

booke of life ; we must aboue all things in this world feele to be partakers of the same. Let vs receive this as from the Lord, and lay it to our hearts, whatsover we doe euening and morning, day or night, whether we be yong or old, rich or poore, first we must feele for the kingdome of heauen and his righteouesnes. If this benefit were common to all and not proper to the Church, leſſe care might be had : but ſeeing it is proper to ſome alone, for this very cauſe let all our ſtudies be to obtine the beginnings of life euerlaſting giuen in this life. For if we haue it not, whosoeuer we be, it had bin better for vs that we had never bin borne, or that we had bene borne dogs and toades then men : for when they die, there is an end of their miserie; but man, if he loſe euerlaſting happiness, hath i 000. millions of yeres to liue in miserie & in the torments of hell: and when that time is ended, he is as far from the end of his miserie, as he was at the beginning. Wherefore I pray you, let not the diuell ſteale this meditation out of your hearts, but be carefull to reuent of all your ſinnes, and to beleue in Christ for the pardon of them all; that by this meaneſ ye may come to haue the pawne and earneſt of the ſpirit concerning life euerlaſting, even in this world. What a miſerable thing is it, that men ſhould liue long in this world, and not ſo much as dreame of another, till at the laſt gaſte ? Let vs not ſuffer Satan thus to abuse and bewitch vs : for if we haue not eternall life in this world, we ſhall never haue it.

Hitherto by Gods goodnes I haue ſhewed the meaning of the Creed : now to draw to a concluſion, the general vſes which are to bee made of it, follow. And firſt of all we leare by it, that the Church of Rome hath no cauſe to condemne vs for heretickes: for we doe truly hold & beleue the whole Apostolical Symbole or Creed, which is an epitome of the Scriptures, and the very key of faith. It will be ſaid, that we deny the Popes ſupremacy, iuſtification by workeſ, purgatory, the ſacrifice of the Maffe for the finis of the quicke and the dead, the invocacion & interceſſion of ſaints, &c. Which are the greaſt points of religion. It is true indeed, we deny and renounce them as doctrine of diuels: perfwading our ſelues that if they indeede had bin Apoftolical, and the very grounds & pillars of religion, as they are auouched to bee, they ſhould in no wife haue bin left forth of the Creed. For it is an ouer-fight in making a confeſſion of faith, to omit the principall points and rules of faith. It will be further ſaid, that in the Creed, we beleue the Church, and ſo conqueſtantly are we to beleue all theſe former points which are taught and auouched by the Church. But this defenſe is foolish: for it takes this for granted,

A that the Church of Rome is the Church here meant, which we deny, vniſt they can prove a particular Church to be vniuersall or Catholike. Nay, I adde further, that the principall grounds of populi faith, for which they contend with vs as for life and death, are not mentioned in any other Creedes which were made by the Churches and Councils for many hundred yeeres after Chrift.

Secondly, the Creed ſerves as a ſtore-houſe of remedies againſt all troubles and temptations whatſoever. I. If a man be grieved for the loſe of earthly riches, let him confider that he beleues God to be his Creator, who will therefore guide and preſerue his owne workmanſhip, and by his prouidence minifter all things needfull unto it. And that he hath not loſt the principall blessing of all, in that he hath God to be his Father, Chrift to be his Redeemer, and the holy Ghost to be his Conforter: and that confidering he looks for life eternall, he is not to be ouermuch carefull for this life: and that Chrift being our Lord, will not forlacke vs being the ſervants in his owne houſe, but will provide things needfull for vs. II. If any man be grieved in reſpect of outward disgrace and contempt, let him remember that he beleues in Chrift crucified, and that therfore he is to reioyce in contempt for righteouesnes fake. III. They which are troubled for the deceaſe of friends, are to comfort themſelues in the communion of Saints, and that they haue God the Father, and Chrift, and the holy Ghost for their friends. IV. Againſt bodily captivity, let men confider that they beleue in Chrift their Lord, whose ſervice is perfect liberty. V. Againſt the feare of bodily diseases, we muſt remember the reſurrection of the body, in which all difeaſes and infirmitiess shall be abolifhed. VI. If a man ſcere death of the body, let him confider that he beleues in Chrift which died vpon the croſe, who by death hath vanquished death. VII. The feare of perfecution is restrained, if we call to remembrance that God is a Father Almighty, not only able, but alſo willing to repreſe the power of the adueryſary, ſo far forth as ſhall be for the good of his children. VIII. Terroures arifing of the conſideration of the laſt judgment are allayed by remembrance of this, that Chrift shall bee our judge who is our Redeemer. IX. Feare of damnation is remedied by conſideration that Chrift died to make ſatisfaction for vs, and now ſits at the right hand of his Father to make interceſſion for vs; and by the reſurrecſtion of the body to life euerlaſting. X. Terroures of conſcience for ſinne are repreſed, if we confider that God is a Father, and therefore much in sparing, and that it is a prerogatiue of the Church to haue remiſſion of ſinne.

Trin-vni Deo gloria.

AN EXPOSITION OF THE LORDS PRAYER.

IN THE WAY OF CATECHI-
ZING, SERVING FOR
IGNORANT PEOPLE.

Corrected and amended

Hereunto are adioyned the prayers of PAUL,
taken out of his Epistles.

By WILLIAM PERKINS.



LONDON,
Printed by JOHN LEGATT.
1626.



TO THE RIGHT HONORABLE EDWARD, LORD RVSSELL, EARLE OF BEDFORD: GRACE AND PEACE BE MULTIPLIED.

RIght Honourable, if you consider what is one of the chiefest ornaments of this Noble state, vnto which God hath aduanced you, it will appeare, that there is none more excellent then (a) the spirit of grace and prayer. For what doth your heart affe? would you speake the language? Be' old by prayer; ou may speake the most heavenly tongue that euer was (b) even the language of Canaan. Would you haue the valour of knighthood? By prayer you may stand in place where Gods hand hath (c) made a breach, and doe as much as (d) all the chariots and horsemen in a kingdome. Would you enjoy Gods blessings which you want? By prayer you may (as it were) put your hands into the cofers of Gods treasures (e) and enrich your selfe. Doe you desire the fauour of Monarchs and Princes? By prayer you may come in presence, and haue speech with Iehovah the King of heauen and earth. Lastly, would you know, whether now living you be dead, that being dead you may live for ever? By prayer a man may know, whether hee be dead to sinne, dead to the world, alive to God, liue to Christ, and liue eternally.

Prayer then, being so excellent a point of religion, I am emboldened to command this small treatise to your Honour: not so much for it selfe, as because it doth set out the matter and true manner of invocation of Gods holy name. And I hope for your fauour in accepting of it, the rather, because I doubt not but your desire is to be answerable to your most honourable, and for religion most worthy ancessours, in the care of maintaining and countenancing any good thing that may any way serue for the furthering of the Gospel of Christ.

Now Iesus Christ our Lord, and God even the Father which hath loned vs, and giuen vs everlasting consolation, and good hope through grace, stablish your Honour in every good word and worke to the end.

Your H. to commaund,

WILLIAM PERKINS.

AN

A briefe Exposition vpon the Lords Prayer.

The parts.	The words.	The meaning of the words.	Wants to bee bewailed.	Graces to bee desired.
1 <i>The Preface.</i>	Our father	O Father of Christ, and in him our Father.	1. Want of reverence. 2. By-thoughts.	1. Love of our bretheren. 2. The spirit of adoption. 3. Feare, trembling, reverence, Ecclesiastes 5.
	Which art in heauen.	Who though thou be present every where, yet doest manifest thy selfe to us in maiestie and glorie from the highest heauens.		
2 <i>Petition 1.</i>	Hallowed bee thy name.	Graunt that in all our thoughts, words, and deeds, we may giue glorie and praife to thee.	1. Pride of heart. 2. Hardnes of heart. 3. Ingratitude. 4. Euill life.	1. Knowledge of God. 2. Zeale of Gods glory. 3. A desire of sincirite of life.
	Ty king-dom come.	Let not sinne & Satans reigne and rule in our hearts: but reigne thou by thy word and spirite: and esbald in us the kingdome of grace, and basen the kingdome of glorie.	1. Bondage under sinne and Satan. 2. Want of practising, and Sacraments etc. 3. Impediments.	1. The kingdome of grace. 2. The prosperitie of the Church. 3. The halffing of the last iudgement.
3	Thy will be done.	Give grace, that in our lives and calling: we may perorme obedience to thy commandments.	1. The rebellion of our natures. 2. The wickednesse of the world. 3. Imperfection of obedience.	1. Denying our selues. 2. Obedience. 3. Patience in affliction. 4. Sincirite.
b 66, 19 12. Rom. 11. 6. 1 Thes. 1, 10 23. Psa. 46, 10 d 1. King 2, 12. e Mat. 3, 7	In earth, as it is in heauen.	And that sincerely, of vs men on earth, as thy Angels and Saints in heauen doe it.		
4	Give vs this day our daily bread.	Beflow on vs all things needfull for this life: yet so as whether theye be more or lesse, we may be content therewith, from time to time resting on thy prouidence in all estates.	1. Cautionnesse. 2. Distrust in Gods prouidence.	1. Contentation. 2. Alliance in Gods prouidence.
	And forgive vs our debts, as we forgive our debtors.	Accept the passion, obedience, and righteousnesse of Christ, as a full discharge for our sins, and in him accept us as righteous: for euene we that haue not so much as a drop of mercy in vs, in respect of thee, are content by thy grace, to forgive the iniuries done unto vs, either by friend or foe.	1. The burden of sinne.	1. The spirit of deprecations.
5.	And leade vs not into temptation: but deliuer, &c.	Though the flesh, the diuell, and the world many waies prouoke vs to sinnes, yet suffer them not to preuale, but giue an issue with the temptation.	1. Bondage under sinne and Satan.	1. The free spirit.
	For thine is the kingdome, &c.	Thou rulest all things in heauen and earth, power of doing all things is from thee: glorie and praife of them both appertaine to thee.		1. Absent estimation of our selues, with an high estimation of God.
6.	A reason of the praise of God.	As we have asked these things; so we doe beleeme that thou will grant them to vs.		Faith in Gods promises.
3 <i>Testification of faith.</i>	Amen.			

Place this between the Epistle to the Reader, and the beginning of the Lords prayer. pag. 328.

An aduertisement to the Reader.

Ood Reader, there was a booke of late published in London under this title, PER-
KINS vpon the Lords prayer. In it I haue double iniurie. First, it was printed
without my knowledge or consent. And secondly, the booke is faultie both in the matter
and manner of writing. In the matter, thefethings are not well set downe.

First, the commandement of prayer, very easie to be kept. p. 3. b.

2. Prayer is the reuerautio[n] of the Goffel. 7. b.
3. The three first petitions concerne Gods glory; the three latter, the meaneſſe
of Gods glory. pag. 1. b.

4. Gods name takeſſe for his deitie, and not for his attributes or titles. 15. b.

5. A man muſt pray for the day of his death. 26. a.

6. Repentance is ſufficient not onely to bring a true faith, but alſo to renew it. 34. a.

7. A leſon in the Lords prayer taken out of Poperie. 45. a.

8. The doctrine of ſatisfaction for ſinne is a moſt vile doctrine. 52. b.

9. God and the diuell agree in the manner of temptation. 61. b.

10. God offereth men the occaſion of ſinne. 62. a.

Likewiſe the manner of writing hath other faultes.

First, in the middle of the Lords prayer there is placed a diſcourse of the Lords Supper.

2. The end of the Lords prayer is not expounded at all but ſimilouſly.

3. There are very many places, which haue no common reaſon in them, as

First, Gods Angels doe his will in countenance. 39. b.

2. Our daily bread is communicating bread. 45. b.

3. Towake before God in the truthe of the ſatisfaction of Gods iuſtie. 51. a.

4. To purge a cleare conſcience. 51. b.

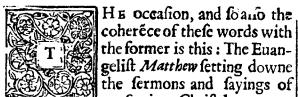
5. The page 65, 66, 67, are ſo peſsed, as the reader cannot know what was my meaning.

Now, conſidering by his ungodly practise, Christian and well diſpoſed people are much abuſed, to omit the
iniurie done to my ſelfe, I thought it my due to make a redreſſe by publishing this treatise according as the
points therein were delivered: otherwise I was not willing to haue ſet downe any thing in the way of Ex-
poſition of the Lords prayer: because it is already ſufficiently performed by others.

AN EXPOSITION OF THE LORDS PRAYER IN THE WAY OF CATECHISME: seruing for ignorant people, by W. Perkins.

Matthew 6. verfe 9.

After this manner therefore pray ye:
Our Father, &c.



His occasion, and so also the coherence of these words with the former is this: The Evangelist Matthew setting downe the sermons and sayings of our Saviour Christ, keeps not this course to propound every thing as it was done or spoken; but sometimes he sets downe that first, which was done last, and that last which was done before according as the spirit of God directed him. Which thing is verified in these words, where the prayer is mentioned; yet the occasion wherefore our Saviour Christ taught his Disciples to pray, is not here specified. But in S. Luk. 11. 1. the occasion of these words is evident. For there it is said, that the discipiles of our Saviour knowing that *Iohn* taught his discipiles to pray, made request to their master, that he would do the same to them likewise.

These few words set before the prayer are a commandment, and it prescribes unto vs two duties: the first, to pray; the second, to pray after the manner following. Touching the first point, considering very few among the people know how to pray aright, we must leare what it is to pray.

To make prayer, is to put up our request to God according to his word from a contrite heart, in the name of Christ, with assurance to bee heard.

For the better opening of these words, we are to consider sixe questions. The first is, to whom we are to pray. The answer is, to God alone. Rom. 10. 14. *How shall they call on him in whom they have not believed? &c.* Marke how invocation and faith are linked together. And Pauls reason may be framed thus: In whom wee put our affiance or beleefe, to him alone must we pray: but we beleefe only in God: therefore we must only pray to him. As for Saints or Angels, they are in no wise to be called vpon; because not the least title of Gods word prescribes vs so to do: because they cannot heare our prayers, and differne what are the thoughts and desires of our hearts: and because invocation is a part of diuine worship, and therefore peculiar to God alone.

Obiect. What neede any man to pray unto God, considering her knowes what we want before wee aske, and is ready and willing to giue that which we craue? *Answ.* We pray not for this end to manifest our care to God, as

A though hee knew it not, to win and procure his favour & good wil, but for other weighty ends. First, that we might shew our submission & obediēce to God, because he hath given vs a direct commandement to pray, & it must be obeyed. Secondly, that we may by invocacion shew forth that we doe indeede beleefe and repente, because God hath made the promise of remission of sinnes & of all good blessings to such as doe indeede repente and humble themselves under the hand of God, & by true faith apprehend and apply the promises of God vnto themselves. Thirdly, wee pray to God that we may (as our duty is) acknowledge him to be the fountain, author and gifer of every good thing. Lastly, that wee might ease our mindes by powring out our hearts before the Lord: for this end hath he made most sweet & comfortable promises. *Prov. 6.3. Psal. 37.5.*

Obiect. What need men vse prayer, considering God in his eternall counsell hath certainly determined what shall come to passe? *Answ.* As God determines what things shall come to passe; so he doth withhold determine the meanes whereby the same things are effected. Before all worlds God decreed that mea should liue vpon earth, and her decree like-wise, that meat, drinke, and cloathing should be vfed, that life might be preferred. Now prayer is one of the most excellent meanes whereby sundry things are brought to passe: therefore Gods eternall counsell touching things to come, doth not exclude prayer and like meanes, but rather include & imply the same.

The second question is, what kind of action prayer is? *An.* It is no lip-labor: it is the putting vp of a shitt vnto God; & this action is peculiar to the very heart of a man. *Rō. 8.26. The spirit makes request for vs.* But how with greates in the heart. *Eze. 14.15. The Lord faueth to Mose, Why criest thou?* yet there is no mention made that *Mose* spake any word at all: the Lord no doubt, accepted the inward mourning and defire of his heart for a cri. *Psal. 2.10. and 12.5.*

The third question is, what is the forme or rule according to which we are to pray? *Answ.* It is the reualed will and word of God. A man in humbling his soule before God, is not to pray as his affections carrie him, & for what he list: but all is to be done according to the exprefse word. So as those things which God hath commanded vs to aske, we are to aske, and those things which hee hath not commanded

commanded

upon the Lords prayer.

commanded vs to vs, we are in no wise to pray for. *1. Ioh. 5.14. This is the assurance which we haue of him, that if we ask any thing according to his will, hee heareth vs.* This then is a speciall clause to bee marked, that men must pray in knowledge, not in ignorance: here weighte the case of poore ignorant people: they talke much of praying for themselues & others, they imagine that they pray very devoutly to God: but alas they doe nothing lesse, because they know not what to ask according to Gods will. They therefore must learne Gods word, and pray according to the same, els it will prooue in the end that all their praying was nothing but as mocking and flat dishonour of God.

The fourth question is, with what affection a man must pray? *Answ.* Prayer must proceed from a broken and contrite heart. This is the sacrifice which God accepteth. *Psal. 51. 17. When Abrahā abased himselfe, though he did it in hypocrisie, yet God had some respect vnto it.* *1. Kin. 21. 29. saith the Lord to Elishā, Seest thou how Abrahā is humbleblye meet?* This contrition of heart stands in two things. The first of them is, a lively feeling of our own sin, miserie, and wretched estate, how that we are compassed about with innumerable enemies, even with the duell and his angels, & within abound even with huge feas of wats & rebellious corruptions, wherby we most grieuously displease God, and are vile in our owne eyes. Beeing therefore thus beset on every side, we are to be touched with the sens of this our great miserie. And he that will pray aright, must put on the person and the very affection of a poor wretched begger, and certaintly not beeing grieved with the ruffe condition in which wee are in our selues, it is not possible for vs to pray effectually. *Psal. 130.1. Out of the deapes I called vpon thee O Lord:* that is, when I was in my greatest miserie, and as it were not far from the gulfes of hell then I cried to God. *I. Is. 26. 16. Lord in trouble haueste vntideth, they now read out a psaier when thy christening was vpon the.* *1. Sam. 1.15. I am a woman (faith Anna) of an hard spirē:* that is, a troubled soule, and haue poured my soule before the Lord. Hence it appeareth, that the ordinarie praieris of most men grieuously displease God, seeing they are made for fashion only, without any sens and feeling of their miseries: common men come with the Pharisee in ostentation of their integritie, and they take great paines with their lips, but their hearts wander from the Lord. The secound thing required in a contrite heart, is a longing desire and hungering after Gods graces and benefits wherof we stand in neede. It is not sufficient for a man to buckle as it were, and to goe crooked vnder his sinnes and miseries; but also hee must haue a desire to be easd of them, and to be inriched with graces needful.

Thus *Heczebias* the King, and the Prophet *Isaiah* the sonne of *Amos* prayed against *Sennacherib*, and cried vnto heaven, *2. Chro.*

32.20. where we may see what a maruellous definire they had to obtaine their request. So also, *Rom. 8. 26. The spirit maketh request with groanes,* so great that they cannot be vttered, *as they are felt.* *David saith, Psal. 143. 6. That bee desirous after the Lord, as the thristie land.* Now we know that the ground parched with heate opens it selfe in rifts and crannies, & gapes toward heaven as though it would denoure the clouds for want of moisture, and thus must the heart be disposed to Gods grace, till it obtaine it. The people of Israel being in grievous afflictions, how doe they pray? *They poure out their soules like water before the face of the Lord,* *Lament. 2.19.*

The fift question, is in whose name prayer must be made. *Answ.* It must not be made in the name of any creature, but only in the name & mediation of Christ. *Ioh. 14.14. If ye ask any thing in my name I will do it.* A man is not to present his prayers to God in any worthinesse of his owne merits. For what is he, to make the best of himselfe, what can he make of himselfe? by nature he is no better then the very firebrand of hell, and of all Gods creatures on earth the most outragious rebell to God, and therefore cannot be heard for his owne sake. As for Saints they can be no mediators, seeing euyn they themselves in heaven are accepted of God not for themselves, but only for the blessed merits of Christ. *If any man come (faith Saint John, 1. epist. chap. 2.1.) we haue an aduocate with the Father Jeſus Christ.* But how prooues he this? I followes then, *And he is the reconciliation for our sinnes.* His reason stands thus: He which must be an aduocate, must first of al be a reconciliatiō for vs; no Saints can be a reconciliation for vs; therefore no Saints can be aduocats. Therfore in this place is manifest an other fault of ignorāt people. They cry ofter, *Lord help me, Lord haue mercy vpon me:* But in whose name pray they? poore soules like blind bayards they runn vpon the Lord, they know no mediatour in whose name they shoud prefere their praieris to him. Little doe they consider with themselves, that God is as wel a most terrible Judge, as a merciful father.

The sixt question is; Whether faith be requisite to prayer or not. *Answ.* Prayer is to be made with faith, wherby a man must haue certaine assurance to be heard. For he that praieth, must stedfastly beleefe, that God in Christ will grant his petition. This affiance being wanting, it maketh prayer to be no prayer. For how can he pray for any thing effectually, who doubteth whether he shall obtaine it or not?

Wherefore it is an speciall point of praier, to be perwaded, that God to whom prayer is made, not onely can, but also wil grant his request. *Mark. 11. 24. Whosoeuer ye desire when ye pray, beleefe that ye shall haue it, and it shall bee done vnto you.* Here we see two things required in praier: the first, a desire of the good things which we want: the secod, is faith, wherby we beleefe that God wil grant the things desired.

The ground of this faith is reconciliation with God, and the assurance thereof. For vnfelic a man be in conscience in some measure perswaded that all his sins are pardoned, and that he stands reconciled to God in Christ, he cannot belieue any other promises revealed in the word, nor that any of his prayers shal be heard.

Thus much of the definition of prayer: now let vs see what vse may be made of this commandement, *prayethus*. Seeing our fauour commands his disciples, and so even vs also to pray to God, it is our duty not only to present our prayers to God, but also to do it chearfully and earnestly. Rom. 15:30. *All brethren I beseech you that ye would strive with me by prayers to God for me.* What is the cause why the Lord doth often defer his blessings after our prayers? no cause, but that he might shewe vs vp to bee more earnest to crie vnto the Lord. Exo. 22:10. When Moys prayed to God in the behalfe of the Israelites, the Lord answers, *Let me alone*: as though his prayers did bind the Lord, & hinder him from executing his judgements: wherefore this is good aduise, for all christian men to continue and to be zealous in prayer. If thou be an ignorant man, for shame leare to pray, seeing it is Gods comandement, make conſcience of it. We ſee that there is no man, vniueſt be desperately wicked, but wil make ſome conſcience of killing & ſtealing: and why is this? Because it is Gods commandement, *Thou ſhalt not kill; thou ſhalt not ſteal.*

Well then, this also is Gods commandement, to pray. Let this conſideration breed in thee a conſcience of this duty, and although thy corrupt nature ſhall draw thee away from it, yet ſtrive to the contrary, and know it certainly, that the breach of this commandement makes thee as wel guilty of damnation before God as any other. Furthermore, this muſt be a motiue to prick thee forward to this duty, that as God commands vs to pray, ſo alſo hee giues the ſpirit of prayer, whereby the commandement is made eale vnto vs. If the Lord had commanded a thing impoſſible, then ther had bin ſome caufe of diſcouragement, but commanding a thing through the grace of his ſpirit very eaſie and profitable: how much more are we bound to obedience of the ſame? Again, prayer is the key whereby we open the treaſures of God, & pulldown his merces vpon vs. For as the preaching of the word ſerves to declare & to convey vnto vs Gods graces: ſo in prayer we come to haue a liuely feeling of the fame in our hearts. And further, this muſt mooue vs to prayer, ſeeing in it we haue familiarity with Gods maiestie. It is an high fauour for a man to be familiar with a Prince; how much more then to be familiar with the King of kings the mighty *Iehovah*? This then can be no burthen or trouble vnto vs, being one of the maine prerogatiues that God beſtowes on his Church. For in the preaching of the word, it pleateth God to talkle to vs, and in prayer, God doth vouchſafe vs this honour, to

A ſpeak, and as it were familiarly to talkle with him, and not as to a fearefull Judge, but as to a louing and merciſfull God.

Conſider also that prayer is a worthy means of defence, not onely to vs, but also to the Church and them that are abſent. By it *Moſes stood in the breach*, which Gods wrath had made into the people of Israel, and ſtaied the fame. Pſal. 106:13. By this, Christian men fight as valiant chapiōns againſt their own corruptions & al other ſpiritual enemies, Eph. 6:18. Infinite were to ſhew how many blessings the Lord hath beſtowed on his ſervants by prayer. In a word, *Luther*, whom it pleateth God to vſe as a worthy instrument for the reſtoing of the Goffell, tellſtēch ſhimſelfe, that haſing this grace given him to cal vpon the name of the Lord, *hee had more ſaved vnto him of Gods truþy prayer, then by reading andiſtude.*

The ſecond point of the commandement, is to pray after the manner propounded in the Lords prayer. Where it is to be noted, that the Lords prayer is a direction, & as it were familiar to teach vs how and in what manner we ought to pray. None is to imagine that we are bound to vſe theſe words only, & none other. For the meaning of Christ is not to bind vs to the word, but to the matter & to the manner, & to the like affections in praying. If this were not ſo, the prayers of Gods ſervants ſetdowne in the bookeſ of the old & new Testament ſhould all be faulty, because they are not ſet downe in the very fame words with the Lords prayer, nay this prayer is not ſet downe in the fame words aliogether by Matthew and Luke.

And wheras ſundry men in our Church, hold it unlawfull to vſe this very forme of words, as they are ſet downe by our Saviour Christ, for a prayer; they are farre deceiued, as will appeare by their reaſons. First (ſay they) it is a Scripture, & therefore, not to be vſed as a prayer. I anſwer, that the fame thing may bee the Scripture of God, and alſo the prayer of man, elſe the prayers of Moys, David, and Paul, being ſet downe in the Scriptures, ſeale to be prayers. Again (ſay they) that in prayer we are to exprefte our wants in particular, and the graces which we deſire: now in theſe words things to be praied for, are onely in general propounded. I anſwer, that the maieſt want that are in any man, and the principal graces of God to be deſired, are ſet downe in the petitions of this prayer in particular. Thirdly, they plead that the patteine to make al prayers by, ſhould not be vſed as a prayer. I anſwer, that therefore the rather it may be vſed as a prayer: and ſir, it is that ancient & worthy Diuinies haue reuerenced it as a prayer; chooing rather to vſe theſe words then any other, as *Cyprian. Serm. de orat. Dominic. And Terullian. lib. de ſugia in perſequitione. And Auguſt. Serm. 126. de tempore.* Wherefore the opinion is full of ignorance & error.

Wel, whereas our Saviour first gives a commandement to pray, and then after giues a direction for the keeping of it, this he doth to

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A ſtirre vp our dulneſſe, and to allure vs by all meaſes to the heavenly exercife of prayer: wherefore ſtill I ſay, implore your ſeruantes in prayer fervently and continually, and if you can not doe it, leare to pray. Thus much of the commandement of our Saviour Christ: now follow the words of the prayer.

Our Father which art, &c.

T Heſe words containe three parts: I. a preface. II. the prayer it ſelfe, containing five petitions: III. the teſtimony of faith in the laſt word, Amen.

Which although it be ſhort, yet it doth not conteine the finalle point in the prayer. It is (I ſay) a teſtimony of our faith, wheræs the petitions that go before are onely teſtimonies of our deſires. Now of theſe three parts in order, we muſt conſider how our Saviour Christ doth not ſet down the petitions abruptly, but he first begins with a ſolemne preface. Wherby we are taught thus ſeſon: that he which is to pray vnto God, is firſt to prepare himſelfe, and not boldly without conſideration as it were to rush into the preſence of God.

If a man bee to come before an earthly Prince, he will order himſelfe in apparell, geſture, and words, that he may doe all things in ſemeſlines and dutiſh reuerefce: how much more are men to order themſelves, when they are to appear before the living God? Eccleſ. 5:1. *Be not rafh with thy mouth, and let not thy heart bee hafy to vicer a thing before the Lord.* And David, Pſal. 26:6. *walſhed his hands in iemency, before he came to the altar of the Lord to offer ſacrifice.*

The meaſes whereby men may ſtirre vp their dull and heavy hearts, and to prepare themſelves to prayer, are three. The firſt, is to read diligently the word of God, concerning thoſe matters about which they are to pray: & when then this will be a meaſe not onely to direct him, but alſo to quicken the heart more fervently to deliuer his prayer. This is evident by a comparifon. The beames of the Sunne descending, heat not before they come to the earth, or ſome ſolide body where they may reſte, and then by that meaſe the earth and ayre adioyning are made hot: euē to the Lord ſendis downe vnto his blaſed word, euenaſ beames and the godly ſun-shine, and thereby he ſpeakes to our hearts: now when we make our prayers of that which we haue read, Gods word is as it were reflected, and our hearers are therby warmed with the comfortable heat of Gods holy ſpirit, to poure out our prayers to God more fervently. The ſecond meaſe is to pray to God that he would ſtrengthen vs with his ſpirit, that we might be able to pray as it is praiced, Pſal. 143:1. The third meaſe is, the conſideration of Gods molt glorious maiestie, wherein we are to remember firſt, his faſherly goodneſſe and kindneſſe, whereby he is

willing and ſecondly, his omnipoſtency wherby hee is able to grant our reuert. One of theſe imboldened the leper to pray, *Lord, if thou wil thou canſt make me cleane.* Matthe. 8:2. Therefore both together are more effectuall.

Now let vs come to the preface it ſelfe, *Our Father which art in heauen.* It containes a deſcription of the true *Iehovah* to whom wee pray; and that by two arguments: the firſt is drawne from a relation, *Our Father:* the ſecond is taken from the ſubiect or place, *which art in heauen.*

Father.

1. The meaning.

B IN the opening of this word, or title of God, two questions are to be opened.

1. Queſt. Whether by this title *Father*, is signified the whole Trinity, or ſome one person for thereoſ. Anſw. Otherwhiles this name is attributed to all the perſons in Trinity, or any of them. Mat. 2:10. *Hath we not all one father,* &c. Luk. 3:38. *Which was the ſonne of Adam, which was ſhe ſonne of God.* And in Eſa. 9:6. Christ is called the *Father of eternite*, because all that are truly knit to him, and borne anew by him, they are eternally made the ſonnes of God. Again, oftentimes it is given to the firſt perſon in Trinity, as in those places where one perſon is conſidered with an other. And to in this place principally for ſome ſpeciall reſpects, this title agrees to the firſt perſon. For firſt, he is the father of Christ as he is the eternal word of the Father, and that by nature, becauſe he is of the ſame essence with him. Secondly, he is the father of Christ in respect of his manhood, not by nature or adoption, but by perſonal vision, because the humaine naſure doth ſubſtit in the perſon of the word. Thirdly, he is a father to all the faithfull by adoption in Christ.

2. Queſt. Whether are we to pray to the Sonne and the holy Ghost as to the Father? Anſw. Invocation belongs to all the three perſons in Trinity, and not onely to the Father. Act. 7:59. *Steuen prayeth, Lord Iefuſ recuē my ſpirit.* 1. Thel. 3:11. *Now God our Father and our Lord Iefuſ Christ guide our tourney vnto you.* 2. Cor. 13:13. *The grace of our Lord Iefuſ Christ, the love of God, and the communion of the holy Ghost be with you.* And men are baptizēd in the name of the Father, the Sonne, and the holy Ghost, that is, by calling on the name of the Father, Sonne, and holy Ghost.

Some may ſay, this prayer is a perfect platfrome of all prayers, and yet we are taught to direct our prayers to the Father, not to the Sonne, or holy ſpirit. I anſwer, the Father, Son, and holy Ghost, are three diſtinct perſons, yet they are not to be ſeuered or diuided, because they all ſubſtit in one and the ſame Godhead or diuine naſure. And further in all outward actions, as in the creation and preſeruation of the world, and the ſaluation of the elect, they are not ſeuered or diuided; for they all

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worke together, onely they are distinguished in the manner of working: Now if they be not divided in nature or operation, then they are not to be feuered in worship.

And in this place we principally direct our prayers to the Father because he is the first in order: yet so, as then we imply the Sonne and holy Ghost. For we pray to the Father in the name of the Sonne by the assurance of the holy Ghost. And to what person fower the prayer is directed, we must alwaies remember in minde and heart to include the rest.

2. *The uses.*

THREE uses of this point are manifold.

1. First, where we are taught to come to God as a father, & therefore in the name of his Sonne our Saviour Christ: wee learne to lay the first ground of all our prayers, which is, to hold and maintaine the unyon and the distinction of the three persons in Trinity. This being the lowest and the first foundation of prayer, it is requisite that all which would pray aright, shold have this knowledge, rightly to beleue the Trinitie, and to know how the three persons agree, and how they are distinguished, and the order of them, how the Father is the first, the Sonne the second, and the holy Ghost the third: and therefore how the Father is to be called upon, in the name of the Son by the holy Ghost. By this the prayers of Gods Church, and the prayers of heathen men are distinguished, who invoke God as a Creator out of the Father, Sonne, and holy Ghost. And hence it is manifest, that ignorant and silly people which doe not for much as dreame of the unyon, distinction, and order of the persons in Trinitie, make but a cold and kindre kind of praying.

2. Secondly, we may learne hereby that we are not in any wise to invoke Saints & Angels, but only the true Iehouah. The reason standeth thus: This prayer is either a perfect platforne for all praiers, or notwithstanding it is so, is also to grant that it doth fully set downe to whom all prayers are to be made. Now, in these words there is set downe no invocation but of God alone: For in prayer to be learned, *Our Father*, is proper to God, *Esa. 63.16.* Thou art our father: though Abraham be ignorant of us, and ifrael know us not: yet thou, O Lord, art our father and redeemer. Papists therefore that are the great patrons of invocation of Saints, in their reformed breuiaries & missals, deale very fondly: for first they pray to Mary, that she would pray to Christ for them, and when they have so done, like inglors they come to Christ and pray vnto him, that hee would accept Maryes prayers for them.

3. Thirdly, we learne that there can be no intercessour betweene God and vs, but onely Christ. For here we are taught to come to God not as a judge, but as to a kinde and loyng father. Now he is a father to vs onely by Christ: as for Angels and Saints and all crea-

tures, they are not able to procure by any means that God shold become a Father, no not so much as to one man.

4. Again, if the God to whom wee pray be a father, wee must learne to acquaint our selues with the promises which he hath made in his word, to quicken our hearts in all our prayers unto him, and therby to gather affiance to our selues and persuasion that he will grant our requests. For this word [Father] implies a readinesse and willingness in God to heare and to mercifull to our prayers. And a father cannot, but must needs make promise offaour to those that be his children, & therefore it cannot be that hee shold call to God his father truly, which hath not in his heart this assurance, that God will fullfill all his promises made unto him. Promises made to prayer, as these & such like, are to be marked, as follow. 2.Chr.7.14. If my people among whom my name is called upon, do humble themselves, and pray, and seek my presence, and turne from their wickednes, then I will hear in heaven, and be mercifull unto their sins. 2.Chr.15.2. The Lord is with you while ye be with him, & if ye seek him, he will be found of you. Esa.65.24. Before they call I will answer, and whilst they speake I will brasse. Mat.7.7. Ask and ye shall receive, knock and ye shall finde, knock and it shall be opened. Luke 11.13. If ye which are euill can give good gifts unto your children, how much more shall your benevolent Father give the holy Ghost to them that desire him? Rom.10.12. Hee that is Lord over all, is rich vnto all that call on him. Iam.4.8. Draw nere vnto God, and hee will draw nere unto you.

5. If God be a Father who is called upon, then praiser is the note of Gods childe-S. Luke and S. Paul sett out the faithful servants of God by this note, Act.9.14. He hath autoritie to bind all that call on his name. 1.Cor.1.2. To them that are sanctified by Iesu Christ, Saints by calling with all that call on the name of our Lord Iesu Christ. And contrariwise, Psl.14.4. it is made one of the properties of an Atheist, Never to call on the name of God. And such persons as neither will nor can, or vfe not heartily to pray to God, they may say that they are persuadēd there is a God, but in their doinges they bearē their selues as if their were no God.

6. He which would pray aright, must bee like the prodigal child, that is he mult, not onely confess his sin, saying, Father I have sinned against heaven, and against thee, &c. but also haue a full purpose never after to offend his father. For how can a childe call him father whom hee cares not continually to displease through his lewd conditions? He can not doe it, neither can any father delight in such a childe; therefore in prayer we must call to mind our lewdnes and rebellions against our heavenly father, and with the Publican in haueing of soule say; Lord be mercifull unto me a sinner. He which can truly doc this, is a kinde childe. If we consider our selues as wee are by nature, wee are the children of the diuell:

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upon the Lords Prayer.

A no childe so like his father as we are like him; and in this estate we continually rebell against God, for the diuell hath all the heart, our whole ioy is to serue and please him. A man that is to pray must thinke on this, and be grieved therat. And happy, yea a thousand times happy are they, who haue grace giuen them to fee their estate, and bewaile it. And further, it is not sufficient to confess our sinnes against our mercifull Father, but we must set down with our selues never in furt to offend him againe, and to lead a new life. This point is very profitable for these times. For many there bee which by any croise and kniffe comes on them, will pray and promise repentence and all obedience to Gods word, if it shall please God to deliuer them: but this vniually is but in hypocritie, they dissemble with God and man. For when their sicknes is past, like a dogge that had beeene in the water, they shake their eares, and runne straight with all greedinesse to their former sinnes. Is this to call God Father? No, hee that doth this shall not haue God to be his Father: but the man that is wounded in his soule for his offences past, and carrieth a purpore in his heart never writing and willingly to offend God againe.

7. Lastly, here we are to observe, that he which would pray, must be endued with the spirit of adoption: the actions wherof in the matter of prayer are twofold. The first, to moue the heart to cry & call on God as a Father. It is no easie thing to pray: for to a man of himselfe it is easie to moue the whole earth with his hand: how then comes it that we pray? It is a blessed work of the spirit. Rom.8.15. We haue received the spirit of adoption wherby we cry, Abba, that is father. And Rom.8.26. Likewise the spirit helpeth our infirmities: for we know not what to pray as we ought: but the spirit is selfe makēth request. And Zech.1.2.10. the holy Ghost is called the spirit of grace, and of deprecacion, and prayers. Well then, the man that would pray, must haue Gods spirit to bee his schooler-matter, to teach him to pray with groanes and fightes of the heart; for the words make not the prayer, but the groanes and desires of his heart: & a man prates for no more then he desires with the heart, and hee which defers nothing prates not at all, but spends lip-labour. The seconde worke of the spirit, is to assure vs in our consciences that we are in the state of grace, reconciled to God. Rom.8.16. The spirit of adoption beareth witness with our spirites, that we are the children of God. And this inward certificate of the spirituall exercises of invocation is very necessarie: for hee which wants this assurance, if he be seure & benummed in his sinnes, wil not, and if he be touched in conscience for them, for his life dares not call God Father. Also this confutes the opinion of the Church of Rome, which teaches, that ma is to doubt whether he be adopted or no. For how can a man truly cal God Father, when he doubts whether he be the child of God or no?

B It is a miserable kinde of praying to call God Father, and withall to doubt whether he be a Father. Indeed it is true that doubts will often arise, but it is duty to strive against them, and not to yield to them. Yea but (ay they) to be certaine of Gods mercy is presumption. I answere, if it be presumption, it is an holy presumption, because God hath bidden vs to call him Father.

Our Father.

1. *The meaning.*

THUS much of the argument of relation: now let vs proceed. It is further said, *Our Father.* And he is so learned, because he is the Father of Christ by nature, and in him the Father of every beleauer, yea of the whole bodie of the Church.

Ques. Whether may it be lawfull for vs in prayer to say, not our Father, but my Father? Ans. A christian may in private prayer say *My Father.* This is warranted by the example of our Saviour, Mat.26.39. O my Father, if it bee possible, let this cup passe from me. And Mat.27.46. My God, my God, why hast thou forsaken me? And Thomas prayed, My Lord, and my God. Ioh.20.18. And Paul, 1.Cor.1.3. I give thanks to my God, &c. And Gods promise is, Ier.3.19. Thou shalt call me, my Father. The meaning of Christ is not to bind vs to these words, but to teach vs that

C in our prayers we must not haue regard to our selues only, but also to our brethren, & therefore when wee pray for them in our private prayers, as for our selues, we put in practice the true meaning of these words.

2. *The uses.*

When we pray, we must not make request only for our selues and our own good, but for others also, as the Church & people of God, persuading our selues that we also are partakers of their prayses, and for the better clearing of this point, let vs search who they are for whom we are to pray.

Of men there be two sortes, some living, some dead. Of these two kindes, the living are to be prayed for, & there is no praying for the dead.

A man that is dead, knowes what shall be his estate eternally: if he died a wicked per̄f, that is, an unrepentant sinner, his state shall be according in eternall torment: if he died, having repented of his sinnes, then he shall rest with God in his kingdome. *e.Apos.14.13.* Blessed are they which die in the Lord, for they rest from their labours, & their works follow the Gal.6.10. While we haue time let vs do good to all men. Where we may note that there is a time, namely, after death, when we cannot do good to others.

Again, of the living, some are our enemies, & some our friends: our friends are they which are of the same religion, affection, and dispositiō. Foes are either private or publike. Publike foes, are either enemies to our country, as tyrants, traitours, &c. or enemies to our religion as Jewes, Turkes, Papists, Infidels, Atheists,

Now towards all these, how ought a man to behave himself in prayer? *Ays.* He is to pray for them all. Mat. 5. 44. *Pray for them which hurt you, and persecute you.* 1. Tim. 2. 1. *I exhort that prayers, intercessions, &c. be made for all men, for kings, &c.* Yet when Paul gave this commandment, we reade not that there were any Christian kings, but all infidels. And the Jews are commanded to pray for Babylon, where they were capture. Jer. 29. 7. *And seek the prosperity of the city, whither I have caused you to be carried captive, and pray unto the Lord for it.*

Ques. How and in what manner are we to pray for our enemies? *Ays.* We are to pray against their sinnes, counsels, enterprises, but not against their persons. Thus prayed David against Achitophel, 1. Sam. 15. 31. *Lord, I pray thee turne the counsell of Achitophel to soulfomes.* And thus did the Apostles pray against their persecutors. Act. 4. 29. *O Lord beholde their threateninges, and graunt unto thy servants with alboldnesse to speake thy word.*

Ques. David vespeth imprecations against his enemies, in which he prayeth for their vtter confusio[n]. As Psal. 59. and 109. &c. The like is done by Paul, Gal. 5. 12. 1. Tim. 4. 14. and Peter, Act. 8. 20, though afterwards hee mitigates his execration. But how could they doe it? *Ays.* They were endued with an extraordinarie measure of Gods spirit, and hereby they were enabled to discerne of their enimies, and certaintly to judge that their wickednesse and malice was iniquable, and that they should never repent. And the like prayers did the primitive church conceave against Judas the Apostle, because they perceived him to be a malicious and desperate enemy. Secondly, they were endued with a pure zeale, and not carried with deafe of reuenge against thic[er] enimies, intending nothing else but the glorie of God. Now for vs it is good that wee should suspect our zeale, because iniuste affections, as hatred, envy, emulation, deafe of reuenge, will easilie mingle themselves therewith.

Ques. How faire forth may wee those Psalms in which David vespeth imprecations against his enemies? *Ays.* They ate to be read, and sung with thic[er] caueats: I. Wee are to vespeth those imprecations indefinitely against the enimies of God and his Church: for wee may perwade our selues that alwaies ther be some such obstante enimies; but we must not apply them particularly. Secondly, wee must vespeth them (as Augustine faith) as certaine propheticall sentences of the holy Ghost, pronouncing the last sentence of destruction vpon finall impotent sinnes, which oppose themselves against Gods kingdome. 3. They may be vespeth against our spiritual enemies, the flesh, the diuell, and his angels, and the world.

2. Furthermore whereas wee are taught to say, *Our Father*, this serues to vs in minde, that in praying to God, wee must bring loue to men with vs. *Wee must all bee the children of one father, louingly disposed one to*

A another. For how shold he call God his Father, who will not take the childe of God for his brother? Mat. 5. 23, 24. *When thou art to offer thy gift unto God, if thy brother hath ought agaist thee: first be reconciled, and then come and offer thy gift.* So also Es. 1. 15. the Lord faith, that wh[en] they pray vnto him he wil not heare: Why? because their hands are full of blood. In these times many men can be content formal-ly to pray, but yet they will not leave bribing, oppres-sion, deceit, vflury, &c. The common song of the world is, Every man for himselfe, and God for vs all: this is the common loue and care that men haue each to other. The prayers of such are abominable, even as the sacrifice of a dog, as Es. 66. 3. faith. For how can they call God their Father, that haue no loue to their brethren?

3. Thirdly, hence we may learne that God is no accepter of persons. For this prayer is given to all men of what state or degree souect. All then, as well poore as rich, vinearened as learned, subiects as rulers, may say, *Our father.* It is not with the Lord as it is with the world, but all are his children that doe beleue. The poore man hath as good interest in Gods kingdome, and may call God Father as well as the king. Therefore the weaker sort are to comfort themselves hereby, knowing that God is a Father to them as well as to Abraham, David, Peter. And such as are endued with more grace, must not therefore swell in pride, because they haue not God to be their Father more then their inferiours haue.

Which art in heauen.

1. The meaning.

Ques. How may God be said to be in heauen, seeing he is infinite, and therfore must needs be every where? 1. Km. 8. 27. *The heauens are not able to containe him.* *Ays.* God is said to be in heauen: first, because his maiestie, that is, his power, wisedome, iustice, mercy, is made manifest from thence vpon vs. Psal. 115. 3. *Our God is in heauen, and doth whateuer he wil.* Psal. 2. 4. *He that dwelleth in heauen shall laugh them to scorne,* and the Lord shall haue them in derision. Esay faith, 66. 1. *Thus saith the Lord, Heauen is my throne, and the earth is my footstole.* Secondly, after this life he will manifest and exhibite the fulnesse of his glory to his Angels and Saints in the highest heauens, and that immediately and vibly.

2. The uses.

1. Herby we first learne, that Romish piligrimages, whereby men went from place to place to worship God, are vaine and foolish. The God to whom wee must pray is in heauen. Now let men travell to what place, or countrey they will, they shall not come the nearer to heauen, or nearer to God by travelling, seeing the earth is in every part alike distant from heauen.

A 2. Secondly, this ouerthrowes popish idolatry, as worshipping of crofes, crucifixes, roodes, &c. vset to put men in minde of God and Christ. We are taught to lift vp our ey's to heauen: seeing God is there: and how can we do this, as long as our minds and ey's are poring vpon an image made by mans art?

3. Againe, we are here admonished to vse the action of prayer with as great reverence as possible may be, and not to think of God in any earthly manner. Well reasons Salomon, Eccles. 5. 1. *Be not rash with thy mouth to speake a word before God:* why? *be it in heauen, thou art in earth:* therefore let thy words be few. This reverence must appear in holinesse of all our thoughts and affections, and in all comeliness of gesture. And for this cause all wandering by-thoughts, and all vaine-babbling is to be aboded: but how goes the case with vs, that on the time appointed come to the assemblies to pray? Many, by reason of their blindness pray without vnderstanding. Many, when they are present at prayer, yet haue their hearts occupied about other matters, about their goods and worldly busynesse: such men haue no ioy or gladnes in praying, it is a burthen to them. Many come to the assembly for custome onely, or for feare of punishment: if they might be left frey they could finde in their hearts not to pray at all. But let all such men know, that this manner of praying is a very grievous sin, nay greater then mocking of father or mother, killing or stealing, for it is directly against God, the other against men. This sin because it is against the first Table, and therefore more hard to be discerned, it is lightly esteemed, and it lefft troubles the consciences of ignorant men: yea, as it is indeede, so it is to be esteemed as a disgrace and plain mockerie of Gods maiestie. Wherefore seeing God is in heauen, away with all drowtie and dead prayng, let vs come with reverence in our hearts before the Lord.

4. Againe, we are here to consider that our hearts in prayer must mount vp into heauen, and there be present with the Lord, Psal. 25. 1. *Vnsto thee O Lord lift I vp my soule.* The little childe is never well but when it is in the fathars lap, or vnder the mothers wing: and the children of God are never in better case, then when in affection and spirit they can come into the presence of their heavenly Father, and by prayer, as it were to creepe into his boosome.

5. And here we must further learne, specially to seeke for heauenly things, and to aske earthly things, so farre forth as they serue to bring vs to an euerlasting and immortall inheritance in heauen, to which we are called, 1. Pet. 1. 4.

6. Lastly, whereas our Father is in heauen, we are to learne, that our life on earth is but a pilgrimage, and that our desire must be to attaine to a better countrey, namely, heauen it selfe, and that we must vse all meanes continu-

A ally to come vnto it. In a word, to make an end of the preface, in it is contained a double stay or prop of all our prayers. The one is to believe that God can grant our requests, because he is almighty; and thus much is signified when hee is said to be in heauen. The second is, to believe that God is ready and willing to grant the same; and this we are taught in the title *Father*, which serues to put vs in minde that God acceptes our prayers. Job 16. 23 and hath a care of vs in all our miseries and necessities, Mat. 6. 32; and partie vs as much as any earthly father can partie his child, Psal. 103. 13.

Yet must we not imagine that God will inde-dee give vnto vs whatsoever we doe vpon our ownheads fancies and delites: but we must in our prayers haue recourse to the promise of God, and according to the tenour therof must we frame and square our petitions. Things promised absolutely, as all graces necessary to saluation, may be asked absolutely: and things promised with condition, as graces left hertefarie, and temporall blessings are to be asked with condition, namely, so farre forth as they shall be for Gods glorie in vs, & for our good: exceptit be so that God promise any temporall blessing absolutely: as he promised iffue to Abraham in his old age: *The kingdomde to David after Saul.* A deliverance from captivity in Babylon after 70 yeeres to the Israelites.

Againe, the preface serues to stirre vp loue and fear in the hearts of them that are about to pray: Loue, because they pray to a Father; Fear, because he is full of maiestie in heaven.

Hallowed be thy Name.

1. The Coherency.

*T*HIS has much of the preface: now follow the petitions. They be sixe in number, the three first concerne God, the three last our selues. The three former petitions are againe diuided into two parts: the first concernes Gods glory it selfe; the other two, the meanes whereby Gods glory is manifested and enlarged among men. For Gods name is glorified among men when his kingdome doth come, and his will is done.

Ques. Why is this petition, *Hallowed be thy name*, set in the first place? *Ays.* Because Gods glory must be preferred before all things, because it is the end of all creatures, and of all the counsells of God. Prov. 16. 4. *The Lord hath made all things for his owne sake:* yea, *even the wicked for the day of euill.* And from the order of the petitions here ariseth a worthy intrinsec, namely, that every one in all things they take in hand, are to propound to themselues and to intend the glory of God. The reason is this: The end which God hath appointed to all our doings, we are to propound to our selues: but God hath appointed that the highest end of all our doings should be his glory: therfore our hearts must bee to seeke it first of all: That God wil haue his name glorified by vs, appre-

reth in this; that he punishmenteth those which of obstinacie set themselves to disfavour him, or by negligence did not sanctifie him, whē they should have done so. *Herod* sitting in his roialtie, made such an oration, that the people cried, *The voice of a God, and not of a man:* and immediately the Angel of the Lord smote him, because he gave not glory to God. *Act. 12.23.* And *Moses*, because he did not sanctifie the Lord in the presence of the children of Israel, therefore he came not into the land of promise; yet he did not altogether fail in doing of it. Thus we may see by these punishments, and also by the order of the petitions, that it is our dutie to prefer the glory of God before all things else.

Ques. Whether we were to preferre the glory of God, before the saluation of our soules? *Ans.* If the case stand thus, that Gods name must be dishonoured, or our soules condemned, we must account the glorie of God more pretious then the saluation of our soules. This is manifest in the order of the petitions. The petitions that concerne Gods glorie are first, and the petitions that concerne directly our saluation are the fift and sixt. Wherby we are taught, that before God shoulde want any part of his glorie, we must let body and soule and all goe, that God may haue all his glorie. This affection had *Moses*. *Exod. 32.22.* when he said, *Esther forgive them, or if thou wile not, blot my name out of thy booke.*

In this petition as also in the rest, we must obserue three thinges: the first, is the meaning of the words: the second, the wants which men must leuarne to bewaile: the third, the graces of God which we to be desired.

1. The meaning.

Very few among the people can give the right meaning of the words of this prayer. They pretend, that seeing God knowes their good meaning, it is sufficient for them to say the words and to mean well. But faith being one of the grounds of prayer, and there being no faith without knowledge, neither can there be prayer without knowledge, and therfore ignorant men are to leuarne the right meaning of the words.

Name.

Name in this place signifieth.

1. God himselfe, *1 Kings 5.5.* *He shall build an house to my name:*
2. His attributes, as his iustice, mercy, &c.
3. His works, creatures, and judgements.
4. His word.

5. His honor & præsie arising from all these. For God is knowne to vs by all these, as men are knowne by their names; and as all a mans præsie and glory lies in his name, so all the glory of God in these.

Hallowed.

To hallow is to sever or set apart any thing from the common vise, to some proper & peculiar end: as the Temple was hallowed,

A that is, set apart to an holy vise; and the Priests were sanctified, that is, set apart to the seruice of God. And all that beleue in Christ are sanctified, that is, set apart from sinne to serue God. In like manner Gods name is hallowed, when it is put apart from oblivion, contempt, prophanation, pollution, blasphemie, and all abuses to an holy, reverent, and honourable vise, whether we thinke, or speake of it, or vise it any manner of way. *Levit. 10.3.* *Exod. 30.23.*

Ques. How can a sinfull man hallow Gods name which is pure and holy in it selfe? *Ans.* We do not here pray that we might make Gods name holy, as though wee could adde something vnto it to make it holy: but that we might be meanes to declare and make manifest to the world by the right vise of it, that it is holy, pure, and honourable. The like p[ro]p[ri]et[y] is vised, *Mark. 11.19.* *Wisdom is justified by her children,* that is, acknowledged and declared to be just. *Exod. 30.23.*

The scope therfore of the first petition, is an earnest desire that we might set forth Gods glorie, wherfore become of vs: and it may be expressed thus: O Lord open our eyes that we may aright know thee, and acknowledge the greatness of thy power, wisdome, justice, & mercy, which appears in the titles, words, creatures, and judgements: and grant that when we vise any of these, we may therein honour thee, & vise them reverently to thy glorie.

2. The wants which are to be bewaile.

1. The wants, which we in this place are taught to bewaile, are specially four. The first, is an inward and spiritual pride of our hearts; a finne that none or very few can see in themselves, vnselie the Lord open their eyes. When our first parents were tempted in paradise, the diuell told them they shoulde be as Gods: which lesson not only they, but we haue learned: and we conceiue of our selues, as little Gods, though to the world we shew it not. This hidden pride, when other sinnes die, it begins to get strength, and to shew it selfe: and appears in vaine thoughts, continually on every occasion ascending in the minde. As may appear in the Pharise, whose thoughts were then when hee prayed thus within himselfe, *Luk. 18.11.* *O God I thank thee that I am not as other men, extorsions, vniug, adulterers, or even as this Publican.* And as this was in him, so is it vntill God giues grace: for so that mea may haue præsie and glory in the world, they care not for Gods glory though it be defaced. We must therefore leuarne to discerne this hidden corruption, and to mourne for it: for it doth poyson and hinder all good desires of glorifying God, so long as it doth or shall preuale in the heart.

2. Secondly, we are taught here to bewaile the hardness of our hearts: whereby we are hindred from knowing God aright, and from discerning the glory and maiestie of God in his creatures. *Mark. 6.vers.52.* The disciples through

through the hardness of their hearts, could not see Gods power in the miracle of feeding many thousands with a few loaves, though themselves were instruments of it, and the foode did increase in their hands. Our redemption, what a wonderfull worke is it, but how few consider of it, or regard it? If wee see a man haue more wit, wealth, or honour, then we haue, wee straight wonder at him: but beholding Gods creatures, we fee nothing in them, because we doe not goe higher to acknowledge the loue, power, wisdome, and iustice of the Creator. And this is the cause why Gods name is so slenderly honoured among men.

3. The third corruption is our great ingratitude, for the Lord hath made heaven and earth, and all other creatures to serue man: he is the most vnrakfull of all creatures. Beside many jewelz, or a kings ransome on a dead man, he wil never returne any kindness: for men being dead in sin, dealt with God. Commonly men are like the swine that ranne with their groynes and eate vp the mast, but neverooke vp to the tree from whence it falleth. But the goyle are with *David*, to feele this want in themselves, and to beseech God to open, & as it were to vullocke their lips, that they may indeed be to thankfull to God. *Psa. 91.15.*

4. The fourth is the vngodlines and the innumerable wants that be in our limes, and the sinnes committed in the world. *Psa. 91.6.* *None eye (faith David) giseth me with rulers of water, because man kepe not thy lawes.* The reason is, because he which liues in sin, reproaches Gods name: even as an euill child dishonours his father. Now sond will say that this cannot be, because our sinnes cannot hurt God. True indeede: yet are they a cause of flandering Gods name among men: for as wee honour him by our good workes, so do we dishonour him by our offences. *Mark. 5.16.* *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.*

5. Gracious to be desired.

D The graces to be desired, and to be praied for at Gods hand, are three. The first, is the knowledge of God, that is, that we might know him as he hath revealed himselfe in his word, workes, and creatures. For how shall any glorifie God before he know him? Our knowledge in this life is imperfect: *Exod. 33.19.* Moses may not see Gods face, but his hinder parts: *1 Corin. 4.12.* We may see God as men doo through spectacles, in his word, Sacraments, and creatures. And therefore as *Pauel* prayed for the Colosians, *Col. 4.10.* *That they might increafe in the knowledge of God:* so are we taught to pray for our selues in this petition.

2. A desire that the zeale of Gods glorie may be kindled in our hearts, & that we may be kept from prophanieng and abusing of his name. *Psal. 69.1.* *The zeale of thine house hath eaten me up.* *Ps. 45.1.* *My heart shall utter, or cast up a good master, I will speake in my words of the*

king. Here the spirit of God borrows a comparison from men; thus: As hee which hath somewhat lying heavy in his stomacke, is neither quiet till hee cast it vpt, then to the care and desyre to gloriifie Gods name must lie vpon a mass heart as an hevy burden: and he is not to be at ease and quiet with himselfe, till he be disburdened, in founding forth Gods præsie. *Luther* saith well, that this is *Saint acravata*: that is, an holy fayre: & it is no herte continually to haue our hearts ouercharged thus.

3. A desire to lead a godly and vpright life before God and men. We see men that in some great calling under honorable personages, will order and behaue themselves, as they may please and honour their masters: euen so must our limes be well ordered, & we are to labour to walke worthy of the Lord (as *Paul* speaks) that we may honour our heavenly Father.

The Kingdome come.

1. The Coherence.

T His petition depends on the former most excellently. For in it is laid downe the means to procure the first. Gods name must be hallowed among men: but how is it done? by the erecting of Gods kingdome in the hearts of men. We cannot gloriifie God vntill he rule in our hearts by his word and spirite.

2. The meaning.

C *Thy* [word] doth put vs in minde that there is two kingdome: one Gods, and that is the kingdome of heaven; the other the diuell, called the kingdome of darkenesse. *Coloff. 1.13.* For when al had sinned in *Adam*, God had his punishment on all: that seeing they could not be content to obey their Creator, they shoulde be in bondage vnder *Satan*: so that by nature we are all the children of wrath, and the diuell holdes vp the scepter, of his kingdom in the hearts of men. This kingdome is spiritual, and the pillars of it are ignorance, error, impiety, and all disobedience to God, in which the diuell wholly delights; which also are as it were the lawes of his kingdom. Blinde ignorant people cannot abide this doctrine, that the diuell should rule in their hearts: they spit at the naming of him, and say, that they despise him withall their hearts: but whereas they lie in finne, and praifise it as occasion is offered, though they cannot discerne of themselves, yet they make plaine proofe, that they fit in the kingdome of finnes and darkenesse, and are flat vaials of *Satan*, and shal to continue still Christ, the strong man, come and binde him and cast him out. And this is the estate of all the children of *Adam* in themselves. Wherefore our Saviour in this petition teacheþ vs to consider our naturall estate; and to pray that he would giue vs his spirite to set vs at libertie in the kingdome of his owne Sonne.

Kingdome] Gods kingdome in Scripture is taken two waies. First, generally, & so it signifies that administration by which the Lord gover-

neth all things, yea even the diuels themselves. Of which kingdome mention is made in the end of this prayer. And in the *Psal. 97. ver. 1.* *The Lord reigneth, let the earth rejoice.* Again, it is taken more specially, and then it signifieth the administration of Christ the head of the Church, in which he frames men by his word and spirit to the subiection of the same word. And so it is taken in this petition.

In a kingdome there are four things to be noted. 1. There must be a King. 2. There must be subjects. 3. There are laws. 4. Authoritie.

In this kingdome Christ is the King: it is he whom the Father hath giuen all authoritie, in heaven and earth.

In this kingdome all are not subjects, but such as are willing to give free and franke obedience to Gods word; or at the least, though their hearts be not so found, make an outward profession of it.

The lawes of this kingdome, is the word of God in the bookes of the old and new Testament. Therefore it is called the *kingdome of heauen.* *Matth. 13. 24.* *The Gospell of the kingdome.* *Marks 1. 14.* *The rod of his mouth.* *Ephay. 11. 4.* *The arme of God.* *Ephay. 5. 3.* As by his lawes brings his people in order, and keeps them in subiection; so Christ by his word, and the preaching of it, as it were by a mighty arme, drawes his elect into his kingdome, and fashions them to all holy obedience.

The power and authoritie is that, whereby Christ converts effectually those which are to be converted by the inward operation of his spirit, and glorifies himselfe in the confusion of the rest.

Kingdome being taken thus specially, is also two-fold. The first, is the kingdom of grace of which mention is made, *Rom. 14. 17.* *The kingdome of God standeth not in meat and drinke, but in reuerence of selfe;* that is, the aduantage of our iustification before God, in the righteousnesse of Christ; *Peace of conscience,* which procedes from this assurance; and *lay in the body Ghost,* which comes from them both. In this kingdome all men live not, but onely those that are subiect to Christ, obedient to the lawes of his kingdome, & ruled by his authoritie, and are continually taught in his word by his spirit. But those that refuse to live according to the lawes of this king, and chose to live at their owne libertie, are in the kingdome of darkness, that is, sinne and Satan.

The second, is the kingdome of glorie in heauen, which is the blessed estate of all Gods people, in which God himselfe shall be all in all unto them. And the former kingdome of grace is an entrance and preparation to this kingdome of glorie.

Come] Gods kingdome comes, when it takes place and is establisched and confirmed in mens hearts, and made manifest to all the people, the impediments being remoued.

Ques. This coming implices a stopyng; but how shold Gods kingdome be hindred?

A. *Ans.* Kingdome in this place is not taken for that absolute and soueraigne power of God whereby he rules all things, for that cannot be hindred; but for the kingdome of grace, which in the vng of the outward meanes, as ministers, word & Sacramets, may be hindred by the diuell, the world, and mans corruption. 3. *The wants which are to be bewailed.*

The wants, which we in this petition are to mourne for, are of two sorts: some concerne our own selues, some others. That which concernes our owne persons is a bondage and flattery vnder sinne and Satan. This bondage indeede is weakened in Gods seruants, but none is wholly freed from it in this life. *Paul* complains that he is sold vnder sinne, and cries pitifully, *O miserable man that I am, who shall deliver me from this body of death?*

Ques. What difference is then betweene the godly and the wicked? *Ans.* The euill & godly man in the very midift of his bondage hath a merry heart: sin is no trouble to him, nay it is meat & drinke to him. But the godly man is otherwise minded: who considering the power of the diuell, & his craft in manifold fearful temptations, and seeing the pronenes of his rebellious nature euer & anon to start away from God, is grieved and confounded in himselfe, and his heart bleedes within him that he doth offend so mercifull a Father.

Many men live in this world & that many yeares, & yet never feel this bondage vnder Satan and sin. Such vndoubtedly cannot tell what this prayer means: but he that would have the right vife of this petition, must be acquainted with his owne estate, and be touched in his conscience, that the flesh and the diuell bear such sway in him. As the poore captive is alwaies creeping to the prison doore, alwaies labouring to get off his bolts & fetters, and to escape out of prison: so must we alwaies cry to the Lord for his spitt to free vs of this bondage and prison of sin & corruption; and every day come neerer the prison doore, looking when our blessed Sauour will vnbind vs of all the fetters of sinne and Satan, and fully erect his kingdome in vs.

D 2. The wante which concerne others are two-fold. The former is the want of the good meanes which seru for the furthering of the kingdom of Christ, as preaching, Sacraments, and discipline. When wee shall see a people without knowledge, & without good guides & teachers, or when we see one stand vp in the congregation not able to teach, here is matter for mourning. This petition puts vs in mind to bewaile these wants. Our Sauour when he saw the Iewes as sheepe without a sheepherd he had compatisio on them: & he wept ouer Ierusalem, because they knew not the things which belonged to their peace, *Luk. 19. 41. 42.* Therefore when preachers want to hold vp Gods sceptre before the people, and to hold out the word, which is as it were the arme of God to pul men from the bondage of the diuell to the

king-

kingdome of Christ; then it is time to say, *Lord let thy kingdom come.*

3. The third want which we are to bewaile is, that there be so many impediments & hinderances of the kingdome of grace, as the diuell and all his angels, their instruments, the Pope, the Turke, and all the rest of the professed wicked of the world, which by subtill incitements and tyranny, keepe backe and repell the meanes whereby Christ ruleth as a king in his Church. Whē the diuell fees one that was sometime of his kingdom, but to cast a looke towards the heauenly Ierusalem, he straightway rageth against him, & labours quite to ouerthrow him. Wherefore in regard of al these impediments, we must pray, *Thy kingdom come.* 4. *Quare tibi deponit.*

In this petition we are taught first, that we are to haue a feruent desire, and to hunger, that God would giue vs his spirit to raigne and rule in our hearts, and to bow them to all obedience and subiection of his will; and further, whereas our hearts haue bin as it were filthy styes and itables of the diuell, that he would renue them, and make them fit temples to entertaine his holy spirit. *Psal. 51. 10. 12.* *Create in me a cleane heart, O God, and renew a right spirit in me, &c. Stablish me with thy free spirit.* If we shall consider the conuersation of the wicked and the godly, & their corrupt hearts together, we shall see little difference but in this, that the wicked is delighted and glad to sinne: but the godly do wretile, as for life and death with their temptations, and doe refit the diuell, and doe desire the grace of Gods spirit, and cry to heauen to be freed from this bondage, howsover their hearts are alwaies ready to rebelling again God.

5. Forasmuch as the kingdome of grace is erected in Gods Church here vpon earth, in this petition we are commandment to pray for the Church of God, and the parts thereof. *Psal. 1. 22. 6.* *Pray for the peace of Ierusalem: they shall prosper that loue thee.* *Hay. 6. 2. 7.* *See which are the Lords remembraunce, gno him no rest, until he see up Ierusalem the prafe of the world.*

And that Gods Church may flourishe and be in good estate, we are to pray for Christian Kings & Princes, that God would blefe them; and increase the number of them. For they are as *nursing fathers, and nursing mothers to the Church.* And we especially are bound to pray for the Kings most excellent Maiestie, as also for other Christian Kings, that they may bee blefed, & Gods kingdome by them advanced:

And again, because ministers are the Lords watchmen in the Church, we are here also put in mind to seeke their good; and to pray that their hearts may bee fit for the building of Gods kingdome, for the beating downe of the kingdom of sinne and Satan, and for the faining of the soules of his people. And the rather because the diuell laboureth night & day to ouerthrow them in this glorious worke, & to refist them in their ministrerie; as appeareth

A in *Zach. 3. 1.* When *Iehosua* the high priest stood before the Angell of the Lord; *Satan stood at his right hand,* namely, to refist him. Therefore also we are to pray for them, that the Lord would keep them, and furnish them with gifts, and withall make them faithfull. *For where visen faileth, the people are left naked.* saith *Salomon. 2. Thess. 3. 1.* *Brethren, pray for us, that the word of the Lord may haue a free passage, and be glorified.*

Thirdly, wee must pray for all Christian Schooles of learning. Howsoever some thinke but basely of them; yet they are the ordinary meanes to maintaine the ministrerie, and so the Church of God. A man that hath diuers orchards, will also haue a seminary full of young plants to maintaine it. Schools, they are as seminaries to Gods Church, without which the Church falleth to decay: because they ferue to make a supply of ministrers.

3. Thirdly, we are to desire, that the Lord would haef the second comming of Christ, as the Saints in heauen pray, *Come Lord Iesu, come quickly.* and therefore the godly are fad to loue the comming of Christ. *2. Tim. 4. 8.* A plement finner to abhorres his own corruptions, and the irkesome temptations of Satan; that in this respect hee desirous that Christ would haef his particular comming to him by death, for no other cause, but that hee might make an end of sinning and displeasing God.

Thy will be done.

The Coherence.

C IN the second petition, we desired that God would let his kingdome come, viz. That he would rule in our hearts. If he then must raigne, we must be his subjects: and therefore here we craue, that being his subjects we may obey him, and doe his will. *Mat. 1. 6.* *If I be a father, where is my honour? If I be a master, where is my feare?*

2. The meaning.

D Will Here it signifieth Gods word written in the old & new Testament: For in his word his will is revealed. Ofte the whole will of God there be three speciall points, which are in this place meant. 1. To beleue in Christ, *John 6. 40.* *This is the will of him that sent me, that every one which seeketh the Sonne, and beleueth in him, should haue everlasting life.* 2. Sanctification of body and soule. 1. *1. Cor. 4. 3.* *This is the will of God, sanctify your sanctification, &c.* 3. The bearing of affliction in this life. *Rom. 8. v. 29.* *Those which bee knew before, he did predestinate to be made like to the image of his owne Sonne.* *2. Cor. 1. 10.* *That I might know him and the vertue of his resurrection, and that the fellowship of his afflictions, and be made conformable to his death.*

Thy will] Not mine: for mans owne will is wicked and corrupt, yea, it is flat enmy to God. *Rom. 8. ver. 7.*

Done] That is, beyed and accomplished of men. Then the effect of the prayer is this:

O Lord, seeing thou art our King, give vs grace to shew our selues good subjects in obeying thy will.

3. The want to be prayed against.

Here first we are to bewaile this, that our hearts are prone to rebellion & disobedience of Gods commandements. Put a match to a heape of gun-powder, on a sudden it will be all on a flame ; and as long as we adde matter to the fire, it burnes : so by nature we are most ready to sinne, soone as the least occasion is given. *David had experience of this when he prayed, Kne my heart to thee O Lord: &c. Psal. 86.11. and, Incline my heart to thy commandements. Psal. 119.36.* Those which find not this want in themselues, & the like affection to bewaile it, are in a miserable and dangerous case : euen as a man that hath a great disease vpon him, and knowes not of it.

Againe, wee mull here bewaile the sins of the world, as ignorance, schismes, hypocritie, pride, ambition, contempt of Gods word, contouerfles, oppresion, want of loue of God and his word, &c. 2. Pet. 2. 7. *Let us vexed, and his righteous heare was vexed with the uncleane conversation of the Sodomitnes from day to day : so ought our soules to be vexed and grieved continually at the wickednesse of our time, and wee are to send vp our prayers to God for vnbenevolent and vnapentant finnars, that they may be brought to the obedience of Gods will. Ezech. 9.4.* In a common judgement vpon Ierusalem, *They are marked in the forehead, that mourne and cry for the abomination that be done in the middlest of it.*

CHere also we must humble our selues for our vnaughtiness of minde, and impatience when God layes any croffe on vs. It is Gods will that we should suffer affliction, and withall humble our selues vnder his righte hand. Our Sauour prayed that the cup might be taken away, but with submision to his fathers will. *Luk. 22.42.* And this *David had learned when he prayd, But if it be thy will, I haue no delight in thee, behold here I am, let him doe to me as seemeth good in his eyes. 2. Sam. 15.26.*

DTHE first thing which wee are here to define is, that wee may haue grace to deny our selues, wils, and affections : because herein we are unlike to God, and like the diuell. This is the first Lesson that our Sauour doth giue his Disciples, that they must deny themselves and follow him.

A The second thing is, the knowledge of Gods will: for other wise how shall we doe it? How can that servant please his master, which cannot tell what he would haue done of him? Molt men wil haue bookees of Statutes in their houses, & if they be to deale in any great matter, they will doe nothing before they haue looked on the Statute. In like manner men shoulde haue the Bible, that is, the booke of Gods Statutes in their houses, the lawes of God must be the men of our coiffell: before every

Action wee are to search what is the will of God, and then to doe it. Here then wee are taught to vse the meanes, and to pray for knowledge.

Againe, we are taught to haue a desire in our hearts, and an indeauour in our liues, in all things to performe obedience to Gods word in our liues and conuersations, and in our particular callings.

Ally, we definie patience and strength, when it shall please God at any time to exercise vs with the croffe, as *Paul prayes for the Colosians, That God would strengthen hem by the power of his might, unto all patience and long-suffering with joyfullnesse. Colos. 1.12.*

5. Errors confus'd.

THE Church of Rome teacheth, that men by nature haue free will to doe good; and that men being stirred vp by the holy Ghost, can of themselues wil that which is good. But if this were so, why might we not pray, Let my will be done, so farre forth as the will of man shall agree with Gods will? but this can not be, as we see in the tenour of this petition.

In earth as it is in heauen.

1. The meaning.

Having shewed the meaning of this petition, *I by will be done:* now we are to speake of the condition, which shewes in what manner we should doe it. For the question might be, how wee would doe Gods will: and the answere is, that his will must be done in earth as it is in heauen. *Act. 20.25. 1 Cor. 4.11. 1 Tim. 2.1. Hebrews 13.17.* By beaten here is meant the soules of faithfull men departed, and the elect Angels, *Psal. 103.20. Praise the Lord ye his angels; that excell in strenght; that doe his commandments in obeying his voice of his word.*

Earth By earth as understood nothing but men on earth, because all other creatures in their kinde obey God: onely man he is rebellious and disobedient. Then the meaning is, Let thy will be done by vs on earth, as the Angels and Saints departed doeth thy will in heauen.

Ques. Doe we here desire to do the will of God in that perfection it is done by Angels? must we be as perfect as they? *Ans.* The words here vied *in terris sicut in celo.* or, do not signifie an equality (as though our obedience could in this life be in the same degree of perfection with Angels) but a similitude, standing in like manner of obedience. Now it may be asked in what manner doe the Angels obey God? *Ans.* They doe the will of God willingly, speedily, and faithfully, and this is signified in that they are said in the Scriptures to be winged, and to stand continually beholding the face of our heavenly Father. And this is the manner in which we defire to performe Gods will.

2. The want to be bewailed.
Wee are here admonished to bee dispealed with our selues, for our flake and imperfect obedience to God, and for

our hypocrite, prouide pride, presumption, deadnes of spirit, & many other wants which break out when we are in doing Gods will. There is no servant of God, but hath wants in his best works; so we must understand *Paul,* when he saith, *To will is present with me, but I finde no meane to performe that which is good.* Rom. 7.18; where he signifieth thus much in effect, that he could begin good things, but not perfect them, and goeth through slinch, as we say. When the godly doe good, as heare, speake Gods word, pray, praise God, &c. they performe things acceptable to God: but in these actions they finde matter of mounting; namely, the imperfection of the worke: therefore *David prayeth, Psal. 143.2. Enter not into judgement with thy servant.* And here we may see how farre wide the Church of Rome is, that holdeth good workes to be any way meritorious, that be every way imperfect. If the men of that Church had grace, they might see that the corruptions of the flesh were gynes and fetters about their legges, that when they would faine run the wayes of Gods commandments, they are constrained to halte downe right, and to traile their loynes after them.

3. Graces to be desired.

THE grace hereto bee desired, is sinceritie of heart, or a ready and constant purpose and indeauerour not to finne in anything, but to doe Gods will, so as wee may keepe a good conscience before God and men. *Act. 24.16. And for this cause I endeauer alwaies to haue a cleare conscience towards God, and towards men.* This must we hunger after, and pray for: seeing it is not sufficient to abstinence from euill, but also do to good, and in doing good, strive to come to perfection. A confrontrie with Angels in this durtie is to be sought for, and to be begun in this life, that in the life to come we may be like them in glory.

Glue vs this day our

daily bread.

1. The Coherence.

THIS much of the three first petitions which concerne God: now follow the other three, which concerne our selues. In which order we learme to pray for those things which concerne God absolutely: and for those things which concerne our selues, not absolutely, but so farre forth as they shall make for Gods glory, the building of his kingdome, and the doing of his will.

But how depends this petition on the former? In the first wee are taught to pray that Gods name might be hallowed: which is done when God reignes in our hearts, and his will is done. Now further, his will is obeyed in three things: first, by depending on his prouidence for the things of this life: secoundly, by depending on his mercy for the pardon of sinne: thirdly, by depending on his power and might, in resistyng temptations. And thus Gods will is obeyed.

2. The meaning.

BRead] By bread in this place, many of the ancient Fathers, as also the Papists at this day, understand the element of bread in the Sacrament, and the body of Christ which is the bread of life. But that cannot be for S. Luke calleth bread for the day, that is, bread sufficient to preserue vs for the present day: and by this he makes it manifest, that the words of this petition must be vnderstood not of spiruall, but of bodily food: and the bread of life is more directly asked in the seconde or fourth Petition. As for the opinion of *Patr. Irenaeus,* who thinkes that in this so heavenly a prayer, made to God the Father, there shoulde be no mention made of bread, that is, of earthly things, which even the Gentiles before on their children, it is vaine and frustulons. For it is Gods will, that we shoulde not cast the care of heavenly things only, but all our care shoulde be upon him. *1. Pet. 5.7.* And hee hath elsewhere commanded that earthly things shoulde be asked at his hand, *1. Kings. 8. 35.* and the same hath beene asked in the prayer of *Jacob, Gen. 28. 20.* and *Solomon, Psal. 30. 7.* And whereas the Lords prayer is a perfect platforme of prayer, temporal blessings must haue some place there, vnsle we wil describe the hauing and injoying of them to our owne industry, as though they were no gifts of God, which to thinke were great imptie.

By bread then we must vnderstand preperly, a kind of food made of the flour of graine that is baked & eaten: and thus it must bee taken in those places of Scripture where bread is opposed to water or wine: and by a figure more generally it signifies all things whereby temporall life is preferred; in this sense *goates milk* is called bread, *Prom. 27.27.* and the fruit of trees, *1er. 11.19.* and all things that pase to and fro in traffike, *Prom. 31.14.* And so likewise in this place by this one means of sustaing our bodies and temporall lives, all other means whatsoever must be vnderstood, as meat drinke, cloathing, health, liberty, peace, &c.

And whereas our Sauour Christ vnder the name of bread, and not vnder the name of any other plentiful or dainty food, teacheth vs to ask temporal blessings: he doth it for two causes. The first is, that we might thereby learne frugality and moderation in our diet, apparel, houses, & be content if we haue no more but bread, that is, things necessary to preserue life, which *Paul* comprehends vnder food and cloathing. For we are taught in this petition to aske no more. We must not with the Israelitees murmur, because they had nothing but Manna.

Ques. Must wee then vse Gods creatures only for necessarie? *Ans.* We may vse them not only for necessarie, but also for honest delight and pleasure. *Psal. 104.15. God giveth you to make glad the heart of man, and to make his face shine.* And *Job. 12.3.* our Sauour Christ allowed of the fact of *Marie,* which tooke a pound of oyntment of Spikenard very costly, and annoyned his very feete, so that all the house

house was filled with the *smell*, though *Iudas* did esteem it wort. Yet if it so fall out that the Lord do grant vs but bread, that is, so much as shall hold body and soule together, we must thankefull content our selues therewith. 1. Tim. 6. 8. *I therefore when we have food and rayment let us therewith be content.* This contentation was practised of *Iacob*. Gen. 28. 20.

A second cause is to teach vs that there is a particular prouidence. All men willingly confess the general prouidence of God over all things; but beside that, we must acknowledge another more speciall prouidence, even in the least thing that can be: because every morsel of bread which we eat, would no more nourish vs then a piece of earth, or a stone vnto lese God give his blessing vnto it.

Daily. The word in the original is thus much infected. *Bread unto your offence or substance:* then the meaning is, give vs such bread from day to day, as may nourish our substance. Thus prayeth *Agor*. Proph. 30. 8. *Feed me with food convenient for me.* Some there are which put an Angelicall perfection in fasting; but we are taught in Scripturē, that as aboue all things we are to keepe for life eternall; so wee must in this life haue care to sustaine and maintaine our natural life, that we may haue conuenient space and time to repent, and prepare oure selues to the kingdomē of heaven. Fasting in it selfe as it is an abstinenſe from meat is no part of Gods worship, but in it owne nature, a thing indifferent: and therefore it is to vied so farre forth as it that further vs in Gods seruice, and not further. And seeing we are taught to pray for such foodes as shall preserue nature, and maintaine the viall blood, we ought not to vise faltynge to the hindrance and destruction of nature.

Our bread. 1. *Ques.* How is bread ours? *Answe.* Paul shewes how, 1. Cor. 3. 22. *Yet are Christis, and all things are yours.* So then by means of Christ, bread is called ours. For God having gien Christ to vs, doth in him and by him giue all things else to vs. 2. *Ques.* How may I know that the things I enjoy are mine by Christ, & that I doe not vifurthem? *Ans.* 1. Tim. 4. 4. *Paul* faith that the creatures of God are good, and that the vse of them is sanctified to vs by the word and prayer. Then if we have the word of God to tell vs that we may enioy and vse them; and also if we pray to God for the right and pure vse of them, we are no vtrupers, but indeede right owners of them, not onely before men, but also before God. 3. *Ques.* If the creatures must be made ours by Christ, how comes it to passe that the vngodly haue such abundance of them? *Ans.* We losst the title and interest of the creatures in *Adam*; yet God of his mercie bestowes temporarie blessings vpon the vniust as well as vpon the iust; but for all that, vnicly they bee in Christ, and hold the title of them by him, they shal in the end turne to their greater condemnation.

A And whereas we call it *our bread*, we learne that every man must lue of his owne calling and his owne goods. Here also is condemned all oppression, stealing, lying, cogging, and other such deceitfull meanes, which men vse to get wealth and goods. Many thinke it no sin to prouide for their families in such order, but in laying this petition they pray against themselves. 2. *Theſſ.* 2. 16. *He that laboureth not, let him not eate.* Eph. 4. 28. *He who betholte les him feale no more, but rather labour with his hands the thing that goods.*

This day. We say not here this weeke, this moneth, this age, but this day: what meanes this? May not wee provide for the time to come? *Ans.* It is lawfull yea a man is bound in good manner to provide for time to come. *Act.* 11. 28. The Apostles provided for the Church in Iudea against the time of dearth foretold by *Agabus*. And *Joseph* in Egypt in the yeares of plentie stored vp against the yeares of famine. Wherefore in these words our Saviour his meaning is onely to condemne all distrustfull care, that distractes the minde of men, and to teach vs to rest on his fatherly goodnesse from day to day in every fealon: this is noted vnto vs. Exod. 16. 19. 20. where the Israelites were commanded to gather no more Manna then would serue for one day, and if they did, it puttred. Why God taught them to rest on his prouidence especially particular day and not on the meanes.

Give us. Not me. This serues to each vs that a man may not only regard himselfe, but also bee mindful of others. For a man that hath wealth is made a steward to distribute his goods to the poore and the good of God's Church. True loue seekes not her owne things; the branches of the vine are laden with clusters of grapes, not for themselues, but for others; the candle spends it selfe to glorie others light.

Give. If bread be ours, wherefore are we to aske it? it may seeme needless. *Ans.* No so: for hereby we are taught to waign on God, who is the fountaine and gifer of all blessings. Men vnsually druien to any distrust, vse euill meanes, as robbing, deceiving, consulting with wizzards, &c. Again he weare learneth that though a man had all the wealth in the world, all is nothing without Gods blessing. *Ques.* The rich need not say, *Give vs, &c.* for they haue abundance already, and what need they ask that which they haue? *Ans.* Let a man be never so rich, & want nothing that can be desired, yet if he want Gods blessing, in effect hee wants all. Wherefore even Kings, and the greatest personages that be, are asmuch bound to vse this petition as the poorest. *Gods blessing is riches*, saith *Salomon*, *Prov.* 20. 22. *Thou maiest eat and not haue enough, bee cloathed and not warme, earne wages and put it in a broken bagge.* Hag. 1. 6. If God do not bleſſe thee. This blessing of God is called the *staffe of bread*. *Eſay.* 3. 1. In bread there bee two

things,

things, the substance, & the vertue therof proceeding fro Gods blessing: the fecond, that is, the power of nourishing, is the staffe of bread. Fortake away from an aged man his staffe, & he falleth; and to take away Gods blessing from bread, and the strength thereof is gone, it becomes vnproufitable, and ceaseth to nourish. Lastly, here we see that al labour & toyle taken in any kind of calling is nothing, & anaties not, vnicly God still giveth his blessing. *Pſal.* 127. 1.

3. *The want whiche are to be bewailed.*

S Innes which we are taught in this petition to bewaile are two especially. I. *Couetousnes*, a vice which is naturally engraven in every mans heart; it is when a man is not content with his present estate. This desire is vniſitable, & men that haue enough would still haue more. Wherefore he which shall vſe this petition must be grieved for this sinne, and pray with *David*, *Pſal.* 1. 19. 36. *Incline mine heart to thy commandments, and set to conſcienceſſe.* And he must sorrow, not so much for the act of this sinne, as for the corruption of nature in this behalfe. Courteous people will plead that they are free from this vice, but marke mens liues, and we shall fee it is a common diseafe, as *David* noted, *Pſal.* 4. 6. where he brings in the people, saying: *Who shall shew vs any good?* This then is a common sinne, that wee are taught to mourne for.

2. The ſecond want is diſfidence & diſtructiue fulnes in Gods prouideſſe touching the things of this life. Men will ſhift this off and fay, they would be forry to diſtruct God. But if we do but a little looke into the corruption of our nature, we ſhall fee that we are deceipted. For being in proſperity, we are not troubled; but if once we be preſhed with aduerſtieſſe, then we houle and weep, and as *Paul* faith, 1. Tim. 6. 10. *Adieu pierce thyſelues through with many forrowes.* If a man haſt a part of his goods, when then doth he ſtraiight he goes out to a wife manis this to beleeue in God? No: it is to diſtruct God, and beleeue the diuell.

4. *Graces to be defiſed.*

T He gracie to be defiſed, is a reading in all elates of life to reſt on Gods prouidence, whatſoever fall out. *Pſal.* 37. 5. *Commit thy way to the Lord, and truſt in him, and he shall bring it to paffe.* *Prov.* 6. 3. *Compaſſe or roll thy workes upon the Lord, and thy thong his ſtoakle be diſrelled.* Whereby wee are admouned to take paines in our calling to get meate and drinke, &c. If the Lord bleſſe not our labour, we muſt be content: if he do, we muſt glorie him thankes. Now for this caufe wee are further to pray to God, that he would open our eyes, and by his ſpirit teache vs in all his good creatures to fee his prouidence, and when meanes faille and are contrary, then also to beleeue in the fame, and to follow *Pauls* example, *Phil.* 4. 12.

5. *Errors confuted.*

P Apis teach that men by works of grace may merite life eternall, and increaſe of

inſtitution in this life. But how can this be? for here we fee that every bit of bread which we eate, is the free gift of God without any merit of ours. Now, if wee cannot merite a pece of bread, what madnesſe is it to think that we can merite life eternall?

2. They also are deceived who think that any thing comes by mere chance or fortune, without Gods prouidence. Indeede in respect of men who know not the caufes of things, many chances there are, but lo, as they are ordered, and come to paffe by Gods prouidence. *Luk.* 1. 10. 21. *By chance there came downe a certayne prieſt that way.*

Forgive vs our debts.

i. *The Coherencē.*

T His is the fifth petition, and the ſecond of those which concerne our ſelues: in the former we craved temporall bletsing, in this & the next which followeth we craved ſpirituall bletsing. Where we may note that fearing there are two petitions, which concerne ſpirituall things, and but one of temporall; that the care for our foulſe muſt be double, to the care of our bodies. In the world men care for their bodies, their hearts are ſet for wealth and promotions: they can be content to hear the word on the Sabbath, yet neither then, nor in the weeke day doe they lay it vp in their hearts, and praſie it; which argues, that they haue little or no care for their foulſe.

2. *Ques.* What is the caufe that first we craue things for the body, and in the ſecond place thole which concerne the ſoule? *Ans.* The order of the holy Ghost in these petitions is wonderfull for the Lord confideth the dulnes and backwardneſſe of mens natures; and therefore he traines them vp, and drawes them on by little, even as a ſchoolemaſter doth his young ſchollers: propounding vnto them ſome small elements & principles, and ſo carrying them to higher points. For the former petition is a ſtep or degree to theſe two following. The Ruler by the healing of the body of his childe is brought to beleeue in Chrift, Job. 4. 5. 3. He then that will reſt on Gods mercie for the pardon of his ſins, muſt firſt of all reſt on Gods prouidence for this life: and he that cannot put his affiance in God for the prouision of meate and drinke, how ſhall hee ſtraiight Gods mercie for the ſaluation of his ſoule? Here wee may fee the faith of worldlings: they ſay that God is merciful, and that they beleeue in Chrift, which cannot be true: ſeeing in leſſer matters, as meate and drinke, they diſtruct God, as appears by their couetouſneſſe. Again, by this order wee are taught as earnestly to ſeekē for the pardon of our ſins, as we ſeekē for temporall bletsing.

3. *The meaning.*

D *Ebris.* By debt ſins are meant, as it is in *Luk.* 11. 4. and they are ſo called, because of the reſemblance between them. For euen as a debt doth bind a man, either to make ſatis-

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faction, or else to goe to prisone: so our sins binde vs either to satisfie Gods iustice, or else to suffer eternall damnation.

Forgive me To forgive sinne, is to couer it, or not to impute it. *Psal. 32. 1.* And this is done when God is content of his mercy to accept the death and passion of Christ as a sufficient payment and ranfone for mans sinnes: and so to esteeme them as no sinnes. And here vnder this one benefit of remission of sinnes, all the rest of the same kind are vnderstood, as iustification, sanctification, redempcion, glorificatiōn, &c.

3. *The vise of the words.*

Hence we may learne many lessons: the first is, that seeing wee must pray thus, *Lord forgive us*, &c. we are to hold, that there is no satisfaction to Gods iustice for sin by our workes, no not in temporarie punishments: but that the doing away of our sinnes is of Gods meere fauour, for to forgive and to satisfie be contrarie: wherefore the doctrine of humane satisfactions, taught in the Church of Rome, is vile and diuellish.

2. Secondly, whereas we are taught thus to pray continually from day to day, we note the great patience and long-suffering of God, that suffers and forbeares still, and doth not pour out his confusione vpon vs, though wee offend his maiestie day by day. This teacheth vs like patientnes towards our brethren: we our selues cannot put vp the least injury, and forbear one day, and yet we defire that God would forgive vs daily to the end of our liues.

3. Again we may obserue, that there is no perfect sanctification in this life, seeing wee must every day to the end craue the pardon of our sins. Therefore wicked is the opinion of the Catharists or Puritans, which hold that men may be without sinne in this life.

4. And when we say, *forgive me, but vs:* we are put in minde to pray, not only for the pardon of our owne sinne, but likewise for our bretheren and enemies. *Iam. 5. 16.* *Confesse one to another, and pray one for another: for the prayer of the righteous availeth much: if it be fervent.* And as some thinke, the prayer of Steuen was a meanes of the conversion of Saul.

5. Also we note that before prayers for pardon of sinne, must goe a confession of sinne: for whereas we say, *forgive our debts*, we confess before God that we are blant bankrupts, and not able to discharge the least of our sins: this appears, *1. Ioh. 1. 9.* *If we confess our sins, he is faithful to forgive us.* And it was practised by *David*, *Psal. 51.* and *32. 5.* The manner of making confession is this: knowne sinnes, and those which trouble the conscience, are to bee confessed particularly; but vnuowne sinnes generally, *Psal. 19. 12.*

6. Lastly, hence it is manifest, that there is no iustification by works. Our sins are debts, and so also are all workes of the law: and it were a fond thing to imagine that a man might discharge one debt by another.

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4. *Want to be bewailed.*

The wants to be bewailed are the burthen of our sinnes, and the corruptions of our natures, and the wickednesse of our liues, and the sinnes of our youth, and of our old age. *Psal. 40. 12.* *My sinnes have taken such hold upon mee, that I am not able to looke up: they are more in number then the haire of mine head, therefore mine heart hath failed mee.* Thus with *David* we are to traueil and groane vnder this burthen: but this grieve for sinne, is a rare thing in the world. Men can mourne bitterly for the things of this life, but their sinnes never trouble them. Againe, this sorrow must bee for sinne, because it is sinne, though there were neither hell to torment, nor diuell or conscience to accuse, nor judge to revenge.

5. *Graces to be desired.*

The grace which we muſt desire, is the spirit of grace and deprecations. *Zach. 2. verſe 10.* which is that gift of the holy Ghost, whereby we are enabled to call to God for the pardon of our sinnes. A man having offended the lawes of a Prince, and beeing in danger of death, will neuer be at quiet till he have gotten a pardon: euen so they which feele and fee their sinnes haunting this spirit, are so moued, that they can neuer be at rest, till in prayer they be eas'd of the burthen of their sinnes. A man may, I graunt, babble and speake many words, but he shall never pray effectually, before he haue this spirit of prayer to make him cry, *Abba, Father.* For worldly commodities all can pray: but learne to pray for the want of Christ.

As we forgive our debts.

1. *The Coherence.*

These words bee a part of the fifth petition, on, which is propounded with a condition. Forgiue vs, as we forgive others: and these words depend on the former as the reason thereof, which seemes to be taken from the comparison of the leſſe to the greater, thus: If we who haue but a ſparke of mercy, doe forgiue others, then doe thou, who art the fountain of mercy, forgiue vs: but we who forgiue others: therefore doe thou forgiue vs. Thus *Luk. 11. 4.* hath it, *Forgive vs our sinnes, for euen we forgiue.* *Rhoms. Teit. on Luk. 7. 47.* The papists take it otherwiche, who ſay, Forgiue vs, as wee forgiue, making out forgiuing a caufe, for which God is moued to forgiue vs in temporarie punishments; whereas our forgiuing of men is only a ſigne or effect that God doth forgiue vs.

The meaning.

1. *Quest.* Whether is a man bound to forgiue all debts? *Ans.* The word debt, in this place is not vnderſtood of debt that is ciuil & comes by lawfull bargaining, but of hurts and damages which are done vnto vs in our bodies, goods, or good name. As for the for-

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mer ciuil debts, a man may exact them, ſo he doe it with thiewing of mercy.

2. *Quest.* How may any man forgiue tref-paſſes, ſeing God only forgiues ſins. *Ans.* In every tref-paſſe which any doe to their neighbours, there be two offences, one to God, another to man. In the firſt respect, as it is againſt God and his commandement, it is called a ſin; and that God only forgiues; in the other respect it is called an iuriue or damage, and to man may forgiue it. When a man is robb'd, the law is broken by stealing, and the iuriue that is done, is againſt a man that hath goods ſloken. This iuriue, as it is an iuriue, a man may forgiue; but as it is a ſin, he cannot, but God only.

3. *Quest.* whether may a man lawfully pray this petition, and yet ſue him at the law, who hath done him wrong? *Ans.* A man in an holy manner ſue another for an iuriue: and as a ſouldiour in lawfull warre may kill his enemye, and yet loue him: ſo may a man forgiue an iuriue, & yet ſeeke in a Christian manner the remedie: but in doing of this we muſt obſerve five thinges. 1. We are to take heed of all priuate reuenge in inward hatred; which if we conceiue, we doe not forgiue. 2. We muſt take heed of offence, and haue care that our doings be not scandalous to the Church. 3. Our ſuites muſt be taken in hand to maintaine godly peace: for if all injuries were put vp, there would be no ciuil late or government. 4. This muſt be, that the partie offending may be chaffiſhed, and be brought to repentance for his ſuit: for if many men were not repreſed, they would grow worse. 5. Law muſt be the laſt remedie. As Phyſitians vſe deſperate remedies, when weaker wil not ſerue: euen ſo muſt we vſe law, as the laſt meaſure when al others fail. The dealing of the world in this caſe is no example for vs to follow. For through rage and stomacke men will abide no priuate agreement, and therfore they vſe the law in the firſt place, as the Corinthianſ did: but what faile *Paul.* *1. Cor. 6. 7.* *It is ſterily a fault among you.* But if the law be vſed aright, a Christian may ſue his neighbour at law, and loue the partie ſued: for there is diſference betweene dealing againſt a man before a magistrate, and the dealing of one priuate man with another. For priuate dealing is commonly reuenge, and therefore vnlawfull.

3. *The vſe.*

The vſe of this clause is very profitable, for it ſhewes vs a lively lign, wheareby our conſciences may be afflited of the pardon of our ſinnes, namely, a readinesſe and willing defire to forgiue men. Many vſe theſe words long and often, yet finde no afflitione of pardon: & the caufe is, because they haue no defire of Gods mercie, nor willingnesse to forgiue others, whiche indeed they had, then no doubt the forgiuenesse of their ſinnes ſhould by this meaſure bee ſealed vnto them. Wherefore if any would be perfwaded of Gods mercie in this

point, let them descend into their own foules and ſearch narrowly, if they can finde their hearts as ready to forgiue, as they are ready to defire forgiuenes at Gods hand, then they may afflire themſelues of Gods mercie in Chrift, as we are taught by our Sauour Chrift, *Math. 5. 7.* *Blessed are the mercifull, for they ſhall obtaine mercie.*

Consider theſe comparitions. A man walking vnder a wall in a colde ſunny day, is heated of the wall, which firſt received heate from the Sunne. So he that ſheweth mercie to others, hath firſt received mercie from God. Alſo take a piece of waxe, and putto a ſeale; it leaueth an impression or marke like it ſelfe in the waxe: which when a man lookes on, he doth certeynly know that there hath bin a ſeale, the print whereof is left behinde. Even fo it is in every one that hath a readinesſe to forgiue others: by which a Christian may easily know that God hath ſealed to him the forgiuenesse of his ſinnes in his very heart: therfore let men look into their hearts, whether they haue any affection to forgiue others, for that is it were the print in their hearts of Gods mercie towards them in forgiuing them.

Many there are which pray for pardon at Gods hands, but they cannot brooke it, that they ſhould forgiue their neighbours. Hereto come these ſayings: I may forgiue him, but I will not forget him: he may come in my *Paſter-moſt*; but he ſhall neuer come in my *Credit*. Behold the diuels logic, which makes malice to bee charite. Blinde people play with the Lords prayer, as the ſie doth with the candle till ſhee be burnt: for the more they pray theſe words, the more they call for vengeance againſt themſelues, *Iam. 2. 13.* Neither wil it help to omit this clause, as ſome haue done in *Elyſeſomes* dices: for this is euil to mocke God: & if we doe not forgiue, we ſhall not be forgiuen.

Leade vs not into temptation,

but deliuer vs from euill.

1. *The Coherence.*

It might ſeeme to ſome, that this petition is ſuperfluous, for what need he care for temptations, that hath the pardon of his ſins? but our Sauour did not reache vs thus to pray with our ſpeciall reaſon. 1. Because forgiuenes of ſins, and grievous temptations bee inseparabile companions in this life: which thing we find to be true, both in Gods word & in Christian experiance: for there is no man in this world to beaten and buffeted with temptations, as the penitent ſinner that crieth moſt bitterly for the pardon of his ſinnes. This is the eſtate that few men in the world are acquainted with. For many are neuer troubled with temptation, but liue in all peace and quietnes both in body and foulē. *Luk. 11. 21.* *When he ſtrong man armed kept his hold, the things that he poffeffith are in peace.* Whereby is ſignified, that the wicked of the world being poſſeſſed of Satan, are not a whit moleſted by him with any temptations: neither neede hee troubl-

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them,

them, seeing he hath them at commandement to doe what he will. But when a man once begins to make conscience of sinne, and to sue vnto the Lord for pardon of his offences, and still continues in dislike of sinne and Satan; then the enemy bestires him, and vseth all meanes to bring that man to confusion: he offreth all manner of temptations to molest him, and never affords this poore sinner any rest. Hereupon, for feare of being overcome, he must pray continually vnto the Lord, that he may not be led into temptation.

Here some Christian conscience may reason thus: No man is so troubled with sinne and Satan, as I: therfore I am not in Gods fauour, but am a plaine cast-away. *Af.* If pardon of sinne and temptation goe together, all is contrary. If thou hadst no griefe for sinne, no buffettings of thy enemies, the flesh, the world, and the diuell; thou couldst not be in Gods fauour, but vnder the power of Satan: now this great meaure of the spirituall temptations, is a signe rather of Gods loue. For whom God loues, the diuell hates; and where God works in loue, the diuell works in malice.

2. Secondly, this petition is ioyned with the former, to teach vs, that as we must be carefull to pray for pardon of sins past; so also we must endeavour to prevent sinnes to come: we must not fall againe into our old sinnes; neither must we be overtaken with new sinnes.

2. The meaning.

These words be but one petition, which hath two parts, the latter being a declaration of the former. *Lead us not into temptation:* how is that done? by delivering vs from euill.

Temptation.] Temptation is nothing else, but the enticement of the soule or heart, either by the corruption of mans nature, or the allurements of the world, or the diuell, to any sinne. *Iam. 1. 13. God tempes no man:* that is, God induceth no man to sinne.

Lead us not] Or carry vs not into temptation. To be led, is to be overcome of the temptation, when it pittales and wholly gets the victory; so as men tempted are brought to perdition. Then the meaning is this: *When we are moued or enticed to sinne,* Lorde keepe us that we be not overcome; *and give thon our iustis with the temptation.*

Quicq. God is lust and cannot sin; but if he leade men into temptation, shall he not be the author of sinne? *Af.* Indeed many fearing to charge God with sinne, read the words thus, *Suffer us not to be led.* But the text is very plaine, *Lead us not* and the Scriptures elsewhere sette the like phraseth of God. *Iod. 7. 2.* God is said to *harden Pharaohs heart.* *Ex. 8. 24.* The Lord *moued David to number the people.* *2. Thess. 2. 11.* God sent from *deception* that men might be led. These and such places haue a special meaning, thus to be gathered: There is no action of man, or of the diuell, absoletly euill; but althoough in some respects it be euill, yet in some other it is good, for we are notto think

that there is a maine or absolute good, so also there is a maine or absolute euill. Thus then, temptation being an actio, it is not in every respect euill; but in some good, in some euill. And so fare forth as it is good, the Lord workes it; but as it is euill, he doth not worke it, but willingly permits it to be done by man & Satan.

And there be foure respects in which God may be a worker in temptations, and yet bee free from sinne: 1. First, hee tempteth by offering occasions and obiects to the whether a man will sinne or not. A master suspecting his servant, which in word profesteth fidelite, laies a purse of mony in his way, to try if he will steale it: which if he stealeth, he hath found by watching him, a secret thiefe; and so hath laid him open for deceiving any more. Now, this trying of him is no sin, though hee sinne in stealing. In the same manner God tempteth his owne seruants, to prove and trie them. *Deut. 13. 3. Thou shalts not hearken unto the words of the prophet or dreamer of dreams:* for the Lord thy God prooueth you, to know whether ye looke the Lord thy God with all your heart.

2. Secondly, God leads into temptation by *withdrawing his grace.* Neither can this be a sinne in God: because he is bound to no man to give him grace. And here is a difference betwene the tempting of God and Satan. God holdes backe grace when he temporis, the diuell suggetts euill motions.

3. Every action so farre forth as it is an *actio* is good, &c. of God. *Act. 17. 28. In him we live, move, and haue our being.* Therefore God is a worker in temptations so farre forth as they are actions. One man kills another; the very mouing of the body in the doing of this villany is of God; but the wickednesse of the action is from man and the diuell. A man rides upon a lame horse, and stirres him: the rider is the cause of the motion, but the horse himselfe of the halting in the motion. So God is author of the action, but not of the euill of the action.

4. The fourth way is in regard of the *ende.* God tempes his seruants only to correct and humble them for their sinnes, to trie how they will abide the croffe, and to moue them the more to loue him. *Deut. 8. 1.* God affieth the children of Israel, to try them whether they would keep his commandements. *2. Chr. 32. 31. Herib. Exod. 16. 12. to see what was in his heart.* The diuels end in tempting, is only to bring the partie to destruction. Thus wee haed no feare to say, that God in some respects doth tempt his owne seruants.

Deliver us from euill.] That is, free vs from the power of the flesh, or the diuell, & the world. Some take euill in this place only for the diuell, but we may take it more largely for all spirituall enemies. *Ioh. 14. 2. The whole world lies in euill,* viz. vnder the power of sinne and Satan. These words (as I haue said) are a prooofe & explanation of the former: for when a man is deliuerned from euill, he is not led into temptation; the cause being taken away, the effect ceaseth.

3. The

3. The vses.

1. Hence we leare what a righteous God, *Iacobus* is, that can worke in euill actions, and yet be void of sinne.

2. Whereas wee say, *lead vs not, &c.* Wee note that the duel in temptations can goe no further then God permits him.

3. We are not to pray that temptations be quite taken from vs, or that we be wholly freed from them: but that they doe not ouercome vs. For it is the Lords will that his Church should be tempted. *Nay, David defred some kinde of temptations.* *Psal. 26. 1. Prouise me, O Lord, And James faith, Account it for exceeding ioy, when yet shall fall into divers temptations.* *Iam. 1. 2.*

4. Note also that every man by nature is the bondflane of sinne and Satan. For where is deliverance, there was a bondage first. This confutes the Papists who maintaine freewill: for we are dead in sinne by nature, as a man in a graue; and we must still pray that till wee be fully delivered.

4. Wants to be bewailed.

The corruption, which in this petition wee ought to mourne for, is the continual rebellion of our wicked natures; and our pronenesse to yield vp our felues in every temptation to sinne and Satan. And the remannts of the old bondage vnder Satan must be grievous & irksome vnto vs, and we must bewaile them bitterly. The Jewes in a bodily captiuitie, *wep when then remembred Sion.* *Pf. 137.* How much more shal we weape, when we feele the law of our members rebelling against the law of our mindes, and leading vs capture to sinne?

5. Graces to be desired.

The contrarie blessing to be desired, is that God would stablish vs by his free spirte, *Psal. 51. 12.* Which is so called, because it sets vs every day more and more at libertie out of the reach of sinne and Satan.

For thine is the kingdome, the power, and glorie, for euer.

1. The meaning.

These words containe a reasoun of all the former petitions, whereby we are moued to care things needful at Gods hand.

Thine is] Earthly kings haue *Kingdome, power, and glory.* *Dan. 2. 37.* yet not from themselves, but from God, whose vicegerents they are on earth. Therefore to make a difference betwene Gods kingdome, power and glory, & those of earthly kings, it is said, *Thine is the kingdome, &c.* that is, that God hath all these in himselfe, and from himselfe, & men from him.

The kingdome.] The words, *1. Chron. 29. 11.* are fully expounded, *Thine, O Lord, is greatness, power, and victory, and prifice; and al that is in heaven and earth is thine: thine is the kingdome, and thou exaltest as head over all, &c.* The kingdome is said to be Gods, because he is absolute pos-

session and owner of all things that are; and also hath oueraigne rule ouer all things at his will. Now out of the first properte of God we may gather a strong motiue to induce vs to pray vnto him alone. For seeing all things are his, both in heauen and earth whatsoeuer; therefore we must come to him for the graces and blessings which wee desire.

The power.] Oftentimes earthly Princes haue kingdomes, yet want power: but God hath kingdome and power alio: yea his power is infinite, and he can doe all that he will, and more then he wil: as for those things which come of impotencie, he cannot doe them; and if he could, he should not be omnipotent. And as he is omnipotent in himselfe, to all the power which any creature hath, from him alone.

Ques. How can this be, seeing the diuell hath power to sinne; which is not from God?

Ans. To sinne is no power, but rather a want of power; otherwylle al the strength and power Satan hath, is of God.

And from this seconde properte is taken another motiue to moue vs to pray vnto God. Because all power being his, we can neuer doe any of the things which we aske, but by power received from him.

Thine is the glorie.] The third properte of God, ariseth from the two former, for seeing the title and interest in all things, & the power wherby they are disploled and governed, is of God: therefore it followes, that all glory is his; yea in him is fulnesse of glory, & the glory of the creatures is all of him. To sinfull men belongeth nothing but shame & confusion. *Dan. 9. 7.*

The third properte ministreth a third motiue to induce men to pray vnto God alone. For seeing all glory by right is his, therefore we must invoke his holy name, that in so doing, we may give him the glory due vnto him.

For ever.] The words in the original are *for ages.* Now an age signifies the space of an hundred years; but here it is taken for eternitie, because eternitie is nothing but multiplication of ages. And as eternitie is here noted by ages, so on the contrary we read, that eternitie is taken for a certen and distinct time, *Gen. 17. 8.* God promiseth *Abraham* to give him the land of *Canaan for an everlasting possession:* that is, for a long seafon. For else Abrahams seede shalld inherit the land vntill this time, which it doth not. Wherefore, as often the whole is put for the part: *viz.* eternitie for a certen time: so heret the part is put for the whole, ages for eternitie. This also makes a difference between earthly princes and the mighty *Iacobus.* They haue kingdome, power, and glory for a short time, but he absolutely and for euer.

2. The vses.

2. Here wee leare in prayer to abase our selues before God, & vterly to denie all that is in vs: Kingdome, power, and glory is all his, nor ours: wee are no better then rebels and traitours to him: if we haue any good thing, it is from him, cuen the grace wherby we pray.

And hee that in prayer will not confess this, shall no more be heard, then the insolent beggar that will not acknowledge his want.

2. Secondly, in prayer we learne, that wee must be perfwaded of two things, & build vpon them; Gods power and will; his power, in that he is able; his will, in that he is carefull to performe our request, as it was noted in the preface: the first of these is signified by kingdom & power, the secod is noted in that glory is his. 2. Cor. 1. 20. *For all the promises of God in him, are yea, and Amen, unto the glory of God.*

3. Againe, we gather that Prayer & thanksgiving mult go together: for as in the sixe petitions wee make request vnto God; so in these words we praise him, and thereby give him thanks. Phil. 4. 6. *But in all things, let your requests be shewed unto God in prayer and supplication, with thanksgiving.*

There is none but in want will be ready to pray: but when we have received, we are slack in giving thanks: but he which will pray aright, must ioyne them both together. And the summe of all Gods praise stands in these three points. 1. That he is an absolute King. 2. That he hath absolute power to rule all things. 3. That having power and a kingdom, he hath glorie also, which appears in the holding of his kingdom, and the shewing of his power in governing of it.

4. Whatsoever we ask, we must referre it to Gods glory; this is the first thing which we are taught to craue, and the last weare to performe, because it is noted both in the beginning, and in the ende of the prayer.

Thus much of the vfe of these words altogether: now let vs make vfe of them particularlly. 1. Whereas we say, *This is the kingdom,* Magistrates and rulers must know, that all the authoritie & rule which they haue is from the Lord; & therefore they must remember to order themselves as Gods vicegerets, vsing their power to bring men in subiectio to Gods lawes, & referring al their callings to his glory.

2. Where we say, *This is the power,* we are admonished, when we are to performe any worke, as to doe service to God, to keepe our selues in the compass of our callings, that we haue no power of our selues: and for this cause we must aske power at Gods hands, that wee may be enabled to walke uprightly before him, and doe our duties. 3. In saying, *This is the glory,* we learne, that if we would haue a good report and praise among men, we must aboue all things seek Gods glory, not regarding so much our owne. If he give the pracie among men, give him thankes: if not, be content because all glory is his.

Amen.

1. The meaning.

VVE haue heard the preface, & the petitions, what they are: now followeth the third part, which is the affent or testification of faith required in prayer in this word,

Amen. And it containes more then men at the first wold imagine. It signifies, certenly, *to be it, or it shall be so.* 2. Cor. 1. 20. It is often taken for a bare affent of the people, saying *Amen* to the Minister: but in this place it containes more: for every point in this prayer is not only a direction for publike prayer, but for private also, and must be laid as well of the minister, as of the people. Now then there beeing two principal things in prayer: the first, a desire of grace; the second, faith, whereby we beleue that God will graunt things desired: The first is expressed in the sixe petitions: the latter is set forth in this word *Amen*, carrying this sense in effect. As wee haue craued these things at thy hands, O Lord; so do we beleue that for Christs sake, in thy good time thou wilt grant them to vs. Therefore this part is more excellent then the former, by how much our faith is more excellent then our desire. For in this word is contained the testification of our faith, whereas the petitions are onely testifications of our desires. And as it is the end, so also it is the feale of our prayers to make them authenticall, & it is not only to be vied (as men commonly take it) for this end to answere the Minister, praying in the Congregation, but also to testifie our faith for the thing desired.

2. Graces to be desired.

Hereby we are taught, what grace we are to shew in prayer. We must labour to giue affent to Gods promises when we pray, and stricte against doubting and vnbelief. Marke. 9. 24. *Lord I beleue, Lord helpe my vnbelief.* Psa. 42. 11. *Why art thou cast downe my soule, and why art thou disquieted within me? waste no time,* O God.

Many there are that will stand vpon the strength of their faith, & pleade for themselves that they never doubted, but they are far wide: for true faith being imperfect, is alwaies accompanied with doubting more or lesse. Wherefore the heart that never felt doubting, is not filled with faith, but with presumption. As for them which are molested with doublings, and complaine of them, they haue lesse cause to feare: for as fire and water doe never strive till they meete; so more doth doubting and faith, till faith be wrought in the heart.

To conclude, wee see what an excellent worke prayer is: in which two most excellent graces of a Christian man bee shewed forth, hanging after mercy; and faith, wherby we beleue the obtaining of it. This might moue men to leare to pray, prayer being the exercise of grace.

Of the vfe of the Lords prayer.

The principall vfe of the Lords prayer, is to direct Gods Church in making their prayers in all places, at all times, & vpon all occasions, though their prayers should be innumerable: and vnsleste they should be framed after this prayer, they cannot be acceptable vnto God. In the vng of it there bee three things required. 1. The first is, the knowledge of the Lords prayer and all the parts thereof. He that would pray

by it, must understand the meaning thereof, the wants thereto be bewairied, and the graces to be desired, for which end it hath beene expounded. 2. Knowing this, there is in the secod place required thus much skil, that he be able to referte every want and grace to one of the sixe petitions; for example, feeling in himselfe pride of heart, he must bee able to say, this is a want in the first petition; and feeling a rebellion and florncesse in doing Gods commandements, he must be able to say, this is a sinne to be prayed against in the third petition. Thus every want hee must referte to his proper need: againe, hee must referte every grace to be desired to one of the sixe petitions: as strength in temptation, to the fifth; affiance in Gods prouidence, to the fourth; knowledge of God, to the first, &c. and so in the rest. 3. In the third place, he must before he pray, consider what he his wants & imperfections which moulte trouble him, as also the graces which he would obtaine: then for the helping of his memory, he must goe to the petitions, & he must set those things first in his minde, which concerne the first petition: and those which concerne the second petition, must haue the secod place in his minde, & so he must proceed in order as he shall haue occasion. Thus a man keeping in minde the order of the petitions as they stand, shall be able by referting every grace & want to his proper head, to make diuersitie of prayer: and to vary at time, place, and other occasions shall moue him.

Ques. Must we of necessity follow all the petitions in conceiving a prayer? **Answ.** No, but onely those which doe principally belong to the time, place, and occasion: as Paul maketh a prayer, Coloss. 1. 9, 10, and all the points of it may be referred to the third and last petitions.

Againe, a Christian man may make an excellent confession of his sinnes by this prayer; if he shall, keeping the order of the petitions, confesse and bewaile the sinnes which every petition requires vs to pray against. And it serues to make a thanksgiving to God, thus: let a man remember all the graces which he hath receiued from God, let hym then referte them to the petitions, & giue thankes to God after the order of them, turning every petition into a thanksgiving.

Of the circumstances of prayer.

Ques. 1. Whether a man is to vfe a voyce, to prayer? **Answ.** In publicke prayer it is requisite, that there be a voyce: for the Minister is the mouth of the people, and to the prayer which he conceittes, they giue affent. For private prayer, vng of voyce is convenient; yet so as it may be done in silence. 1. The Lord gaue vs the voyce, as well as the heart to blesse him withal. Jam 3. 9. 11. God created the tongue, as wel as the heart, and wil be praied by both. III. The voyce often stirres vp the heart: and againe, the vehementy of affection doth often draw out a voyce: the voice then in private prayer is requisite, yet in some cases may be o-

mitted, for it is not absoletly necessarie. **Mrs** and **Anna** prayed in silence.

Ques. 2. What gesture is to bee vfed in prayer? **Answ.** The word doth not afford any particular direction. Our Saviour and his discipiles praid in diuers gestures: kneeling, standing, groteling, looking vp to heauen, looking downe to the earth, sitting, lying, &c. Luk. 11.

41. Act. 7. God respects not the gesture, but the affection of the heart: yet two things must alwaies be in gesture: first, that it be comely; secondly, that it doth fitly expresse the affection of the heart: as when wee ask mercie, to looke to heauen: when we bewaile our sinnes, to looke downward, and to humble our bodies, &c.

Question. 3. What place must we pray in?

Answ. The place is set downe, 1. Tim. 2. 8. We may pray in all places: of which there is no difference. Some will say, that in the time of the law the tabernacle and temple were places of diuine prayer. **Answ.** The temple and tabernacle were types of Christ & his Church, and the vniety of it: but now we hauing the thing it selfe signified thereby, may pray in all places. Our Saviour prayed in the wildernes, on the Mount: Peter on the house toppe; Paul by the sea shore: yet so, that publike prayer must be vfed in publike places, as Churches, Chappells, &c. not because in them is more holinesse, but for order sake.

Ques. 4. What is the time appointed for prayer? **Answ.** Pray continually, 1. Thess. 5. 17. that is, vpon all occasions; or when a man begins any businesse, whether it bee in word or deede, Coloss. 3. 17, or as **David**, who prayed *three every day*, Dan. 9. 11. or as **David**, who prayed *at evening and morning, and none'side*. Psa. 55. 18. and *seventy times a day*: that is, *ymally*. Psa. 119. 364. Thus we shall pray continually. Every day affords three specially occasions. 1. The entrance to our callings in the morning. 2. The receiving of Gods creatures at noone tide. 3. The going to rest at night. Againe, beside set and solemne prayers, there be certaine kindes of short prayers, which the Fathers call *Exaculations*, that is, the lifting vp of the heart into heauen secretly and suddenly: and this kinde of praying may be vfed as occasion is offered every hour in the day.

Ques. 5. Whether may we pray for al men or not? **Answ.** We may, and we may not. Wee may, if al men, or al mankind be taken *distributively*, or *seuerally*. For there is no particular country, kingdom, towne, person, but wee may make prayers for it. And though men bee Atheists, Infidels, Hereticks, ye duels incarnate, yet for any thing we know, they may belong to the election of God: except they sin against the H. Ghost, which sin is very fildome & hardly differten of men. And in this sense must the commandement of **Paul** be understood: *I exhort therefore that first of all supplications, prayers, &c. be made for all men.* 1. Tim. 2. 1.

1. We may not pray for all men, if all men or man

mankinde be taken collectively, that is, if al men be confidered wholly together as they make one body or company, and be taken as we say in glosse : for in this body or masse of mankind there be some, though they be unknoune to vs, yet I say, there be some whom God in his iust judgement hath refused, whose saluation by prayer shall never be obtained.

Ques. 6. Whether it is possible for a man to pray in reading of a prayer? **Aff.** It pleasest some to moue this question ; but there is no doubt of it. For prayer is a part of Gods worship, and therefore a spiritual action of the heart of man standing specially in a desire of that which we want, and faith whereby we believe, that our desire shal be granted. Now the voice or vtterance, whether it be reading, or otherwise, is not the part of the prayer, but an outward meanes whereby prayer is uttered & expressed. Therefore there is no reason why a forme of prayer being read, should cease to be a prayer, because it is read ; so be it the spirit of grace and prayer be not wanting in the party reading and the hearers. **Oisit.** To read a sermon is not to preach ; and therefore to read a prayer is not to pray. **Aff.** The reasoun is not like in both. For the gift of preaching or prophecy cannot be shewed or practised in the reading of a sermon ; & for this cause the reading of a sermon is not preaching or prophecy, but the grace & gift of prayer may be shewed in reading of a prayer ; otherwise it would go very hard with them that want convenient vtterance, by reason of some defect in the tongue, or bafiflement in the presence of others.

Of God bearing out prayers.

Hitherto we haue spoken of the making of prayer to God, a word or twaine of Gods hearing our prayers.

Ques. How many waies doth God heare mens prayers? **Aff.** Two waies. The first, in his mercy, when he grants the request of such as cal upon him in the feare of his name. Secondly, he heares mens prayers in his wrath. Thus hee gave the Israelites Quailes according to their desire, Psa. 78: 29, 30, 31. Thus often men curse the selues, & wish that they were hang'd or dead, and accordingly they hate their wiſh.

Ques. 2. Why doth God deferre to heare the prayers of his seruants? **Aff.** First, to prove them by delay. Secondly, to exercise their faith. Thirdly, to make them acknowledge that the things which they receiuē are Gods gifts, and not from themselves. Fourthly, that graces quickly givē might not be lightly esteemed. Fifthly, that an hungering after grace might be sharpened and increased.

Ques. 3. After what manner doth God heare his seruants prayers? **Aff.** Two waies. First, by granting the thing which was asked according to his will. Secondly, by denying the thing desired and by giuing something proportionall to it. Thus Gods denys temporarie blessings, & in the roome thereof givēs eternall in heauie. Thus he refuseth to remoue the croſſe from

his seruants, and giues in stead therof strength & patience. Christ prayeth that the cup might be remoued. It was not remoued, he yet in his manhood was enabled to beare the wrath of God. When Paul prayed three times that the prick in the flesh might be remoued, it was answered, My strength is ſufficient for thee, 2. Cor. 12: 7, 9.

Ques. 4. Why doth not God alwaies heare mens prayers? **Aff.** There be many caufes of this. The first, because oftentimes we know not to ask as we ought, Mat. 20: 22. The ſecond, because wee are amifle, Jam. 4: 3. The third, becaue otherwhiles, the things which we ask, though they be good in themſelues, yet they are not good vnto vs, and for that caufe are withheld, 2. Cor. 12: 7. The laſt, because God will for ſome long time deferre the granting of that which we ask, that he may tirre vp our faith and hope, and our diligence in prayer ; and that we might the better eſteeme of the gifts of God when wee haue them, and leue our ſelues more thankful.

To the Reader.

Paul in his Epistles, bath ſet downe the ſum of many of his prayers : they are very gracious and heavenly. & I haue here ſet them downe, that thou mightſt know them, & in thy prayers follow them.

Ephes. 1.

16. I ceafe not to give thankes for you, making mention of you in my prayers.

17. That the God of our Lord Iefus Christ, the Father of glorie, might giue vnto you the ſpirit of wifdom, and of reuelation, in the acknowledgement of him.

18. The eyes of your minde being enlightened, that we thay know what the hope is of his calling, and what the riches are of his glorious inheritance in the Saints.

19. And what is the exceeding greatness of his power in vs that beleue ; according to the working of his mighty power.

20. Which he wrought in Christ, when he raised him from the dead, and ſet him at his right hand in heauenly places.

The exponition.

In this excellent prayer wee are to marke two thinges : the firſt, to whom it is made : the ſecond is the matter.

For the firſt, it is made to God the Father, who is deſcribed by two titles. The firſt, The God of our Lord Iefus Christ, namely, as Christ is man for us. Christ is God, he is equal with the Father. The ſecond, The Father of glorie, that is, a glorious Father, which is ſet downe to call to diftinguifh him from earthly fathers.

The matter of this prayer ſtands in two principall points. Firſt, he asketh of God, the ſpirit of wifdom, whereby the ſeruants of God are enablēd to ſerve on the word, in every busynesse wherby they call in hand, whether it be in word, deede, what on them to be done, and what ought to be left undone : as alſo the circumſtances, the time, place, manner of doing any thing.

Secondly, bee prayer for the ſpirit of reuelation,

whereby the faſt full haue their whole estate before God revealed unto them according to the word : the thing it ſelfe being otherwiſe ſecret and hidden. 1. Cor. 2: 9, 10, 12. Further, the worke of the ſpirit in the godly is two-fold, the one concerneth God himſelfe, the other the things of God.

The worke of the ſpirit of reuelation, which respects God himſelfe, is an acknowledgement of the Father, or of Christ. Now to acknowledge God the Father, is not only to know, and confeſſe that he is a father of the faithful, but alſo to be reſolved in confidence that he is a father to me in particular. Secondly, that Christ is not only in generall a ſaviour of the elect, but that he is in ſpeciall my ſaviour, and Redemeer.

The ſecond worke of this ſpirit, is an illumination of the eyes of the minde to ſee & know the things of God which he hath prepared for them that doe beleue : and they are two. The firſt, is life eternall, which is described by 5. arguments. 1. It is the Ephesius hope, that the thing hoped for in this life. 2. It is the hope of the calling of God : because by the preaching of the Goffel it is offered, & men are called to waite for the ſame. 3. An inheritance, proper to Christ, because he is the natural Sonne of God, and by him to all that ſhall beleue. 4. The excellencie, because it is a rich and glorious inheritance. 5. Laſtly, it is made proper to the Saints.

The ſecond thing is the greatness of the power of God, whereby ſinne is mortified, the corrupt nature remeied, and mightily ſtrengthened in temptation. This power is ſet forth by two arguments. The firſt is the ſubiect or persons in whom this power is made manifest. In them that beleue. Because none can feele this, but they which apprehend Christ by faith. The ſecond is the manner of manifeſting this power in them, which is according to the working of his mighty power, which he ſhewēd in Christ. And that was in three things. Firſt, in putting all his enemies under bis feete. v. 20. Secondly, in rasing him fr̄ death. Thirdly, in placing him at his rigt hand. Now therefore Paul prayeth that this wonderfull power of God, which did hev forbiſſe it ſelfe in the head Christ, might likewiſe ſhew it ſelfe in the members of Christ. Fiftly, in reading Sicut & ſin under his feete. Rom. 1: 16. Secondly, in raving them from ſin, as out of a graue to holiness of life. Thirdly, in advancing them in the time appointed to the kingdom of glory in heauen.

Ephes. 3.

14. For this cauſe I bow my knees vnto the Father of our Lord Iefus Christ :

15. Of whom is named the whole family in heauen and earth.

16. That he would geant you according to the riches of his glory, that ye may be ſtrengthened by his ſpirit in the inner man.

17. That Christ may dwell in your hearts by faith.

18. That ye being rooted and grounded in loue, may bee able to comprehend with all Saints, what is the breadth, and length, and depth, and height.

19. And know the loue of Christ, which paseth knowledge, that yee may be filled with all

fulnesſe of God.

20. Unto him therfore that is able to do exceeding abundantly, aboue all that we ask or think, according to the power that worketh in vs. 21. Be praise in the Church by Christ Iefus, throughout all generations for ever, Amen.

The Exposition.

These words containe two parts, a prayer, and a thankſgiving. In the prayer ſhe points ure to be marked. Firſt, the preface, I bow my knees, whereby Paul ſignifieth his humble ſubmiſſion to God in prayer. ſecondly, to whom he prayes, To the Father, who is deſcribed by two titles : the firſt, the Father of our Lord Iefus Christ, and that by nature as he is God ; and as hee is man by personall union. The other title, Of whom the whole family which is in heauen and earth is named : in which wordis ſet downe a deſcription of the Church : firſt, it is a family, because it is the compaie of Gods elect children under the government of one Father, 1. Tim. 3: 15. It is callede the house of God, Eph. 2: 19. They that beleue are ſaid to be of the houſehold of God : ſecondly, the parts of the Catholicke Church are noted, namely, the Saints in heaven deſpaired, and Saints living on earth : thirdly, it is ſaid to be named of the Father of Christ, because as the Father of Christ is the Father of his family ſo alſo this family is callede by him, Gen. 6: 2. Dan. 9: 19. Thirdly, the mater of his prayer ſtands of 4. moſt worthy paixns.

The firſt ſtrenght to bear the croſſe, & to reſiſt ſpirituall temptations, v. 16, where the ſtrenght is ſet ouer by diuers arguments. Firſt, that it is the mere gift of God, that he would grant you. ſecondly, the cauſe of ſtrenght by his ſpirit : thirdly, the ſubiect or place where this ſtrenght muſt be, in the inner man ; that is, in the whole man, ſo farre forth as he is remeied by grace, Eph. 6: 14. The ſecond is the dwelling of Christ in their hearts by faith : Faith is when a man beeing ſeriously bumbled for his ſinnes, ſet further in conſcience perſwaded and reſolved of the pardon of them, and of reconciliation to God. Now where this perſuasion is indeede, there follows neceſſarily Christ's dweling in the heart, which ſtands in two thinges : the firſt, is the ruling and ordering of the thoughts, affections, and deires of the heart, according to his will ; as a maſter rules in his houſe : the ſecond, is the continuall of his rule. For he can be ſaid to dwelle in a place, who rules in it but for a day.

The third, is the knowledge & the acknowledgement of the infinite greatness of Gods loue in Christ, an effect of the former, v. 18, 19. the words are thus explained. Rooted and grounded. Here the loue of God wherewith he loues the elect is as a root and foundation of all Gods benefits, election, vocation, iuſtification, & glorification. Men are rooted & grounded in loue, when Gods ſpirit affiues their pearels of Gods loue & doth giue them some inward ſeene and feeling of it. For then they are as it were ſenſiblie put into the root, and laid on the foundation, With all Saints : Paul deſires this benefit, not oyley to the Ephesians, but alſo to all the faithful with them. What is the length, the breadth, & height. Here is a ſpeech borrowed from the Geometricians,

and it signifies the absolute greatness or infiniteness of God's love, and that it is like a world, which for length, breadth, height, and depth, is endless. Here note the order of receiving grace. First, Christ dwells in the heart by faith. Secondly, then comes a sense and feeling of God's love, as it were by certain drops thereof. Thirdly, after this arises a plentiful knowledge, and apprehension of God's love, and as it were the pouring out of a fountain into a man's heart, that for greatness hath neither bottom nor banks. And know the love of Christ: These words (as I take it) are an exposition of the former: for to comprehend the love of God, is nothing else, but to know the love of Christ: considering that all whom the Father toucheth, he toucheth them in Christ: which passeth knowledge, that is, which for the greatness of it no man can fully know.

The fourth thing is, the fulness of God's graces, verse 19. Here the fulness of God, doth not signify the fulness of the Godhead or divine nature, but the perfection of the inner man, which shall not bee till after this life.

Now follows the thanksgiving, or the praise of God, verl. 20. 21. containing these points. The matter of praise, his power & bountifulnesse whereby he can work exceeding abundantly above all we ask or thinke: and both these are not only to be conceived in minde, but also maye be fysed in the heart, according to the power that worketh in vs. 2. The forme of praise, glorie unto God by Christ, as all benefites are received from the Father by Christ, 3. The proper place of true praise of God, the Church. 4. The continuance of his praise, through all generations for euer.

Philip. i.

9. And this I pray, that your loue may abound yet more and more, in knowledge and all scientie.

10. That ye may discern things that differ: to the end, yee may be pure and without offence to the day of Christ.

11. Filled with frutes of righteousness, which are by Jesus Christ, unto the prafte and glory of God.

The Exposition.

This prayer containes three parts. In the first Paul prayeth for increase of loue in the Philippians, whether to be to God or men, verl. 9. and he sheweth the meane of increase, which are two: knowledge, and scientie or feeling. For to goe backward, the more a godly man feles God's loue, and hath experience of God's word in himselfe, the more he knowes of God's word, and perceiveth his loue unto him: the more he loues God againe, and his neighbour for his sake.

The second thing prayed for, is the gift of discerning, whereby men know, what is true, what false: what is to be done, what to be left undone: the ends of this gift are two. The first, that by means of it, they may be pure & sincere: that is, keep a good confidence before God & men in their liues and callings. The second, is to be without offence: that is, to offend, giving no occasion of euill to any, & not taking them offredly by others: and the continuance of these is noted to the day of Christ: which is the time

A in which he commeth to vs, either by our death, or by the last judgement.

Thirdly, he prayeth that they may abound in good works, which are described by a similitude, frutes of righteousness: Christians being fruitful trees. Ezech 47.12. Esa. 61.2. 3. By the cause efficient, which are by Christ, 3. By the end, vnto the glorie and praise of God.

Coloss. 1.

9. I cease not to pray for you, and to desire that ye might be filled with knowledge of his will, in al wisdom & spiritual understanding.

10. That ye might walk worthy of the Lord, and please him in all things, fructifying in all good works, and increasing in the acknowledgement of God.

11. Strengthened with all might through his glorious power, vnto all patience and long-luffering with joyfulness.

12. Giving thanks to the Father which hath made vs fit to be partakers of the inheritance of the Saints in light.

13. Who hath delivered vs from the power of darkness, and hath translated vs into the kingdome of his owne Sonne.

The Exposition.

These words containe a prayer, and a thanksgiving. In the prayer three things are asked. The first, is the increase of the knowledge of Gods revealed will in his word, and he diuides it into two parts: wch come, which is not only to know God's word, but also to apply it to every action for the right and holy performing thereof; and spiritual understanding, which is, when men by the assistance of Gods spirit, doe conceiue the will of God in general without applying.

Secondly, Paul prayeth for the fruits of this knowledge, which are four. 1. To walke worthy of God, as good seruants doe, who in their apparel, gesture, and all their doings, so beare themselves that they maye credit their masters. 2. To please God in all things, by approching their hearts unto him. 3. To be pleniful in all good works. 4. To increase in the acknowledgement of God. For the more any increase in knowledge & experiance in Gods word, the more shall they acknowledge God the Father to be their father, Christ to be their Redeemer, and the Holy Ghost their sanctifier.

Thirdly, he prayeth that the Colosians maye bee strengthened, v. 1. Where he notes the cause, Gods glorious power, and his effects, which are three. 1. Patience because it is necessarye that the godly suffer many afflictions. 2. Long suffering, because oftentimes the same afflictions continue long. 3. Joyfulness, because the croft is bitter.

The thanksgiving is for abenfites that God had made the Colosians fit for the kingdome of glorie: and the reason is, because he had made them members of the kingdome of grace.

1 Thess. 3.

12. The Lord increase you, and make you abound in loue one towrds another, and to-

wards

wards all mens: even as we doe towards you.

13. To make your hearts stable and unblameable in holinesse before God, even our Father, at the coming of our Lord Jesus Christ withall his Saints.

14. To make you ready for Christ, vnto his comynge.

15. Iesus Christ our Lord, and our God, even the Father which hath loued vs, and

hath gien vs euerlastinge consolation and good hope through grace:

17. Comfort your hearts, and stablise you in every word and good worke.

1. Thess. 5.

23. Now the very God of peace, sanctifie you throughout: and I pray God, that your whole spirit and soule, and body may bee kept blamelesse vnto the coming of our Lord Iesu Christ.

A Song gathered out of the Psalms, containing the

sobs and sighes of all repentant sinners.

1. A preface to preparation of prayer.

Lord heare my prayer, heare the plaint
that I doe make to thee shewing my
Lord in the natiue truthe, and in thy infiue an-
swere mee.

Psal. 143.
1. psal. 61.
2. psal. 61.

3. A confession of sins shewing sorrow of heart.

Refrain. O Lord, for I complaine, and make
my loue to thee: shewing my sinnes
Let not my words returne in vaine, but glue
an eare to mee.

Psal. 143.
1. psal. 61.
2. psal. 61.

4. Another confession of sins shewing sorrow of heart.

Behold, in wickednesse my kinde, and shape I
did receive: And loe, my sinfull mother eke, insinue did
me conciue.

Psal. 143.
1. psal. 61.
2. psal. 61.

5. Another confession of sins shewing sorrow of heart.

And I with euils many one, am sore beset about.
My sinnes increase, and so come on, I cannot
spite them out.

Psal. 143.
1. psal. 61.
2. psal. 61.

6. Another confession of sins shewing sorrow of heart.

For why, in number they exceede the haire
upon my head: My heart doth faint for very feare, that I am
almost dead.

Psal. 143.
1. psal. 61.
2. psal. 61.

7. Another confession of sins shewing sorrow of heart.

Thus in me in perplexite, is mine accumbred
spritght: And in me is my troubled heart, amazed and
affright.

Psal. 143.
1. psal. 61.

8. Another confession of sins shewing sorrow of heart.

The wicked works that I haue wrought,
thou seest before thine eye: My secret faults, yea eke my thoughts, thy
countenance doth spie.

Psal. 90.
1. psal. 61.

9. Another confession of sins shewing sorrow of heart.

O Lord my God, if thou shal weigh my sinnes,
and them perufe: What haile that then escape and say, I can my
selfe excuse?

Psal. 130.
1. psal. 61.

10. Another confession of sins shewing sorrow of heart.

In iudgement with thy servant, Lord, oh enter
not at all: For iustified in thy sight, not one that lieth shall.

Psal. 143.
1. psal. 61.

11. Another confession of sins shewing sorrow of heart.

And for thy pitie plentifull, O Lord, I thee intreat:
To grant me pardon for my sinne, for it is
wondrous great.

Psal. 143.
1. psal. 61.

12. Another confession of sins shewing sorrow of heart.

O Lord, what earthly man doth know, the er-
rors of this life? Then cleanse me from my secret sinnes, which
are in me most rife.

Psal. 143.
1. psal. 61.

13. Another confession of sins shewing sorrow of heart.

And keepe me that presumptuous sinnes pre-
uale not over mee: And then I shall be innocent, and great offens-
es free.

Psal. 143.
1. psal. 61.

14. Another confession of sins shewing sorrow of heart.

To thee, O Lord my God, loe I doe stretch my
crauning hands: My soule desirith after thee, as doth the thri-
stie lands.

Psal. 143.
1. psal. 61.

15. Another confession of sins shewing sorrow of heart.

As hand-maides watch their mistris hands,
some grace for to atchieve: So I beholde thee, Lord my God, tilthou doe
me forgive.

Psal. 143.
1. psal. 61.

16. Another confession of sins shewing sorrow of heart.

Lord turne thee to thy wonted grace, my filly
soul vp take: O sauve mee, not for my deserts, but for thy
mercie sake.

Psal. 143.
1. psal. 61.

17. Another confession of sins shewing sorrow of heart.

My soule why doest thou faint and quale? so
fore with paine opprest: With thoughts why doest thou selfe affaile? so
fore within my breast.

Psal. 43.
1. psal. 61.

18. Another confession of sins shewing sorrow of heart.

Faith figureth with distrust, &
laboureth to overcome it.

Psal. 125.
1. psal. 61.

19. Another confession of sins shewing sorrow of heart.

Trust in thy Lord thy God alway, and thou
the time shalt see: To give him thankes with laud and praise, for
health restord to thee.

Psal. 122.
1. psal. 61.

20. Another confession of sins shewing sorrow of heart.

For why? his anger but a space doth last, and
flacke againe: But in his fauour and his grace, alway doth life
remaine.

Psal. 30.5.
1. psal. 61.

21. Another confession of sins shewing sorrow of heart.

Though gripes of griefe and pangs full fore,
doe lode with thee all night? The Lord to ioy shall thee restore, before the
day be light.

Ibid.
1. psal. 61.

22. Another confession of sins shewing sorrow of heart.

The Lord is kind and mercifull, when sinnes
doe him grieue:

Psal. 103.
1. psal. 61.

23. Another confession of sins shewing sorrow of heart.

The flowret to conceive a wrath, and readiest
to forgive.

Psal. 103.
1. psal. 61.

And

^a The minde or under-standing.
^b The wil and affection.

Psal. 19.
1. psal. 61.

Psal. 143.
6.

4. Faith shewing it selfe in desire of reconcilation with God.
Psal. 125.
2.

Psal. 43.
5.

Faith figureth with distrust, & laboureth to overcome it.
Psal. 122.
1.

Ibid.
1.

Psal. 103.
8.

Verse 13.

And looke what pitie parents deare, vnto
their children beare :
Like pitie beares the Lord to such as worship
him in feare.

Verse 14.

The Lord that made mee knowes my shape,
my mould and fashion iust :
How weake and fraile my nature is, and how
I am but dust.

6. Prayer
for rege-
neration
and Gods
holie spi-
rit.

Psal. 51.

10.

Verse 12.

O God, create in me an heart, vnspotted in
thy sight :
And eke within my bowels, Lord, repue a sta-
ble spright.

With thy free spirit confirme thou me, and I
will teach therefore.

Sinners thy waies, and wicked shall be turned
to thy lote.

7. Prayer
for obedi-
ence to
God in
our liues
and callings.

Psal. 119.

30.

My soule is rauisht with desire, and neuer is at
rest :
But seekes to know thynges high, and
what may please thee best.

A O woulde to God it might thee please, my
waies so to addresse :
That I might both in heart and voice, thy
lawes keepe and confess.

In righteoufesse I doe intend, my time and
daies to serue :
Haue mercy Lord and mee defend, so that I
doe not swerte.

B And with thy faying health, O Lord, vouch-
safe to visit me :
That I the great felicitie, of thine elect may
see.

And with thy peoples ioy I may, a toyfull
minde posse :
And may with thine inheritance, a gloriyng
heart expresse.

The Lord the God of Israel, be blest for ever-
more :
Let all the people say, Amen, praise yee the
Lord therore.

Verse 5.

8. Prayer
for life &
serua-
ring
Plat. 10.
5.

Verse 6.

9. A con-
clusion
with
praying
of God
Verse 14.*FINIS.*

A

A
TREATISE TEN-
DING VNTO A DECLARA-
RATION, WHETHER A MAN BE
IN THE ESTATE OF DAMNATION, OR IN
THE ESTATE OF GRACE: AND IF HE BE IN:
the first, how he may in time come out of it; if in these-
cond, how he may differre it, and perseuer in the
same to the end.

Reviewed and corrected by the Author.

The points that are to be handled be set downe
in the page following.

2. P R T. 1. verf. 10.

*Give all diligence to make your calling and election sure: for if
ye doe these things, ye shall never fall.*

THE TREATISE TEN DEDICATED
TO THE HONORABLE MR. FREDERICK BRIGGS
OF NEWCASTLE UPON TYNE, ESQ.



PRINTED AT THE SIGN OF THE LONDON,

Printed by JOHN LEGATT,
1626.

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