



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

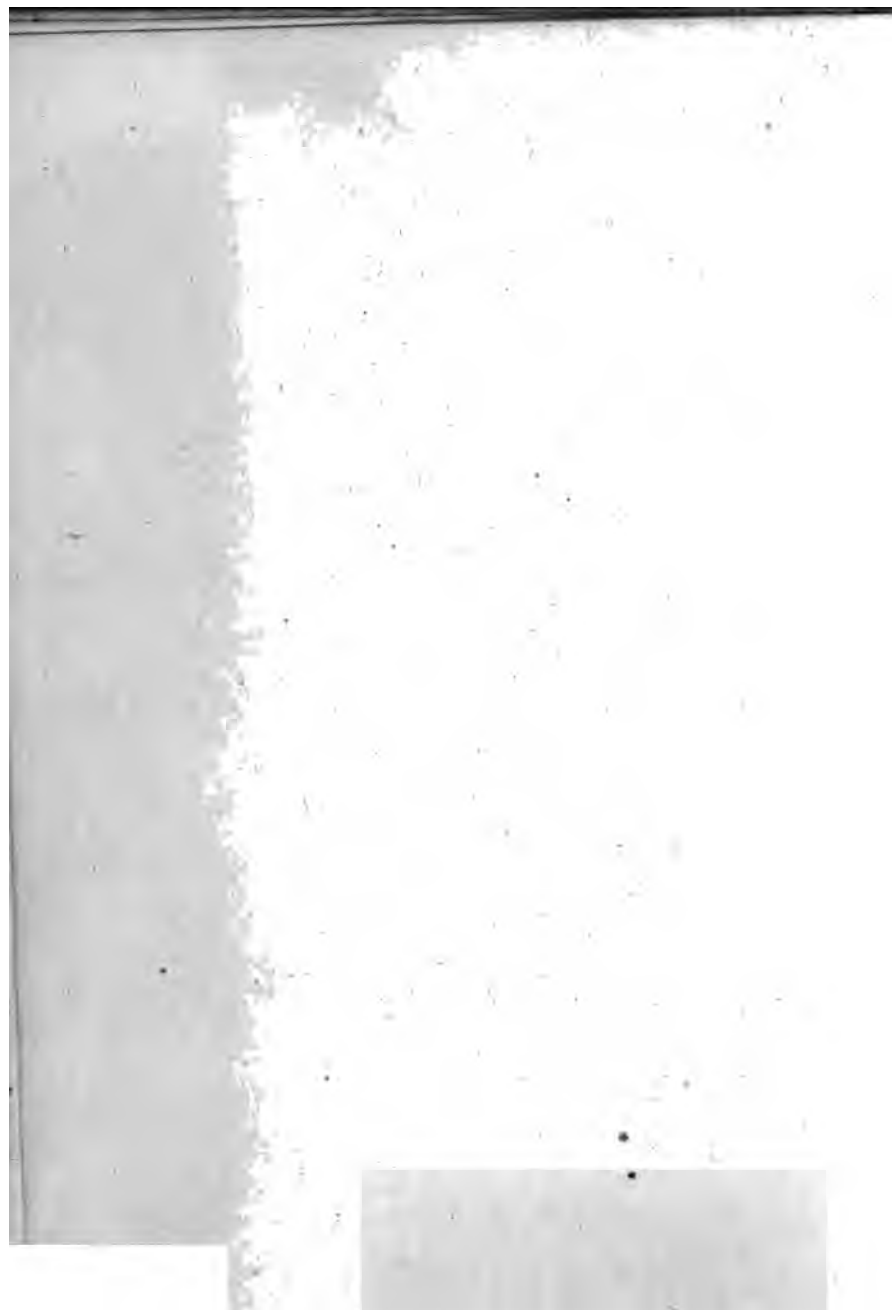
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>













A briefe
EXPOSITION
OF THE
Lords Prayer:

Wherein the meaning of the words is
laid open to the understanding of weake
Christians, and what the carriage of their
hearts ought to be in preferring
each Petition.

By Mr. **T H O. H O O K E R**
Preacher of Gods Word.



LONDON,
Printed by *Moses Bell* for *Benjamin Allen*,
and are to be sold at his shop in Popes head Alley
at the signe of the Crown. 1645.

101. f. 189.

1921

1921

1921



A brieſe
EXPOSITION
 OF THE
LORDS PRAYER.



IN the Prayer are three things ob-
 ſervable.

1. The Preface, *Our Father.*

2. The Prayer it ſelfe, divided
 into ſix petitions.

3. The concluſion of faith in
 the word *Amen.* The ſoule goes up

to heaven, and follows the petition, *hallowed be thy
 name*, let it be Lord as thou mayſt have glory.
 Looke as a man that darts an Arrow, hee puts the
 utmoſt of his ſtrength unto it : So the word *Amen*
 ſpeeds all the reſt, ſpeeds all and brings a good iſſue
 to the ſoule by all.

Fiſt, for the Preface, and there we muſt examin
 in generall two things, the ſenſe, and meaning of
 the words.

Secondly, what ground of encouragement it af-
 fords uſe to ſeeke God: And

A briefe Exposition of

First, observe the party sought, *Father.*

Secondly, the excellencie of him, *which art in heaven.*

Thirdly, the interest we have in him, he is *Our Father.*

Quest. Why, or in what sense is God called a Father?

Resp. First, He is the Father of Christ by eternall generation.

Secondly, he is the Father of men two wayes:

Job 1. 9. 1. By creation, so the Scripture runnes, *Job 1. 9.* the Angels are called the sonnes of God, because they were created by God; so God is our Father by creation, and thus hee is a Father to the just and unjust, *Psal. 139. I am wonderfully made,* saith the Text.

Rom. 8. 17. 2. By adoption and grace in that he doth freely take us to be his sonnes in Christ; he puts us into the right of his children, as a man puts a stranger into the right of his sonne: And thus God is a Father to his chosen onely, that looke what Christ hath, they have, *Rom. 8. 17. If sonnes then heires,* we are heires, Gods chosen children; both these wayes God is our Father.

Quest. Doe we onely pray to the Father, in that wee say, *Our Father?*

Resp. No, we pray not to the Father only, but we pray to the holy Trinity, we make mention of the Father only, yet we must direct our prayers to one God in three persons in that Godhead; however we mention not all, yet we direct to all, all our petitions, the reason is this, because otherwise we should have made an Idoll of God; I say concerning but of one person

person we make an idoll of God, and call not upon him as he is.

How may we apprehend of God aright in prayer?

Queſt.

Thus: as God hath revealed himselfe in his Word, so we apprehend him, not putting any image at all upon him; as Instance thus; two wayes:

Resp.

First, he that creates all, governs all, knowes all, sees all, by whom I live, move, and have my being; to that God I pray. The Scripture hath revealed God thus, and he fills heaven and earth, &c. To that God then that is thus infinite, to him I call; I goe now no further to the seeing of an image, but to an all-seeing God I come.

Secondly, instance thus, looke abroad into the creatures, and in all you shall see a power and a goodnesse: Now from whence came this power? The power of Beasts came not from the power of trees and the like, but there was a first power which gave all power to the creatures: The Creator is infinitely more powerfull then the creature.

There is goodnesse also in the creatures; all that came from the first goodnesse, that let out it selfe; now that which lets forth it selfe to the creature, is in the Creator infinitely above the creature; that is, the Lord. Thus you must quit your selves of an image; he that gives all, is above all; God gives all, therefore he is above all; and to that God I put up my petition.

Why doe we not mention the Sonne and the Holy Ghost as well as the Father?

Queſt.

A briefe Exposition of

sp. Because the Father is the first person in the Trinity, and the Fountaine from whence all flowes; the Father workes of himselfe, the Sonne of him, the Holy Ghost from them both: therefore we mention him onely, though we may mention the other, yet we pray onely to the Father.

est. How doth this word Father help a man to call on God by Prayer?

esp. When we conceive of God as a Father, it puts us in minde of his mercy, that he will pittie us as a Father. A man will be reconciled unto his sonne easily, and will spare his sonne, though he be a prodigall, yet a father will passe by and cover all. So I pray to a Father, and I pray to a Judge that will condemn me, or an enemy that would not be reconciled to me, little hope I had to speed because I have wronged him? yet I will arise and goe to my Father, and say, Father I have sinned. Psal. 103. 13. As a father pitties his sonne, so God pitties them that fear him: He is my child, saith God, though stubbornie, and I must look to him. When a mans rebellions witnesse against him, and Satan vexeth him, and saith, What dost thou think to have mercy, and art so vile? True, saith the soule, I am naught, but I goe to a father. If a child doe but ayme at a thing, the father accepts him; if he speak but halfe a sentence, the Father interprets it: So this is the great encouragement of the faithfull to goe to God, that notwithstanding so many failings, and though so dead and so barren, yet a father beares all. The Lord interprets all, though but broken speeches, he accepts all, and regards all. We have a Father to

to goe to, that is willing to passe by many failings.

Secondly, we have a ground of pittie, if it be but a sigh, he receives it. So this may perswade us of the willingness of God to help us. If a man were to goe to him that is hard-hearted, little hope hee had to speed; we say he is a small man, we had as good pull water out of a flint, &c. A child will not beg of a stranger, but will goe to his father; so we pray to our Father, that is more willing to heare and grant then we are to aske. *I will goe to my Father,* Luke 15. *saith the Prodigall;* as who should say, I am unworthy, yet I goe to a Father. Nay, the Lord heares before we call; he prepares the heart to call, and answers what it craves when they aske. The father puts into the child's mouth what it shall say, and then hee will give it what it craves: so God would have us seek for abundance of mercy, *open thy mouth,* &c. God would faine give, but none will crave: it is God that must give a heart to crave, and this is got by prayer. As water put into a Pumpe will bring forth much waters: so pray that you may pray. If your earthly father knowes what to give to you, how much more can your heavenly Father give you a heart; nothing shall be wanting to them that goe to God as a father: God bowes his care to the prayer of his people, he condescends to our weaknesse, bukkles himselfe to heare us.

Thirdly, we are here to take notice of Gods fatherly providence, to provide what may be sutable to our occasions. God hath all in store, *All the beasts of the field are mine,* he is the God of all com-

Math. 6.

fort, herefore he is provident. He that provides for the Ravens, and causeth the Lillies of the field to grow; if God care for these how much more for you? *Matth. 6. hath the Lord a care for Oxeen?* He that feedeth the Ravens; and clotheth the Lillies, he will much more provide for him that calls on him. Who then would not have God to his Father? As the Father provides for the sonne, so God is a provident Father: let us walk in his wayes, and commit our selves to his providence and care.

Fourthly, this must teach us an awfultie to come before him. What awe should be in our hearts to come before an heavenly Father?

Our Father.

First, observe that it is the tearme of relation, and it is in two things

1. Consider the sense of the words.

2. The Motives.

For the sense of the words, three things are implied.

First, a proprietie: an interest we have to challenge in speciall, not as one friend to another, or one neighbour to another, or the like; but he is our Father; as we say it is our Land; so when we say *Our Father*, we imply a speciall *clime to God*; all that compassion and mercy in God is mine, as *Nabal* said *It is my meat*. The word *my* implyes a possession; *Deut. 32. Our God is not like the gods of the Heathens: and as Job saith, My Redeemer liveth.*

Deut. 32.

Second-

Secondly, this laying claime to God, implyes a communie to all the household of God; as the Sun is every mans, so God is every mans that is faithfull.

Thirdly, it notes a bond of society between the faithfull children of the same Father. This is the meaning of the word *our*; as the members agree with the head, so they are helpfull; so God is helpfull to all his faithfull ones.

Now the Motives whereby the soule may be furnished to call on God are three:

1. *Motive.*
 First, a cheerfull readines to repair unto the Lord; & why, we have an interest in him, he is our Father. The interest a child hath in his father stirs him to come readily to his Father, he craves not of a stranger, as when the child cryed they did carry him to his mother; If any thing befalls the child, he saith, I will tell my father, and complaine to my mother, and the like: So aske the child, who will provide for him? he saith, My father: So it is here with our God. There is a fresh and living way that is marvellous ease and open, *Whosoever seeks shall finde, whosoever knocks it shall be opened unto him*; therefore whatever our injuries be we should not complain to the world: No, poure forth your prayers to your Father, and he will be sure to hear you.

2. *Motive.*
 Secondly, as there should be a chearie readinesse to come to the Lord, so there should be a spirituall boldnes to challenge what may be needfull. Among strangers we are strange, but amongst friends we are bold, we have a right and title to these things, and we may be bold with our own. Thus David

challengeth God, *As thou art faithful deliver me, I am thy servant, &c.* If a servant wants food or raiment he goes to his master: So saith *David*, I am thy servant, therefore *give me understanding that I may live.* When they bragged of *Raul* and *Apollon*; saith he, *All is yours.* This should comfort our hearts; let us claime our portions, God is our Father, and he will give it: therefore be humbled in regard of your weaknesse and unworthinesse, and confident in regard of his mercy, and walk comfortably in regard of the Lord. If I should see the childe doubt in regard of my readinesse, I should wonder: Care not, saith he, it is your owne, and he is our Father, and all that is in him is ours, *Matth. 6: 32.*

Matth. 6: 32.

3. Motive.

Thirdly, this stirs up our hearts to have a fellow-feeling of our brethrens misery in our prayers; therefore God cuts off all in-seekings of our own. Our, as if he should say, Is there never a *Joseph* in prison, never a *Daniel* in the Lions den, remember and pray for them. If one suffer all suffers, we are all members of one body; we should mourne with those that mourne, and weep with them that weep, *Isa. 58.* Put up a Prayer for the remnant: Oh that our hearts would have a fellow-feeling of their trouble, *Paul* begs for prayers as for a peny, *Eph. 6: for me also*; nay, he intreats the Romans to wrestle for him in prayer.

Isai. 58.

Ephes. 6.

Which art in Heaven, &c.

First, we are to open the sense of the word *Heaven*; secondly, the motives to move the heart thereto.

Whe-

Whether is God more in Heaven then in any other place?

Quest.

No: God, in regard of his essence, is in all places alike, he is wholly every where. The Godhead is altogether indivisible; things of quantity fill a roome, but God is indivisible; as he is unchangeable, so he is a simple being; therefore all of God is in the whole compasse of Heaven and Earth. *Psalm 139: 1* If I goe to hell thou art there; &c. God is in the same manner every where; you must conceive no parts in God; if God be immense, then all of him is every where and altogether in every place. All creatures have their being from God, he is in them and beyond them; he is excluded out of no place, included in no place.

Resp.

Psalm 139.

If all of God be in every place, why then is he said to be in Heaven onely?

Quest.

First, because God would manifest the glory of his power more in Heaven then in Earth, because we see him not here, *Acts 17* we grope after him; but we know the royalty of a King appears more in Court or Parliament; so the excellency of God appears most in Heaven.

Resp.

Acts 17.

Secondly, there are three Heavens; the Heaven where the birds are; the Heaven where the starres are, and the highest Heaven; now the third Heaven is meant here, for God hath reserved this place as his chair of state, *the Heavens* (saith David) *are the Lords*, no uncleane thing can come there. The Angels sinned, and all the visible Heavens are defiled by man; the sunne is abased, the aire polluted, all these creatures that serve man are by man defiled.

defiled; but the highest Heaven was never defiled, because it is the chamber of God; God leaseth out these things to man, but he reserves this Heaven for his own habitation. This is the special reason why God is said to be in Heaven.

Quest. What motives have we to prepare our hearts to prayer, which is the scope of the Preface?

Resp. They are specially three. First, it teacheth us to take notice of the purity of God, what ought to be the frame of our spirits when we appeare before him; he cannot abide sluggish prayers, from an impure heart, heavenly dispositions best suits with Gods holinesse; the sanctity of our affections ought to answer Gods purity. Kings (we know), as they will be entertained, so their entertainment must be that which suits to their greatnesse. God is in Heaven beyond all corruption, therefore if we approach neare to God we should answer to his purity with hearts purged, that our hearts may be in Heaven, because he is in Heaven to whom we pray, *Curst be the deceiver that hath a male in his flock, and offers a female, &c.* our sacrifice is our service, and prayer is one of the chiefe. The God of Heaven is a pure God, then curst be the man that hath strong love, desires, and other affections, and offers the weakest to God, and serveth God with rubbish, curst be that man; the pure God of Heaven will not looke on such service and impure prayers; God is pure, therefore the service ought to be so. When men are to sit before Princes, they are to fit themselves accordingly, so it is here: Let us then think it an indignity

Mal. 1. 14.

to God to appeare with rubbish dispositions before him. He that will performe a solemn duty to a Prince will lay aside all other occasions; so as hee said in another case well; lay by all; world, let me now have heavenly joy, for I come before a heavenly Father.

Secondly, it is a ground of comfort that our spirits may be cheered; since God is in Heaven he is able to effect whatever our hearts desire. To be in Heaven it argueth Majestic; now we doe not pray to an earthly parent, who is liable to corruption, but to an heavenly Father we pray, who can doe what we will. He that is in a high place hath the advantage; so our heavenly Father hath the advantage of all other things, therefore what we crave is done already, he can doe it; and our God is in Heaven, he will doe what he will. A vile noise ever accompanies earthly things, but our Father is in Heaven, therefore *Nehemiah* made his prayer to the God of Heaven. There are dunghill duties in the world, but our Father is in Heaven. The King could not help the woman, but our Father is not an earthly father, but we pray to the God of Heaven. We have but earthly opposition here, but our Father is in Heaven, who can over-power all wrongs done to his children and rewards them.

Thirdly, this shewes we should with trembling approach his presence. The God of Heaven is powerful; we are creeping worms, and dare we come carelessly to such a Father? A father implies a readiness, and Heaven an swiftnesse; when the mountains move, and the devils shake at the presence

presence of God, and the blessed Angels tremble before him; how dare we approach his presence unfeemly, lest we have no answer; or to turn the eye one way and the head another? We are not able to beare it in a childe. Doe not suffer your mindes to wander; dare we presse in headily into the presence of God, when as the Angels cover themselves before him? Let the feare of the Almighty fall on us: since God is in Heaven, let our hearts be reverently affected, *for in him we live, move, and have our being.* Thus much for the Preface.

Acts 17. 28.

Hallowed be thy Name.

NOW we come to the Petitions, which are six; the Lord condescended to our weaknesse and feblenesse, and therefore contrives them into a narrow scanning; three concerning Gods Name, Kingdom, and Will; three concerning our selves, things of this life, things of grace, and they in respect both of justification and sanctification. In all observe;

First, the meaning of the Petition.

Secondly, the carriage of the heart in pressing of it, *Hallowed be thy Name.* In it observe two things:

First, what is here meant by Name.

Secondly, what it is to hallow this Name.

Quest.

What is here meant by Name, or what is the Name of God?

Resp.

I answer; by Name is meant whatever Gods made known to us by, this is his Name; as a man

is known by his name, so the Lord reveales himselfe to us by his Name. Now this consists in two things :

First, all the glorious Attributes of God, as Holy, Pure, Wise, Infinite, &c. these are the Names of God.

Secondly, all the Ordinances of God, and the graces of Gods Saints, and the providence of God in the creature; and it is not the thing in selfe, but there is a declaration of God in these (that is his Name. The creature is not the Name of God, but God working there; grace is not so much as the appearance of God in that grace.

What doe you meane by Hallowed, & say you make God holier, then he is, or adde any thing, to God?

Quest.

No: we cannot adde any thing unto him that gave all to us.

Resp.

How then doe we hallow Gods Name?

Quest.

When we make Gods Name to be discovered as a holy thing; the expresse of this is that we would

Resp.

hallow

There was a consultation in Heaven how that the God-head might be manifested, might be ob-

Quest.

Resp.

served, else were here none to apprehend it from eternitie: Nay, if there had bene any, they could not apprehend it. I will, saith God, have my Attributes exprested; therefore God would have a Word, wherein his goodnesse should be discovered,

Exod. 33: 23. Thou shalt not see my face but my backe. Exod. 32: 23. parts thou shalt see. As it is with a torch; carry it from one place to another, and it will leave a glimpse.

glimpse behinde it: So it is in the surpassing beauty of God, he leaves some beams behinde him, that we may say, Justice and Mercy, &c. have beene heard. Now we are said then to hallow his Names when as we make this appear, when we deale with Gods Name as with a holy thing, and that appears in three particulars:

First, when we acknowledge the excellency of him, we ought to take notice of the beauty and glory of God: Men of place thinke themselves abused, if we passe by them and doe not reverence them; so when we come to deale with Gods Ordinances, doe you know what you doe? Gods Name is there, therefore observe it.

Secondly, as we should acknowledge the worth of it; so we should labour to preserve it: Upon things of great weight and worth, what a price doe we set upon them? and how tenderly doe we look to them that no blemish bee cast upon them? So should wee doe with the Name of God: Goe to the Isle of *Shittim*, &c. they cast the Commandments of God behinde their backs; the *Heathen* (saith God) would not doe so, they kissed the threshold where *Dagon* was: So deale with Gods Name; let no blemish be side it, but deale with it as with a holy thing. The least staine of sinfull distemper doth not become the Name of God; you respect a holy thing, so doe the Name of God.

Thirdly, as we should acknowledge this worth, so labour to set it out that others may see it, as occasion shall be offered, when any honour may come to it thereby; expresse the beauty of the vertues

of God, that they may be observed; holy things are not to be kept secret when opportunity serves; *Let your light so shine* (saith the Text) *that men may see the good in you*: So whatever we see in the Name of God, as we should keep it from blemish, so we should set it out in the glory of it. A man should hold out the light of the Gospell, not hide it under a bushell: shew as much of God as we can, that men may say, God hath been here indeed; that a mans word should be like Gods Word that indites them.

How doth the heart behave it selfe in the putting up of this Petition? *Quest.*

First, this behaviour of the soule doth mainly appeare in two things: *Ans.*

First, it heartily desires in all things that it shall doe that it may lift up the glory of God; now this we doe when in all things we have or doe there is a disposition for the furtherance of Gods praise. All our life should be like a lanthorne to convey light to others; so the heart should desire that in all things Gods glory should be furthered, that we may doe nothing but we might further Gods glory by it. Silver and gold are fit to stamp the Kings image upon; so, a mans practice should be good mettle to instamp Gods glory upon: not as painted windows to hinder the light, but to rebound the light. The Text saith, *Herod did not give God the glory, the voice of God and not of man*; he tooke the glory of God to himself, and did not give it to God. There be some kinde of glasses will reflect a mans image, so there should be a conveying of glory from our selves to

God. Look as it is with a ball, the falling of it makes it rebound : so it should be with our hearts, they should rebound Gods glory when it falls upon us : This is a great skill. The Soule should have nothing but whereby God might be honoured. Any sinfull course blemisheth Gods glory; any priding of a mans selfe furthers not Gods glory, but the soule should desire that in all, God might be acknowledged and glorified.

Quest.
Answ.

When doth the soule doe this ?

When the soule labours, that in all things something more then humane excellencie may appeare : For, if any thing of a mans own be discerned, wee fall short of Gods name in every action. Such should be our dispositions, that something more may be seen then a base meane shadow. This is a skill in preaching and praying, there should be more in all then humane discovered, as parts, gifts, and the like. If nothing appeare but selfe, the Name of God is deprived of what it should have : As Paul said, *Doe I speake as a man ?* But he demonstrated the Spirit in him, it should be discovered what I doe, that God works it, that he might have all the honour of it. God the Author of all should have the glory of all; we talk of this and that, and say, let him be glorified, but we doe it not in our conversations.

Quest.

What be the severall works of the heart in doing this, that it may appeare God is the Author of all, and the honour is due to him ?

Answ.

The acts of the heart are two, whereby it sets forth the glory of God.

First, in all services a man should not be quiet in his

his affections and endeavours till he comes to the highest pitch, that is, Gods glory. All actions are in the way one towards another; as a payre of stayres, one goes from another and above the other. A man should goe higher and higher till Gods glory mounts and surmounts them all. As a Minister first studies to teach the people, that they may be informed, but why informed? that they may appeare to be Christs, and that Gods grace may appeare in their conversations: the soule never rests till it be here. A man goes to prayer in his Family, and why so? that he may shew God in his courses. The servant sends for his wages, and so is gone, and where is God all this while? This should be our desire, that in all our actions God may be discovered to be the Author, and to have the honour of all.

Secondly, the soule must be sure not to goe beyond Gods glory; as thus, a Minister preacheth that the people may be instructed, and he be honoured as well as God, this is to be above God: A man prayes to honour God, and that it may be knowne he is a glorious professor, thus; A man is above God as a Bird steps from one bough to another, till it come to the highest, and then it flyes away: So we step up to Gods glory and goe beyond it, wee would have God glorified to glorifie us; but this is hypocrisie, to have God honoured that we may be secretly base: This is the deepest dishonour to God, and he will be revenged of them one day, and pluck his praise out of their bowels. The three Wise men would not stay till the star stood and went no further

ther : So where the starre of *Gods* glory goes, let us goe, and not stay till we come thither, and when we are there, goe no further : This is the carriage of the heart, *Phil.* 1. 20. that in life and death *God* may be honoured and exalted. Looke as it is with a workman that makes a peece of curious worke, we doe not give the honour to the toole, but to the Work-man ; so *God* should receive the honour of all, and from all.

Secondly, as the soule should make *God* discovered by himself ; so hee should desire that *God* might bee acknowledged by others as wee our selves expresse it ; and that appears in two particulars :

First, that they might embrace the excellencie of *God* ; *Math. 5. 16.* *God* ; Let your light so shine before men ; why so ? not that they may see you, but that they may see your good workes ; that is, *God* in your good workes, and glorifie him. Doe not thinke I would have others see my good parts, gifts, and the like, but only that they may see *God* in them. The Fisher desires that the fish would see the bait, not him : So hee that angles for the soules of others, doth not desire that others may see him, but the grace of *God*. An Apprentice doth not stand in the shop to call over others to look on himsele, his person, properties, and the like, but to sell his Masters wares : And so we desire that *God* may lift us up, but that is not the rule that men may see our good workes, but *God* in them : A child or a servant should so walke that others may admire *Gods* grace in him ; we are *Gods* workmanship.

Secondly,

Secondly, wee should have hearts enlarged to blesse *God*, that hee hath been pleased to reveale himselfe to us. Thus much for the first Petition.

Tby Kingdome come.

VV *Hy is this added immediately to the former?*

Quest.

Because it is a speciall meanes whereby the heart is fitted and the glory of *God* advanced; the first was to hallow *Gods* Name, and to that end the Kingdome of *Christ* must be set up; for no naturall man can glorifie *God*, because so long as sinne and corruption prevailes it will never be; therefore the power of *Christis* Spirit must doe it, and by it we must be swayed unto it.

Answ.

What is the scope of this petition?

Quest.

The main scope of it is thus much, that the government of *God* by *Christ* might be set up and prevaile every where; as before *Gods* name was highest, so here the power and government of *Christ* is to be universall; that is, the generall: now we come to the particulars, and here consider the sense of the words.

Answ.

First, What is this Kingdome?

Secondly, the carriage of the heart in putting up this petition.

Thirdly, what is the comming of this Kingdom?

By *Kingdome* is meant that rule that *Christ* hath set up in the hearts of his. For the generall providence of *God*, I take it, is not so much aimed at in this

this place, or that ordinary providence of God over the creatures; this is set forth in the fourth petition, (*Give us this day our daily bread,*) but it is the rule of Christ that is set up in his Church.

Quest.
Answ.

How many fold is it?

It is two fold: which are these,

Of } *Grace.*
 } *Glory.*

both aymed at here.

Quest.
Answ.

What is the Kingdome of grace?

It is that whereby Christ by his Spirit and grace, by the ministry of the Word, takes place in the hearts of his, and this he doth two waies.

First, by over-powering & casting down all other things which are opposite thereunto, all the power of sin and Sathan, which are opposite to him.

Secondly, he sets up that frame of Spirit, whereby it is subject to grace, and it takes place two waies,

First, by cutting down and killing of every sin.

Secondly, the soul takes the stamp of every condition, and is ruled by it.

Quest.
Answ.

What is the Kingdome of glory?

Gods immediate ruling in the hearts of the glorified Saints.

Quest.
Answ.

How doth the Kingdome of grace and glory differ?

Here in the Kingdome of grace God rules.

First, by his Spirit.

Secondly, by the Word and Ordinances.

Thirdly, by the ministry of the Word: But in Heaven he rules immediatly: no more words and means; but Christ fills the soul fully, and then he

rules

rules gloriously, when the understanding, will, and affections are full of Christ, and are fully and wholly subject to him; here in the vale of tears we meet with many rubs and oppositions, but then Christ shall shine fully and immediately. In all his Ordinances we seek a Christ, but then we shall have all of him; so that we that have the Spirit have a glimpse of heaven; therefore ashamed should we be to be wearie of God, let us be wearie of sin: I tell you, it is a heaven to live here with God upon earth, and if it be a glorious thing to have a glimpse of God here, how much more to be filled with God hereafter in his Kingdome?

How is this Kingdome said to come?

Quest.

The comming of these Kingdomes implies three things.

Answ.

First, that the Word may be revealed in these places, where it hath not been, *That the day-spring from on high, may visit them that sit in darknesse,* that the Sun of righteousness might visit them that want it, that the banquet of the Gospell might be set up, *Mat. 24. If any man say he is in the wildernesse, go not out, for where the Carcasse is, thither will the Eagles resort.* This is the first thing. A Kingdome is said to come when a King rules in a place where he did not before, so it is here; *Let all the people praise thee,* saith *David*: he desires not, that some tongues only, but that all tongues and languages should do this.

Secondly, where ever the Gospell doth shine, we desire that it should discover it self more fully, and spread it self where ever it comes; we desire the Kings government should enlarge the territories
more.

more and more; so we desire not only that Christ should be revealed, but that more and more should be gathered, that God may be taken in every where, and that every knee may bow to Christ, and lick the dust, that so there may be an addition made to the Church, that every man in every kinde may come to Christ, and that God would cast his skirt over him that more may be caught in his net, that the Jew and Gentile may be gathered into one sheep-fold, and have one Shepheard.

2 Sam. 3. 1.

Thirdly, that the power of it may be more and more settled, as *the house of David grew stronger and stronger, but the house of Saul grew weaker and weaker*, so, when Christ sets up his candlestick, that the seed that is sown there may take deep root. When a King hath erected Castles, then he hath his Kingdome; so we desire God may intrench himselfe, and reare Castles of defence against his enemies which would remove him; that he would set himselfe up strongly, that every Traytor may be crushed, and every base lust; that God would slay them, and none but his Lawes take place; in a word, the issue returns to thus much, we beseech Christ that his Gospel may spread and be strong, and these dayes of sinne may be wasted, and that he may come in the clouds, *Revel. 22.* and then, *come Lord Jesus, come quickly*; that he would accomplish the number of his Elect, and gather those that belong to his glory, and that they may bee everlastingly with him.

Quest.

What is the carriage of the soul in putting up this petition?

It

It appears in three things.

First, the soul desires and so labours to be subject to the good pleasure of the Lord: the heart saith, oh that I might be so disposed, that I might be subject to the pleasure of the Lord: we desire that all those things that are set up in our hearts, that are contrary to the good pleasure and will of the Lord might be subdued, *Psal. 119. 4. Thou hast commanded us to keep thy commandments.*, but, oh Lord, that my soul were so, thou hast enjoyned me to do so, oh that I could do so, the Spirit should be as wax to the seale, and inke to the paper, that the soul might take the impressiion of every rule that God would fet up in our souls; thus the soul should be disposed, to wish that the Lord would put this frame into us; this is a heart worth gold: thou hast said, *seek me*; oh, saith the soul, *that I could seek thy face*, and eccho, *behold Lord, thy face I seek*, to submit wholly without any contending, not that the Lord should force us, but that we should take up our yoke, put our necks to the yoke, let the Word of the Lord bear the balance. When *Mary* wanted wine, and our Saviour checked her, and *Martha* cumbred with too much businesse was reprov'd; *thou art troubled with many things*, &c. they submitted presently, not a word more: so what the Lord commands let us do without any quarrelling, let the least inkling of the Word beare the balance. When our Saviour sent his Disciples for the Asses Colt, they might have said, but haply the man will not let him go, how then? *I tell them*, saith our Saviour, *the Master hath need of him*, and then

D

they

they will not deny him; that is enough, do but speak and it is done, this the soul should labour to attain unto.

Secondly, the soul carries it self with an inward opposition to whatever is oppositeto the government of the Lord Jesus Christ, to the utmost of our power; it is in vain to say, it were wel if it were so, & I would it were so, and yet to stand still and not to set to our hands; but we must join sides with the Lord, & as he spake of *Merosh*, *Cursed art thou, because thou wilt not help the Lord against the mighty*. So truly the Lord Jesus is coming to our Towns, to our families, therefore we should step out and help the Lord against those mighty mountaines of pride and stubbornesse of heart: when a proud heart turns, do you joine sides with it? or cry out and say, good Lord help down with that proud heart, and stubborn spirit, and the like? the Lord saith it, and doth your heart yeeld? But if you say, come pride, and you and I will joine sides together, and if the Word can remove us, let it, but we will joine sides. Is this calling for the Kingdome of Christ to come? No, no, you are traytors and conspirators, and no subjects; therefore stop your mouths, this is not submitting but conspiring; when *Jezabel* looked out of the window with her painted face, saith *Jehu*, *Who is on my side, fling her out*: so the Lord saith, *will you have pride, or me?* if you be on my side, fling down that proud heart which hinders the Lord Jesus Christ from taking place in your souls; you paint your selves in a sturdy humour, but if you be on Gods side, fling down those painted strumpets; you must

not

not only oppose great sins, but every sin; we must not fodder and side with any secret sin, although it be but with the appearance of evil; you must abstaine from it, you know what *Moses* said, of losing not a hoof; another said, he would not start a hairs breadth from *Gods* Commandements in any particular; so let us subdue all, not leave an inch, not a stamp, not so much as two nails of the *Dagon* of our cursed lusts, to rule in us; thus it should be with the soul.

Thirdly, though the soul cannot be as it should, yet it doth desire the Lord that neither sin nor self-will may rule in us, lay all flat down under the government of Christ. When the heart finds a great deale of outwardnesse and power of sin, then it saith, Lord, thy Kingdome should prevaile, but the *Sons of Zerniab* are too strong in me; therefore take power to thy self, and pluck away whatever doth oppose thee. It was a good speech of a good Christian, that he desired the Lord to rule whether he would or no. Thus the soul should be disposed to intreat the Lord, that he would break open the doore; when the Lord comes and we will not open, we desire the Lord would come in by violence. The white horse in conquering conquered; so the soul desires the Lord to conquer, to break in and make way into the soul, and to take possession wholly in the soul; now when the soul is loath this should be, it is a wretched spirit, that when the Lord will take sin whether we will or no, we are loath it should be. Do we then pray Christs Kingdome should come, when we are not able to bear a commandement?

No, no, the soul will labour to oppose sin, and pray the Lord for power against corruption.

Thy will be done in Earth as it is in Heaven.

THis is the third Petition, and in it are three things observable.

First, the order, it is in the third place.

Secondly, the sense and meaning of the words.

Thirdly, the frame of the heart in putting up this Petition.

First, for the order, the reason of it is, because the two former make way for this third; he that glorifies *God* in all things, and hath his power set up in him, he only doth what he commands; for naturally there is no ability in man to do the will of *Gods*, but when the Spirit works within, then we are able to frame our hearts to *Gods* will: *David* was a man after *Gods* own heart, and then he did his will; this is the reason of the order of the Petition. From the ground observe two grounds of directions.

First, he that thinks out of his own power to do *Gods* will, it is impossible he should do it, no, he will never do it.

Secondly, we must first submit to the Kingdome of *Christ*, before we can do his will; be under the government of *Gods* grace, and then go on cheerfully. We faile before we have submitted; we would be doing, but first *Christ* must do terrible things to the heart, before it yeeld obedience. *Now for the words.*

What

What is the will of God ?

*Quest.
Answ.*

It is the purpose of the Almighty touching the accomplishment of any thing ; there is nothing done, but the LORD doth it : Whatsoever is brought to passe, that GOD wills in generall, *Ephes. 1.*

How many kinds of will are there ? or how manifold is the will of God ?

Quest.

It is two-fold ; not in regard of it selfe, but in regard of us. *Answ.*

First, the revealed will of God.

Secondly, the secret will of God.

What is the secret will of God ?

*Quest.
Answ.*

It is that secret purpose he hath in himselfe before all worlds, and hath not discovered it to the creature, *Ephes. 1.9. Having made known unto us the mystery of his will according to his own good pleasure which he hath purposed to himselfe.* The Gospel was hid in the bosome of the Almighty, not observable by man or any creature under heaven, but now it is revealed ; this is the secret will of God which was hid in himselfe before all worlds, *1 Cor. 2. 16. Who hath known the mind of God ?* The deep things of God none knowes but the Spirit of God ; and as it is not made known, so we have nothing to doe with it in this place.

What is the revealed will of God ?

*Quest.
Answ.*

It is the purpose of God that hee hath made known to us by his Word, and revealed to us in his workes, whatever is done in heaven or earth is the will of God. I did not know God would destroy *Bohemia* and the *Palatinate* before I saw it ; this is

the will here meant. I did not know of such a friends death before he dyed, and then we must say, *Thy will be done*. What ever God hath made known either by workes or words, that we pray to have done.

Quest.
Answ.

What is this doing of the will of God?

It consists in, and implyes two things :

First, that whatever God makes known to be his will to bring upon us, we should willingly submit and yeeld unto it. If God would have me poore, when it is done, we should approve of the accomplishment of *Gods* will. It is the breach of many commandements, that when *God* thwarts our desire, we are unwilling it should be done : The wife is unwilling her husband should dye, and the husband that the wife should dye, never lost a man such a wife as I ; this is professedly against this petition : We must imitate that of the good Prophet *David*, Psal. 39. *I held my tongue and said nothing* : Will the Lord have it not a word more ? then his spirit yeelds presently, takes the stroke, doth not thwart the good will of the Lord, this is the practice of *David*, *Eli*, *Hezekiah*, *It is the Lord, let him doe what he will* : Nay, our blessed Saviour himselfe saith, *Not my will, but thy will be done*. But this is the folly of our hearts ; we take up Armes against *Gods* will ; *God* would have us to be poore and we will be rich : This is not to doe the will of *God* : Though *God* force us to doe it, yet that is no thanks to us ; Thus we sinne desperately.

Secondly, the heart is not only content with what *God* will have us suffer, whether losse of life, friends,

friends, liberty, and the like, but there is another will must be done by us; what *God* reveales to be a duty, must be discharged by us. If there be a truth to be made known to us, we must acquaint our selves with the will of the Lord, and then with all diligence practice it: Make my heart one with thine, that I may ever feare thy Name: Let thy will be mine: Oh faith the soule, that I might ever feare thy Name; this is to do the will of *God*. We doe not say, let it be spoken of and considered of by me, but let it be done, let it be accomplished by me: Wee must not list at it, and give *God* good words, and talke, and leave it undone, but labour to doe it. It is not enough for the childe to say, I know what my father commands, but I must doe what I list. Such hearts cannot pray to expect any thing at the hand of the Lord, now and then to look at a duty, &c. and to say, I would it were so, will not serve the turne. Away with that sluggishnesse, to wish the will of *God* were done, and yet you will have your own wills.

To this precept belongs, that we should set on others to doe *Gods* pleasure. In vaine doe we wish it to be done, and yet doe not provoke on others to doe it. *Paul*, when *Agrippa* and he was grappling together, saith *Agrippa*, thou hast perswaded me almost to be a Christian; not almost, saith *Paul*, but I would have thee altogether as I am, except these bonds: I would not have thee fettered as I am, but enlarged in heart to doe *Gods* will. So that of *Joseph*, *I and my house will serve the Lord*; he that not onely neglects *Gods* will himselfe, but hinders
others,

others, that man doth not pray this petition aright; he that saith, *Thy will be done*, and in the mean time withdrawes others by his secret allurements, and saith, what? should I be such a foole to be at other mens bow and beck to sit howling in a corner as thou dost? No, no, well be it known to thee, thou that wilt not doe Gods will here, the Lord will have his will done on thee one day to thy cost: He that will not doe Gods will here, God will send him packing to Hell, and there he will execute his will upon him whether he will or no.^s

Quest. *How must we doe the will of God, we doe now and then stumble at a duty, and now and then take up a service, and we are neither whores nor theeves, but yet we are now and then peevish and wayward, &c. is not this enough?*

Answ. No, no, you must doe it in earth as it is in Heaven; not now to be something, and then to be nothing; now a Saint, and then a Devill; but you must doe the will of God as it is in Heaven.

Quest. *But can a man doe the will of God on earth, as the blessed Angels doe it in Heaven?*

Answ. A man cannot doe it in that measure the Angels doe it: but we may doe it as they doe, and performe equall obedience with them, though not in quantity, yet in quality: A childe followes the father, though it cannot run so fast as the father: A Scholler may imitate the copie, and write after it, though not write so fast and well: So the servants of the Lord cannot doe the will of God here so, in that measure that the Angels doe it in Heaven, but in quality like them: Let their obedience be
our

our pattern, not in the measure, but in the manner of it.

In what things must it be done, and how can wee expresse any action like theirs?

Quest.

This resemblance is in foure particulars.

Answ.

First, they doe it readily, they are prest, and ready at hand to doe the good will of the Lord upon all occasions; they doe not withdraw themselves, but presently upon every occasion doe what the Lord requires. We read, *Job 1.* that the sonnes of *God* appeared before him, they are ever in his sight to give attendance upon him, as the handmaid is ever at the hand of her Mistris: So that of *Isaiab.* the Text saith, they cover their faces before the Mercy Seat; they cover their faces in token of awfullnesse and reverence, and cry *Holy, Holy.* They are ever before him as a dutifull servant is ever at his Masters beck. They are at hand in this readines of theirs to doe the will of the Lord; we should imitate them, to be ever prepared and at hand to doe the will of *God*; not to have our affections stragling, but with *Ananias* we must say, *Here Lord;* with *Abraham,* *Behold thy servant is at hand.* Thus it should be with the soule; the Lord saith, you must not have this sinne, and that corruption; we must reply, *Thy will be done, LORD;* we must not say as *Moses* when the Lord commanded him to goe to *Pharaoh,* saith he, *Who am I, Lord? send another.* No, it should not be thus with us, wee should be ready at hand, *Here Lord, speake Lord, for thy servant heareth,* *Acts 9.* *Goe to Paul,* saith the Lord to

1 Sam. 3.

E

Ana-

Ananias, and he went though he had been a persecutor. Contrariwise, *Jonah* will goe to *Tarshish* rather then to *Nineve*: We should not doe thus, but as the Angels, and as *Cornelius*, when he sent for *Peter*, *Acts* 10. saith he, *we are all here before thee to take notice of whatsoever it shall please God to reveale to us by thee.* Let our Lamps be light and prepared, that whether the Bridegroom come at midnight, or at any other time, all may be in readinesse at a push, that we may goe when the Lord calls; when the Lord saith, here is a sinne to be forrowed for; here Lord, saith the soule. We must not let God stay for us, nor bee haled as a Beare to the stake in any duty: No, but we must attend the will of *God*, neither must we stout it out, I will be wicked, and I will walk in my owne way, &c. so you may, and perish; and so you may and be damned, and go to Hell too when you have done. It is nothing what a man hales out whether he will or no, that is nothing. This is not to doe the will of *God* as it is in Heaven, but wee must alwayes be fitted and ready to doe what *God* requires. The Angels came before *God*, and the Text saith, the Devill by force full sore against his will came also: So wicked men dare not but leave some sinnes, but it is perforce, they are either constrain'd to it by the Lawes of men, or by the horriour of conscience, and the like, not with ready cheerfulness and willingness. But we should have our Lamps light.

Secondly, the Angels doe the will of the LORD speedily, they are not delaying, but are willing and
prest

prest in the performances of *Gods* will. If the *Lord* doe but beck, they are gone. The Angels are said I. a. 6. to have divers wings, some to cover their face, in token of humility; some to cover their feet, to shew their prestnesse, and readinesse to doe the will of *God*, and with all speed and haste to doe what *God* at any time shall enjoin and command. Thus we should do it as they doe, wee must shake off all lingring and stiffenesse of spirit when we see *Gods* will should be done, and that *God* requires it: But naturally we are marvelously lazie in our christian course. When a man comes as a Beare to the stake, is that to doe the will of our heavenly Father as the Angels doe? doe they thus? No, nor wee should not, if we doe it aright: We must imitate that of *David*, he will praise the Lord with his best abilities, and run the wayes of *Gods* Commandments; thus should we doe, make haste and delay not. Psal. 119. 32. As when the Prophet *Eliff.* sent his servant post-haste to the womans sonne, he bade him, *salute no man*, make no stay by the way. This marvellous care should be in us; we should pray for our lives, and run on in a Christian course for our lives; not trille, but go with all speed till we come to our journeys end; not sluggishly, as if a man cared not whether he did it or no, but a man should pray for his life. If profit or pleasure would be tampering with us, salute them not, we should take up our resolutions to reject them. If honour or profit would be hanging about us, sling them off; let us not regard them, but ride post-haste. When our Saviour sent his Dis-

ciples to preach, he bade them carry neither scrip nor staffe to hinder them in their course. When *Paul* was converted, the Text saith, he never consulted with flesh and bloud; he advised not with carnall reasonings, but what *God* commands, hee did: So when *God* calls for duty, we should not reason with profit, pleasures and honours, to pull off our caps, and aske them leave to take up this duty and these performances. If the holy Apostle had done this, it would have hindered him; but he consulted not with flesh and bloud: So we should do what ever *God* commands: It matters not what men would have of us, but let us have an eye to *Gods* command.

Thirdly, the Angels in Heaven doe the will of *God* faithfully, and their faithfulness is in this, that they performe the whole will of *God*: They faile not, but doe it to a haire breadth. He is a faithfull servant that doth his Masters will and command fully; so should a Saint doe: Now faithfulness appears in two things:

First, we must doe it all as they doe.

Secondly, we must do it in the right manner, not only the thing, but in the right manner *God* requires it:

This is faithfulness: The Angels doe not accomplish what message they will, but *God* sets it down, and his good pleasure takes place, *Psal.* 104. They fulfill the good pleasure of the LORD, they start not at any service, no crossness they stand at; *God* commands, they doe it, and because

he.

he commands it. So it ought to be with the hearts of the people of the LORD; we must not pick and chuse, and do it in an aguish fit, when we list. It is said of *David*, he did all the will of God, a man after GODS own heart. It was the charge *Mary* gave, *whatever he bids, do it*. It is sufficient GOD commands, though it be tedious; the Angels care not though all the Divels in hell rage: so the Saints of GOD should do; be it tedious, that skils not, our care must be, that we may finish our course with comfort. A Saint doth not pick & chuse, but fears every sin, & takes up every duty; if all the Divels in hell oppose, yet the people of GOD will do his will. The Text saith, that *Caleb* and *Joshua* followed God fully in the day of *Macabi* and *Meriba* in times of trouble; there is an Angel-like Spirit, to go thorow-stitch with the work; though father and mother were against them, yet they would go on. The contrary was the sin of *Sardis*; which GOD reproves sharply; *I have not found thy worke full*. 'Tis not enough to do some of GODS will, but we must do it all, or else the LORD regards not. The Divell will do well somtimes for his own ends, if he be pleased; but that is nothing, thou must do GODS will, pleased or not pleased, or else thou hast a satanicall spirit; we must not say, the daies are troublesome, &c. but go thorow-stitch with it as the Angels do.

Thirdly, as we must do the will of God, so we must do it after the right manner, as *God* requires; thus *Abraham* did, when he was commanded to go

offer his Son *Isaac*, he went early in the morning, as *God* required. If he had been to offer an Oxe, it had been nothing, but *Abraham* must offer his only Son *Isaac*, the Son of the promise, and he must be the Sacrifice. So, for us not to be drunk, and to commit outrageous sins, that all the Crowes cry out of; thats nothing; but thy secret lusts, thy beloved *Isaac's*, they must be sacrificed and abandoned, else thou dost no more then the Devill. Thus thou must do the will of *God*, not as thou wilt, to sanctifie half a Sabbath, but on *Gods* terms, or else it is nothing.

Fourthly, the Angels do the will of *God* constantly; where they were they are. *Mat. 18. They are daily before the face of God, they hold out and persevere to do Gods will.* This should be our practise, though we cannot do it in that manner, and so much as they, yet endeavour for it; *Continue to the death.* (saith the Text,) and what then? *I will give you the Crowne of life.* Our reward shall be for ever, let our labour be so, hold it out with constancie; A Saint should be four-square, the same for ever; the fruits of righteousness are according to the parts of the yeare, spring and harvest, autumn and winter; and the first fruits is fatnesse, not to fall back, to be good in good company; with professors, professe; and with swearers, curse; and with drunkards, be drunkards; and with Devils, be Devils; the blessed Angels do not thus: the Lord commends the good steward, *Happie shall that serv. nt be, that when his Master shall come, shall finde so doing.* When the Lord shall

shall come and finde a Saint perfevere to the end, he shall be blessed indeed : the Angels will out-bid us in the measure of performances of Gods will , but yet we should be speedy, and readie, and faithfull, and constant as they : our hearts are holy in uprightnesse , although not in that measure of exactnesse, as theirs are.

What is the frame of the heart in putting up this *Quest.*
Petition ?

It appears in two things.

First, it is willing to do it it self.

Answ.

Secondly, it is willing, and desires to help and stir up others, to the utmost of its power, to do the will of God.

First, the soul ought to be forward to know the will of God, and to labour to do it it self, and this appears in foure particulars.

First, the heart is willing to do the will of God in laying down its own will, so far as it may be a hinderance from doing Gods will, for oftentimes our will and the will of *God* are contrary : there is naturally a sturdy toughnesse that lifts up it self above the *L O R D*, this must be removed, *Not my will, (saith our Saviour) but thy will be done.* If our will and *Gods* will cannot stand, we must lay down ours; but sometimes we say desperatly, (as they did) *We will walk in our own waies &c. and we will have a King as other Nations*, we will have our base lusts to sway and rule us. But so long as this is in us we cannot do the will of the *L O R D*, we cannot serve two masters : *I came not (saith our Saviour) to do*
my

my own will, but my fathers that sent me. It is often times with our will, and the will of G O D, as with two buckets; the letting down of one is the lifting up of the other; and the lifting up of the other is the letting down of that; so when we let down our own wills, we lift up *Gods*; but the lifting up of our own wills, is the letting down of the good will of the *Lord*. Now the cause why we stick in service, and cannot come off, is because we would have our pleasures, we would be this and that; so that the will of *God* is justled against the wall, and shut out of doores; but let this distemper be crush't, and then the will of *God* will take place. When we have done this, then we must reape to the *Lord* to know what his pleasure is, take his Warrant before we set upon the work; conscionable attendance of *Gods* will should be the root and spring of all our actions, not to go without it, but to have our spirits carried by it. This is as a Master-comptroler that swayes the ballance, and beares all before him. Tell me not, I cannot do it for my liberties sake, &c. But, I have no Warrant of *Gods* will; unlesse the good will of the *Lord* go before me, I dare do nothing, *Eph. 5. 10. 11. Proving what is acceptable to the Lord.* As a Gold-smith laies the gold to the touch-stone, so prove yourselves, and find out what is acceptable to the *Lord*. In the time of the old Law they put on the linnen Ephod, and went to inquire of the L O R D whether the men of *Kedar* would come up; so should we come to the L O R D, (that is the touch-stone) and see what the L O R D will have us to do,

and

and not to go to a company of carnall Counsellors, to consult with honour, ease, wife and family, &c. whether shall I suffer? saith the soul; saith honour, if you do thus, I am laid in the dust; saith ease and profit, for my part, if you take this course, I am utterly undone and lost; then saith the soul, if it be thus, I will not do it, let all sinke and swim: thus they do not G O D S will, but their owne; but they that do the will of G O D, let them inquire what his will is. Let honour, and profit, and ease, and world and all say what it will, but they wil do the L O R D S will, we must not master conscience (as it was the speech of a wicked wretch,) one of his companions being in horror of conscience, he bade him master it as he did, for before that he could never live quietly, but now he was not at all troubled with it. Mastering of conscience, in English, is searing of conscience, but that must master you; and lead you to the performance of duty.

Thirdly, when this will of G O D is revealed, we must yeeld to it, without any quarrelling against it, or questioning of it; but let the soul be delivered up to the will of G O D, as *David* saith, *let my will be done with thine*; when the L O R D call, *seek my face*, we should echo, *thy face Lord I seek*, 2 Tim. 2. 19. we should be prepared for the L O R D, so to have our affections strike as the L O R D sets them; and then we should have hearts like G O D, then we should do his will aright, then would it be in our hearts to do the will of the L O R D, as *David* saith, *Psal. 40.*

Fourthly, we should have a courageous constant resolution to go on with that work, and in that way G O D hath revealed to us, and hath laid open before us; so that the soul should say, not my will, but give me a heart that may do thy will; thus we should have a constant resolution to go on, not to do it by fits and starts, but as the Apostle saith, *Fight the good fight of faith, and lay hold of eternall life.* And except a man have this, he prayeth not this Petition aright, but out of hypocrisie; it is his own will he seeks, not the will of the L O R D.

Now we must come to the second thing: As we should do the will of G O D our selves, so we should further on others, and that appears in two particulars.

First, we should further on others in the discharge of duty.

Secondly, we should joine sides with others in the performing of duty.

First, for the first, we must further on others. That is a pregnant place, *Heb. 10. Provoke one another to love and good works*; we must not only stand by and look on others, but provoke and egge on others, to stir up them to do the will of the L O R D, *2 Cor. 9. 3. the L O R D there commendethem, because they gave good example to their brethren.* It is good to have a stirring heart. Satan sets on others to sm, *A little leaven leavens the whole lump.* A man useth not to be drunk alone, but to draw on others with him. If Satan and his instruments be so, how much more ought we to do the contrary? There is

not

not a duty that more promotes G O D S glory then this : wicked men, as infectious persons, labour to infect others ; so should we be forward to help others. These be as Stewards, they provoke their fellow-servants, go about reproving, exhorting one another. Thus a Christian should set on every man, and spurre on othersto do the will of G O D, not only to take a Lecture our selves, but call on others to it.

Secondly, we should labour to joine sides with them to do G O D S will. It was the practice of the *Scribes* and *Pharisees* to lay heavy loads and burthens upon others, but not stir them themselves ; but we should joine sides, and lend a helping hand, in the performance of duty. When a Cart is at a set, it is not enough for a man to stand by and say, I would it were out, &c. and yet never lend a helping hand, but he must joine with others to help it out ; and if one teame will not do it out, on another to it ; so when time of troubles comes, we should be at the Cannons mouth at a dead list ; when another is not able to get out, by reason of temptation, then we must join sides with them, & pray and mourn with them ; *Zac. 8. 12. Let us go to the House of the Lord, & we wil go also.* So it is not enough to professe our selves G O D S servants, but we must pray also for others, and suffer also, if necessity requires ; as it was *Dauids* speech, *Psal. 38. Let us praise the Lord together, at a list.* So, if we would do G O D S will, it is G O D S will, as to pray our selves ; so we should say to others, let us pray and study together,

that the will of G O D may be done. It is not enough to wish that G O D s will might be done, and we stand by with our hands in our pockets, and do not provoke on others; and lay reproaches on them, what, you pray? &c. This heart is professedly against the will of God; these are fore-men in the Devils shops, and schollers of the highest forme in Satans schoole; but, if we desire to have G O D s will done, let us set to our shoulders to the burthen, and help others. Thus much for the third Petition. *Thy will be done, &c.*

Give us this day our daily bread.

VVE come now to the other three Petitions; and they concern our selves meerly. The first is concerning the things of this life. And the other is concerning spirituall gifts; and it consists partly in justification, and partly in sanctification.

Quest. But first for the order, why dowe beg for the things of this life before spirituall mercies? our bodily bread before our spirituall?

Answer. Because in nature a man must have an outward being before we have a better. This life is the time of our trading, and after this life there is no grace to be had. Therefore we must have this life before we can live everlastingly with G O D hereafter; no man can get G O D by the means that doth not live; there

therefore though the other be more necessary, yet a man, except he have this, he cannot have the other, that living here bodily, we may live spiritually hereafter.

Now for the sense of the words.

First, what is meant by giving?

Secondly, what is meant by bread with all the circumstances, daily bread, and our daily bread? &c.

First, for the word giving implies 3. things :

First, that the Lord out of his goodnesse and wife bounty would provide what may be profitable for us, and which we stand in need of ; in a word, what we want he would supply.

Secondly, that he would preserve and continue these good things that he hath bestowed upon us, that he would graciously continue that lot and portion unto us, *Psal. 16. thou maintaineſt my lot* : the Lord doth not onely give patrimony to his children, but preserves and continues that which is needfull for them to them.

Thirdly, that the Lord would be pleased to send in the sweet of his blessing upon all the blessings and mercies he hath been pleased to bestow on us. The blessing of the Lord is the staffe of bread. It is not enough to have these things : for, bread may choake us, the houses we inhabit may fall upon our heads, if they be not blessed to us. The covetous man is as if he had nothing, if the Lord let in but a secret curse and veine of vengeance into his soule. A man may have many outward blessings;

and yet have all the sweet tooke from him ; yea, many times all that a man hath may be a torment to him ; the Lord can take off all the sweet ; therefore we pray and intreat that the Lord would give us the sweet of them, that they may be comfortable to us, as they are in themselves ; that the Lord would give all, blesse all, and preserve all, and sanctifie all to us, that they may be all to us as they are in themselves.

Quest.
Answ.

What is meant by bread ?

Under this word bread are included all necessary helps and comforts of this life, whatever concernes our lives, good name, estate ; all things belonging to these is bread.

Reason.

Because bread is the staffe of life, most especially usefull for life, other things are necessary, but wee cannot be without this bread. Therefore the Lord puts a part for the whole, and therefore we pray, that the LORD would give, and continue, and blesse all things, that are necessary for us, unto us.

Quest.
Answ.

What kinde of bread must it be ?

Our bread ; not that wee can procure or purchase it, but the word, *Our*, implyes two things :

First, that wee may have a right and title to all these things in Christ, that we may have a tenure of them. For all these things are not the wicked mans properly, he usurps them, and he shall answer for them ; he sits at a rack-rent, he shall be plagued for them. Now we pray that they may be our free-simple, not that we must pay for them, but that

we

we may have the right and tenure of them; that we may claime them in Christ, that we may not answer for them, but that they may be ours.

Secondly, they may be ours in way of policie between man and man, that we may not have them by violence; not to have another mans riches and honour, but that we may have a politick right: this a wicked man may have by a politick right, to have it by the sweat of our browes, now this we crave also. Now the difference between the politicke right of a naturall man and spirituall man is this, the Lord doth onely Lease out by his politick right these things to the wicked, but they sit at a rackrent: But they are not so to the godly, they have them for their fee-simple by a politick right between man and man. Both these wayes we beg that they may be ours, that they may be ours in Christ, and that we may have our owne, not others to pluck it from others, but that it may be ours by our labour, meanes, patrimony, &c.

What is meant by daily?

The word in the Originall signifies supersubstantiall bread, that is, we crave all these things and the right and title to them. And for the measure, not barely so much food and clothes as wil keep the life and soule together, and no more, but that we may have to our lawfull delight, and, as one spoke, so much as will keep even at the yeers end, and a knot at the end to our lawfull society.

Why this day?

It implies three things:

*Quest.
Answ.*

*Quest.
Answ.*

First,

Luk. 12. 19. First, it implyes a daily need of succour that wee have from the Lord: we doe not say, give us this month or this quarter, but give us this day; as who should say, wee stand in need of a daily succour from the Lord. The Lord would not have a Christian have too much, that he might be secure as the rich man in the Gospell, *Some take thine ease, &c.* But the Lord would have us come for our break-fast, dinner, supper, and all from him.

Secondly, it shewes a man must be content with his allowance; his desire should not be catching after future things, we beg not for our monthly and quarterly bread, but daily bread, enough for the present time.

Thirdly, it implies, that wee must pray for this daily bread, every day: A man must be daily begging of the Lord. This is the meaning of *this day*. Gather then up all, and the summe returns to thus much; we in this Petition beseech the Lord, that all good things that concern life, good name, or food, may be supplied to us, and that we may have a spirituall right to them in Christ, and a politicke right to them between man and man, that we may have more then barely enough, not to wring from others, to be content with the least pittance, and daily and continually to beg for these things we want and stand in need of.

Quest.

Answe.

What is the frame of the heart, in putting up this Petition?

It appeares in three particulars:

Secondly,

First, a mans carefull painfullnesse in his course and calling God calls him to and sets him in.

Secondly, an humble dependance on G O D.

Thirdly, a quiet contentednesse with what God allowes.

For the first: he must be painfull; no man can say, Give me this day my daily bread, unlesse he be painfull in his place; if we expect any thing otherwise, it is a mocking of God. We must be faithfull and painfull in our places: if wee expect any thing, honour, goods, good name, and labour not for it, we doe not pray aright: it was the command God gave, *Gen. 3. In the sweat of thy browes shalt thou eat thy bread all the dayes of thy life.* There is no allowance for idlenesse and carelesnesse; the L O R D sets *Adam* to till the ground; so that if we will have any thing necessary for us, we must labour for it; for, sayth the Apostle, *He that will not labour shall not eat. The diligent hand maketh rich.* but God makes rich, you will say; It is true, yet it is by a diligent hand. A Scholler must labour if he will have learning, &c. Look, as it is with a man that hath promised a man so much, and so much, at such a time and at such a time, & at such a place, if he will come for it; now if the man comes not for it, he loseth it; Even so it is here; the L O R D promiseth successe to our labour; the Lord will give the Plough-man by his Plough, the Tradesman by his Trade, the Scholler in his study; and except we be painfull in our places, we can expect nothing: The Lord gives us our daily bread while we walke

with him : So that a man hinders himselfe more by idlenesse then he profits himselfe by prayer without diligence.

Secondly, the soule must have dependance upon God, when it hath done what it can. It must look for a breathing on them. A man should be so painfull in the use of the meanes, as though they could doe all, and yet so depend upon God above all meanes, as though all outward meanes could not doe any good without the Lord. Wee must not catch it out of Gods hands, but look to God in the way he hath chalked out before us, and then expect of him what we want. It is the Lord that gives a man substance. *In vaine it is to rise early in the morning, and goe to bed late, and eat the bread of carefulnesse; except the Lord blesse all, all is in vaine.* Let us look therefore to him for all we stand in need of. It is the phrase of the Wise man, *The blessing of the Lord maketh rich.* It is not policie and craft; and outward meanes that make rich, but the blessing of the Lord, from that expect all : though the Plow-man plow, though the Gardiner manure, and cut, and prune, yet nothing thrives unlesse the dew of Heaven falls : So it is here in our course, all our labour, paines, meanes and cost, though it be much and great, yet it will not thrive, unlesse the Lord blesse. The Spirit of the Lord moved on the waters : Let us therefore look to his blessings upon all. A Scholler may labour and take much paines, and yet shall never attaine his end; either he shall not have it at all; or if he doe,

Psal. 127. 1, 2.

it shall be as *Uriahs* Letter, choake him at the last: So that except wee depend on God, all labour and paines is nothing.

Thirdly, there must be a quiet contentednes, to be content with what God bestowes and we receives, else we crosse our selves, we crave for bread, and will have what we list. We doe not pray for dainties and costlinesse of apparell, but for bread, that pittance the Lord shall be pleased to bestow upon us: Now if nothing but dainties and curiosities will serve us, it is more then the Lord allowes, and we can expect to be bestowed upon us. If we have meat and cloath wee must not looke to the quantity, not for a month, or a quarter, but goe to the Lord as to a market; let him dispose it, or else wee beg one thing and desire another; the Lord will be content to give us bread, not pearles, not to cocker us, but to give us what we stand in need of. That of *Hagar* should be our prayer; *Give me not too much, lest I be proud; nor too little, lest I put forth my hand to wickednesse, but give me food convenient.* It is better to be at Gods allowance then our owne. A childe happily would have a coat foure or five yards too long, and to tyre him, or fire to burne him; but a father will not have it too long, to tyre him, or fire to burne him. So our Father, wee would over-flow our measures, out-run our portions too beyond our need. It is with us as it is with dyets, sicke men would have hot wines, and salt meates, and eate excessively; but the Physician orders all his dyet, for if hee

Prov. 30.

should have his fill; it would kill him. A full body and a full stomach would increase the humour: So the Lord is a marvelous skilfull Physitian: we have proud hearts and would have dainties; and if we should have riches as we would, God should lose his honour which now he hath by us being kept under hatches; therefore the Lord dyets us. Divers creatures are kept in divers things; Cherries are kept in Sugar, but Beefe is kept in salt pickell, and not in sugar, for otherwise it would stinke. Nothing would serve some if the Lord should not dyet them, but they would be as proud and as saucie as ever they could; therefore the Lord is compelled to dyet them: Thus we should be content with the least pittance that the Lord sees fitting for us; and he that is thus, the Lord will give him enough for his baites in this pilgrimage. And thus much for this Petition.

And forgive us our trespasses, &c.

THIS is the fifth Petition touching the good of man.

There are three Petitions concerning God, and three concerning us, this life and a better; the first we have handled; and those that concern our spirituall being follow:

First, for the order.

Secondly, the sense and meaning of the words.

Thirdly, the frame of the heart in putting up this Petition.

First,

First, for the order, why it is thus placed? justification before sanctification? The reason is, because sanctification flowes from justification; being justified we are sanctified; first we are acquitted of our sins whereof we stand guilty before him, and then he sanctifies us; first this, then the other, the other are the sprigs, and this the main branch; we beg for faith, &c. but they are included in this.

Secondly, for the sense of the words.

First, here is the Petition, *Forgive us our trespasses.*

Secondly, the Reason, *As we forgive others, or, For we forgive others that trespass against us,* so Lord forgive thou us; this is the argument whereby we win the favour of the Lord.

What is meant by debts?

By debts are meant all finnes; all failings of all kinds, of omission or commission; now they are called debts, because we owe all obedience to God, to love him above all, and our neighbours as our selves; and these being the articles of agreement, the sleighting and neglect of this brings us into debt with God.

*Quest.
Answ.*

For first, we are bound to these.

Secondly, by breaking these we deserve the punishment due to the breach of it: now when we omit any thing, we forfeit and are cast behinde hand.

And thirdly, wee are lyable to the execution of the punishment due to us in the breach of this;

thus sins are debts, and debts finnes, of omission or commission.

Quest.
Ans.

What is it to forgive?

To forgive is this: we beg that the Lord would be pleased not to take advantage of us because of our debts; nor yet to proceed in the rigour of this Law, to do that it requires: Now, our sins require we should be condemned and executed. A malefactor forfeiting his bond is cast in his cause, and then cast into the prison, and execution sued out for the satisfaction of this debt: now we beg of the Lord, that he would not condemn us in the Court of conscience, nor execute his justice on us; this is to forgive, and this proceeds from mercy.

Quest.

But how can God do this? will this stand with the justice of God, not to be satisfied for our faults, to pardon without satisfaction?

Ans.

No; but though the party do not satisfy, yet if the surety do, it is sufficient; so though he doth forgive us, yet he looks for it at the sureties hand; as the creditor doth not require the debt at the debtors hand, but at his hand that is bound to make satisfaction for the debt; so the Lord doth not require satisfaction of us as he might, to exact the utmost farthing: *because thou sinnest thou shalt die*, the LORD will not exact this of us, but he requires this satisfaction of the LORD JESUS; so that GOD the Father is satisfied, though not by us; mercy to me, and justice to CHRIST; mercy on my part, and justice on CHRIST'S part. Thus we see what it is to forgive us; that is, that the LORD would

would not arrest us, but the surety; that he would not exact of us, but take all of CHRIST.

Whether are a mans sins forgiven at once, or at Sunday times? *Quest.*

At the first time; when a man believes in the *Answ.*
LORD JESUS CHRIST, at that time all his sins past, present, or to come, are remitted. The sins he commits after beleeving, or in beleeving, or before beleeving, are all pardoned: Justification doth not increase or decrease, but sinne it is pardoned at the first act of beleeving; Though sanctification may have degrees, one man may be more sanctified than another, but this hath none; but he is fully justified, and all his sins past, present, or to come, are pardoned to him in CHRIST; all phrases in Scripture imple thus much. *Jer. 32. I will pardon their sins, and remember them no more. Ezek. 38. I will blot them out of my remembrance.*

Now the Argument is this: I will conclude in divers Propositions.

First, our Saviour by once suffering suffered for *Argum.*
the sins of the Elect, past, present, and to come; the infinite wrath of GOD the Father fell on him for my sins; now this wrath is all one in him: and, being all one and infinite, and our Saviour suffering this whole and infinite wrath of GOD the Father, if he had suffered for 10000. worlds he could have suffered no more: Gods wrath could not be but infinite; so were his sufferings, he might have applyed his suffering to many thousands more if he would, and yet have suffered no more: *Adam's* fine was enough

enough to infect a thousand worlds; and our Saviours merits are sufficient for a thousands worlds.

Secondly, those sufferings that he suffered for my sinnes past are sufficient for him to suffer and satisfie for my sinnes present and to come.

Thirdly, the sinner stands justified not for any thing in himselfe, but by the mercies of the LORD JESUS CHRIST. Now then gather up all, and the thing is cleare: if our Saviour suffered for all sins, and this, being infinite, is sufficient to pacifie all his wrath due to my sins past, present, or to come. And if a man is not justified of, or by any thing of his own, but from CHRIST; from this I argue, by what death is my sin remitted? by the death of CHRIST; and have not I the whole death of our our Saviour to satisfie? Yes, for that death that suffered for my sins past, suffered for my sins present or to come; the death CHRIST suffered for all sins. Now this death of CHRIST is applied to the soul at the first act of beleiving in the LORD CHRIST, therefore my sinnes past, present, or to come, are remitted at the first act of beleiving.

That remission of sins that leaves no condemnation to the party offending is the remission of all sinnes; for, if there were any sin remaining, a man is still in the state of condemnation; but justification leaves no condemnation. *Rom. 8. 1. There is no condemnation to them that are in Christ.* Thus it is evident, there is no condemnation to those that are in CHRIST, therefore there is full remission of all sins past, present, or to come, to the soul at the first act of beleiving.

Argu. 2.

If

If the remission of all finnes be not at once, it *Arg. 3.*
 is either because my faith cannot lay hold on it, or
 because there are some hinderances; but a man by
 the hand of faith can lay hold on all the merits of
CHRIST; the Word can reveale all; the Sacra-
 ments seale and confirm the pardon of all; and
 then there is no inconvenience, for it makes the
 soul more carefull of a command. *Psal. 130.* *If*
thou shouldest enter into judgement with me, who were
able to abide it? but there is mercy with thee; that thou
mayest be feared. Forgivenessse makes a man yeeld
 faithfull obedience; then it is cleare, that the for-
 givenesse of all finnes, past, present, or to come, is
 made to the soul at once, at the first act of be-
 lieving.

First, because **CHRIST** dyed for all, and that is
 all applyed at once.

Secondly, justification leaves a man without
 condemnation.

Thirdly, there are no hinderances; for my faith
 is able to lay hold on all the merits of **CHRIST**;
 and the Sacraments able to confirm all; therefore
 all the finnes of the Elect, whether past or pre-
 sent, or to come, are pardoned at once in
CHRIST.

But then why do we pray for daily forgivenessse of
sinns? It seems needlesse thus to do; if they be pardon-
ed already, what need we pray daily for the forgive-
nessse of them? This is one of Bellarmines chief holds.
But I answer.

Quest.

First, if a man do believe, yet he prayeth for
 more faith. H Second-

Answe.

Secondly, we intreat the Lord that he would be pleased to renew this repentance, write over and renew this our evidence of the remission of our finnes, and more and more confirm it to our selves, this a man doth though he have faith.

Thirdly, that he would be pleased to continue this his evidence.

Fourthly, that he would make it increase and be more strong. This a faithfull man craves; Lord, faith the soul, that my finnes may not only be pardoned, and the evidence of it sealed to my soul, but that the evidence may be more and more increased.

Quest. Whether doth this act of beleeving leave any frame, or put any disposition into the soul.

Ans. First, our justification, which we call forgiveness, findes nothing in us, or any thing done by us, by which we come to be justified; when we are said to be justified by faith, or are not said to be justified for faith, (that is popery) but by faith we lay hold on Christ, by whose merits we are justified; as a man is said to live by his hands, not that he eates them; but by the labour of his hands he gets money, which buyes his meat which nourisheth him. So a mans sins are not forgiven by vertue of beleeving, but only thus; because faith as an hand laies hold on this; as a man gets a prey by his hand, so we get this prey by the hand of faith; faith doth not make a man just before God, for God might condemne us for the imperfection and weaknesse of our faith, but it layes hold on him who justifies.

Secondly, forgivenesse or justification leaves no gracious frame upon the soul, but it is only a legall and judicall forgiving of a man, a pronouncing of the soul believing acquitted. As a man that is arrested, the surety paying all the debt, the law is frustrate, and hath nothing against that man; and he is pronounced acquitted by the law; but this acquitting doth not make a man any honest. That of the *Proverbs*, *He that justifies the wicked, and he that condemneth the righteous, they both are abomination to the Lord.* Not to make a man honest then he was, but to account him so, and justifie him when he is not. You see then, this leaves no stamp upon the soul, this cuts the throat of many a mans comforts, here is the maine difference between justification and sanctification; justification is not for any thing in a mans self, neither leaves any stamp; but sanctification proceeds from some ability in the soul, and leaves him holy.

Thirdly, though the act of beleiving doth not put grace into the soul: yet wherever this is there will be another work, and bring grace into the soul.

For we forgive others.

THis is made an argument to prevaile with God, we beseech God to forgive us, because we forgive others; as if we should say, if we forgive others, forgive thou us; but we forgive others, therefore Lord forgive us: as though first we could forgive

give others before God forgive us. Hence the question drawes on; namely,

Quest. Whether is the soule able to forgive trespasses to others before the Lord forgive its trespasses?

Ans. No, our forgiving others doth not goe before our owne forgiveness; God must first forgive us before we can forgive others, because it is a work of grace to doe this as God requires, and it comes from a gracious disposition of soule which God must put into us before we can do it. But now sanctification follows justification, as a man should say; a tree brings forth fruit from the sap in the root.

Quest. But this is used as a cause, for we forgive others; because we forgive others, therefore forgive us, it seems then to be a cause of our justification.

Ans. No, it is a fruit and effect to make way for the conveyance of the assurance of it; it makes us not to be just, but declares us to be just. Every reason propounded by the word *because*, doth not imply a cause; as I prove fire is fire thus. That which burnes is fire, but that burnes therefore it is fire; how burning is not the cause of fire, but an effect of it; not a cause, for first there must be fire before it can burne; so it is a tree because it hath Apples; now Apples are not the cause of the Tree, but the Tree of the Fruit.

What is it to forgive the trespasses of our fellow-brethren, and how farre may it be done?

In the trespasses of a brother three things are considerable.

First, the sinne in selfe.

Secondly,

Secondly, the guilt of that sinne.

Thirdly, the punishment due to that sinne.

First, concerning the sinne: In guilt wee must know two things, wherein is the Answer.

First, we must know, that to forgive properly we cannot; it cannot be done by us: for who can forgive sinnes but God onely? it is one of Gods prerogatives to forgive sinnes, and that no creature can doe.

Secondly, as the guilt hath a respect to God, so it hath a respect to us; for as he is injured, so are we: when a man steales, it is not onely a wrong to the Law of God, but also a wrong to me: So farre as the sinne doth respect God, he pardoneth it; and as it concernes me, I forgive him. And this is done when the heart is as willingly content to doe all the good to a brother, as though he had never sinned against him. We say we forgive him, but not forget him, this is not to forgive; but between whom and me there is nothing to stop me, that is to forgive him; onely remember this, that a man doth sinne in some kinde; so that the Lord doth not require that a man should forgive him: As if a man that flatters me to my face and backbites me, I am not bound to trust him againe: He that beares fire in one hand, and water in another, if he sinne against me once, God forgive him: but if he sinne against me the second time, and I forgive him, God forgive him and me. When a man cheates me I will never trust him againe till I see good; and yet I forgive him when I am as willing to doe him good, as
H 3. though

though he had never offended me; and withall in-
treat the Lord to pardon him, if he hath a lot in
Christ seek for the pardon of those finnes whereby
he hath done us wrong. This our Saviour did, *Fa-
ther forgive them, they know not what they doe*: So
also *Stephen, Acts 7. 12.* thus we should doe so farre
as it concernes us.

Quest.

*Whether is a man bound to forgive punishment to
another? as when one hath stolne any thing from us,
should we not follow the Law on him? how farre must
a man goe in this case in taking punishment on such an
one offending?*

Answ.

A man may, nay it may be so that a man is bound
not to forgive it, but to punish it, and a man should
sinne deeply in the neglect of it. If one hath mur-
thered another, a man is bound to follow the Law
on him, and to give him the punishment due to
the fact.

Quest.
Answ.

How farre may a man goe in this case?

It appeares in these particulars:

First, when, all things considered, in all a man
sees it may doe good, then a man is bound to give
punishment. When there is nothing but a Bride-
well will doe a servant good, give it him. When a
childe is stubborn, give him correction and spare
him not, it is as good as his meat: If a wretch belch
out his malice; if a man can reforme him by punish-
ment, give it him: for who knowes but it may be
the best physick that ever he had? and to let him go
unpunished in such a case a man is guilty of his
sinne, because hee might have reformed him by this
meanes.

Secondly,

Secondly, if this be a way and meanes to binde a mans hands, and to hinder him from the practice of some sinne: As if a persecutor intends to persecute another, if a man have a suit of Law against him, he is bound to cast him into prison, for it keeps him from persecuting the Saints of the LORDS, and so from sinning deeply. It is a work of mercy to take a knife from a mad man: so to bind such a mans hands that doth so. If God put forth an opportunity into a mans hand, he is bound to take the Law, and it is mercy to him thus to doe.

Thirdly, when a man cannot otherwise maintaine his owne honour, or life, or some other particular good, for the taking off of his owne wrong a man is bound in justice to take punishment on such a one, as thus; If he shall raise a false report on a man, it is not a work of tyranny but a work of mercy, he ought to right his own wrong that is done unto him by punishment; when it cannot otherwise be maintained we are bound to take this course; for why? mine own honor, life and estate is to be preferred before others.

Fourthly, when this course being just will maintaine the goodnesse of a mans profession and Gods glory, this should be done: when a mans profession lyes at the stake, a man is not bound to be meek-mouthed, but to make those black-mouthed wretches known to others, that they may not dare to bring a scandall upon the glorious Gospel of Christ, nor on the professours thereof. Thus a man must doe, and yet forgive a man for all this, if his good

or

or mine, or the profession of the Gospel may be furthered hereby, this should be. And thus a man may goe to law in these cases, and the like.

Now we come to the force of the Argument.

Quest.

How is this an Argument to prevaile with GOD to forgive us, because wee forgive others? where lyes the force of the Argument? what vertue is there in this?

Ans^w.

It lyes in 3. particulars; and it is a speciall meanes to obtain mercy, Lord I forgive others; therefore forgive thou me.

First, all the mercie I have, it is not firstly in my selfe, it is but a river and spring comming from the Sea, but mercie is firstly in thy selfe, the fountaine and Sea of mercy is in thee: Now Lord if I have but some bowels of mercy, and some drops of that Ocean of mercy, and yet can forgive others; much more then thou the fountaine of mercy canst forgive me. When the two servants fell out, the one pulled the other by the throat, and said, *Pay mee that thou owest me*; now when the Master of that servant heard of it, he said, *Oh thou wretch dost thou deale thus with him, when I deale so favourably with thee*; and if a sinner must forgive his fellow brother seventy seven times; how much more the Lord the God of mercy? if he that hath but some mercie received from the fountaine, much more the Lord the fountaine it selfe.

Secondly, as we have not from our selves, but from God; so also that we have is mixt with a great deale of spleene. Though some compassion yet mingled

mingled with a great deale of envie; though some mercy, yet mingled with a great deale of cruelty; and a great deale of darknesse with this little starre-light: but the Lord hath all love without any hatred; all mercy without any cruelty; there is no hindrance in the Lord to hinder him. Now the soule saith, Lord, if I that have a great deale of malice can forgive my brethren, then how much more thou that hast all mercy and no spleen (if men humble their soules before thee) wilt forgive?

Thirdly, that mercy that is in us it is but little, but it is infinite in the Lord; what we can doe is but the first fruit, a drop, a graine, a mustard-seed; but abundant in the Lord. Then the soule saith, Lord, thou art boundlesse and bottomlesse in mercie, how much more wilt thou forgive? True, LORD, the talents and debt whereby we are engaged unto thee are many and great; but if wee poore creatures that have but from the Fountain, and that we have is mingled with a great deale of malice, and that but a drop, and yet can forgive; how much more thou that hast all first from thy selfe, and purely without all mixture of envie, and in an infinite abundance? how much more canst thou forgive whom thou wilt? therefore LORD forgive us, for we forgive others.

How ought the soule to be framed in putting up this *Quest.*
Petition?

It appeares in foure particulars:

First, the soule must see and acknowledge it selfe *Answ.*
guilty of those sinnes that appeare in this life: wee
I must

must see our selves stand in need of forgiveness : now we cannot doe this till we see our selves faulty. He that owes nothing, what need he crave forgiveness? So forgiveness of finnes implies that wee are guilty of sinne and lyable to the punishment due to sinne, *They that confesse sinne and forsake it shall finde mercy, Pro. 28. 14.* first finde out thy sins, then find Gods mercy, *1 Cor. 11. If we would judge our selves, we should not be judged.* He that would have GOD forgive him, must not forgive himselfe ; if we judge our selves, GOD will not judge us. As a Malefactor that sticks to his owne innocencie, and will not acknowledge any guilt, in vaine hee desires to bee forgiven : So a sinner or Malefactor before GODS Tribunall , if hee will not confesse his sinne, hee shall never finde mercie at the hand of the LORD. Therefore I cannot see how a Papist can beg this, when as hee thinkes he can satisfie GODS Justice himselfe.

Secondly, we must labour to have the heart see its owne inabilityie to satisfie for sinne, or to beare Gods indictment he shall passe upon the soule that is guilty. The soule acknowledgeth it selfe unable to answer one of a thousand ; *Behold (saith the Psalmist) Lord, if thou shouldest enter into judgement, who were able to abide it? but there is mercy with thee that thou mayst be feared.* Wee are Bankrupts, we cannot answer the debt, nor beare the suit ; if the debtor be able to answer the debt or pay the money, hee cares for no kindnesse ; the sinner is the debtor, and, if hee can satisfie Gods
Justice,

Justice, what need he care? If I can abide it, what need I crave favour? but when it is come to this, who can abide it; then the LORD will pardon whatsoever is amisse. Where-ever the sinner goes he cannot avoid the suit; hee needs no pursevant to follow him, conscience is arresting, the Devil accusing, therefore he falls down and cries mercy, mercy to pardon the suit, the soule is not able to beare the suit. This the Church complains of, *Behold, our righteousnesse is as menstruons cloath;* and they, *Ezek. 36. 31.* judge themselves worthy to be condemned. Now in that I say forgive, I imply that I cannot satisfie for sin my selfe.

Thirdly, we should seeke to the free mercie of GOD and of his Grace for what wee need; wee should acknowledge his free mercie. When the soule sees there is mercie in GOD for him, then it is fitted to pray this petition; for should I conceive GOD were severe, holy, just, &c. though I renounce my sinne, yet I could not seek him; God is not extreame and rigorous, but hee hath mercy in store for those that seeke him in truth and sincerity: therefore we should apprehend two things:

First, that God desires not to deale rigorously; we should perswade our hearts, that God is desirous to welcome our prayers, *Exod. 34. The Lord is ready to succour our infirmities.* If we be in misery, the Lord will abound in mercy, the phrase is, multiplying mercy; therefore the Apostle calls him the father of mercies; and the God of all compassions

we have new vexations, he hath new compassions; nay, God hath more good then we can desire, he performes more then he promiseth; he is abundant in truth, above all that he hath revealed himself to be in his Word, *Isa. 55. 7. Our God is mercifull and abundant in forgivenessse.* He multiplies pardons, he hath pardons in store, mercy to pardon any poore soul. But, (saith the soul) what my sinnes committed and continued in? marke what he adds, though you cannot comprehend it, yet he can conceive it: his thoughts of mercy are larger in giving, then ours in craving, *Eph. 2. He is able to do above what we can think or aske.* It was but a cold comfort *Isaac* gave to *Esau*, he had but one blessing; so if Gods mercies come to an end, it were but a poor comfort when the soul saith, Lord give me, and the Lord should say, all is drawne dry. But there is enough in God to do us good. What availes it, if a father have a good heart to his child, if he hath not to give it what it askes, or stands in need of? but our heavenly Father abounds in goodnesse.

Secondly, God, as he hath abundance of good, so he is free and ready to bestow it, *Esa. 55. 1. Ho, Every one that thirsteth, let him buy milke, and milke without money or price.* We would be content to have wine, but we have no money to buy it, therefore God adds, though you be not able to pay for it, yet take it. *Mich. 7. 18. Who is a God like our God? who pardons sin, because mercy pleaseth him.* The pardoning of our sins is like the overthrowing of *Pharaoh* in the sea. God doth it not because we please

please him, but because his mercy pleaseth him, he doth it freely.

Fourthly, we must be content to waite for his mercy that we stand in need of; we must both waite for it, and be confidently perswaded of it, else we crosse the tenure of forgivenesse, *Heb. 11. God gives mercy to none but those that waite for it.* In that we aske pardon, we are resolved to waite for it, for so much is implied. A pardon in law is not authentick, untill it be sealed; so God saith, he will pardon us, but this is not authentick, untill we have set to our seale; he saith, he will give freely; we say, we will waite constantly; *Psal. 37. 5. Commit thy waies to God, and he will care for thee.* He that thus begs forgivenesse, shall undoubtedly obtaine it at the hand of the Lord,

And leade us not into temptation.

THis is of sanctification both begun here and ended in heaven; sanctification frees from the power of sin, glorification frees from the presence of sinne; sanctification kills sinne, glorification buries sin.

First, for the order; sanctification flowes from justification. When sin is pardoned, we have the Spirit of Christ, which conveys all to us; first justified, then sanctified.

Secondly, for the sense of the words, and here are two things.

First, what God should not doe, *Leade us not into temptation.*

Secondly, what he should doe, *deliver us from evill.*

Quest.
Answ.

What is meant by temptation?

A tryall, or an assault, whereby a mans strength is tried: now they are double.

First, the deliverance from evill.

Secondly, to prove the foundnesse of grace.

The first is especially intended, and by it are understood all the assaults of the soul, by sin, Satan, or the world, whereby our faith may be shaken, or we withdrawn from God to evill; sometimes there are good temptations, of proving or expressing our grace. These, in some sense, may have place in this Petition: God tries us in this manner, and we pray him, that he would trie us no more then we are able to beare.

Quest.
Answ.

What is it to be led into temptation?

It appears in three things.

First, when temptations pursue us.

Secondly, when they doe foile us in assaulting of us.

Thirdly, when temptation doth totally vanquish us.

Now we pray in this Petition, that temptations may not pursue us; pursuing us, that they may not foile us; and though we be foiled, yet that we may recover our selves. We desire that God would not let them besiege us; if they doe, yet not foile us; and if they do, yet that we may recover our selves after our foile.

Can.

Can God lead into temptation?

Quest.

The Apostle explains it, *Jim. 13.* *God cannot tempt to evil.* He that is goodnesse it selfe cannot provoke a man to sin. The Lord doth not put malice into any mans heart, God cannot properly be the cause of drawing a man into sinne; there are tryals of prooffe: The Lord may try his, as he did *Abraham, Gen. 22. 1.* A man doth not hurt his armour if it be good when as he proves it: So God intends no evil to a man when he thus deals with him. Some adde this word, *suffer us not to be led;* but that is silly; since God tempts no man to sinne.

Answ.

What needs this Prayer?

Quest.

God may doe it: sin and all other temptations have a double respect.

Answ.

First, evils are totally and professedly opposite to the Law of God.

Secondly, sinnes go under the name of punishments; sometimes God punisheth one sinne with another: now, as sin hath reference to the Law of God, he is not the cause of it; but so far as sin is a punishment, God may be the author of it: We pray then, that God by a sinfull distemper would not plague us.

In what manner doth God leade us into temptation?

Quest.

He doth it three waies.

Answ.

First, when the Lord withdraws not those nets that are laid for us; when God removes not those stumbling-blocks that are cast before us: Nay, God may

may put a temptation before us : Thus a master may lay a baite for his servant, by laying money in a corner to trie his truth : Now it is lawfull for a man thus to leave his money, to discern whether his servant be faithfull or no; he desires not that he should steale, but that he may trie his fidelity; so God justly suggests occasions; there must be heresies for the triall of Gods servants; God sends occasions of provocations, for their tryall God raines snares, *Psal. 11. 6. They that pitch their nets first let it fall, and then set it up.* This is to raine snares; the favour of God is but a baite to a wicked man; his prosperitie is but his ruine. It is not with God to deale so, because wicked men desire it; so *Judas* would faine have gotten somewhat by the ointment; now it is just with God to send the *Pharisees* to give him thirty pence, and ruine too; now his minde is pleased, he hath thirty pence, and damnation too.

Secondly, as God layes occasions, so he lets sin and Satan loose; a mans heart would be hankering, now God gives him up; take him sin and Satan, let him have field-roume, *1 King. 22. 22. Ahab* would faine go to warre, it was a thing not allowed, but he desired it; therefore God sends the Devill; God asks, who will prevaile over *Ahab*? the Devill saith, I will go: Then God saith, go and do it. *Judg. 9. 23. Abimelech* and the men of *sechem* did very ill, then God sent an evill spirit, that is, he let loose the spirit of contention, and they destroyed him, and he laboured to destroy them: So
God

God, *Rom. 1.* is said to give them up when they departed from the government of the truth. No, saith God, will you not be ruled by holinesse? then take them uncleannesse. Many a man hath a wrathfull disposition; take him envie, saith God; let him bring blood on others, and so ruine to himself. Thus God tooke away his Spirit from *Saul*, and gave him up to sinfull distempers; of all plagues there is none like this.

Thirdly, GOD leaves a man to himselfe; and lends him not the assistance of his grace; suffers him and Satan to grapple together. *2 Corinthians, 32. 31.* Thus GOD dealt with *Hezekiah*, because he had a lease of his life, he began to be proud, *Therefore God left him to himselfe, to trie what was in him.* He thought himselfe a brave man, therefore GOD leaves him; as a father lets a child go when he will not be held, so saith GOD, see what thou canst doe, trie thy own strength. Now this leaving is in two passages:

First, GOD lets in the truth of his Word, not so much as may serve for direction, but for provocation. That of the *Romans* is observable to this purpose, *There is no transgression where there is no Law*; not that the Law brings sinne, but provokes a mans heart, *Rom. 7. 5.* the phrases are strange in the fifth verse, *The motions of sinne which were by the Law*: The Law moves a man to sinne by opposing of it; saith the stubborn heart, I will doe it because you say so; many a man that hath lived civilly, and as a good

neighbour, &c. and after the Law stirs him up to more exactnesse he is more violent against good men. The Law meeting with a proud heart, he opposeth it, and would pluck the Law in peeces. All the while men joine sides they are loved; but if G O D pleaseth to humble them, then they flie out: There is nothing there that comes in anew saving G O D S grace; but that malice that was there before, is now stirred; now there is no fault in a good man, that he is good: but sinne taking occasion by the command slew me, saith the Apostle. Looke as an ague that is pretty well over-past, it lies in the bones, and if he that hath it drinke cold water, it growes extream and hot by force of opposition: So that man that lay lurking before, the Word comes and it layes a man flat, and it slayes him utterly. *vers. 13. Sinne by the command became out of measure sinfull.* Looke, as it is with a damme, the damme stops, and the streame swels by force of opposition; so the Law stops the streame of sinne and corruption, and now it growes exceeding violent. Therefore they that have been under good meanes, and breake, are out of measure shamelesse in their sinfull proceedings; this damme that stops makes this sin greater; thus the Law of G O D is a Law to a proud heart. The Law is not to blame, but the heart.

Secondly, the L O R D will not suffer the soul to have the power and assistance of the Spirit which formerly he hath had; but lets sin and it grapple

grapple till he breake sinne all to peeces. Many a time the L O R D leaves the soule, and will not let it have that power that formerlie it had.

What, can a soul fall?

Quest.

No. G O D takes not away his hand, but yet he shall not feele it; as a man, if he stirre not the wheele it will not goe; his hand is on it all the while, but doth not stirre it, therefore it goes not: So G O D leaves a man to himselfe, though for the while he doth not give him that force, whereby he may gaine-say a temptation. This befell *David*, L O R D, *take not thy holy spirit from me*; that is, when God would not helpe *David*, but let him make his part good with the temptations. I doubted not, but *David* had grace enough, if G O D would have quickened it in him. *Hezekiah* had wisdome enough, but G O D left him. Thus the L O R D is said justly to leade a man into temptation. Now wee pray, that he would take away all snares, that he would not suffer the Word to provoke us, but to direct us, that we may not be left to our owne strength, and that wee may overcome all our spirituall enemies.

Answ.

Psal. 57.

K 2

But

But deliver us from evill.

Here observe, that though **GOD** would doe nothing against us, yet we are not able to deliver our selves from our owne corrupt hearts.

Quest.
Answ.

What is meant by evill?

Not so much trouble, or punishment, but sinne. Now in sin are three things.

First, the breach of the Law.

Secondly, the guilt a man gets by this breach, and so is liable to this punishment.

Thirdly, the vigour of sinne, whereby it rules over the soule: Now the former we pray against in the fifth Petition; because we stand guilty of the breach of the Law, therefore wee pray, that God would not enter into Judgement with us. And thirdly wee pray here against the power of sinne, and that is in three particulars; not only in regard of the guilt of it, but that the Lord would keep us from the power of it.

First, sinne would be a commander over the soule: It is the King, Satan is the Gaoler, it hath a Kingly Sovereigne Authority, and would rule over us; sinne is often compared to a King, his servants are they to whom they obey. Sinne is a Master, at least it would be; and is so in every naturall soule, and it would bee so in the godly.

ly. *The law of life* (saith the Apostle) *hath freed mee from the law of death, Rom. 8. 2.* Sinne gives Parliament-Lawes to the Soule and Edicts, and as the Centurion bade one servant goe and hee went; and another come, and he comes; so doth sinne say; Pride saith, it is my pleasure you should be proud; therefore I will have you proud and snappish, &c. Sayes anger, I will have you spleniticke and rage: Sayes the soule, then I will, and it shall be done. Thus sinne sets up it selfe as a supream Sovereigne in the soule. Hence a proud heart saith, I will that I will, let GOD say what hee will; tell not mee of Lawes, it is my minde. It is your proud heart sets you Lawes, and you yeeld to them. Now we pray that GOD, however sinne bee in the Soule, yet that he would snub and curb it, that it may bee an underling in the Soule, and daily subdued.

Secondly, as sinne doth, and desires to set up a master-like rule and a supream Sovereign Lord-like dominion: So sinne carries the soule, and sometimes separates the soule from GOD; whereas the command of GOD should be a guide to us, and take place in our hearts; this Rebel, it takes up Armes, resists, stands in defiance against the rule of the Spirit. Hence come all these phrases, they forsook God, resisted GOD, and turned their backs to his commands. What? saith pride, shall I bee a slave, that the Word should awe mee, and snub mee? I will never yeeld it while I

live, I will dye first. This is a Devill that drawes you from G O D, and will carry you to Hell, *Rom. 7. 23.* that is the meaning of this place; Sinne carries a man captive, that when the soule sees it selfe so ruled by him, a gracious heart would teare it selfe off if it could; but a naturall man is a slave to sinne, sinne gets head, and so the soule dares not affect any good in another, nor labour for it in it selfe.

Thirdly, sinne leaves a kinde of blemish and staine upon the soule, after the commission of it. There is a kinde of jeering to the heart, and a cunning wrong of the soule; hence the Scripture calls it *the excrement of naughtinesse, &c.* though the act of sinne be gone, yet there is a blemish on the Soule. *Peter*, after his denyall of CHRIST was averted from CHRIST: So a man after sinne shall finde himselfe dull to any good, and prone to any evill. This is the staine of sinne; when a mans arme is put out of joynt, besides the fall there is a bruisse: So after a man hath broken the Commandements of the LORD, the LORD unjoynts him; hee is more awake to any good then ever, *Galath. 6.* *If any man bee unjoynted by sinne:* So that of the *Romanes*, they wound their owne soules: This sinne doth; now these wee pray against, partly against the power of sinne, partly against the authority of sinne, partly against the staine of sinne.

But

But deliver us from evill.

To deliver from evil implies three things :

First, wee pray that the LORD would prevent all those occasions, and struglings, and distempers of sinne that trouble us ; these wee pray against, to wit, that hee would take off these distempers, whereby sinne would lay siege against the Soule; that hee would remove those things that would remove us from him. This is that wisdome promiseth, *Prov. 6. 21. Shee will keepe and walke with them that walke with her, and shee will keepe him from the way of the wicked woman.* Sinne is like a Harlot, therefore the LORD is pleased to expresse it after that manner. Now it is the mercie of the LORD that he will turne our eyes from beholding of vanity ; That there may not bee in us the violence of sinne assaulting us : Wee pray also that wee may not come into the Battaile, if it bee possible ; and that sinne, or pollution, may not come in against us.

Secondly, that the LORD would assist us in the temptation, that the temptation may not prevaile.

It is a mercie not to bee tempted ; but if we must bee, it is a great mercie not to bee overcome by temptation. If hee will not wholly prevent us by his Grace, yet that hee will assist us graciously in it. It is a mercie not to be assaulted,

faulted; and though assaulted, yet that we may be assisted.

Now this assistance of **G O D** is two-fold, either extraordinary, or mediate by the meanes: wee speake not so much of the first, though that be true, but we crave both at the hand of the Lord.

First, sometimes wee crave for the extraordinary help and assistance of the **L O R D**, to assist us either above meanes or in the meanes. Wee know the Lord in the time of the Martyrs sufferings did helpe wonderfully, their temptations were grievous, and afflictions great, and yet the Lord did helpe them extraordinarily; God did let in abundance of sweetnesse. But we passe this, and come to the other.

Secondly, we pray especially for such meanes as may helpe us; and that appears in foure particulars:

First, that the Lord would discover the enemy before hee comes; that hee would make knowne unto us the engines, and wiles, and depth of Satan, and the subtilty of our owne corrupt hearts, which are ready on every hand to surprize us; for to be surprized before wee are aware is great danger; therefore we pray that the Lord would give us the Spirit of Revelation, that wee may take notice of the engines of Satan, that hee may be discovered to us; the discovery, wee know, of an evill is to prevent an evill: and, not foreseeing, we cannot pre-

prevent. He that sees not an evil before it comes will bee overthrowne by it when it comes. Many a man perisheth by pride, and knowes not what hurts him. Thus corruption blowes up the soule. This the Lord promisseth, *Isay 30. 21. Thou shalt heare a word behinde thee, saying, This is the way.* That GOD may keep a man from sinne, hee sends the Spirit of CHRIST to say, this is the way, walke in it. The Text saith, *2 Cor. 2. there, speaking of the incestuous man, Wee are not ignorant of the methods of Satan to us, Mat. 20.* When the great skirmish was to come, our Saviour forewarned *Peter*, and saith, *I will smite the Shepherd, &c.* and saith, *Watch and pray for the houre is come, &c.* Hee gives him this warning-peece. We pray then that God would make knowne to us the engines of sinne and Satan before they come. Wee know it is a great helpe in warre to know the quarters and orders of enemies, that so a man may order his actions according thereunto. So wee must know where the Devill and our corruptions lye quartered, and what be the haunts of our wretched hearts, and so to order the help God hath put into our hands for the resisting of them.

Secondly, that the Lord, as it were, would intrench about us: If hee will not foretell us of the enemy, that, seeing sinne, wee may prevent it, yet that hee would lay some heavie impediment upon us, &c. and build some trench about us, that wee may not commit those evils

wee are tempted unto : That though hee doe not reveale the policie of Satan, yet that hee would lay some snares, that wee may not commit that sinne which otherwise wee would doe. And this is a marvellous mercie, *Gen. 20. 7.* *Abimelech* tooke *Sarah*, as though shee had beene *Abrahams* sifter, as hee himselfe told him; and, no question, hee had a purpose to take her to be his wife; but the Lord laid an impediment, the Lord kept *Abimelech* from *Sarah*, hee took off the edge of his desire, and laid a barre betweene them: *Hof. 2. 6, 7.* The Church was running after her abominations; now how did the Lord prevent her? the Text saith, *I will hedge thy wayes with thornes, and build a wall about thee.* The Lovers were corruptions, and the following of them is the eager pursuit of them. Now hee hedges the wayes with Thornes; that is, hee layes desperate afflictions on them, that shee had no liberty to sinne, so that shee hath enough to doe to minde her owne miseries. Sometimes a man is addicted to base company, and then the Lord layes sicknesse to imprison him, and to keep him from sinne: This is mercy.

Thirdly, the Lord puts armour and weapons on them to fight against their enemies that are opposite to his grace and children, *Ephes. 6.* from the 10. to the 19. *Be ye strengthened in all might, putting on all spirituall abilities,* *1 Cor. 2. to be strengthened in every good worke.* God saith, hee covers the heads of his, *1 Pet. 1. 5.* God keeps them

them by the power of his grace; God gives his the whole armour, the shield of faith, the breast-plate of righteousness, &c. to quench the fiery darts of Satan, and to resist him.

Fourthly, God gives a dominion over and conquest against all our enemies, and over all our victorious corruptions hee gives a happy issue and success: With the fight hee gives the issue with the victory, *Revel. 1. 6.* Hee hath made us Kings, that is, hee hath given us a Kingly authority over all our corruptions; *Rom. 6. 14. Sinne shall not have dominion over you;* *Psal. 119. 133. so David prayeth, Let no iniquity have dominion over mee.* Thus the Lord afflicts his in trouble.

Thirdly, as wee pray that the Lord would prevent the occasions of evil, and, if they come, to assist us in them; so lastly, if wee be foiled and brought under by the temptations of Satan and our own corruptions, that the LORD would rescue us from them that have had too much power over us, and too too much prevailed against us. This wee know was the request and desire of the Prophet David, *Psal. 39. Restore mee to my former health before I goe away from hence and be no more seene:* As who should say, my base lusts are too strong for mee; these hands were stout, but now feeble; therefore LORD give me that former strength. His finnes were as sickness; Davids case was as when a man hath been sicke, and after comes to get up his crummes; as though hee had said, I knew the

time when I had a broken heart for my sinne; but now hardened; therefore, O God, spare mee a little while before I goe hence; and bee no more seene, that I may recover my former courage, zeale, and strength before I goe hence; *Rom. 8. 2. The Law of the Spirit of life in Christ hath made mee free from the Law of sinne and death.* Sinne makes Lawes: Wee then intreat the Lord, that hee would prevent corruption, that hee would assist us in temptation ordinarily and extraordinarily, that hee would discover the enemy before hee come; that hee would intrench about us, and give us Armour and weapons to resist it; and give us dominion over our enemies; and that, if wee be overcome, hee would rescue and recover us out of them: This is the sum of this Petition.

Quest.

Now wee come to the frame of the heart that we should bring before God, that so wee may be fit to receive the good we sue for at the hand of God. Now wherein doth it appeare?

Answ.

The frame of heart and disposition of Soule, that best be-seemes us in the putting up of this Petition, appeares principally in four things.

First, when wee desire that the Lord would not let us bee drawne aside, nor led into temptation, wee must labour to avoid all occasions as may bee too strong for us or like to prevaile over us. In vaine wee desire to bee delivered from evill, when wee rush into evill and into temptations. Hee that should take pitch into his hand,
and

and pray not to defiled; put fire into his bosome, and pray not to be burnt; it is a sleighting of Gods mercy, and a provoking of God to wrath, rather then a begging of mercy. We would count it a madnesse for a man to cast himselfe into the Sea, and desire to be saved; to make our selves sick that God may make us whole againe. It is nothing else, but as we may say, to make God worke; so to runne into evill, and to pray to the Lord to deliver us from evill; it is provoking and mocking of the Lord: the wise mans rule is here memorable, *Prov. 23. 23. If a man be given to his appetite, let him put his knife to his throat.* If thou lovest the wine, looke not upon it; a man that is given to his appetite, it is in vaine to pray against it, and yet nourish it: but thou must put thy knife to thy throat, abstaine from that which may provoke it; for if we please our appetite, it will be a temptation to us. *Psal. 30. The promises and the providence of the Lord go together.* He will succour us and relieve us, but it must be in the way of providence; we must be in the way: He that goes out of the way, and craves Gods assistance, shall never have it, but hales on evill on himselfe, *Matthew 18. 18.* our Saviour speaking of offences, saith, *If thy hand cause thee to offend, cut it off: and if thine eye cause thee to offend, pluck it out:* That is, were thy sinnes as neere to thee as thy right hand in regard of profit, or thy right eye, in regard of pleasure, cut them off, pluck them out, fling

them away, rather then be foiled by them. In vaine wee crave the assistance of the Lord, and in the meane time lay blocks before us; it is presumption, therefore no marvell (if many times the Lord leaves a man in the lurch, because he doth not that he praies for. It is enough to cause the Lord to curse us, when we do not avoid occasions of evill: he that will not fall into the pit, let him not come neer the brinke of it; he that will not be snared by evill, let him not come neer the occasions of evill.

Secondly, if we be weake of our selves, and cannot prevent the occasions of evill; yet be careful to seeke all such meanes as may be succourable and helpfull to us; if we cannot helpe it, but that these will surprize us, let us seeke the meanes that may succour us in our need. The sicke man that craves succour of the Lord must use the meanes the Lord hath appointed; happily thou findest temptations pressing on in thy calling, thou canst not avoid it; the more the occasions are, the more seek for the meanes that may fortifie thee. Hee that will bee healed, let him seeke the Physician; he that is out of the way, and would be set in the right way, let him inquire it out, and not sit still, and say, *Lord have mercy upon me, &c.* but seeke unto God in the use of the meanes. It was that which *Joshuah* did, chapter the seventh, he called upon God, but yet the Lord did not help him, but said, Why doest thou so? *Israel* hath sinned, looke to that; in vaine

vaine it is to pray, that the enimie may not prevaile, and labour not to get sinne out of the camp; but doe that, and then the overthrow of the Enemies will bee farre enough from thee.

Thirdly, when wee have found the meanes, labour to bee content to bee ordered by all the meanes and helps that God hath been pleased to ordaine for our good. It is a madnesse to crave; as Balaam, *Oh that I might die the death of the righteous,* and not live their life; to see the way, and not to walke in it. *Jer. 42.* they said to the Prophet, *Inquire at the mouth of the Lord, and whatsoever he commandeth, that wee will doe,* but when they heard and knew it, they would not. In vaine it is to crave the pardon of sinne, when we looke not to the promise; to desire sinne to be subdued, and yet not to abide the meanes that should doe it: but if a man saith, he will not be counselled, but will have his proud heart, and will walke in all his owne waies, how can he say, deliver me from this proud heart, when he will not have counsell take place? When a man is in horreur of heart, when conscience flies in his face, it is in vaine to whine then, and yet not to be ruled by the Word of God, but be as vaine as ever, as loose as ever, and as idle as ever. Thou boggest one thing, and desirest another, and so long never put up this Petition.

Fourthly, wee must relye upon the Lord for a blessing and successe in all wee pray for, or do.

We.

We must so use the meanes, as if there were no promise to helpe us; and yet so depend on God for all, as though the meanes could doe nothing. Observe all thy occasions, and say, counsell and advise is good, but the Lord must set them on; man lives not by bread only, but by the blessing of God in the meanes; goe to the Spirit of the Lord, and see there a greater power then in all meanes. *2 King. 2. If thou canst see me taken up, then shalt thou have my Spirit double upon thee.* The meaning is, if thou seeest the God that takes me up, then he will give thee his Spirit; looke to God above all meanes, and he that is thus disposed praies aright to be delivered.

For thine is the Kingdome.

WVE have done with the sixe Petitions: three concerning God, his Name, Kingdome, Will: three concerning our selves, concerning things of this life, and of a better, to wit, justification, sanctification; we come now to the conclusion, and consider in it two things.

First, the thanksgiving.

Secondly, the conclusion of faith in the word *Amen.*

In the thanksgiving is included both a reason of the Petition; as also, a forme of thanksgiving, as who should say, wee doe not presume wee can do any thing, unless thou dost worke in us
what

what thou requirest of us; *For thine is the Kingdome.* It is not in our power to doe what wee should, or what thou requirest of us; but the Kingdome is thine, all comes from thee, O Lord, and let all the glory of all be returned to thee again. Doe we hallow thy name, and pray for thy Kingdome to come, and thy will be done? why? it is thou Lord, that must give the power; we beg all from thee, and this is included in the word *power.* For, as that we should say, we have no power to do any thing, do thou all Lord, and take thou the glory of all; so that is the ground why we beg all of him, and returne all to him.

What is here meant by Kingdome?

First, the word *Kingdom* doth discover the right and authority of God, to give all things we want; thou, Lord, hast the disposing of all things; we have no authority, nor no property that is in us; thine is the Kingdome, thou hast all power to do what thou wilt. The Master doth what he will in his family; and the King rules in his Realme; so doth the Lord rule in the heart of his.

Secondly, the Lord hath not only authority to do what he will, but full and abundant sufficiency to dispose of all according to his will and pleasure. Kings may want power to do what they would, and the sons of *Zeruiab* may be too strong for *David*; but as the Lord hath title to all, so his arme is long enough, his ability sufficient enough to do all; there is much infirmity in us, but none at all in thee.

Quest.
Answ.

And the glory.

THe glory of a thing, we know, appears in two things.

First the excellency of it.

Secondly, in the beauty and splendor of its excellency: this sets forth the glory of a thing, as who should say, if any beauty, excellency or glory be in the creature, it is thine, oh Lord; for thine is the Kingdome, power, and the glory.

Thine.

Quest. What doth this word *thine* imply?

Ansiv. It implies three particulars.

First, that all authority, sufficiency, and excellency is firstly in God, all is his by possession and propriety. Any thing that we have or enjoy, it is but what we have of him, it is but a glimpse and reflexion of that glory in God, and it is all firstly in God, and he leases it out; it is my God and my portion, God is the roote of all we are or have, all power and sufficiency is in him firstly.

Secondly, so all comes from him; whatever is in the creature, comes from him; all are but tenants and leasures of that they have from the Lord, who is the great possessour of Heaven and Earth.

Thirdly, it implies, that we should acknowledge
all

all belonging to him, give every man his due: whose is this honour and power? the Lords: let him have it then; and this is to put off all ability and sufficiency from our selves, and to acknowledge all to come from him: As though the soule should say, Is there any thing in me, Lord? it is because thou givest it: Thou givest unto us all our abilities and hearts to pray, and it is thou that hearest us when we pray. It is all free mercie, all abilities are from thee; therefore, Lord, take all; for all is thine. Thus the soule disclaims all selfe.

For ever and ever, &c.

THat is, everlasting power is in thee, which differs from all other power; all mans power is from G O D; but the Kingdom of G O D, his power and his glory, it is for ever and ever. We cannot pray alwayes, our abilities faile and our hearts faint, but thy power endures for ever; the good things of this life, meat, drink, cloth, &c. some times are gone, but yet thy power endures for ever to succour us. When our abilities faile, yet power is for ever and ever in thee to renew them.

Amen.

THe word *Amen* implies three things: First, the terme of asseveration, and it discovers the truth of a thing.

Secondly,

Secondly, a wish, Oh, saith the soule, that it might be.

Thirdly, the voyce of a confident faith; It is so, it is done Lord: all these three are implied: but this last mainly here intended. These things wee have prayed for, that according to thy will they are verily done: As also, there is a secret looking after the Petition when it is put up, the soule follows the Petition: Now, saith the soule, they speed, the L O R D grants these petitions: as a man that shoots an Arrow, he looks after it: So the soule saith, Oh, that the Lord would speed it. So when the Petitions are sent to heaven, the heart follows the blow and looks after them, it sends his *Amen*; oh, that it might be so, and then saith saith, it is done undoubtedly: As true as the Lord is faithfull, so these must needs be done. The word *Amen* strikes the match thorow. The soule wisheth, Oh that it might be done; saith saith, it is done already. Prayer is as the key; when a man wants provision, hee goes to the Treasurie and fetcheth it: So prayer fetcheth comfort, peace, and assurance, &c. and *Amen* turns the key; it is mine, saith the Soule. Prayer is as a Golden Key.

FINIS.







