweth that we are far from sincere obedience, and therefore we should learne betimes to take better wayes, least being altogether unlike the *Saints of God* here, we be utterly excluded from their company hereafter.

Secondly, *This may serue for the humbling of the best that are*, seeing that when they haue done what they can, yet they come farre short of *Angelicall* obedience. The proud *Pharisee* thought himselfe in very good case, when hee was not like the *Publican*: but who bad him to make comparison with the *Publican*? He should haue compared his obedience with that that is performed in heaven, & then he should haue found himselfe more like a devill in hell, than an *Angel* or *Saint* in heaven: and surely the most godly that are if they examine their actions by this touch-stone, shall see great cause to cry out with the *Publican*, *Lord be mercifull to me a sinner.*

Use 2.

V E R S E II.

*Giue us this day our
daily Bread.*

4. *Petition.*

I N the three former Petitions are set downe the things that concerne the *Glorie of God*, and the sanctifying of his Name, which is done, when his kingdome of Grace is advanced, and his kingdome of Glorie doth come, and when his will is done in earth, as the *Angels* and *Saints* doe it in heaven, that is *chearefully*, *faithfully*, *humbly*, and without objecting, for so the *Angels* doe it likewise. This being at length shewed, followeth the three last petitions wherin we beg of *God* things necessarie for our owne good.

1. *For our naturall life*, in the fourth petition.
2. *For our spirituall life*, in the two last petitions.

What is ment
by Bread.

Not to stand on the curious division and scanning of the severall words, because plainenesse and brevitie is intended. In the first place wee must know, that *by bread we understand all the commoditie and comforts of this life, which are needfull for our health and safetie, and for our comfort and delight.* Its a figurative speech, the
part

part for the whole. Now in that we are to pray, *Give us this day our daily bread*, that is, food, apparell, &c. In that we must begge these things at *Gods hands*, the observation is ;

That all the commodities of this life are the gifts of God, and if we would haue any comfort or profit by them, we must sue unto the Lord.

Observa. 12

This, *David* (though a King, and such a one as came by that hee had as lawfully as any man in the world) confesseth of him and his people when they had beene so liberall, *Who am I &c.* It was a great matter that they had abilitie to offer so largely, and to doe it willingly, in that he saith, *Who am I ? and who is my people, that we should be able to offer willingly ?* That was a double benefit, yet he saith, *All things come of thee, &c.* They had given great gifts, yet they had but payd *God* his owne, nay, but a little part of his owne ; and therefore he saith, *O Lord all this abundance is from thee, &c.* And hee dwells on this, that *though God had put them into possession, yet he had not put himselfe out of possession.* Yea, might some say, we received it from him at the first indeed, but now hee hath lost his title to them. Nay, (saith he.) *vers. 19.* they are his still, the gold, and silke, & the purple, &c. was *Gods*, and that they could use them to so good a purpose, was from *God* : so *David* presseth this, and yeeldes two reasons of it, to wit, why the earth is his ; first, *hee made it* : and secondly, *hee pre-*

1 Chron. 29.
14.

Psal. 24.

serveth it. If we haue made any thing on the earth, or did preferue any thing, wee might claime some title to it, but *God doth both, therefore, The earth is the Lords, and all that therein is.*

Object.

But, We need not aske diuers things which wee haue right and interest in, and which we haue gotten by our labour and travell.

Answer

What is answered, *Deut. 8.* where is shewed that the *Lord* giveth strength to get riches, and besides, hee giues men a heart to use their strength, and good successe in using of these, that we are so much more indebted to *God.*

Object.

But, I haue purchased such and such things with my money.

Answer.

Hag. 2. 9.
Psal. 50.

What saith *God*? *The gold is mine, &c. And the beastes on a thousand hills are mine: and God giues them their meate in due season.* We cannot provide for them, but it is *God* that makes the grasse to grow and ripen, and hee giveth it strength to nourish them. So that, turne which way we will, the *Lord* hath right to all things, he is the owner and possessor of them still.

1.

So that the first reason that they are his, is because of his right.

2.

And secondly, that though we had them already in our hands, yet if *God* doe not maintaine and continue them unto us, they can doe us no good. As the *Prince* hearing of the *Prophet* what abundance there should be, said, *that if the windowes of heaven should be opened it could not bee: Elisha* said unto him, *thou shalt see these things,*

2 King. 7.

things, but shalt not tast of them, & he did see them and yet could not eat one morsel, but was trodden under foote. So Baltazer, he had prepared a sumptuous banquet, yet when the hand writing came against him, it did him no good, but his knees smote one against the other. So it is said of the Israelites, When the meate was in their mouthes the wrath of God fell upon them.

But some may say, *When we haue it not in our hands onely, but in our mouthes what need we aske it?*

Yes, we haue need, for if we doe not, the Lord may destroy us, so that when we haue our meat we cannot eat it, unlesse God permit us, or if we could, it could not profit us unlesse God blesse it unto us. As it is said in Haggai, *Yee haue sown much, but bring in little: yee eat, but haue not enough: yee drinke, but are not filled with drinke: yee cloath you, but there is no warmth: and hee that earneth wages, earneth wages to put in a bagge with holes.* And therefore men had need come unto God be they never so wealthy, because else their wealth will be but poison unto them, rather a meanes to hurt them than to doe them any good,

For *Instruction*, that therefore before we lay hand of any of the creatures, we pray unto God that he would bestow them on us, and sanctifie them unto us; for every creature is sanctified by the word and prayer. So that we must pray that God that giues us the creatures, would sanctifie them unto us, and us unto them, and then wee must

Dan. 5.

Psal. 78.

Object.

Answ.

Haggai 1. 6.

Vse 1.

1 Tim. 4.

must be thankfull, which we shall be, if we pray fervently for them, and that not onely in word but in deed, which we shew, when we use them to that end and purpose that *God* hath appointed. Contrary to this is the practice of those, that if they haue apparel and food enough, they pray not for them, or if they doe, it is so coldly, as who should say, this they haue already, and therefore doe not with fervencie craue a blessing upon them from the hand of *God*. But such men mocke *God* when they say this petition, and thinke whether *God* giue it, or giue it not, wee care not, if *God* will not, our barnes and store-houses will.

Use. 2.

Secondly, this serues to reprove those, which abuse their wealth to excesse and riot, and pride &c. Who, howsoever in word they come unto *God*, yet they doe not in deed: for as far as any one is proud, so farre he trusts not on *God*, but would thrust him out of possession; and if they thought they were appointed to bee *Gods* stewards, and that all they haue came by his mercie, and that to the end they might serue him, in them; and by them, they would be more careful to use them accordingly, as *God* hath ordained, but the great abuse of them to surfet and riot, this doth proue, that howsoever they say they haue these things of *God*, yet they come by their owne labour, by their wit and industrie.

Use 3.

For singular comfort to *Gods* children, If all be from the bountie of our heavenly father, and by
desert

desert none hath more then others, and there be none of the elect but *God* doth loue, therefore they should make reckoning, that they be provided for in their needs, as well as the greatest Prince in the world. But how is he provided for but by prayer, and calling on the name of *God*? Yea, but he hath wealth and friends which hee leans upon. Hath he so? yea, cursed is he because he with-draweth his heart from *God*, and resteth on the arme of flesh, we must first waite on *God*, and pray unto *God*, and then assure our hearts he will not faile us: And though others haue more, yet let us not envie them: shall our eye be evill, because *Gods* eye is good? let him doe what he will with his owne, neither let us murmur nor repine, because others haue greater plentie then we: for, *what is that but to thinke the world beares some sway in the matter, and that God is put out of possession?* But we must know, as *promotion*, so riches come neither from the East nor from the West, but from *God* alone. And therefore this should pacifie our hearts, if wee pray unto him and depend upon him, according to our faith it shall be unto us.

In that he bids us pray, *Giue us, not giue mee &c.* we may obserue:

That wee should bee carefull of our brothers estate as well as of our owne.

Observa. 13

So that every faithfull man must pray for all faithfull men, because we are members one of

T

another,

Simile.

Pfal. 28. 9.

Job 29. 16.

Use 1.

another, and all members of *Christ*: therefore we must be carefull for them as for our selues. For in the naturall bodie, we will not be content to haue one arme clothed, and the other naked, or to haue both clothed, if the legge be naked: nor will not rest satisfied, till all bee provided for: so we being the members of *Christ*, should pray that others should be provided for as well as our selues; that all *Gods* people who are his inheritance be prayed for. This we see by the practice of *Job*, who was carefull of others need as of his owne: insomuch, that he was a *Father to the poore and fatherlesse, and as an husband to the widow, &c.* and did not spend that which *God* gaue him in excesse and riot.

To reprove those, who if their bellies bee full, and their backes clothed, they care not whether others sinke or swimme: how can they lift their hands unto *God*, or take this prayer in their mouth, who though they can helpe others yet goe not about it: they say but in hypocrisie *Give us this day our daily bread.* For the meaning of *Christ* in this petition is, to stirre up mens hearts that they may giue to those that haue need; now when they haue abilitie and will not giue, what doe they but dissemble: They must doe this with the hand, as well as pray it with the mouth, else they doe but take *Gods* name in vaine.

Use 2.

Secondly, for singular comfort to all poore people that are honest and godly, certainly it shall goe well with them in this regard, that *Gods* Saints

Saints doe not onely craue of *God* the things of eternall life for them, but also all things convenient for this life: now *God* will heare their prayers when they pray in faith, and will deny them no good thing. And therefore let them make this account, in their doubts and in their feares, (for then is their tryall how they stand upon *Gods* promises) when they haue no comfort, let them remember that all the Church doth pray for them, and then what if their necessitie increase, and their familie increase, the *Lord* is able to maintaine a great family, as well as a small family. And if one *Eliab* could preuaile with *God* for a whole Countrey, for raine to make the Land fruitfull: then may wee doubt, when all *Christians* pray for us, we shall be unprovided for: But in truth the *Lord* doth oftentimes scant us, *because we doe not beleue the Petition shall take effect*, and according to our faith it is unto us. Let us labour therefore to beleue that all worldly things are not the worlds gifts, but *Gods* gifts, and that he is sollicitated day and night, when we are a-sleepe, and our familie is at rest, that then perchance, many thousand *Christians* are solliciting our case unto *God*, that he would send us reliefe. If we could beleue this, it would quiet our hearts, and we should be provided for and our state maintained.

It followeth, *Give us this day our daily bread.*
 [This day] That is for the present time to serue our turne, and that, that should content us, as our little children they depend and trust upon

James 5.
 1 King.

us, though indeed, as they grow bigger, they are more full of suspicion and of unbelcefe, they doe not desire a dayes provision before hand: but if they haue enough for the present, to serue their turne, they referre the rest to us, and liue from hand to mouth. And so *God* would haue us deale, not to aske for many ages, but for the present day. Whence we obserue;

Observa. 14

That Christians must be content though they haue nothing before hand, so that they haue to serue their present need.

Exod.

Note the state of the Church in the wilder- nesse fortie yeares, in the mornings they had provision, but at night all was gone. So that if a man should haue asked them where their break-fast was, they must haue answered, in the heavens. But is not that farre? No surely, when it is in *Gods* hand: for a child if his Father carry his victuals, will thinke it as good as if hee had it himselfe; and its as good to haue blessings in the clouds, as here on earth. And that we might be thus contented *Christ* preffeth this point: where he shewes, that all carking and caring is bootlesse, and needlesse.

Simile.

Math. 6.

That all carking and caring is bootles and needlesse.

I.
Needlesse.

Its needlesse, because our heavenly Father knowes that we haue need of all these things, and therefore will supply us in the best time. If we could set downe these two things firmly and strongly; first, Gods our Father: and secondly, our heavenly Father: we need not care.

Oh,

Oh, *But my need is more then any man knowes of.*

Yea, but he is an *heavenly Father*, and hath power and is able, and mercifull and willing to helpe us, and is full of wisdom, and therefore will not suffer us to bee pinched about our strength. Therefore our owne children shall rise up in judgement against us, when they see that we know their wants, and they haue tasted of our kindeesse heretofore, we see how chearefull and comfortable they are, yet we are earthly, and *God* is an heavenly father, that hath dealt mercifully with us many times: nay, with dogs and swine, he clotheth the grasse, and feederth the beastes of the field, the *young Ravens*, &c. And why then should wee not come unto him, and rest upon him? It were easie for *God*, to giue us enough for twentie yeeres at one time, but then we should be undone: we should bee like the *Prodigall Sonne*, never come to our Father till all were spent. A father will not giue his sonne all his goods at once, he loues his company better then so, because he would haue him come to him often. So *God* deales with us, he is our Father that hath care for us, & yet would haue us come unto him for all things we want.

Secondly, *It is bootelesse*: and therefore hee saith, *Care not for the morrow*: wee should not care for to morrow, or for this time twelue moneth, and he addes the reason: for, *who by caring can adde one cubit to his stature*, &c. If one that is of a low stature should say, I will never

Object.

Answer

Math.

Simile.

2.

Bootelesse.

Math.

1440
Simile.

1441

Vse 1.

1442

1443

1444

1445

2.

rest till I am as tall as such a man, or one that is tall should say, I will bestow much in apparell, He never rest till I become as little as such a man, neither of them would adde to, or detract from their stature. And as it is for stature, so it is for state also; what condition God hath assigned unto us that we shall haue, when wee haue done all out working, carking and caring.

This serues againe exceedingly for reproofe of those wretched unbelievers, that say, giue us things for our present necessitie, and yet all their mind is how they may get riches for many yeares. They will trust God no further then they must needs, though God say they shall want nothing; he is their shepheard, yet they will distrust, if the barnes were full, and the purse full, and the debts payd, then they would be out of care; would you indeed? then you are a wretched Idolater, to stay upon the creature, more then upon the Creator: and in truth, that is in every one of us, to say with the rich man in the Gospell, *soule take thy rest, thou hast riches laid up for many yeares.* But a Christian must thinke thus, that his soule can haue no rest, till he depend upon God and be at his finding; For if he haue riches for many yeeres, he may not liue ont yeere, no, nor an houre, as that rich man did not, but God made his will, and he was executor too, he appointed whether his riches and himselfe should goe.

Therefore if we haue nothing before hand, but liue all our life as the *Israelites* did, that at evening

evening we can make an even reckoning with all the world, and haue nothing left but Gods promise: yet we should be thankfull, for haue we not cause to be thankefull, when we haue as much as we pray for, and that we haue: sometimes God doth try his children with want of apparell and of food, not but that he can giue it them, but that he may see what use they will make of his promises, what faith they haue in their hearts, as he did the *Israelites* to see how they would remember their late deliverance: They thought they had beene full of faith, but when they wanted water, they shewed that they were full of unbeliefe and of murmuring, and therefore they fell out with *Moses*: but he that will pray in faith must say, *Lord giue so much as is needfull for the day, which God will never withhold*: hee that hath given us his sonne, could giue us all the wealth under heaven, but we must be content, if we haue things needfull for the day, and if he giue us anything before hand, labour to bee more thankefull, and not wholly to rest upon it.

[*Our*.] Here should seeme to be a contrarie- tie, that wee should begge it: yet it being *our owne*, its Gods gift, and yet *Our*: but the reason why it is termed *Our*: is,

Because, *Every beleeuer is in Christ Iesus, and hauing interest in him, all is ours, 1 Cor. 3. Though wee haue nothing, yet wee possesse all things, because we possesse Christ: and therefore its called Our: for howsoever we lost our right by our fall,*

One cause of sharpe tryalls.

Exod.

Why we say our daily bread.

1.
2 Cor. 6.

fall, yet being converted, and beleeving in *Christ* all the creatures may be called *Ours* againe.

2.

Gen. 3.

Secondly, because *wee come by them by such a meanes as God hath ordained*, viz. by labour and diligence in our calling, which is *Gods decree*, *Thou shalt eat thy bread in the sweate of thy face*.

In of 1220

1220

bord

2 Thef. 3.

Though *Adam* were reconciled unto *God*, yet he must labour and travell, and if he did so, then he might eat his owne bread comfortably: So he exhorts in another place men to *labour and to eat their owne bread*. As *David* saith in this case, *Blessed shalt thou bee when thou eatest the labours of thy hands*: because then wee walke as

Pfal. 128.

God bids us. And therefore we doe as children: who when their parents bid them doe such and such a thing, to the utmost of their strength, and then promise them somewhat for their paines: when they haue done it, they may comfortably and boldly craue that as their owne.

Simile.

Use. 1.

A&.

For the terror of those that are not in *Christ*, if if they aske their owne, they can looke for nothing but damnation; As *Judas*, when he went to hell, its said, *Hee went to his owne place*, hee was never in his owne place till he came to hell, that was his inheritance: And therefore those that haue not remission of sinnes, nor the spirit of *God* to sanctifie the creatures unto them, they can never pray, *Give us our bread*, for if *Christ* be not ours, nothing is ours, but we are intruders and usurpers: we be borne to such a living, or haue purchased it; yet wee haue no right to it, because we haue no right in *Christ*.

Secondly,

Secondly, it serues for *the overthrow of those that liue idly and unprofitably*, they can never say in faith, *Giue us our bread*: for it is Gods decree that whosoever would eat his owne bread, should eat it in labour: and therefore they living in no labour, either of mind or bodie, whereby they might be profitable to the Church or Common-wealth, they can never haue comfort that they eat their owne bread, but are intruders, shifters, and scandalous persons. And therefore *Iob* saith of such they shall bee thrust out as the moth; what reason is there for that? because they haue no more right in that they possesse, then the moth hath in our coate, which we brush out, and tread under our feet and bring to nothing: thus is every unregenerate man, be he never so great in the world.

It is for *singular comfort*, to those that are the members of *Christ*, and liue in a calling, they may boldly say, *giue me my bread*. We would thinke it strange, that he that hath nothing, should say as boldly, as they that haue many thousands: but if we consider, what makes it *ours*, viz. our being in *Christ*, our living in a calling: why may not we haue as good, nay better interest in the things of the world, then those that haue most and are not in *Christ* &c. In truth manytimes, the poorest servant in the family, may better say, *giue me my bread* &c. then the master of the family, that hath goods and lands and all, if thou be in *Christ*, and the other not.

Vse 2.

Simile.

Vse 3.

[*Daily*] In the originall it is, *bread unto my substance, for my good, and profit*: for many times riches are to the hurt of the owners, apparell doth not warme them, nor food strengthen them, nay they abusetheſeto pride, and ſurfeiting, and drunkneſſe: the ſtrength of quarrelling: ſo that ſumptuous houſes cannot delight them, becauſe of the gripings of their conſciences: and therefore *Chriſt* doth teach us to pray for that, by which we may be bettered, under which we craue two things.

What we beg
in asking dai-
ly bread.

I.

Proverb.

Simile.

First, *that God that knowes our eſtate would giue us a portion fit for us*, this is notably expounded where *Agur* ſaith, *giue me not poverty, nor riches, &c. feed me with food convenient*, that is, bread fit for us, *viz.* that *God* would giue us ſuch a portion, & proportion, and ſuch a moderation, as may neither bee to little nor to much: As a patient having a good carefull phyſition, will not ſay let me ſo much bloud, or giue me ſuch a purgation as my fleſh would deſire: but you know the ſtate of my body, and what is fit for me; giue me that purgation which will free me from noyſome humors, and preſcribe mee that dyet which is moſt convenient for me. If men ſhould haue as much wealth as they would, it would make them proud, and if they ſhould haue ſo little as their enemies would, it would make them fret and murmure: ſo that we ſhould pray for ſo much as is fit for our charge, and as that doth increaſe, that *God* would enlarge our maintenance.

But

But here a number faile, who think they would haue still more and more, yet nothing can serue their turne. *God* knowes they are woefull prodigals, or unjustly miserable stewards of that they haue already, which appeareth by that they are unwilling to goe out of the world, and more proud and idle, in hope of that which they shall haue. What then would they doe if they had more? they pray that *God* would giue them that which is fit, and yet they are never content with that which *God* giues: he that is poore would be rich, and he that is rich would be as rich as the wealthiest, and their reason is, because they hope they can dispose of it as well as others: but that is not the question, what wee thinke wee could dispose of, but what *God* sees fit for us: every one would haue so much honor as would make him proud, and so much wealth as hee might make a *God* of it, and so desire one thing and pray for another, but we must craue that which is fit for us.

We pray that *God* would giue us a blessed use of that which we haue: for the softest bed cannot giue us sleepe, nor the finest food fill our hearts with joy and gladnesse without *Gods* blessing, but we may eate with much bitternesse and discontentment: a man may labour and heape up riches, and yet leaue them to others. *If a man haue bread, God may breake his staffe of bread,* and then it can bring him no comfort. Therefore we should pray, that *God* would giue us that portion which he knowes to be fit for us, and such

2.

Eccles. 2.

Amos.

use of it, as may bee for our comfort: Thus much of the fourth Petition: The next is.

5. *Petition.*

*And forgieue us our debts, as
wee also forgieue our
debtors.*

AS in the three former petitions we were taught by our Saviour to begge such things as belong to the glorie of *God*: so in the three latter our Saviour is so mercifull and bountifull to his poore servants, that he teacheth them how to pray for their owne good; for things necessary for body and soule. Wherein are contained all those things which concern our comfort: partly for this naturall life, (of which you heard before:) partly, for the life of grace, in these two last petitions, wherein we pray;

1. *For justification*, in this Petition.

2. *For sanctification*, in the last.

By *debts* here is meant *the forgiuenesse of our finnes, and the imputation of Christs righteousness*: a part for the whole. In which respect, *our sins* are called *debts*, because they make us miserable debtors, and liable to all the punishments of *God*.

[*As we forgieue our debtors*] not, that wee can forgieue sinne, but *as wee passe by injuries, that*

What is prayd
for in gene-
rall.

men offer us; so men pray God to passe by our sinnes: so that herein, wee pray for justification. Wherein is shewed;

1. *What wee are, viz.* all debtors.

2. *How we may bee freed:* by forgiving others.

Now in the first place, where wee are taught to pray for forgiveness, we may obserue that;

None are so good in this life, but they haue daily need of remission of sinnes.

Observation

For this petition did belong to all the Prophets and Apostles and holy men of God, as well as unto us, for in many things we offend all; he puts in himselfe among this number. And Paul an holy man, and one that was throughly converted unto God, saith, *When I would doe good, euill is present with me, &c.* And Daniell, *O Lord, enter not into judgement, &c.* Further this proues that we stand in need of forgiveness, viz. that manifold afflictions and crosses which are appurtenances of sin doe ever follow us, for if we did not sin on our part, God would not lay on affliction on his part, so that all haue need to craue mercy at Gods hand in the forgiveness of sinnes.

James 3. 2.

Rom. 7.

Psal.

For confutation of poperie, which teacheth and beares men in hand, that they can fulfill the whole law: and that they are without sinne, nay that they can goe beyond the law, and deserue somewhat for others likewise. Surely then they need not this prayer, nor to be beholding

Vse 1.

Exod. 34.

to God. As likewise to overthrow the practice of the frailer sort, (as they terme them) that goe unto the Priest to forgive them, and pray unto Angels and Saints: when as *Christ* teacheth us, to goe directly to our heavenly Father for remission, it being his Name, and his Covenant onely to forgive sinne.

Use 2.

Then also, *It serves against corrupt nature*, that whereas we stand in greatest need of remission of sinnes, yet when we want meate, and drinke, &c. we can be earnest for them, but are not halfe so eager for the remission of our sinnes, whereas we should hunger and thirst after righteousness, that is the pardon of our sinnes, and *Christ's* righteousness; this indeed shewes that a number doe not beleue that they stand so much in need of remission of sinnes.

Use 3.

For *Instruction*; that therefore wee should more desire the pardon of our sinnes, then any other benefit, because its better to want bread for our bodies, then *Christ's* righteousness for our soules; to want meat, the which we may doe without any great hurt, then to want remission of our sinnes, which hardens the heart, and procures many judgements. We may as boldly come for that as for our daily bread; and therefore the *Lord* hath put the petition for daily bread before this, because men will say, they hope God will giue them food and rayment, &c. because hee promised it. Why so, he hath promised remission of sinnes likewise, and doth offer it as willingly, and giue it as easily, as our daily bread.

There-

Therefore if wee come unto *God*, wee should make *God* a lyer, if we thinke hee will not pardon our finnes, as well as giue us our daily bread: nay rather too, because he hath made us more promises for that: and its certaine, *Whosoever hath his meate and drinke in mercie, he hath remission of his finnes likewise.* Otherwise if they be out of *Gods* favour, let men fare as well as they can, the curse of *God* shall be upon their meate: he will vexe their soules, and pursue them by his plagues, that they shall haue no comfort in their meate. Therefore this should strengthen our consolation, that howsoever our finnes haue beene horrible, yet upon our repentance we may aske forgiuenes of them, as boldly as we may aske *our daily bread.*

Now in that we are taught by our Saviour to take in others with our selues, saying, *Forgie us, &c.* hence also we may obserue;

That it is not enough, when we aske remission of our finnes, to craue it onely for our selues, but wee must aske it for others also.

As *James* speaketh, *Confesse your finnes one to another, and pray one for another.* So *Samuel* counted it an horrible sinne against *God*, to cease to pray for the people, and durst not cease praying for them. So *Moses*, when the people had cast off *God* and him also, and worshipped Idols, he was not content to speake unto them onely by rebukes, but spake unto *God* for pardon for their sinne

James 5.

1st *Sam.* 12.

Exod.

Simile.

Acts 7.

Vse 1.

Ierem.

sinne by prayer. As it is not sufficient to say unto our friend lying sicke of an Ague, what meant you to use such meanes as brought you to this case; but we must goe unto the Physition for him: so *Moses* did not onely chide them, but goes unto *God* to heale them. So *Stephen*, when they were readie to dash out his braines, yet he sought not revenge, but that little time he had, he spent it in prayer for them: for in truth they had done him no hurt, but drew him from miserie to happinesse: so though the *Iewes* did persecute *Paul* miserably, yet he was content for their sakes to be cast out as an alien, so they might be saved.

To reprovethose that are content to see and to speake of the fault of others, and to passe sharpe censures against them, but never poure forth a prayer unto *God* to helpe and comfort them. *Ieremy* tooke another course, when hee could not mend them by speaking unto them: yet he would never leaue speaking unto the *Lord* for them: his soule wept for them in secret. Much more are they here to be reprov'd, that are glad in their hearts to see men fall into sinne, that are so sold unto the devill, and receiue pay from him: that as he can never heare more joyfull newes, then that a professor is falne into some sinne, (nay, if it be but a false and slanderous report, hee will greatly rejoyce at it) so will they likewise: oh they are farre from saying this petition from an upright heart, nay, they rather wish, oh, that men might fall into sinne,
and

and that which they wish to others, might befall themselues: as they stand affected, so they prosper.

It is for comfort to the members of *Christ*, in that not they alone, doe pray for the remission of their finnes, but even all the elect doe recommend their cause to *God*, that he would pardon their finnes, and giue them the righteousnesse of *Christ*, which should cheare our hearts when we feele deadnesse and faintnes in our prayers: namely, that *Christ* hath commanded all the elect to pray for us.

[*Our debts*] *our finnes*; which are called *debts* the more to terrifie us, for that is in our nature, to loath to be in debt: and men will say, oh! if I were out of debt I were well; it troubleth much to be in that case, that a man cannot goe up and down the Towne, but he must looke over his shoulder, fearing least some one or other should haue him by the back to arrest him: now the debt of sinne is farre more dangerous; So that hence we obserue.

That sinne is the most miserable debt in all the world.

First, because other debts make us liable to be arrested in our bodies onely, but sinne endangers both body, soule and all.

Secondly, other debts when the debtors are dead, doe not hurt him, but the debt of sinne lies heavier then, than before; as soone as the

Vse 2.

Why our sins are called debts.

Observation

Reas. 1.

soule departs from the bodie it goes to the prison of hell, and the bodie followes soone after to be tormented together with it.

3.

Thirdly, other debts, though they bee great may be recovered, & the creditor be recompensed, but this debt all men and Angels and all the creatures in the world, are not able to keepe us out of it. No man can satisfie for our sinne but onely the blood of *Christ*: and therefore if men doe so feare those *arriages*, which their friends and themselues may helpe them out of: oh, then how should they feare that woefull debt, which none can satisfie but the blood of *Christ*: which if it be not discharged that way, makes them liable to eternall damnation!

4.

Againe, for other debts, a man may goe out of the Countrey beyond Sea, and so escape his creditor: but for this debt, whither can we goe if to the Sea *God* can drowne us, if to any place on the earth, he can cause the earth and hell it selfe to open their mouthes to swallow us.

Psal.

5.

Lastly, now and then we may meete without creditor, when he hath no proceffe nor writ for us; but wheresoever *God* meetes us, he hath proceffe for us, and a prison for us also: therefore this is the greatest debt, and the cause of all other debts.

Use. R.

To reprove those that are loth to forfeite a bond, and to runne into debt more then they are worth; what say they? debt it is a trouble and toyle of all other: oh! there are a number that haue worse debts, whereby they are in dan-

ger

ger every day to be cast into hell, and yet they care not. It were a strange matter if a number of writs and attachments should come out against a man to lay hold of him, that by and by he must bee committed to prison, if hee then should fall to sporting and gaming, we would thinke him more fit for his franisie to be carried to Bedlam, then for debt to be cast into prison. Yet here are many writs gone out from *God* against wicked persons, for taking his name in vaine, for receivng the Sacrament unworthily, &c. and for breach of all the tenne Commandements, those tenne bonds, and yet they eate and drinke, as if debt to *God* were no debt. As if a man should say, oh, it is a fearefull and dangerous thing to owe money to a poore man, but to owe to the King, its nothing. Is it nothing? yes, the law is stronger with the King, and so it is with *God*; he will search out the matter according to the right of the law, and if they come not to conversion, he will bring them to confusion, and if they get not their acquittance sealed with the bloud of *Christ*, he will damne them everlastingly.

This is first for *Instruction*, that seeing sinne is the debt of all debts; and makes us liable to unsupportable paines; therefore wee should beware of this debt, that we doe not forfeit our bonds: or if we doe, to follow that counsell: *If thou hast entred into bond, and given thine hand, having nothing to pay, goe and humble thy selfe, and give no sleepe to thine eyes, nor slumber*

Simile.

Simile.

Use 2.

Pro. 6.

till thou bee safe gotten out of it.

Object.

But I trust, (might one say) the danger is not so great.

Ans.

Yes, (sayth he) for if the *Doe* be in chase before a kennell of hounds, wee would thinke it hath cause to shift: And if the *Bird* be taken in the snare of the Fowler, it is in great danger; so are they who are snared by their owne sinnes, and culpable of wickednesse against the living

Simile.

God. If a man were indebted three or foure hundred pounds more then he is worth, we would thinke he had cause to humble himselfe, then much more haue they that haue forfeited their salvation, and are in danger of *Gods* eternall malediction every houre. And why should not they humble themselues, and labor to be delivered even as the *Doe*? If we thought sinne were the greatest debt, and that it would never be redeemed by any thing in the world, then would wee not be as carefull to redeeme our bonds with *God*, as with men? but because men doe

Rom. 2.

not beleue this, therefore they forfeit bond upon bond, and heape up wrath against the day of wrath: and therefore this is a just judgement of *God* upon many, that because they care not how they runne into debt with *God*, he lets them fall into debt with men; that they alwayes borrow and never lend, as its threatned, *Deut. 28.* but if once they could get out of the debt of sinne, get a pardon and be reconciled to *God*: then its certaine they should be freed from debt unto men, or if they did die in debt, the *Lord* would

Deut. 28.

provide meanes, as he did for the poore Prophetto content and satisfie the creditors.

1. King.

*As we forgie them that tres-
passe against us.*

Now the condition is annexed in the next clause. *As wee forgie &c.* Not that wee can forgie sinnes, because no man can satisfie for sinne which is directly against God, and a breach of his righteous law: therefore we can never satisfie Gods infinite justice. The meaning therefore is; *That wee put away malice and revenge against that man that hath wronged us.* [*As*] is a speech of qualitie, and not of quantitie: for wee may not looketo forgie in that measure that God doth, but the meaning is, that we must forgie truly, as God forgives perfectly: and though the flesh will haue a bout of tner then we would, yet we must labor and pray that we may be forgiven, as we desire forgiuennesse. Whence we learne for our instruction this observation.

That they onely can be assured of the remission of their sinnes, and come to God for pardon of them, that can from their hearts forgie others.

Observa.

Math. 6. 14. He there sets downe both: if we forgie others their wrongs, God will forgie us our sinnes; and he that cannot bring his heart

Math. 18.

to this, cannot be assured that he shall be forgiven; as he shewes, that it is not sufficient to giue good words, but except we forgie from our hearts, we must looke for our portion with hypocrites: but if we forgie, we may be assured we shall be forgiven.

Reason 1.

Because, *then its certaine there is a worke of grace in us*, for our flesh is froward and if God had not wrought upon us, we should giue place to wrath and to the devill: therefore if we can forgie, its an evident signe, that we haue arraigned our finnes, judged our selues, and taken downe our pride.

-2.
Galath.

Secondly, *Its a sure fruit of faith*, for *faith worketh by loue*, and a greater token of loue there cannot be, then to forgie and pray for our enemies, and desire their good.

3.
I Iohn.

Further, *This is a signe we haue the holy Ghost*, because loue is a fruit of it, to loue men as they are the creatures of God, though otherwise sinfull.

Use 1.

To reprove those woefull miserable persons, *that would haue God forgie them, and yet they will not forgie others*. How can these be fit for the Sacrament in this case I pray you? or fit to say the *Lords prayer*: They would be ashamed not to pray in a quarter of a yeere, and yet in truth if they say it till they haue forgiven, they doe but call for vengeance upon themselues: and when they pray in wrath, they doe but call for wrath.

Object.

Oh, *but the injurie is great.*

Nay,

Nay your heart is great, for *Paul* and *Christ* suffered more wrong then you haue done, and yet they prayed for their enemies: and so did *Steven*, though they ranne upon him without any iudiciall proceeding: and in truth the more mad men are, the more need had we to pray for them and pittie them, as we will men that in a frenzie utter foolish speeches: and desire the *Lord* that he would convert them, which if he doe not, we need not care to pay them home, for they shall be payed home enough in hell.

For *singular comfort*, seeing this petition is tied with such a bond, therefore whosoever can say, with a true heart, *I forgieue*, this may bee his comfort, the *God* of heaven hath said, that *hee will forgieue him*: And therefor, in *Luke*, it is said, *for euen wee forgieue our debtors*. An argument from the lesse to the greater. As if hee should say, if we that haue but a little mercy, and haue made no promise, can yet forgieue, then doe thou, which art the *God* of mercy, and hast giuen us thy *Promise*, thy *Covenant*, and thy *Oath* to forgieue, doe thou forgieue mee much more, and if I forgieue, (though I haue no satisfaction) then doe thou forgieue much more, which art fully satisfied in *Iesus Christ*: and this should maruellously strengthen our soules, when wee can forgieue wrongs, wee may urge *God* with his justice, and it stands him upon it to forgieue us. Its not a good argument, *Lord* forgieue me, for I haue giuen to the poore: or I haue walked in my calling: for a man may

doe

Answer

Acts 7.

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The excellent
comfort of
forgiving o-
thers.

3. 10.

doe that and yet goeto hell:but this isa good argument, *Lord* Ihaue forgiuen others, so forgiue me: But if wee find any stubbornesse in our flesh, this may, as indeed it is a thing, that goes marvellous sore against our nature, yet let us not bee discouraged, but use these medicines.

Meanes to bring our selues to forgiue others, with our hearts.

1.
Our debts to God.

2.
Our ill dealing with men
Eccle.

Objett.

Answ.

Objett.

Answ.

First remember all that thou hast done against God, if any one owe us, an hundred pence wee owe God tenne thousand talents: if then wee haue committed great sinnes against the great God, and would haue pardon, and find compassion at his hands to wash us from all our transgressions; why should not wee remit small injuries offered us by earthen vessells, such as our selues are; that is our reason why wee cannot forgiue as we should, because we consider not of this, which if wee did, would much tame us.

Our ill dealings against men, which is expressed in Ecclesiastes, where hee saith that men should not regard everything which is told them of their servants.

But, who ever had such injuries offered them?

Why, thine owne heart tells thee, that thou hast done much ill to others by craftie bargaining, and cosening &c. But here is a purgation to bring you to repentance for your passions; to consider how injurious you haue beene to others.

But many will say, I doe not remember it.

But chuse whether you will or not, if you doe

not

not you shall feele the smart of it at length.

To meditate that no wrongs come but by Gods just appointment, which made *David* to endure *Shemei* with such mildnesse: he was a King, and the other a base fellow, he reviled him, and would cast dust in his face, but, *who can tell whether God had Shemei curse me?* (sayth *David*.) and that also made *Iob* to endure all quietly; his servants were killed, his goods spoyled, and that not a little, seven thousand sheepe, and three thousand Camels, and five hundred yoake of oxen, &c. would not this bring a man into a passion and distemper? Not a whit (if he be wise) *Iob* knew that it was the just decree of *God*, he would haue it so: and if he should buckle with *God*, he was sure to haue the worst: And therefore hce sits downe quietly and sayth, *The Lord hath given and the Lord hath taken, blessed be the name of the Lord.* This also made *Christ* so patient, when he suffered most unworthy wrongs, to be betrayed of his owne Apostle, and condemned by the *high Priest*, (who pretended to be pillars of the Church) to be delivered to the heathen, and hanged on a tree, &c. betweene two theeues as a Traitor, yet he puts up all with this, *Shall I not drinke of the cup which my Father hath provided for mee?* He did not looke to *Iudas*, nor to the false *Iewes*, but unto *God*: so that when men storme and fret it is for want of consideration of these things, for that they are purblind, and cannot looke to *God* a farre off, but to men that are neere. Which

Y

shall

3.
Meditations
when injuries
come.

1 Sam.

Iob. i.

Math.

And lead us not into temptation,

shall suffice for the handling of this fifth Petition.

Wee heard before what we were to aske in the former Petition, namely that *God* would forgive us our sinnes, and impute unto us the righteousness of *Iesus Christ*. Now in the next Petition, *we pray for sanctification*, wherein we are taught.

First, *What to pray against*, viz. *That God would not lead us into temptation*: that he would not suffer us to be overcome by sinne and Sathan, nor punish our inward corruptions by giving us to fall into grosse crimes, but either keepe us from temptation, or giue us victorie in temptation.

Secondly, *To pray for the meanes whereby wee may be kept from falling into temptation*, viz. *the Lord would deliver us from the evill of temptation*; and preserve us so, thar sinne and Sathan may not haue dominion over us.

6. Petition.

*And lead us not into temptation,
but deliver us from
evill.*

First for the *Coherence*, in that our Saviour having taught us to pray for *remission of sinnes*, now teacheth us to pray for *sanctification*,

fication, and for grace and vertue to bee kept from the power of sinne and Sathan. The point is. That,

It is not enough to haue pardon of sinne past, but wee must pray for power and grace to resist sinne and Sathan in time to come.

Observat.

For else we shall be as bad as ever we were before: Therefore *David* when he was as sure that his sinne was forgiven, as that *God* was true; yet that would not satisfie him, but he laments his originall sinne and his rebellion, and prays for *a new heart, and a right spirit, and that God would stablish him with his free spirit*; that hee might not be under the bondage of sinne: so that having apprehended the remission of his sinnes, he labours to be delivered from the corruptions of his heart, that he might not fall into the like mischeife againe. *For in truth there can be no comfort in the remission of sinnes, as long as strong passions and unrulie lusts doe remaine: And, where sinne and lust is strong, faith and hope are feeble*: therefore if we would belecue the remission of our sinnes, and haue joy in the same, wee must pray for preservation against sinne, as well as for remission of sinne. And hereunto we should be stirred up, yea the rather, because when wee haue remission of our sinnes, then the Devill hath the greatest quarrell against us: before that when we carry the Devils image, he can accord with us very well; but when we are converted,

Psal. 51.

An encouragement to studie for sanctification to subdue sinne.

Gen. 3.

1.

2.

and carrieth the image of *God*, (which the Devill doth hate) then he knowes us to be such as will tread on his head ; and therefore he is the more violent against us with horrible temptations, to overthrow us. And then likewise our flesh be- ginneth to stirre more, to bee more unrulie and strong, and to shew what it is when *God* begins to worke.

And therefore this should teach us to joyne these two Petitions together, and to bee instant with the *Lord* to purge our nature, as well as to take away the guilt of our finnes : for, *to desire pardon for that which is past with teares and sorrow, is but to make God an earthly Father*, as our children will say, *forgive me and I will doe so no more* : and yet in truth, if *God* giue them not grace, they will doe so againe, for wee cannot amend our nature, but we must come unto the *Lord* for pardon for that which is past, and for grace against the time to come : for else we shall be as bad as ever we were, and worse too, if *God* doe not helpe us in continuance.

Vse 1.

To reprove those, *that having sinne in their hearts, and their consciences being terrified, can and will be very earnest with God to forgive them, and then they thinke all is well* : as who should say, their corruptions would meddle no more with them, the devill would tempt them no more, and so when they fall into a miserable relapse, then they will tell us, it is their nature, and their custome to be froward and distempered. But if they would as earnestly pray for
sancti-

sanctification, as for *justification*, God would as well helpe them against the corruption of their nature, as against the guilt of their consciences.

Oh, But say they, *they haue asked pardon of ten.*

But why haue you not intreated the *Lord* to heale you also? for he is not a Physition, that can heale the outside onely, but he can heale the inside likewise: and therefore come unto *God*, and confesse your speciall sinne, covetousnesse, or pride, or whatsoever it be, and beseech the *Lord* to plucke out this, to take away your proud and froward heart, and then when the heart is healed, it will be an evident demonstration that your sinne is forgiven.

It is for *consolation unto Gods Children*, that find by good effects, that they are not contented to haue pardon for their sinnes, but with teares and cryes craue *sanctification*, as well as *justification*. When with feeling they can pray against the strength of their temptations, and their corruptions, they may be sure that they haue remission of their sinnes, since they haue the effect thereof, *viz.* to be instant for *sanctification*, as *Paul* saith, *before the law came hee was aliuie*, but when *Ananias* was sent unto him to wash away his sinnes by baptisme, and the *Lord* had assured his conscience of the remission of them, then all his woe was for want of *sanctification* &c. *The evill that I would not, that doe I, &c. O miserable man that I am, who shall deliver*

Object.

Ans^r.

Vse 2.

Rom. 7.

Ezek.
Ier.

me from this bodie of death? Say not then, I doubt I shall not overcome these infirmities, hath not God bid you pray for *sanctification*, as well as for *justification*? and hath not he promised that he will write his lawes in your hearts as well as to wash you from all your filthinesse? therefore be instant in time, for he would never haue bid you aske it, nor given you his Covenant to performe it, except he had beene able and readie to bestow it.

And lead us not &c. Christ would haue us to use those termes, and not as some doe, *Let us not be led, &c.* but [*lead us not*] or carry us not, &c. Whence obserue. That,

Observat.

Sathan, the flesh, and the world, can doe nothing, further then God will haue them.

Jude. 6.

And therefore we need not say, permit us not to be led, but *lead us not*, for except God doe lead us, the devill cannot, for he is chained, that though the devill might seeme to be able to doe great matters, yet God doth reserue him in chaines.

Object.

Oh! *But is not the devill full of windings and turnings, and will he not at length get out?*

Answer

No, he is kept in everlasting chaines, viz. of the power, and providence, and eternall decree of God, and under darknesse likewise, so that he is full of terrors and horrors, by reason of the wrath of God already. And yet there is a worse matter behind, namely, the judgement of the

the

the great day, when he shall be payd home in full measure: the sentence of the Iudge is past, and he is kept in prison till the day of execution, and no Iudge hath a prisoner so safe, as *God* hath the devill chained by the hooke of his providence: so that what can he doe, but that which *God* appoints him? So we see, there were a Legion of devils in a poore man, which *Christ* cast out, who besought him, that *he would send them into the heard of swine, &c.* Though they were but swine, and the swine of wicked men, that could not abide *Christ*, yet a whole Legion of devils could not touch one swine, till *Christ* sent them. If *Christ* should haue said unto them, if you haue any power in your selues goe; they could not haue gone, and therefore they pray *Christ* to send them, and if they cannot touch one swine, much lesse any servant of *God*, man or woman whosoever. So *God* tells the Church of *Smyrna*, that the *Devill* should cast some of them into prison for tenne dayes, before the *Devill* dealt with them, *God* set him downe what he should doe, and how long he should afflict them, not so little time as they would, nor so long time as hee would afflict them; and then he shewes what should bee the effect of the temptation, namely, that they might be tryed and refined: the *Devils* end was, that they might be discouraged, but *Gods* end, that they might be polished and reformed, so *Luk. 4.* it is said, when the *Devill* had finished all his temptation, he departed from *Christ*; if hee should

Mark. 5. 12.

Rev.

Luk. 4.

should haue gone as farre as he would, he would haue tempted him all his life, for hee is never wearie of doing mischiefe, and hee is of such impudencie, that he is never ashamed and therefore its said, *when he had finished all his temptations, &c.* that is, when hee had done his taske that *God* had appointed him, when he had gone through with his message, he had no more to say, and then he departed: so when he sets upon any, the *Lord* appoints how long, and how much he shall tempt them, and when he hath done his worke, to giue over.

Use. 1.

This is first, for consolation unto Gods Children that are at peace with God; they shall be sure that no temptation shall befall them for their hurt: if that the wolfe could never touch the sheepe, but when the shepheard would, the sheepe should haue no hurt; and if a malefactor could not touch the child, further then his father would appoint him, surely the child should be in little danger. So all *Christians* are Gods sheepe, bought with the bloud of his sonne, and we are Gods children, and he loues us, even as he loues *Christ* himselfe: and we shall be led into temptations, no further then our Father and our shepheard will, therefore it cannot goe amisse with us.

Iohn 17.

Object.

But, *What if witches and sorcerers should come neere us?*

Answer.

What if they should, they can never hurt us, except *God* will lead us into temptation: and *God* will not lead us so farre as shall be any way for our hurt.

Secondly,

Secondly, *It is for Instruction*, if we would not haue the *Lord* lead us into temptation, then let us labour for peace with *God*, and not provoke him by our pride, for then we are in danger to be led into temptation; as *Peter* and *David* were: if we nourish such corruption within, the *Lord* will bring us to humiliation that way, yet not for our hurt, for we are alwayes in the bosome of our shepheard *Iesus Christ*: but the *Lord* may punish sinne with sinne, and bring shame and anguish upon us, and *in tryals*, that is the sorest temptation, when the devill is set to whip us. As if a Father should say to his child, truly, I will whippe you no more, but Ile send for the notablest malefactor and hangman in a Countrey to doe it, that were a sore punishment: especially, if he could not onely whippe the bodie, but the soule of the childe. And so it is when the *Lord* lets the devill loose to scourg us; now therefore consider the meanes which might keepe us from this: which are;

First, *to beare a fervent loue to the word of God*, and never to be led from it, though great temptations come, yet if the knowledge of the word delight our soules, it will so sweeten our hearts with good affections, that we shall not be overcome, but, *if our affection to the word doe decay*, and dulnesse creepe upon us, then are we neere to be led into temptation. It is said of the *Iewes*, as when they would not hearken unto *Gods* voice, then he gaue them up unto their owne hearts lust, that is to be led into temptation. So when we haue

V/c 2.

Simile.

Meanes how
not to be led
into temptati-
on.

1.
Fervencie of
loue to the
word.
Prov. 2. 20.

Psal. 81. 12.

2 Thef. 2. 10.

Delusion
what.

Simile.

Use 2.

no word of *God* to checke us, nor worke of the spirit to tame us, no friend to admonish us, nor any helpe from heaue[n] to reforme us, but runne on in sin boldly & carelesly, as it is 2 *Thef.* 2. 10. so tis with us, *Seeing they did not receiue the truth in the loue of the truth, therefore the Lord gaue them up to strong delusions, to beleewe lyes &c.* They had no pleasure in the word, and could they liue without pleasure? nay surely, but then, *they take pleasure in unrighteousnesse*, and so the word was but a vexation unto them: then *God giues them up to strong delusions to beleene lyes*, that Sathan should delude them, and they should bee strongly perswaded to euill, for, *delusion is a strong perswasion of that which is false, as faith is a strong perswasion of that which is true*: and as *faith* depends upon the word of *God*, and is wrought by the spirit of *God*; so *delusion* depends on the opinion of men, and is wrought by the spirit of Sathan: So when men delight too much in their child, and set their hearts upon their commodities, they are in danger to be deluded: and when they will not be *Gods* scholars, *God* will see what Sathan can doe with them, which is one cause why *God* giues men up to Sathan for a time, because they loue the things of this life, more then the things of eternall life.

Secondly, we are taught hereby, *to take heed of securitie and confidence in earthly things*, for if we trust in any thing in this world, wee shall grow secure and carelesse, and then we shall nor walke

walke in feare and trembling, but in a fleshly boldnesse, after which the next newes is, that our inward sinnes are punished with outward sinnes: that was the beginning of all *Dauids* trouble, *when in his prosperitie he said hee should never be cast downe*: why? because his mountaine was so strong; if he had said because *God* is strong, then he might haue stood, but he staid upon fleshly reason, because he had many men and good store of money, and strong walles &c. Therefore he thought he should never be cast downe, but so soone as he came to pride and boasting, he was cast downe, *God* turned away his face, and withdrew his grace, and set *Bathsheba* before him: and then he fell to adultery, murther, and cloaking of his sinne, and that at length wakened him. So *Peter*, *Christ* foretold him, that he was weake and would deny him, he thought himselfe strong enough: if all the world should forsake *Christ*, he will fight for him, and sticke to him, and never forsake him. If he had said, *Lord* thou hast seene more in me then I see in my selfe, indeed it is in my nature to deny thee, strengthen me that I may not, &c. then he had beene safe: but standing on his owne strength, he quickly denies *Christ*, swears and curses, and falls into many evils, but after the resurrection, *Christ* comes unto him, and asks him, *Peter* lovest thou mee more then these? as though he should say, *Peter* you made your bragges that you had more loue to me, then all the world besides, what say you now,

Psal.

Math. 26.

Iohn. 21.

doe you loue me more then these? Oh no, hee would not boast of his valor any more, but he sayes meekely, *Lord thou knowest that I loue thee,* he had left his comparison now: if a man should haue asked *Peter* before he had fallen, you say you will never forsake your master, where I pray you haue you this strength? from your selfe, or from *Christ*, he would not haue said from *Christ*, because he prayed not for it, and *Christ* told him, that it was not in him; but hee thought it to be in his owne nature, that he had had more valor and worthinesse in him, then a thousand of them. But when men come to this bragging and boasting, then the next newes, and the best newes for them is, that they fall into some grosse sinne to waken them: as we see in a Lethargie, which is a kind of falling sicknesse, that brings men into a great slumber, the best way that Physitions can take, is to giue them receipts that may cast them into a pestilent burning fever, because their senses are benumbed and dead, to waken them, and dry up the humors that benumme and besot them: so it is with *Gods* children, when they grow carelesse *God* casts them into a burning fever, and lets *Sathan* and their owne corruptions loose, that so they may fall into some grosse sinne, and consequently into shame and sorrow, into anguish and feare, that every body may rebuke them, which is their best medicine, as it was for *David* and *Peter*: but if we would loue the word of *God* unfainedly, and walke in humilitie and feare,

and

Simile.

and not trust on riches, nor strength, nor any earthly thing, those would be the best preservations to keepe us from temptation.

But here may arise a question, *how this can goe currant, that God should lead us into temptation,* since its said, *that God tempteth no man,* and a reason is added, *because he himselve cannot be tempted?* one wicked man tempts another, because he himselve is tempted first. The adulterer corrupts a woman, because he himselve is corrupted first, and so the devill being naught himselve, he would haue no body good, and therefore tempted our first parents.

Therefore its said, *that God can tempt no man,* because he himselve is not tempted: the meaning whereof is, *that God soliciteth no man to evill,* nor puts ill into any mans nature, he being the fountaine of all goodnesse, yet he may be said, to lead into temptation.

First, *by with-drawing his grace and holy spirit,* when we waxe proud, and will not be ruled.

And then, *by setting occasions before us, which are very forcible to draw us to evill, when Gods grace is taken from us.* As we see in *David,* when the baite was layd before him, he was quickly gone: and so *Peter* he would fight, and doe such wonders at first, &c. but *God* sets him in such a place, where a poore silly maid might examine him, and presently he faintly denies his Master, lyes and sweares, and had no valor in the world. For, *when occasions are offered, all the strength of*

Quest.

James 1.

Ans.

How God is said to lead us into temptation.

1.

2.

the flesh consumes as waxe before the fire. If a man would say, I have a bodie that the fire will not heate, the best way to convince sinne, is to put a coale to sinne: So *Achan* confesseth that he saw a little wedge of gold, and two *Babylonish* garments, that he coveted them and tooke them when no body was by: hee saw the coast was cleere; there was a good bootie, and there was enough for the Tabernacle beside; the *Lord* did not put this into him, but this occasion discovered what was in him: that occasion made not *Achan* naught, no more then the fruit makes the tree naught, but that manifested what he was.

Simile.

3.

aloud wold

3. *Simile.*

negates aske

noit

By letting Sathan and their owne corruption loose: as its not much, that when the sheepe will not be guided by the shepheard, they should be exposed to the wolfe. So when originall sinne is let loose, the devill sets it forward, and yet neither is this against mens wills, but they runne violently into sinne, and good it may be for them in conclusion: for since they have not been thankfull, that *God* hath heretofore restrained the rage of *Sathan* and sinne, so that all the fault is in our selues, for having opportunitie, they sinne willingly and readily.

Why God
leads the wick
ed into temp-
tation.

Then the end is good. First, in the wicked, to discover their hypocrisie, and that *God* may have the more glory thereby. *Judas*, and *Achitophel* had they not beene discovered, they should have beene reputed as good men as any in the world. *David* had not a friend which hee could trust more then *Achitophel*, what my familiar friend

(sayth

(sayth he) we who tooke sweet counsell together, and went to the house of God, &c. but when a baite was laid before him, then hee shewes his traiterous heart, and none could haue given more, beastly and pernicious counsell against *David* then he did, whereby he purchased to himselfe shame and destruction.

Secondly, *in the godly*, when they are secure and proud, *to humble them, waken them, and to make them sit surer all their life after*, as it did *David* and *Peter*; *David* would bragge no more neither would *Peter* boast of his loue, but (saith he) *Lord thou knowest that I loue thee*, truely and unfainedly, though weakly. The second branch of the Petition is.

But deliver us from evill.

As if he should say, but plucke us from evill: for its a word of violence, so that we desire to be pluckt out of our finnes and corruptions, as a beast out of the mire; for we are sunke so deepe and are so heauiy, that except the *Lord* pull with both hands as it were, we shall sticke in them still. Whence we learne;

That there is a wonderfull aptnesse and pronesse in our nature to sinne.

Our reason is enmitie against God, our affections are unruly, *the flesh lusteth against the spirit,*
and

Psal.

The end why
God leads
the godly in-
to temptatiō.

Observat.

Rom. 8.
Gal. 5.

and the spirit against the flesh, so that there is continuall warres betwixt them, then the devill and the world are ready also to allure us unto evill, our experience tells us thus much.

Vse 1.

Seeing then it is so, let us not venture on sin, upon confidence in our owne strength or wit, or good affection, as many, they can be present at idolatrous and false worship, and hold out in any thing. O no, If they knew how weake they are, they would never be so ventrous, *David* when he gaue liberty to his eyes, what became of it? did he not sinne woefully? so *Achan* and *Eue* when they gaue liberty to their eyes, and carnall reason, they were gone, and therefore we should take heed by their examples least we also be overtaken.

Vse 2.

It is for comfort, though wee find a great pronesse unto sinne, yet not to be discouraged: for the godly commonly thinke themselues worse then every body, as hypocrites thinke themselues better then every body.

Object.

Was ever any body so tempted, and so full of unruly passions (say they?)

Answer.

Yea surely, every one naturally, for else they need not pray, *Pull us out of evill*, neither must they say this for good manners sake, but in truth: every one that is acquainted with his owne heart, shall find it, that doe what he can, he cannot gather sufficient strength to eschew evill, except the *Lord* draw him out of evill.

[*Evill*] Not from temptation, nor from *Sathan* simply, but from the hurt and evill that might

might come thereby: so that hence also we may obserue; That,

Christians may not pray not to bee tempted, but that they may not be overcome in temptation.

Observat.

For *Jesus Christ, Paul,* and others were tempted, whereof *God* gives two reasons why *Paul* was tempted; First, to worke humilitie in him, and to keepe him from pride. And secondly, that *Gods* strength may appeare in *Pauls* weaknesse, for *when we are most out of liking with our selves, then are wee in best acceptance with God,* who brings light from darkenesse, perfection from weaknesse, and life from death. Which serves first;

I.
2 Cor. 12.
2.

To reprove those, that in afflictions and troubles are more weary of the affliction, then of the sinne, and will commit sinne to get out of their affliction: they pray to bee delivered from evill, and yet willingly and wittingly runne into evill. It is *Sathans* drift, when we are in danger to driue us to fall to shifting and lying, that is it which he would haue. If one had come to *Peter,* and told him, if he be one of *Christ's* Disciples, he must suffer with him, and *Peter* had said, *the will of the Lord be done,* then he had beene delivered from evill, but when he denied his Master, then he rushed into the evill of temptation.

Vse 1.

Secondly, *It is for comfort,* that we be not dismayed though we haue many bitter assaults:

Vse 2.

James 1.

for thus *Christ* and *Paul* were mightily and forely tempted: and therefore (as *James* saith) *We should count it exceeding joy when wee fall into divers temptations, because they try our faith, and worke patience; they make us to haue a strong, and pure, and sound faith, and abundance of patience, therefore, though we may not pray not to be tempted, yet we may pray, not to be hurt by temptacion: And then, the more bitter our temptation is, the sweeter and stronger our consolation shall bee, for when the flesh is most abased by temptations, then men are raised up to most comfort in Christ Iesus, and to such peace as passeth all understanding.* Sinne is the greatest evill, under which all other evils may bee comprehended, this once removed, the loving countenance of *God* shineth full of mercie and consolation: and plentie of all rich mercies expedient for us doe follow; Therefore we are taught to pray here, *Lead us not into temptation, but deliver us from evill.*

Now followeth the *Conclusion* of this heavenly Prayer: In these words.

For

*For thine is the Kingdome, the
power, and the glorie, for
ever, Amen.*

WEE heard out of the former words, what is the first part of perfect prayer, *viz. Petition*. In these words follows the second part to be spoken of, which is *Thanksgiving*, containing, *a reason why the former petitions should be graunted*. Wherein we are to obserue.

First, *An acknowledgment of Gods All-sufficiencie, (thine is the Kingdome, the power, and glorie :)* All which is set out by the perpetuities thereof, *for ever* : which words shall be more fully interpreted in the handling of them severally.

Secondly, *A confession of the certaintie of faith*, for the obtaining of the things asked, which is implied in the word *Amen* : which is as much as to say, *So it is, I haue intreated such things of the Lord, as concerne his glorie and my good; and now I rest confident for the obtaining of them at his hands*. Thus much briefly for the order of the words.

First, In that our Saviour doth annexe this
A a 2 reason

reason in the conclusion of this Prayer, *for thine is the Kingdome*, that is, thou hast soveraigne authoritie over all; *the power*, that is, as thou hast right to rule, so thou hast withall sufficient abilitie to manage thy Kingdome: *and the glory*, that is, *and seeing the praise and honor of whatsoever is done belongs wholly unto thee*: & therefore (for so much is implied) graunt us our requests. Hence let us briefly note; That,

Observat.

Whosoever would pray aright, must use forcible arguments in his prayers.

Gen. 32.

The Scriptures abound with examples for the confirmation of this point. *Jacob*, when he prayed for protection and deliverance from his brother. *Moses*, when he made suite for the *Israelites*. *Nebemiah* and *Daniel*, when they humbled themselves for their owne and others offences, did use many and unanswerable arguments, unto the which the *Lord* could not but yeeld.

*Exod. 32.
Nehc. 9.
Dan. 9.*

Reas. 1.

Now, the end why we should deale thus, is not, *that thereby we may perswade the Lord*; for hee hath fully determined before hand, even from eternitie what to doe; but indeed, to perswade our owne unbeleeving hearts to rest upon the faithfull promises of *God*, and not to give over praying, albeit the *Lord* make us waite for a time.

Use. 1.

The use of which might haue beene, *for the humbling and confounding of all ignorant persons*, whose prayers are grounded upon no reasons at all,

all, especially such as doe not understand what they say, when they come with lip-labour before the *Lord*.

And furthermore, *It might instruct the servants of God*, to strue so to be acquainted with the word and workes of *God*, and with the name of *God*, that they may be able in their prayer to wrestle with the *Lord*, or rather with their owne unbelieve, by bringing undeniable arguments why their suites and supplications must needs be graunted. But because brevitie is intended, wee will not insist upon this point.

Use 2.

For, thine is the Kingdome, &c.

In the next place from this, that *Christ Iesus* prescribing a perfect forme of prayer, doth direct us unto thanksgiving, as well as unto petition, we may learne ;

That it is not enough for us to pray unto the Lord for a supply of our wants, but wee must also offer unto him the excellent sacrifice of praises and thanks.

Observa.

We must not onely seeke unto him for that which we need, but render unto him that which he deserues. And indeed, of the two, better it were that wee should want his helpe, then that he should bee deprived of his glory. To this purpose, is that exhortation of the Apostle. *Let*

Heb. 13.
2 Thef. 5. 18.
Ephc. 5. 20.

Pfal.

Pfal.

A&S 16.

Math. 26. 30.

Reason 1.

I.
I say 6.

us offer the sacrifice of praise alwaies to God: and againe, in all things giue thanks. Where the holy Ghost meeteth with our corruption, and aptnesse to omit this duty, by binding us constantly: unto the performance thereof at all times, and in all things: for otherwise we should finde so many hindrances, that wee would either altogether, or for the most part, omitte this holy seruice of his: this was practized by *David*: for besides that many of his *Psalmes* doe consist wholly of thanksgiving, we may obserue in sundrie others, that albeit he beginneth with complaints, and cries, yet before he makes an end, he breaketh forth into the praises of the *Lord*. So did *Paul* and *Silas*, even when they had beene greevously whipt being in the dungeon, and in the stocks: And so did our *Saviour* with his *Apostles* after the passover, when he was forth-with to incounter with his most deadly enemies, and with the wrath of his father which wasto seize upon him for the sinnes of his elect. The scripture is plentifull in examples of this kinde, therefore I will not heape together any more, the point being very cleere and perspicuous, onely, let us consider of some reasons that may induce us to the practice of this holy duty.

First, therefore, let this be a motiue unto us, to offer unto the *Lord* continuall praises, because this is both the most excellent, and most acceptable service that wee can performe. The excellencie thereof, doth appeare in this, that the holy Angels

gels of *God*, and the soules of just and perfect men in heaven, are continually exercised herein and therefore by the performance thereof wee shall be made most like unto them. Then for the *acceptablenesse of it*, let us hearken what the *Lord* himselve saith, *he that offereth praise glorifieth me*, a man may offer requests unto the *Lord* and not honour him, but serue himselve, in seeking to haue his necessities supplied: but he that offereth the sacrifice of praise must needs glorifie *God*, because that proceedeth from a free and loving heart, which is touched with a liuely sence and feeling of *Gods* loving kindnes and mercifull goodnes. All the tenne lepers prayed unto *Christ* to be healed, but only the poore *Samaritan* glorified *God*, because hee alone returned to giue thanks.

Secondly, it stands us upon, evermore to magnifie the Name of the *Lord*, because we haue alwayes cause of thanksgiving. For even, in the midst of our crosses, wee enjoy innumerable blessings, corporall, and spirituall, the *Lord* in iudgement remembers mercy. And those very afflictions which come neereft us, are sent in mercy, he never layes more upon us then we need, nor ever so much as wee deserue: And in our greatest extremities he is with us, to strengthen us, to uphold us, to direct us, to sanctifie our troubles unto us, to giue us patience under them, a good use of them, and in the end, a blessed issue out of them: In all which regards, he is greatly to be praised.

Thirdly,

2.

Psal. 50. 23.

Reason 2.

Lam.

1 Pet. 1.

Ezek.

Isa.

Isa.

Isa. 27.

Zeph.

Reas. 3.

Thirdly, *Thanksgiving is a singular meanes to keepe us from discouragement*: if a man doe only take a view of his infirmities, hee cannot but be much dismayd, and will at length thinke that *God* cares not for him. But if he doe with-all, take notice, of the *Lords* loving kindnesse in every thing and praise him for the same, that cannot but worke in him, an assurance of his favour, and consequently much ioy of heart, and chearfulnesse of spirit.

Reas. 4.

Fourthly, *the practice hereof will marvellously fit us for prayer*, in which regard they are so often ioynd together, as *Col. 4. 2. Phil. 4. 6.* and in sundry other places: for when wee can remember, that in such and such things the *Lord* hath bene mercifull and gracious unto us, and that we did magnifie his holy name therefore: It must needs adde strength unto our faith, and life unto our prayers, as being assured, that hee that hath once loved us, will ever loue us, and deale graciously with us: Whereas hee that hath not acknowledged the mercy of his *God*, will bee very dull and heaue in his petitions, and glad to make an end before he hath begun.

Iohn. 13. 1.

Use 1.

Is it so that thanksgiving is a speciall part of prayer; Then hence are they to be condemned, as carnall persons, whose prayers doe consist altogether of petitions. But as for praises, they either medle not at all there-with, or at least but very slightly: under which condemnation doe the *Papists* come, as by their prayerbookes may evidently appeare.

Use 2.

Againe

Againe, *This maketh for the just reproofe of them that are so farre from thankfulness in all estates, that they are alwayes whining, and murmuring under their crosses: what doth their continuall complaining imply, but that the Lord is an ill governour, and that he affoordes them not matter and occasion of praising his name, and what a blasphemie were that for any to imagine? we would take it ill at our childrens hands if they should deale so with us; and certainly the Lord will not take it well at our hands. What though we haue sundry afflictions lying upon us and pressing us downe very low? haue we not fewer then some of Gods children haue had, or now haue? at least haue we not fewer then our iniquities doe deserue? And whereas we can find nothing to speake of, but crosses, crosses, doe we not enjoy manifold benefits together with our crosses? and if the Lord strippe us of outward things, doe the inward consolations of God seeme small unto us? Is it not worth thanks that wee are of the number of those that are elected, that are called, that are justified, that are sanctified, and shall within a while be crowned, and that, with an eternall crowne of Glorie? Oh! unthankfull creatures we, if wee be not affected with these things, and if we be not ashamed that ever there entred into our hearts so much as one thought of discontentment, against our bountifull, and gracious, and most mercifull Father.*

Thirdly, *Let this be an Instruction unto us, that we be as fervent and frequent in offering unto*

Use 2.

A helpe to
mitigare our
complaints in
crosses.

Iob.

Use 3.

How to attain
unto a thank-
full heart.

1.

To get par-
don of sinne.

Pfal. 103. 3.

2.

To get an
humble heart.

3.

Often medi-
tation on all
sorts of pro-
mises.

Pfal. 56.
Pfal. 33. 1.

Quest.

Ans^w.

Simile.

God due praises, as in making for our selues need-
full requests. But how may I attaine unto this,
may some say?

First, we must get assurance of the pardon of
all our sinnes: for no man can joyfully thanke
God for any thing till then; for, *certaintie of the
remission of our offences, is the very ground of true
and heartie thanksgiving*: and therefore when
the Prophet *David* stirreth up his soule to praise
the Lord for all his benefits, he placeth this in
the fore-front, *Which forgiveth all thine iniqui-
ties*: that therefore must be laboured for in the
first place.

Secondly, *Whosoever would have a thankfull
heart, must get an humble heart*: and then when
a man sees that he is worthy of nothing, he will
be thankfull for every thing.

Thirdly, he that would be able to praise God
with a joyfull heart and chearefull lippes, *must
often and earnestly meditate on his promises, both
for temporall and spirituall good things*: in the me-
ditation whereof, we must labour to haue our
hearts so affected, *that wee may rejoyce in the
Lord because of his word*, as the Prophet did, that
so having a joyfull heart, wee may also haue a
thankfull heart, which two indeed doe alwayes
goe together.

But how can words make a man glad (will
some man say?)

What, not Gods words? If we should haue
but the royall word of the King, promising us
in our distresses that hee would discharge our
debts,

debts, relieue our wants, and provide plentifully for us and ours, would we not see matter of rejoycing therein? How much more then (if we had the eyes of our mindes truely enlightned) should we see cause of rejoycing in the royall promises of the King of heaven, whose words are all *pure words, who is not as man, that he should lie, or as the sonnes of men, that he should alter and change,* but will certainly fulfill indeed whatsoever good things he hath promised in his word, whose promises are as good in winter as in summer: when all the world doth maligne us, as when wee haue all men to stand for us.

And as we must often exercise our thoughts upon the promises of *God*, so must we also upon his *mercies past, present, and to come*, we must consider what great favour and loue hee hath borne towards us before we were borne, againe since we were borne, especially since we were borne againe. Neither must we stay here, but must raise our hearts aboue the earth, and seriously ponder upon that blessed estate, which we shall at length come unto: when we haue put off the image of the *first Adam*, and haue put on the image of the *second Adam*; when wee shall lay downe these our earthly Tabernacles, that wee may be made like unto the Sonne of *God* in glorie, which being duely thought of, will so affect our hearts with joy, that though we should liue in all manner of miseries, and that from the day of our birth, unto the houre of our death,

Psal. 19.

Numb.

4.

To meditate
on mercies
past, present,
and to come.

they would all seeme very light in comparison of our future happinesse and blessednesse: so that we should be able with much chearefulnesse to praise the *Lord*, even in the midst of them all.

Thus much of these words in generall: now more particularly of them as they lie in order.

For, thine is the Kingdome, &c.

Hence ariseth this observation for our instruction. That;

Observa. *God is the onely absolute and Sovereigne King over all the whole world.*

1 Chron. 29. 11. This *David* acknowledgeth using the very words that our Saviour useth in this place, *thine is the Kingdome O Lord, and thou excellest as head over all.* And the like doth *Nebuchadnezer*, after that *Daniel* had told him his dreame and the interpretation thereof, *Your God* (saith he) *is the God of Gods, and the Lord of Kings:* and it stands with good reason that the absolute soveraigntie over all the Potentates on the earth should be ascribed unto him.

Reas. 1. First, because *he is the author of their being,* and of the being of their subjects, as also of all the meanes whereby they and their Kingdomes are upheld and maintained; For, *he made of one bloud all mankind to dwell on the face of the earth, and in him they live and moue and haue their being:* and as he bestowed life upon them, so doth he

Acts 16. 25.

he stillowe unto them breath, and all things whereby life must be continued. No earthly Monarch can giue a being unto any one of his subjects, nor keepe the breath in his nostrels when the *Lord* calleth for it: nay it is not the most mighty and puissant Prince in the world, that can (by his onely command) make one haire white that was before blacke, or blacke that was before white, the most that they can doe, is to performe the office of nursing Fathers to bring up such as are committed to their charge: as for life and breath, meanes and maintenance, and suchlike, they are all the proper and peculiar gifts of *God*.

Secondly, as he is the author of all these, so he is the owner of them: and therefore hath good right to bestow them at his pleasure. *The earth is the Lords* (saith the Prophet) *and the fulnesse thereof*: no earthly King hath any thing of his owne, but his very soule and body are the *Lords*, and therefore all other things must needs be his, they are but his Under-officers and Uicererents, even tenants at will, he pulleth downe one and setteth up another.

Thirdly, he is the disposer of all things that are intended or effected by them: *Their hearts are in his hands*, and he frameth them as hee thinks best: all their actions are ordered by him, though the sinfulness of them be from themselves. And lastly, the successe of their action is disposed of by his providence, *The horse is prepared against the day of battell*, (saith *Salomon*)

Reas. 2.

Psal. 24.

Reas. 3.

Pro. 21. 1.

Ezek. 1. 20.

Pro. 21. 31.
Reason 4.

lomon) but *salvation commeth of the Lord.*

Fourthly, he will call all the Kings of the earth to a reckoning, for that which they doe in their bodies whether good or evil. For they are more strictly tyed to be accountable unto the *Lord*, for all their thoughts, words, and workes, then the meanest subject in the dominion is bound to be answerable unto them for any thing that is committed unto his charge: *Tophet is prepared for great men*, as well as for the basest vassall that is, if they be impious and prophane: In all these respects may the *Lord* be justly termed the absolute King of the whole world, which point may be usefull sundry wayes. As,

Isa. 30. 33.

Vse 1.

First of all, *to teach us to make him our feare and dread*, and to stand in greater awe of him, then of any earthly governour whatsoever he be, as he saith. *Feare not them that can kill the bodie*, (sayth our Saviour) *but feare him that is able to cast both body and soule into hell fire for ever.* And shew forth this your feare, by eschewing all manner of sinnes, whereby the eyes of his glory may be provoked. Good subjects will be afraid to commit such evils as will procure the displeasure of their Sovereigne, because the *Kings anger is a messenger of death*: how much more fearefull should we be of offending the Majestic of the King of Kings, whose anger is a consuming fire, that burneth to the very bottome of hell: whose hand can reach us whithersoever we flee: and whose glory it is, to be the *Lord* of Hosts, and to haue the command of all

Pro.

all the creatures, to pursue us unto our utter confusion, and eternall destruction, if wee persist in our rebellion against him.

Secondly, is *God* the King of Kings? then if wee meane to bee great men indeede, and to ascend unto the highest promotion, *Let us preferre his service before any other*; For heere the common proverb holdeth most true; *There is no service to the service of this King*: for hee knoweth all his servants by name, and taketh speciall notice of every one of them, and of every good service that they performe (be it never so secret and hidden from the eyes of men) and hee doth no sooner see it, but hee is ready to reward them in due season: neither will hee bestow upon them those promotions only, nor chiefly, which concerne their bodies, but those especially, that concerne their soules. And that not onely in this life, but principally in that which is to come. Neither shall one of his subjects forestall another, but though many hundred thousands haue sped exceeding well before us, wee shall fare never the worse, but according to our workes shall our reward be: nay, there is not the meanest of his subjects, but he shall be made a King, yea a farre better King then any worldly Potentat that is a meere naturall man, that ever hath beene, is, or shall bee, to the end of the world; For the poorest Christian that is, doth raigne and beare rule over the flesh, the world and the divell in this present life, and is heire apparant unto the crowne

of

Vse 2.

of glory prepared for him in the heauens. Would we then faine get true honour and promotion? oh, then let us seeke his fauour and his face evermore, who is the *King of Kings and Lord of Lords*, and can make us in all respects truly honourable both in his owne sight and in the eyes of men and Angels.

Use 3.

Thirdly, sith *God* is the absolute Governor of all the whole world, and all other Princes are but his substitutes; If we would haue good things effected by any that are in authoritie, let us beseech the *Lord*, to perswade and incline the hearts of his officers thereunto, to stirre them up to the performance of those seruices, which may make most for the glory of his Name, and for the comfort and benefit of his afflicted people, and then if such Magistrats belong vnto the *Lord*, he will with draw them from euill, and incline them unto good by his holy Spirit: If they be not his, he will doe it by his providence, for their comfort and refreshing that call upon him, and waite for his Mercie.

Use 4.

Fourthly; sithence all Authoritie is in Gods hand, *let us obey them that are set over us, be they neuer so meane*, as farre as they command things that are lawfull and warrantable: otherwise, be they neuer so great in excellencie; let us doe as the three Children did, rather submit our selues to any punishment, then yeeld unto the lusts of our commanders: for in so doing wee shall not obey their commission, but their corruption.

Dan.

Lastly

Lastly, *here is an use for Governours,* that seeing they hold their places, from and for the *Lord*, therefore they should use their Authoritie well, even to those very ends, for which the *Lord* hath appointed them, for the *Lord* will call them to a reckning for their Steward-shippe, as well as the most abject person that are under their Dominion; The consideration hereof was it, that made *Iob* so good a Ruler, that hee would not wrong the basest that was under him, for hee knew that hee had a master in heaven, to whom hee must yeeld up his accountes, and before whom hee must answer for all his dealings; *If I did contemne the judgment of my servant (saith hee) and of my maide, when they did contend with mee, what then shall I doe when God standeth up, and when hee shall visit mee? what shall I answer? hee that made mee in the wombe, hath hee not made him, hath not hee alone fashioned us in the wombe?* Hereby did *Iob* shew, that hee beleeyed that all his preheminance, and superioritie was from the *Lord*: in that hee carried himselfe equally and moderatly towards those that were under his government, whereas those that use their authoritie to tyrannie and oppresse their inferiors, howsoeyer in word they say, *Thine is the Kingdome* yet they shew in deede, that it is but from the teeth outwardly, that they acknowledge so much: for if they did stedfastly beleue it, they would use their athoritie so, as *God* might hane most glory and men most comfort.

Uje. 5.

Rom. 13.

Iob 31. 13.
14.

The Power.

Herein doth the *Lord* differ from earthly Kings: who haue sometimes authoritie, but want power, so that they cannot bring their subjects to doe that which they would haue them, as the case stood with *David*: but *God* as he hath all authoritie in his hand, so hath he all power likewise. Whence we learne. That;

*Observat.**There is no power but in God, and for God.*

Psal. 62. 11.

Whatsoever strength is found in any creature in heaven or in earth, it is derived from him, and limited by him, in this respect it is said by the Prophet *David*, *That power belongeth unto God.* *Angels* are called *Powers*, but all the power that they haue, they received from the *Lord*, and must use it not for themselves, but for him, and for the performance of those workes which he enjoyeth them: so in another place the same Prophet magnifieth the Name of *God*, saying *Thine O Lord is greatnesse and power, &c.* This will evidently appeare if we consider these reasons.

1 Chron. 29.

Reason 1.

Gen. 1.

Psal. 33.

First, *the wonderfull workes of the Creation*, in that *God* by his word alone could make the *heavens and the earth*, and all the *creatures* in them both: which must needs argue an infinite power in him.

Secondly,

Secondly, *the worke of preservation* will testifie as much: for unlesse there were an unspeakable and unconceivable power of *God* to uphold the world, and to feed and relieue the creatures that liue on the earth, and in the waters all things would quickly be dissolved, and fall to an utter decay and ruine, and therefore he is said, *to uphold all things by his mightie word.*

Thirdly, *this is evident, in that he restraineth the strongest creatures, viz. the Devill* and his *Angels*, so that albeit they be full of malice and outrage, yet he curbeth them in such sort, that they can doe nothing but that which maketh for his glory. And the like may be said of all *Sathans instruments*, howsoever they be mighty and withall very boisterous, yet doth he so order and sway both them and their actions, that all their rage doth turne to his praise, and to the benefit and comfort of his people. Which serveth;

First, for the reproofe of those, *that when they have great meanes and helpes, thinke they have great stabilitie and firmenesse.* Even as the rich man in the Gospel, who seeing that riches did plentifully flow in upon him, said unto his soule, *Soule, thou hast much goods laid up for many years, and what of that therefore, live at ease, eat, drinke, and take thy pastime:* having abundance of wealth, be imagined that there was such power therein, that he might well promise unto himselfe safetie, and securitie from all manner of evils; but that was his follie, for in truth, all po-

2.

Heb. 1.

3.

Use 1.

Luke 12. 13.

Psal. 30. 6.

wer belongs unto God, and from him alone it is that we liue, and that we liue comfortably and happily. Yet was this Davids errour also, (albeit otherwise an holy and faithfull servant of God) who in his prosperitie said, I shall never be cast downe: but the Lord made him know, that all power is his, for when he turned away his face and favour from him, hee was sore troubled.

Vc 2.

Secondly, for the just reprehension of such, as if they want the outward meanes of helpe and reliefe, are presently dismayed, and conclude with themselves, that in this case the world must needs goe very hard with them. Herein they marvellously dishonour the Lord, in that they doe not giue unto him the praise of his power. For this was Moses justly rebuked, who hearing the Lord promise that hee would feed six hundred thousand men, besides women and children, with flesh, even in the wildernesse, and that for a whole moneth together, would not beleue that it should come to passe: as if the Lord had forgotten himselfe when hee made such a promise. But what saith God unto him? *Is the Lords hand shortned? thou shalt see now whether my word will come to passe unto thee or not.* The like corruption is reprov'd and punished in the Prince of Samaria, who when Elisha the Prophet foretold from the mouth of the Lord, that notwithstanding the extreame famine that was now among them, by to morrow that time, there should be great plentie and abundance of corne and

Num. 11. 23.

and all needfull provision: he answered the man of God and said, *Though the Lord should make windowes in the heaven* (as he did in the dayes of Noah) *could this thing come to passe?* But what saith the Prophet? *Thou shalt see it with thine eyes, but shalt not eat thereof:* as indeed, the next day it came to passe, for *the people trode upon him in the gate and he dyed.*

2 King. 7. 1.

Vest. 20.

2.

Here also are, those to be condemned, that when the times are hard, and worldly powers are against them, beginne to be out of heart, as if there were no comfort any longer to be expected. But what unbeliefe is this, to be more afraid of the creature, then of the Creator? What if all the Potentates in the earth should oppose themselues against us? are we any whit the lesse safe? no surely, for all that might which they haue is ordered by the *Lord*, and although wicked men will doe us what mischief they can, yet can they not doe what they would: though their malice be great, yet their power is none at all.

Therefore it is that the *Lord* saith unto his people, *I, even I am he that comfort you, who art thou that thou shouldest feare a mortall man, and the sonne of man, which shall be made as grasse: and forgettest the Lord thy maker, that hath spread out the heavens and layd the foundations of the earth.* In which place the *Lord* findeth fault with them and sharply checketh them, for that notwithstanding all his comfortable promises made unto them, they were still heaue hearted, dull, and

I say.

discouraged, because they saw the arme of flesh against them: the cause of which feare and distrust is noted to be twofold, *viz. because they neither knew what men were, nor what God was:* for if they had rightly understood, and wisely considered, that men are mortall and fading, even as the grasse, and that the *Lord* is infinite in power and majestie (which appeareth as in other things, so especially in the wonderfull worke of Creation) they would never haue beene afraid of the frowning lookes, and bigge words of oppressors and persecutors, as knowing that the *Lord* was sufficiently able to protect and defend them, from all their outrages, and to fulfil his gracious promises unto them though their enemies should seeke never so much to hinder the performance of the same. Here then is this immoderate feare of men to be condemned, especially, when it causeth men to faile of their duty, either wholly or in part, that dare not be so forward in Religion as they would be, for feare of the displeasure of such and such great ones: that is a grievous sinne, and it causeth them in whom it raigneth, to be rancked in the very fore-front of that hellish rabble mentioned *Revelation 21. 8.* where the *holy Ghost* speaketh thus; *The fearefull and unbelievers, and abominable, and murtherers, and whoremongers. shall haue their part in the Lake that burnes with fire and brimstone, which is the second death.*

And as they are to be blamed, that are too much afraid of men, so are they also that are too feare-
full

full of Sathan, for though he be a power, and principallitie, yet is he limited, and restrained by the *Lords* hand, and is as it were a strong lyon in a mightie chaine, so that he can goe no further then *God* will permit him. Hee could not touch *Iob*, nor any thing of his, untill he had received his commission from heaven: nay, hee could not enter into the heard of swine, untill *Christ* had granted him libertie soto doe: And therefore there is no cause why *Gods* children should bee immoderately afraid of him. And thus much of the uses of reproofe.

In the second place, *this maketh for our instruction*. Is it so that all power is the *Lords*? Then if wee receiue helpe and comfort from any creature, let us acknowledge the *Lords* hand therein: for without his speciall providence, our meate and drinke could not nourish us. Our apparell could not affoorde us warmth, our freinds could haue no abilitie to doe us good; And therefore in all these, and the like things, let us with thankfulness, take knowledge of his loue, that doth so many and sundry wayes conuay his power and uertue unto us.

Againe, since all power is from the *Lord*, therefore if we would get ability to serue *God* in our callings, and especially, to performe the workes of Religion, let us beg the same at his hands. For as touching ordinary labour in the workes of our Vocation, the *holy Ghost* speaketh thus, unto the *Israelites*. It is the *Lord* which giueth thee power to get substance. And concerning duties

Iude 6.

Iob 1.

Math.

Vse 2.

1.

2.

Leuit. 3. 18.

Cant. 1.

Phil. 2. 13.

Rom. 7.

of Religion, wee haue no power to repent, to beleene, to pray, or to doe any other service, but *God must draw us before wee can runne after him.* And hee it is that must worke in us, both to will and to performe, of his owne good pleasure; *For in us, that is, in our flesh, there dwelleth no good thing,* the consideration, and experience whereof, should bee a forcible motiue, to draw us neerer unto the *Lord*, and to make us frame our hearts to acknowledge that power is his, and therefore earnestly to sue unto him for the obtaining of greater Grace, and strength, both to doe those duties which he injoyneth us, and to beare those crosses which hee inflicteth upon us.

3.

Rom. 11. 23.

Rom. 14. 4.

Againe, this should teach us, not to despaire of any one though his case bee very hard, for *God* is almightie, and the things that are impossible unto men are very easie unto him. Therefore was it, that the Apostle *Paul* did not despaire of the conversion of the *Iewes*, notwithstanding their exceeding great obstinacie, and unbeliefe: *For God* (saith he) *Is able to graft them in againe.* And from this ground he distwadeth men from despising those that are weaker then themselves, as if they should alwayes bee so nay (saith he) thinke not so, such shall bee established: *For God is able to make them stand:* he can establish the weakest, as well as the strongest: and the most unconstant, as well as the most resolute: And therefore there is no just cause why the most feeble and impotent Christian that is, should be

con-

contemned and set at naught,

Lastly, Here is a use of singular consolation unto Gods servants: sith that all power is the Lords, therefore it cannot be that any one of them should perish, no, nor meete with any thing that shall prooue hurtfull unto them, for God is perfectly able to deliver them, and to saue them from all their sinnes, and enemies; and from all hurtfull crosses and miseries whatsoever. He is a father unto them, not in name alone, (as many step-fathers are) but in nature also, being full of all tender compassion towards them, and hee knowes every one of their wants, and is bound by Promise and Covenant, and Oath, to doe that which hee seeth to bee for their greatest good and comfort. I know my sheepe, (saith our Saviour) and I giue unto them eternall life, and they shall never perish, neither shall any plucke them them out of my hand.

Use 3.

John. 10. 27.

Oh but there are many, and mighty enemies (will some say) that oppose themselves against the sheepe of Christ, and seeke by all meanes to make a pray of them.

Object.

What of that? My Father which gaue them me (saith Christ, is greater then all, and none is able to take them out of my Fathers hand. So that, albeit, Sathan the Prince of darknes, with all his malicious instruments, doe band themselves against the Saints, and seeke their utter overthrow, yet the Lord will tread them all under foot: And by his almightie power, preferue those that are his Elect, unto everlasting glory and hap-

Answer.

Rom. 16. 20.

1 Pet. 1. 5.

pinesse in the heavens. So much for this point.
It followeth.

And the glorie.

This is the effect of both the former, for if the *Lord* be the onely Sovereigne King, and hath dominion over all, if he haue all power in himselfe, and no creature any at all, further then it is derived from him, and limited by him: then in all equitie and right, all glory must be ascribed unto him. Whence we may obserue;

Observa.

That all honor and glorie doth of right belong unto the Lord.

This both men and Angels doe giue unto him as his due, as might bee proved by many testimonies of Scripture, as *Luke 2. 14. Revel. 5. 13.* but we will briefly come unto the reasons of the point; Whereof,

Reas. 1.

One is *Rom. 11. 36.* where it is said, *For of him, and thorow him, and for him are all things, to him bee glory for ever:* The sence of which place is, that he made all creatures, they are of him; Then againe, hee upholds all the whole world, and all things consists through him, no creature helps him to keepe the world in reparation: but as he created all, so he sustaines and maintaines all things being created. If a man build a goodly house, others doe commonly re-
paire

Simile:

paire the same, and so they haue the praise of the reparation, the builder onely of the making thereof: but it is otherwise in this goodly building of the world: for, *as the Lord made all by his powerfull word, so he upholds all by his mightie hand.* And, *the reason why he useth Magistrates and Ministers, and other officers under him is not because hee needes them, but because hee delights to doe them good in employing them in his service.* And that good which they doe, they doe it by his strength, not by their owne. In which regard, all the glory remaineth still due unto him: and therefore the Apostle in the place last alleaded, doth conclude thus, *Of him, and through him are all things,* (and with-all) *for him,* that is, *for his honour,* and therefore hee inferreth, *to him bee glorie for ever, Amen.*

A second reason is, because *there is in God the perfection of good things, Hee is holy in all his wayes, yea holinesse it selfe, good unto all his creatures, yea goodnesse it selfe, &c.* and whatsoever goodnesse or holinesse is in men, or Angels proceedeth from him: therefore in regard of the infinite excellencie of his nature, all glory belongeth unto him.

Which serueth, first, *for the reproofe of such as are proud of any priueledge or gift, that they are endued with all.* they doe not beleeuie that all power, dominion, and excellencie is of God, and that therefore all glory pertaineth unto him. For if they did, they would neuer take

Reas. 2.

Psal. 145.

Psal. 36. 6.

He I.

A& 12.

vaine-glory to themfelues, yet that is the folly of many, especially fuch as haue Sycophants at their elbowes, to magnifie them in all that they fpeake, or doe. Which was *Herods* madneffe, when he heard a companie of fooles to flatter and extoll him, as if he had fpoken like a *God*, and not like a man; he was content to take their commendation: but if hee had had the grace to confider, that though he were more eloquent then his neighbours, it was not from himfelfe, but from the *Lord*: then would not he haue fet up himfelfe aboue *God* in pride, aboue *God* in glory; and fo might he haue efca- ped the fearefull judgement that fell upon him.

Vfe 2.

Secondly, *For Inſtruction*, that wee ſhould uſe all *Gods* gifts and benefits for the greateſt advantage of his glory and honor, which ſhould be the end of all our life, of all our thoughts, words, and workes, that wee might procure praife unto our Creator and Preferyer, according to that, *1 Cor. 10. 31. Whatſoever yee doe, doe all to the glory of God.*

Vfe 3.

This is for the comfort of all *Gods* ſervants, doth all glorie belong unto *God*, then ſurely the godlieſt men ſhall haue moſt honor, for *God* will honour them that honour him. Indeed; if wicked men, or devils had the diſpoſing of glory, then ſinners ſhould carrie it away, but ſeeing that none haue intereſt therein, but they on whom the *Lord* beſtoweth it, aſſuredly, they that are the godlieſt men, ſhall be the honourableſt men, and that even in this life: for the ſpi- rit.

rit of glorie resteth upon them, and they are still translated from glorie to glorie, 2 Cor. 3. 18. And as for the life to come, they shall be then crowned with everlasting glorie. Therefore let us not be afraid of the disgraces of the world, that which they giue us, they may take from us, but that which God giues they cannot; God bestowes it where he sees fit, and where it shall abide. *The wise shall inherite glorie*, though they be abased; and sinners shame, though they bee exalted.

1 Pet. 4. 14.

Dan. 12.

Pro. 3. 35.

For ever and ever.

The meaning hereof is, that whatsoever in the words before is attributed unto God, doth alwayes belong unto him, his *Kingdome* is an *everlasting Kingdome*, Dan. 3. 33. Then for his *power*, he was full of power before the world was, and hath shewed it in making and preserving of the same, and will shew it at the last day in the dissolution thereof, and in raising up the dead out of their graues, in bringing his elect to perfect happinesse, and the reprobate to endlesse and unspeakable torments. So also for his *Glorie*, he had it from all eternitie, he made and preserveth all things for his own glory, and he shall haue all honor for evermore. In that all these are everlasting, hence wee may obserue; That,

Iohn. 17. 5.

Rev. 4. 9.

All things in God are eternall.

Observat.

This is proved, *Deut. 33. 27. The eternall God is thy refuge from above, and underneath are the everlasting armes, &c.* Whence it is plaine, that God is eternall in himselfe, and an eternall Protector of his Church: either hee will cast out their enemies himselfe, or else (as it is in the same place) *he will say, destroy them.* That is; will giue them strength to doe it, for this very bidding of them is enough. More particularly, his mercie is everlasting, so saith the Prophet, *For a moment in mine anger I hide my face from thee, for a little season, but with everlasting mercie haue I had compassion on thee, sayth the Lord thy Redeemer.* The like may be said of his election, that he hath chosen us before the foundation of the world, which election is a fruit of his loue which is eternall. In a word, the same holds true in all his *Attributes, his goodnesse, wisedome, justice, &c.* they are all eternall. And this must needes be;

Isa. 54. 8.

Ephe. 1. 9.
Iohn. 13.

Reas. 1.

1 Ioh. 4. 8.

Reason. 2.

Iam. 1. 17.
Reason. 3.

Because, *the Attributes of God be not qualities in him, but his nature; Life, is not in him, but he is Life it selfe, Power it selfe, Wisedome it selfe.* These are his very essence. When we loue, wee loue with a quallitie, but God loues with his nature, and therefore it is sayd, that *God is Loue.* All things in him are unchangeable, *With him is no variablenesse, nor shadow by turning.*

Thirdly, his rewards are everlasting, both to the wicked and godly. For to the wicked it shall be said, *Goe from mee yee cursed into everlasting fire, &c.* If then God doe alwayes punish repro-

reprobates, and shew the fruites of his Power, and Iustice, and Truth eternally; It must needs necessarily follow, that his Power, Iustice, and Truth are eternall. The like may be said of the riches of his mercie towards his Elect, who shall at the last day enjoy *an inheritance immortal and undefiled, that fadeth not, reserved for them in the heavens*, which is else-where termed *eternall life*. Which serveth,

Pec. 1. 4.

Math. 25.

Use 1.

First, For the confutation, of that foolish opinion of wicked persons, that imagine, though they haue sped ill in their sinfull practices heretofore, yet they shall haue better successe hereafter. As for instance, some haue beene bitter and violent against Christians, and haue gone by the worst, yet doe they hope to haue a day against them at last, if not at one time, yet at another. But let such know that *Gods power, and justice, against them, and his loue and kindnes towards his servants, are alwayes the same; And hee hath said, That they that hate Sion shall perish*. So it is for his glory, to bring downe all wicked enemies, to take the craftie in their craftinesse, and to cause them to fall into the same pit, which they haue digged for others. Therefore haue they no cause to looke for a better day, but rather for a worse, even for the manifestation of his fierie wrath against them to the utmost.

Others there are, *that will filch and steale doe deale falsly, and injurously with those that put them in trust, and being taken with the manner, they*

Use 2.

they are not much troubled, nor discouraged from their lewd courses: but goe on still in hope, that they shall speed better then others; but how can they thinke so? Oh, they haue learned more wit now, they will carry their matters more closely and secretly, and keepe their plots from being discovered: but is not *God* eternall: doth not he see their sinne as much as before? And is not hee as able to bring them to shame and punishment, as hee did before? yes certainly, and therefore they that haue sped so ill heretofore, may looke to speed worse hereafter. Because they haue made no better use of *Gods* former punishments.

Use 2.

1 Pet.

Secondly, *Here is an horrible terror for wicked men*: Is *God* eternall in his justice, and in the effects therof, oh! then, where shall they appeare that are sinfull, and ungodly: and that liue and die in their wicked courses, neuer bewailing them nor truly repenting for them? They shall come before such a Iudge as liues for ever, to power out the vialls of his wrath upon them and to torment, them in fire and brimstone for evermore. As his loue, is everlasting towards those that feare him: so is his displeasure against those, that provoke him, and his indignation being kindled, will be like a river of *Brimstone*, which shall burne for ever, through the breath of his nostrils.

Use 3.

Thirdly, is it so, that *God* is eternall in his loue, *then here is matter of singular consolation for the Elect of God*: for nothing shall hinder their salvation,