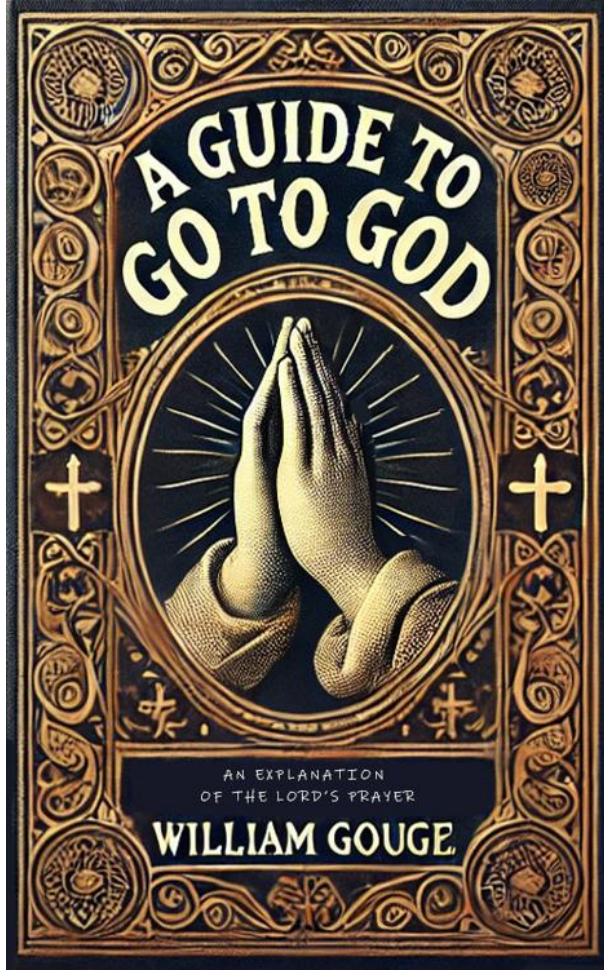


A GUIDE TO GO TO GOD



AN EXPLANATION
OF THE LORD'S PRAYER

WILLIAM GOUGE.



A Guide to Go to God

**Or, An Explanation of the Perfect Pattern
of Prayer, The Lord's Prayer.**

William Gouge

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Editor's Note – During the EEBO-TCP Transcription Process, all the text was hand transcribed according to visual representation; and as such, sometimes the letters s, l, f & t are misconstrued with each other, these letters regularly being almost illegibly similar in the original facsimile script. Though it is rare for these errors to remain post-edit, unfortunately they may remain if uncaught. My apologies in advance where such errors occur. Also, the symbol <H&G>, when included, signifies omitted Hebrew & Greek. Lastly, some archaic words may be updated to more contemporary terminology; but changes have been kept to a bare minimum.

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PREF. I. To the Right Honorable.

TO THE RIGHT HONORABLE, Right Worshipful, and other my much respected Parishioners, Inhabitants in Black-Friers London, All needful Prosperity in this world, and eternal Felicity in the World to come.

I desire (my much honored and entirely beloved Parishioners) so long as the Lord of life shall preserve me in the Land of the living, I desire to go on in promoting your spiritual edification every way that I can, privately, publicly, by prayer, by preaching, yea and by printing too. Behold here an evidence thereof. What privately I first digested in mine own meditation, and then publicly delivered by word of mouth, whereof in the open Church you heard your children and servants examined, and for a blessing whereupon many prayers by us all jointly and severally have been poured out before God, is now thorough God's gracious providence so published as it may be reviewed so oft as you please. Well accept it: for it is A Guide to Go to God. God is the highest, and chiefest Good, below which we may not remain, beyond which we cannot attain. To place our rest in anything before we come to God is dangerous. To attain to any rest beyond God is

impossible. This therefore, is that proper place whether the soul well enlightened and rectified aspireth, as all hot light things aspire to the high hot Region. The means whereby we men on earth have access to God in Heaven, is Prayer. By Prayer we enter into the Court where God sitteth in his Majesty, and we present out selves before him speaking unto him as it were face to face. That therefore which instructeth us to pray aright, directeth us to God. This doth the Lord's Prayer: And nothing can do it better. For this end, To teach us how to pray, it was first prescribed. It is not only a most absolute prayer in itself, but also a perfect pattern for other prayers. And in this respect the only way wherein we can go to God. Full of matter is this form of Prayer, but few the words thereof. Such fullness of matter in so few words make it to many as the prophesy of Christ was to Candaces Eunuch, whereof he said (to him that moved this question, Understandest thou what thou readest?) How can I except I had a guide? A guide therefore is needful for many to direct them in this way to go to God. Lo a Guide at hand. This Explanation of the Lord's Prayer is offered to you for that purpose. But as a Guide that directeth a Traveler in his journey to the Kings Court, maketh not the way better, but showeth him how to order his travel in that way: so this Guide, this Explanation, addeth nothing to the Perfection of the Prayer, but only helpeth you in the use thereof. The many particulars which minister just matter of ardent supplication, hearty gratulation, deep humiliation, and conscionable observation of our ways, are in this Explanation distinctly set out. Thereby you may see how rich a Cabinet the Lord's Prayer is: how full of most precious jewels, useful for the soul of man. The Excellency of this form of Prayer is set forth in the first Section of this Explanation. Whatsoever is therein performed is the fruit of my affected Retirednesse, and suspected Idleness in the country. So

many, so continual are my employments in the City, so many interruptions from my studies day after day are there caused, as I never yet could find any leisure to set down distinctly such points as by God's assistance were uttered out of the Pulpit. Whatsoever hath hitherto been published by me, hath in my retiring time been prepared for the Press. This benefit of a few weeks absence in the year from my charge (there being in that time a good supply made by my Reverend Brethren) may gain a sufficient dispensation with those that are not too supercilious; which I hope you, my Parishioners, will not be. For I have ever found such true love, such good respect, such kind usage, such favorable acceptance of all my pains in every kind, as I have just cause to bless the divine providence for bringing me to this place. The Lord God so bless all my labors unto you all, as we may have all just cause to bless him one for another, and to continue mutually and heartily to pray one for another. Do ye so: So will do,

Your careful Pastor Church-Court in Black-Friers,

William Gouge

London, Feb. 17, 1625

Our Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily Bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. For thine is the Kingdom, and the Power and the Glory, forever. Amen.

CHAP. I. Preface – SECT. 1-18.

SECT. 1. OF THE Excellency of the Lord's Prayer.

Those two things which are of greatest weight to commend unto our diligent consideration, the reading or hearing of anything, do after an especial manner commend the Lord's Prayers: The Author and the Work itself.

Two things in an Author make his work to be esteemed,

1. Eminency of place.
2. Excellency of parts.

The work of a King is honored, because it is the work of a King, even for his place sake.

The work of a great Scholar is admired for his learning sake, though in his estate he be never so mean.

Two things also in the Matter or work itself do commend it,

1. The perfection of it.
2. The profit that may be got by it.

If an Art be accurately handled, and so perfectly set out, as nothing can be found defective, and yet no superfluous redundancy therein, every good Student will be sure to have it, and will diligently study it. Or if a work that may bring much profit to such as carefully use it, be published, he will be thought careless of his own good that useth it not.

When all these meet together, an excellent Author and a worthy Work: an Author to respected for eminency of person, and excellency of parts: a work to be regarded for the absolute perfection of it in itself, and for the necessity and utility of it to us, they are as a fourfold twisted cord, to draw our minds thereto, and to bind them thereon.

Such an Author is the inditer of this Prayer, and such a Work is the Prayer itself. This title, The Lord's Prayer, implieth as much. The Lord is the Author. Prayer the Work.

By the Lord is meant that one Lord Jesus Christ, by whom are all things, and we by him. The eminency of whose person is such, as he hath a name given him above every name. No Monarch on earth, no Angel in heaven to be compared unto him.

In regard of the excellency of his gifts, God gave him not the Spirit by measure: for it pleased the Father that in him all fullness should dwell. For he is the only begotten Son that is in the bosom of the Father, and knoweth what is the will of the Father, what most pleasing and acceptable to him; and what suites he is willing to grant unto his children. God would have many things to be spoken and heard by the Prophets his servants, but how much greater are the things which his Son uttereth?

For the Work none so heavenly, none so profitable as Prayer, and among Prayers none to be compared unto this, whether we consider the Matter contained in it, or the Manner of setting it down.

The Matter is every way sound, complete, and perfect. Every word in it hath its weight. There is not one superfluous word in it that could be spared. Nor is it any way defective. Whatsoever is lawful, needful, and meet to be asked in Prayer is therein contained: yea whatsoever is to be believed or practiced by a Christian is therein implied. No particle of any good Prayer commended in the Scripture, or at any time by any person well conceived, but may be found couched in this. In this form are comprised all the distinct kinds of Prayer: as Request for good things, Deprecation against evil, Intercession for others, and Thanksgiving.

The Manner of setting down the things contained in this Prayer is answerable to the Matter. By it we are taught how to begin Prayer, in what order to set every Petition that we make, and how to conclude our Prayer.

The order therein is as admirable as any other point. Though the things comprised in it are innumerable, yet are they all couched under so few words, as they may easily be remembered.

In a word, nothing any way pertinent unto Prayer is omitted in this form: and nothing is set down therein which is not pertinent unto Prayer. It may therefore be fitly styled a Catholical, and a Canonical Prayer. Catholical, in that it compriseth the substance of all warrantable Prayers in it. Canonical, in that it is the Canon or Rule to square and frame all prayers by it.

Is not this then a fit subject for the greatest that be, in dignity, in learning, in judgment, in wit, or any other excellency to exercise their meditation thereon? Can too much pains be taken to open and discover the rich treasure contained therein?

Are not they ungrateful to the Author of it, and injurious to themselves, who lightly esteem it?

What may we think of Papists that suffer not the vulgar people to learn it in their own mother tongue? Indeed they suffer, yea and enjoin them to tumble it up and down, and to mumble it again and again, as it were by tale upon their beads in an unknown tongue, whereby they make it a matter of mere babbling.

What also may we think of Anabaptists and such like Schismatics as forbid people to use it at all? Of all prayers this without all contradiction is the most perfect, so as if any form at all may be used, then this most of all.

(Obj.) It is so profound and deep as it is impossible for any to fathom the depth of it.

(A.) It will not thence follow, that it is not to be used at all. Many of those Petitions which Christians in their own form of Prayer do make, imply more matter, then in the time of uttering them they are able to conceive. Who can comprehend the infiniteness of God's glory? May we not therefore pray as Christ did, Father glorify thy name? Who can understand his faults? Shall not a sinner therefore ask pardon for all his sins?

Who can in the time that Amen may be uttered, think of every particular point, that in a long Prayer hath been mentioned by way of Petition or Thanksgiving? May not therefore Amen be said at the end of our own or another's Prayer, if it have been long?

Assuredly, a general apprehension of more particulars then can be distinctly conceived at once, is acceptable to God: or else many approved Prayers recorded in Scripture were not acceptable. No man can in particular express all things that are needful and meet to be mentioned in Prayer: it is therefore very requisite that after we have particularly and expressly mentioned in our Prayer, such things as we conceive to be most needful and behooveful, we should use some such general words and phrases, as may

include all other needful and behooveful things. In which respect the common custom of concluding our own Prayers, with this perfect form of Prayer prescribed by the Lord, is very commendable.

(Obj.) 2. This clause (After this manner pray ye) implieth rather a platform to frame other Prayers by it, then an express form to be used word for word.

(A.) That phrase may imply as well the very form prescribed as a like form. But Luke useth a phrase which putteth this doubt out of doubt. It is this, When ye pray, say. What should they say? Even the words following: Our Father which art in heaven, &c.

(Q.) What need any other form of Prayer be used, seeing this is so absolutely perfect?

(A.) To show that we take a particular and distinct notice of the things which we pray for. On which ground both Christ himself, and the Apostles also, to whom this form in special was prescribed, used other forms which are expressed in the Scripture.

By comparing these two forenamed places of the two Evangelists together, we may well gather that both this very form may be used: and that other form also may be framed answerable to this.

Behold, here the goodness of God, who is not only ready to hear us in his Son, but also by his Son hath taught us how to call upon him Doth he not herein show himself a Father indeed? Is not this a great motive to provoke us with boldness to go to the Throne of Grace? How much more effectually may we obtain what we ask in Christ's name, if we ask it in his form of Prayer?

That we may be the better directed, and the more encouraged to call upon God, and that by this excellent form here prescribed, we will distinctly

consider the several branches thereof.

SECT. 2. Of the several branches of the Lord's Prayer.

The Lord's Prayer being (as we have heard) a most perfect pattern of Prayer, it containeth both the Circumstances appertaining to Prayer, and also the very Substance of Prayer.

The Circumstances are two. One precedent, which is the Preparation thereto, in the Preface. The other subsequent, which is the Ratification thereof, in the last Particle Amen.

The Substance of the Prayer consisteth of two parts.

1. Petition.
2. Thanksgiving.

The Petitions are six in number: all which may be reduced unto two heads. 1. God's glory: 2. Mans good.

The three first Petitions aim at God's glory: as this Particle THY, having relation to God, showeth.

The three last Petitions aim at Mans good: as these Particles, OUR, US, having relation to man, imply.

Of those Petitions which aim at Gods glory: The first desireth the thing itself: the second, the means of effecting it: the third, the manifestation of it.

Of those that aim at Mans good, the first desireth his temporal good: the two last his spiritual good, and that in his Justification and Sanctification.

In the form of Praise three things are acknowledged:

1. God's Sovereignty, Thine is the Kingdom.
2. God's Omnipotency, and Power.
3. God's Excellency, and Glory.

All these are amplified by the perpetuity of them, forever: which noteth our God's Eternity.

These are the several parts and branches of the Lord's Prayer, which with the Lord's help shall be more particularly opened, and that by way of question and answer for the better perspicuity.

SECT. 3. Of preparation to Prayer.

(Q.) What is first to be considered in the Lord's Prayer?

(A.) The preface prefixed before it, in these words, Our Father which are in heaven.

(Q.) What general instruction thence ariseth?

(A.) Preparation is needful unto Prayer. For this Preface is purposely prefixed to fit and prepare our hearts to Prayer. To this very purpose tendeth this direction of the wise man, Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God. He there rendereth a weighty reason thereof, taken from God's Eminency, God is in heaven, a most high and glorious God. Men do not rashly enter into the presence of a King on earth. They will, as Joseph did, change their raiment: yea they will think beforehand both of the matter which they intend to move, and also of the manner of propounding their suite. Should we not much more come preparedly into the presence of the King of Kings?

To the Eminency of his Person before whom we come, I may well add the Excellency of the work which is done. No other work is more excellent than prayer. If preparation be requisite unto any work, then most of all unto Prayer.

SECT. 4. Of the means to prepare us to Prayer.

(Q.) How doth this Preface teach us to prepare ourselves to Prayer?

(A.) By describing and setting forth God.

(Q.) What is thence taught us?

(A.) A due consideration of his person to whom we pray is an especial means to prepare us unto Prayer. They who duly weigh the Majesty of a king above other men, will with better respect approach his presence. I find it usual with the Saints, whose prayers are recorded in the Scripture, to be ample in setting forth the glorious properties of God in the beginning of their prayers, for which purpose note the prayers of Solomon, Jehoshaphat, Hezekiah, Jeremiah, Daniel, Nehemiah Christ, and the Apostles.

Meditation hereof is an especial means to thrust out of the heart all by and base thoughts, and to make the soul soar a loft, and fly up even into heaven; yea when a man's Spirit is dull, it will exceedingly quicken it, to call to mind God's excellent attributes and great works, and to ponder them seriously.

The neglect hereof is one cause of that little devotion which is in many men's hearts, while they are praying unto God. Yea he that cometh to God in Prayer, and doth not duly weigh that surpassing excellency before which he approacheth, doth unawares dishonor the divine Majesty with unmeet and unseemly suites.

SECT. 5. Of Praying to God alone.

(Q.) To whom may that description noted in the Preface of the Lord's Prayer be applied?

(A.) To God, and to God alone. None else can be called Our Father in heaven.

(Q.) What learn we thence?

(A.) God only is to be prayed unto. This Prayer is in that point defective, if any Saint, Angel, or other creature be to be called upon. Good warrant we have both from light of God's word, and also from light of nature to call upon God: but no good warrant any way, to call upon any other.

SECT. 6. Of God's goodness and greatness jointly considered together.

(Q.) How is God described in the foresaid Preface?

(A.) By his goodness, and by his greatness.

(Q.) What is thence inferred?

(A.) God's goodness and greatness are both to be thought on when we pray to God. Read the Prefaces of the Prayers before quoted SECT. 4, and of other like Prayers in Scripture, and ye shall find those two properties of old usually joined together. The heathen by the light of nature observed these two to be the most principal attributes of God, and thereupon styled him Optimus Maximus. The one of these showeth how ready God is to hear: the other how able he is to help: so as these are two strong pillars to support our faith.

A due consideration of them both together, is an especial means to preserve in us a blessed mixture of Confidence and Reverence: both which are necessary, because the place before which we present ourselves in Prayer is a throne, at the footstool whereof we must with all reverence fall: and a throne of Grace, to which with all confidence we must approach. And thus shall we be kept in the golden mean, betwixt two dangerous extremes, the gulf of despair, and the rock of presumption: by either of which Prayer is made altogether, fruitless. For God turneth not to the doubting mind, and turneth from the proud heart: so as both must needs return empty from God. And no marvel: for he that believeth not maketh God a liar: and the proud thinketh there is no God.

Learn therefore by the forenamed meditation on God's Goodness and Greatness to preserve this sovereign temperature of faith and fear. On God's goodness first let the eye of thy meditation be fixed. For Christ teacheth us

to say, Our Father, before he putteth us in mind of God's glorious place in heaven, which order he observed when he himself prayed, saying, Father, Lord of heaven and earth: In this order the Apostle stiles him, The God of our Lord Jesus Christ, and Father of glory.

I deny not but that there may be good use of setting God's greatness before us, and that it may in Prayer be first expressed, as it is in the Prayers of Daniel, Nehemiah, and other Saints: but it must be by such as have a steadfast faith in God's goodness: and at that time also must God's goodness be in their minds, as it was in Daniel's: for so soon as he had said, O Lord God, great and fearful, he immediately addeth, which keepest covenant and mercy, &c. The brightness of God's greatness would utterly dazzle the eye of man, if first, immediately, and only it should be fixed thereon.

This direction is of singular use to us, base, sinful, wretched creatures, who cannot but be astonished at the thought of God's greatness, power, justice, jealousy, and other like attributes.

Hitherto of such general instructions as the Preface of the Lord's Prayer teacheth. The particular branches shall in order be handled. The first whereof, concerneth God's goodness in this clause (OUR FATHER) wherein we are to consider First, the relative title given to God (FATHER) Secondly, the correlative particle (OUR) whereby a particular application of that general relation is made. In handling the title, we will declare: First the thing it self here attributed to God, which is PATERNITY or FATHERHOOD. Secondly, the manner of expressing it in the vocative case, and second person: as if more fully it had been thus said, O THOU OUR FATHER.

SECT. 7. Of this title Father applied to God.

(Q.) Is this title Father proper to God?

(A.) Yea, most properly it appertaineth to him. For it is the true and proper title of him that giveth a being to that whereof he is called a Father. They therefore among men that under God are instruments of the being of others, who bring children forth into this world, are most usually called Fathers. But it is God only that doth truly and properly give a being to things: whereupon Christ saith of him, There is but one your Father, which is in heaven: and the Apostle to like purpose, There is but one God, the Father: and among other vanities he reckons this, One God and Father.

Now God is styled Father both in relation to his Son the second person in Trinity, and also in relation to his creatures. In the former respect it can be applied only to the first person in Trinity, whose only begotten Son the second person is: and that by reason of his eternal generation, and of the hypostatical union of his two natures in one person. In the latter respect it may be applied to all the three persons in Trinity. For not only the first, but the second person also is expressly called Father: and we are said to be born of the Spirit, which is a work of paternity. All the three persons then are included under this title Father: And Prayer may be made to them all jointly as one in substance, and to any of them expressly by name, yet so, as when one only is named neither of the other be excluded. For the Father is always to be called upon in the name of the Son by the assistance of the Spirit. Else we know not what to pray as we ought.

This one God distinguished into three persons, is said to be the Father of his creatures, first generally, as he hath given a being to them all: secondly specially as he hath set his image on some of them above others.

His Image is set on his creature two ways.

1. By that excellency wherein he created them.
2. By renewing an excellency in some of them after their fall.

By reason of that primary excellency, Adam and Angels are styled sons of God: for in regard of those divine qualities, and that glorious estate wherewith he adorned them above other creatures at the beginning, they are said to be made after the Image of God.

The Image of God, which is a kind of divine excellency, is renewed only in some of the sons of men: and that in a civil and spiritual respect.

In a civil respect, as they have dignity and dominion given to them over others: as all Magistrates and Governors, in whom there is a resemblance of God's Sovereignty: in which respect they bear God's Image, and are styled God's, and Sons of the most High.

In a spiritual respect, as God through his grace hath adopted some to be his sons: and by his Spirit begotten them anew.

Though out of the fatherhood of God here meant, that relation which the first person in Trinity hath to the second, may not be excluded (for they who apprehend not God to be a Father of Jesus Christ, cannot in faith, and with comfort call upon him) yet it hath especial relation to his creatures, who say, Our Father, and among them to sons of men since their fall, who say, Forgive us our trespasses: and among the sons of men to such as are adopted of God, and born anew after his Image, who only in truth say to God, Hallowed be thy name, &c. Thus we who with our own voice confess God to be our Father, do profess ourselves to be taken from servile condition into the adoption of sons.

Many other more magnificent titles might have been attributed to God, but none more pertinent to Prayer then this title Father, Christ therefore usually in his Prayer used it.

SECT. 8. Of the instructions which the title, Father, applied to God import.

(Q.) What instructions may be gathered from this title Father, applied to God in Prayer?

(A.) 1. God is to be called upon in the mediation of Christ. In Christ only is God a Father: and in Christ only are we adopted, and born again. Out of Christ God is a terrible Judge, and a consuming fire. This title therefore includeth Christ, and faith in him. Thus Saint Peter first had an eye to God's fatherhood in relation to Christ his only begotten Son, and then in relation to the Saints his adopted sons.

2. They only have this privilege to approach by Prayer into God's presence, who can in truth call him Father: which none can do but they that believe in Christ. For as many as received him, to them he gave power to become the Sons of God, even to them that believe in his Name. To them only will God reach out his golden Scepter of Grace, as Ahasuerus did to Hester. They therefore by a kind of property are said to call upon God.

3. Prayer must be made in confidence of God's fatherly love. How shall they else call him Father? Because ye are sons (saith the Apostle) God hath sent forth the Spirit of his Son into your hearts crying Abba Father. Now the ground of this confidence resteth only in God's Fatherhood. For here are no other motives, either from ourselves or from others. But Paternity promiseth all blessings.

4. There is ground of returning to God after we have gone from him. For a father is ready again and again to receive. I will rise and go to my FATHER, saith the Prodigal: and when that Father saw his son yet a great way off, he had compassion. After that David had justly banished his son Absalom, he longed to go forth unto him. As Fatherhood promiseth all blessings, so all forbearance. It maketh one ready to give, and forgive. A father's love is of

all others most constant and immutable. Though he be provoked to correct, yet will he not forget to love.

5. There is sufficient encouragement against everything, that may any way dishearten us from approaching into God's presence: whether it be excellency in God, or infirmity in our selves. A father will lay aside in his child's presence, whatsoever may dishearten him.

6. They who call on God must bear a childlike affection to him. For they who with their lips call God Father, and in their hearts respect him not as a Father, do apparently mock him. On this ground saith God to his people: If I be a Father where is mine honor? And Saint Peter, If ye call him Father, pass the time of your sojourning here in fear. This childlike affection will provoke us to seek both his favor and his honor: how to be accepted of him, and how to please him. This answerable disposition is a main end of the relation betwixt God and us. And when he commandeth thee in prayer to call him Father, this he willeth thee, that by a divine course of life thou shouldest be like thy Father.

Thus much of the title Father. The manner of expressing it followeth, in the vocative case and second person.

SECT. 9. Of the prerogative of God's children to speak unto him face to face.

(Q.) What doth the manner of expressing this title Father, in the vocative case and second person import?

(A.) 1. A dignity of God's children.

2. A duty of God's children.

(Q.) What is that dignity?

(A.) Such a familiarity with God, as face to face to speak to him. For this title, Father, is so set down as directed to God himself in his own presence.

David doth excellently set forth this privilege, where he saith, Lord I pour my whole desire before thee. All have not this liberty: as an evidence whereof they have not ability thus to come into God's presence, They upon whom God poureth the Spirit of grace, he poureth also the Spirit of supplication: but upon no other. It is therefore a gift appropriated to the Saints, to call upon God in faith: by which style they are described. Others may use this word, and with their lips say to God, O Father: but their supposed prayers are but mere lip-labor. At the best their inward desires are but wishes. Now there is a great difference betwixt wishing and praying. A wish may intimate some sense of that which a man wants, and some desire of having it: but small care in using the means to get it, and less faith in obtaining it. But the faithful prayers of the Saints argue Sense, Desire, Care, Faith and all. Balaam could with and say, Let me die the death of the righteous. Like to whom were they that said, Who will show us any good? But David goeth directly to God, and thus expressly prayeth to him, LORD lift thou up the light of thy countenance upon us. We know that any man may in any place wish and say, I would the King would grant me this or that suit: but at all times to have a free access to the Kings presence, and to say unto him, O my Liege I beseech thee grant me this suit, is a great privilege, appertaining only to Kings favorites: and so much the greater when there is assurance of prevailing by this free access: as there is assurance by that free access which Saints have to God's presence.

This is little considered of them, who make all their prayers rather by exhortation unto Prayer, then by express Petition, in the third person, thus, Let us pray that God would do this or that: which argueth too light an esteem of the forenamed privilege: and is a declaration of what ought to be done, rather than an actual performance thereof.

SECT. 10. Of their duty who have free access to God.

(Q.) What is the Duty that is expected of such as have the forenamed free access to God?

(A.) That in Prayer especially their heart be struck with a due respect of God's presence. For then they stand face to face before him. This followeth as a just consequence from the foresaid dignity. When dutiful children or loyal subjects stand in the presence of their Father or Sovereign, they will manifest all the due respect they can: especially when they make a suit to them. Should not we the children and subjects of God do it much more?

When we come to speak of the glory and greatness of God, we shall have further occasion to press this point.

Thus much of the relative title Father. The correlative is noted in this particle OUR. In handling whereof first we are to consider in general the parties which are comprised under it: and then more particularly, the person, and number wherein it is expressed.

SECT. 11. Of the parties comprised under this particle OUR.

(Q.) Whom doth this correlative particle (OUR) set out?

(A.) Mortal men that live on earth.

(Q.) What is hereby given to be understood?

(A.) The love of God, and honor of those mortal men.

(Q.) How is God's love set forth?

(A.) By vouchsafing to be a Father to such base wretches. There is an infinite disparity betwixt God and man. God is a Lord of incomprehensible Majesty, and perfect purity. Man in regard of the mold whence he came, and whither he must return is but dust: and in regard of the corruption of his nature is worse than the brutest beast, and most unreasonable creature. May we not then on this ground with a holy admiration say, Behold what manner

of love the Father hath bestowed upon us, that we should be called the sons of God! Who durst call God Father, if Christ had not warranted us so to do.

(Q.) What is the honor that is hereby done unto the sons of men?

(A.) The greatest that can be. For what greater honor then to be the Kings son? David thought it a great matter to be Saul's son in law (yet was Saul but a King on a small part of the earth, and David was then anointed to be his successor.) What is it then to have the King of heaven to be our Father? This is far more then to be an Angel, who is but a messenger and servant. Are they not all ministering Spirits, sent forth to minister for them, who shall be heirs of salvation?

Herewith may all they who have this honor vouchsafed unto them, uphold themselves against that vile esteem wherein the world hath them. What need they care for the worlds despising of them, who have God to be their Father? For this cause the world knoweth us not, because it knoweth not our Father.

This of the parties whose Father God is. The manner of applying God's fatherhood by the first person OUR followeth.

SECT. 12. Of applying God's Fatherhood to ourselves.

(Q.) What do we acknowledge by this correlative particle OUR, as it is the first person?

(A.) That God is not only the Father of Christ, and of other men but our Father also: as if one praying alone, and for himself should say as Christ did, O my Father: and, as Thomas said to Christ, my Lord and my God.

If it be objected, that that which is uttered in the plural number is not particularly applied to one's self: I answer, that though it be not applied to one's self only, and alone, yet it may be to him jointly with others. Though I believe God to be a common Father of many (which the plural number

implieth) yet that hindereth not, but that I may reckon myself in that number: and so make the application to myself. Thus much is fitly expressed in this speech of Christ, I ascend to my Father, and to your Father. Here he acknowledgeth God to be a common Father of others (in these words your Father) and yet maketh a particular application thereof in these words, my Father.

(Q.) What instruction ariseth from this application of God's Fatherhood to ourselves?

(A.) A particular persuasion of God's fatherly affection to ourselves is then especially requisite when we pray unto him. We cannot in truth say unto him, our Father, without such a persuasion.

The benefits of that particular persuasion are great and manifold. For,

1. It distinguisheth the sound faith of true Saints from the counterfeit faith of formal Professors and trembling faith of Devils. They may believe that God is a Father, but they cannot believe that God is their Father, and therefore they believe and tremble.

2. It maketh us more boldly to come to the throne of Grace. When the prodigal child knew not to whom to go (though he could not be ignorant that there were many fathers in the world) he, remembering that he had a father of his own, said, I will go to my MY Father.

3. It maketh us to rest upon God more confidently for provision for all things needful, and protection from all things hurtful. For this particular relation of God's fatherhood to us, showeth that God taketh an especial care of us, to whom the promise of God's care especially belongeth.

4. It doth much uphold us in all distresses. With this particular persuasion did the Jews uphold themselves when they seemed to be forsaken. Yea herewith did Christ uphold himself in his greatest agony.

5. It strengtheneth our faith in all the properties and works of God. For to believe that it is my Father that hath made all things, and doth continue to uphold and order them: that it is my Father that is the fountain of all blessing, and giveth what he will, to whom he will: that my Father is everywhere present, knowing all the necessities and extremities of everyone: that the mighty, merciful, wise, provident God is my Father: to be truly persuaded hereof must needs minister much comfort at all times, in all places, whatsoever our present condition be. But otherwise, to know that by God the whole world is ordered, that his eyes are in every place, that he is omnipotent, just, wise, true, &c. and not to apprehend him to be our Father, cannot but much strike our hearts with much terror, and make us to fly from him, as Adam did, when he heard the voice of God in the garden.

6. It affordeth much comfort against our manifold infirmities. For it assureth us that God will take no advantage against us for them: but will rather accept of our poor endeavor: and when we cannot pray as we should, he will put desires into our hearts, and words into our mouths. A child's own father will accept of any manifestation of his mind and meaning: yea and say to him, Doest thou not mean this? Wouldest thou not have that?

7. All that can be said of God's fatherhood will bring no comfort to a man, unless he can apply it to himself. Children do not go to a man for the things they want, because he is a Father of other children: but because he is their own father.

As the manner of expressing the correlative particle OUR in the first person, whereby he that maketh the Prayer is included was observable: so is it also in the plural number, whereby it is extended to others?

SECT. 13. Of God's impartial respect to all his children: and sufficiency of blessing for all.

(Q.) Why is the application of God fatherhood set down in the plural number, OUR?

(A.) To show that God is a common father of all the Saints: even of the whole Church, and of every particular member thereof. As there us one God, so that one God is father of all. To which purpose is that emphatical interrogation of the Prophet, Have we not all one Father? Wherefore not only the whole Church in general, or public assemblies, but every particular Saint is taught to say, Our Father.

(Q.) What doth this teach us?

- (A.) 1. God's respect to us.
2. Our duty one to another.
3. The privilege of Saints.

(Q.) How is God's respect manifested?

- (A.) 1. By his impartial favor to all alike.
2. By the abundance of blessing which he hath, even sufficient for all.

1. Concerning God's impartial respect, Christ here teacheth all, of what degree soever, to say to God, Our Father. God then is the Father of all: and as a father he carrieth himself towards all. He is good, and merciful, and of great kindness, to all that call upon him. He upholdeth all that fall. In this respect especially is he said to have no respect of persons. That title therefore which noteth out an only son on whom all love is cast, and by a property is attributed to Christ the only begotten Son of God, that very title is attributed to all the Saints, to show, that though they be many, yet so impartial is God's affection to them all, and to every of them, as if they were all but one only child of God. On which ground they are all called First-born, Heirs, Kings, and such other names as do set forth an equal respect of God unto them all. Yea they are all one Body, and one Spouse of Christ the

Son of God. If the ground of this impartial respect be well weighed, the truth of it will more clearly appear. For it wholly resteth in God himself, and proceedeth from his free grace, and mere mercy: and not from any gifts or parts that are in the Saints. If it did depend on any thing in the sons of men, then might it be partial, as the love of earthly parents is.

2. Concerning the abundance of blessing which this our common Father hath, it appeareth to be sufficient for all, in that Christ directeth all to go to him, and that for others as well as for themselves: and not fear to put him in mind that he is the Father of others as well as of ourselves, and that he hath others to bless as well as us. So as God is not like Isaac, who had but one blessing, and having therewith blessed one son, could not bless the other. He is as a springing fountain which ever remaineth full, and continueth to over-flow, though never so much be taken out of it. Men that are very chary in keeping standing ponds private to themselves, suffer springs to flow out in common for others. Thus doth God's Fatherly bounty flow out to all that in faith come to partake thereof. Did not Saints know and believe as much, they would urge and press all the evidences they could of God's Fatherly respect to them in special (as Esau did to Isaac, saying, I am thy son, thy first born, bless me, my father) rather than make mention of his common fatherhood.

SECT. 14. Of their mutual duties which say OUR FATHER.

(Q.) What are the duties on our part to be performed by reason of God's common Fatherhood?

(A.) 1. Great ones must make themselves equal to them of the lower sort. Though in outward privileges they be greater than other Saints, yet ought they as brethren to respect the meanest, because God is their Father also. Who greater in the Church then Apostles? Yet they accounted, and called

the meanest their brethren: which they learned of Christ their master, who expressly told them, that they were all brethren. Yea Christ himself (though he were head and Lord of all) was not ashamed to call them brethren. Is it not intolerable arrogancy to scorn to account him thy brother, whose Father God is, as well as thine? Such insolent persons cannot in truth say, Our Father.

2. Mean ones must be content in their estate: and that because God is their Father, as well as the Father of the greatest. Though in some outward respects they be meaner than others, yet in the greatest prerogative, which is to be a child of God, they are equal to the greatest. There is neither bond nor free, but all are one in Christ Jesus. A ground of great contentment.

3. Saints must take occasion of praying together. So shall they most fitly say to God, Our Father. This is the rather to be noted, because Christ hath promised his presence after an especial manner, Where two or three agree together.

4. Saints must pray one for another. For Christ hath so ordered this Prayer, as thereby in using it, we are put in mind one of another. The teacher of peace and master of unity would not have Prayer so singly made, as when one prayeth, he should pray only for himself. By this mutual intercession of one for another, as we acknowledge God a common Father, according to the scope of this phrase, Our Father: so we profess him to be the fountain of all blessing, able to help all: even others as well as our selves: which is a great honor done to God. And we do also hereby profess that we are willing and desirous that others should partake of the same blessings that we crave for ourselves: of which mind was that Prophet that said, Would God that all the Lord's people were Prophets: and that Apostle that said, I would to God that all that hear me were such as I am. Note every of the Petitions which we are

taught to make for ourselves, and ye shall observe every blessing craved for ourselves, to be craved also for others, as these two words, US, OUR, expressed in every of them doth plainly show.

There is a double bond to bind us hereunto: one of love, the other of justice. Christ noteth it to be the duty of love to pray for others: and the Apostle noteth duties of love to be a due debt. Herein lieth a main difference between Faith and Love. Faith is as a hand closed, grasping all for itself. Love is as a hand opened ready to communicate what it hath to others. Whereas therefore in our Belief, in the singular number each one saith, I believe, in Prayer each one saith in the plural, Our Father, give us, forgive us, deliver us.

5. Saints must pray in brotherly love, and with hearts and minds united. This phrase, Our Father, putteth them in mind of a brotherly affection one towards another. To this purpose may be applied that consequence, which on such a ground the Prophet inferreth, in these words, Have we not all one Father? Why do we deal treacherously every man against his brother?

SECT. 15. Of the Saints participation of one another's Prayers.

(Q.) What is that privilege of the Saints that is gathered out of this phrase, Our Father?

(A.) They mutually partake of the benefits of one another's Prayers. For it may well be taken for grant, that this form being prescribed by Christ, they in whom the Spirit of Christ is, do accordingly use it: and so pray for all whose Father God is. For this is a public and common Prayer: and when we pray, we pray not for one, but for the whole Church, because we are all one. A great privilege this will appear to be, if the benefit of Prayer be rightly discerned. And a great comfort it must needs be to such weak ones, as cannot pray as they desire. The privilege of the Communion of Saints, in

nothing more appears, then in the mutual participation of one another's prayers.

(Q.) May not God be called upon in the singular number thus, My Father.

(A.) Yes: in private by one alone he may, so did Christ. Saint Paul also did in such a manner give thanks unto God. Yea thus we are directed by the Prophet to call upon God, and to say, My Father. Yet may not one so apply in particular God's Fatherhood to himself, as to appropriate it to himself: nor yet to be unmindful of others in his prayers, contrary to the scope of expressing this relation in the plural number, OUR. This form is not set down to bind us so strictly to the words or syllables, as never to swerve from them: but it is set down rather to teach us what to aim at in the manner and matter of our prayers.

(Q.) May this form (Our Father) be used by one alone?

(A.) Yes. So did Daniel, even then when also being alone he used the singular number. O our God, saith he, hear the Prayer of thy servant. And in the next clause, O my God, incline thine ear. In regard of that particular affiance which he had in God, he saith, my God: and in regard of his respect, even when he was alone, to other children of God, he saith, Our God. For our love to the brethren, and our persuasion of their union in Christ, must be manifested to God when we are alone as well as in company.

Thus much of God's Goodness. It remaineth to speak of his greatness.

SECT. 16. Of God's being in heaven.

(Q.) How is God's greatness set forth?

(A.) By his mansion place which is in heaven. A mansion place is a usual means of greatness or meanness. When we see a little thatched ruinous cottage, we imagine that he is a poor mean person that dwelleth there. Thus

Eliphaz setteth out the baseness of men, who dwell in houses of clay, whose foundation is in the dust. But if we see a fair and stately Palace, we think that he is a great personage that inhabiteth there. Great Nebuchadnezzar did thus set out his own greatness, Is not this great Babylon that I have built for the house of the kingdom, and for the honor of my majesty? Yea if beggars see but a fair porch before the door of a house, they conceit that one which can spare them something there abideth. To our capacity therefore the Lord (who dwelleth in the light that no creature can approach unto) is pleased thus to set forth his greatness, glory, and magnificence.

Many do so pervert this description of God's greatness, as thereby they much impeach the excellency of his Majesty. For,

1. Some thence infer that God may be circumscribed, and compassed in a place: which is contrary to his infinite greatness, by reason whereof he is said to fill heaven, and earth: to have the heaven for his throne, and the earth for his foot-stool: to be everywhere, so as none can withdraw themselves from his presence: yea to be so incomprehensible, as the heaven, and heaven of heavens cannot contain him.

2. Others thence infer, that he is so high as he cannot see the things below: which Eliphaz noteth to be the mind of the profane in his time, who say, Is not God in the height of heaven? How doth God know? Can he judge through the dark cloud? Thicke clouds are a covering to him, that he seeth not: and he walketh in the circuit of heaven. But this conceit is directly contrary to that omniscience and perfect sight of God, which the holy Ghost thus setteth out: Out of heaven doth the Lord behold the earth. The eyes of the Lord are in every place, beholding the evil and the good. There is not any creature that is not manifest in his sight, &c.

2. Others thence infer, that thought it be granted that God seeth the earth, and all things done thereon, yet he ordereth them not: which was the conceit of many Philosophers: A conceit directly contrary to that excellent discourse which God himself had with Job, and to the evidences of God's providence extending itself to the smallest things, as to all kind of creatures, even to little sparrows: to the hairs of our head: and to the grass of the field.

But to let pass all such false, erroneous, absurd, and blasphemous collections, know that this placing of God in heaven is not properly, but comparatively, and respectively to be taken: and that to give us occasion to conceive something of God's excellency, which is in truth inconceivable, and incomprehensible.

(Q.) Why is God thus set forth?

(A.) 1. To make our souls ascend as high as possibly can be when we pray unto him. Above heaven our thoughts cannot ascend. Therefore he is said to be in heaven, which is the highest place of all. I lift up mine eyes to thee who dwellest in heaven, saith the Psalmist.

2. To distinguish God from earthly parents: and to show that he is far more excellent than they: even as heaven is higher than the earth: and things in heaven more excellent then things on earth. No Kings or Monarchs, though they should rule from one end of the earth to the other, can be like to our Father which is in heaven. Who is like to the Lord our God who dwelleth on high?

3. To show that he is free from all earthly infirmities: and from that changeableness whereunto things on earth are subject. In heaven there is no corruption, diminution, or alteration. Much less can there be any such thing in him, who is the chiefest of all in heaven; and with whom is no variableness, nor shadow of turning.

4. To set him forth in the most glorious manner that can be. As Kings are most glorious in their thrones, so is God in heaven, which is his Throne. In heaven it is, where the Angels behold the face of God: and where thousand thousands minister unto him, and ten thousand thousands stand before him. In heaven is Christ set at the right hand of the Throne of Majesty. In heaven it was where Saint Paul heard unspeakable words, which it is not lawful (or possible) for man to utter. In a word, in heaven truly and properly are the things which eye hath not seen, nor ear heard, nor have entered into the heart of man.

5. Because his glory is most manifested as in heaven, so from heaven. For from heaven especially the glory of his power, providence, justice, mercy, and other attributes is declared. The heavens declare the glory of God. From heaven did God cause judgment to be heard. From heaven the wrath of God is revealed. From heaven did the Lord behold the earth, to hear the groaning of the prisoners, &c. From above is every good giving, and every perfect gift.

SECT. 17. Of the direction which God's being in heaven giveth us for the manner of praying.

(Q.) Doth this description of God's greatness give us any direction for Prayer?

(A.) Yes. Both for the Manner and Matter of Prayer.

(Q.) What direction doth it give for the Manner of Prayer?

(A.) 1. That in Prayer we conceive no Image of God. For whereunto can he, who is in heaven, be resembled? It cannot but much impair the surpassing excellency of God's glorious Majesty, to be likened to any creature: and that much more than if a great Monarch should be said to be like a toad, or viper. Oft and earnestly hath God fore-warned his people to

take heed thereof: and much contested against them for it. This one point of palpable idolatry, if there were no other, is enough to keep us from communion with Papists.

2. That we conceive no earthly or carnal thing of God who is in heaven. To think that God dealeth hardly with us, misjudgeth our intents, accepteth not our good deeds, respecteth persons, or any such thing, is to conceive a carnal thing of God. Is it fit to say to a King, thou art wicked? Or to Princes, ye are ungodly? How much less to him that is in heaven, that accepteth not the person of Princes?

3. That we measure not God, his word, nor works by the last of our reason. He is in heaven: we on earth. This therefore is to measure things heavenly with an earthly measure, which is too scanty. As the heavens are higher than the earth, so are my ways higher than your ways saith the Lord. This is to be noted especially against such as in their distresses, when they can see no ordinary means of help, think God himself cannot help: as the Israelites that said, Can God prepare a table in the wilderness? And like the Prince that said, Though the Lord would make windows in heaven, could this come to pass? This also is to be noted against such as utterly despair of mercy, as Cain, Judas, and others.

4. That we apply all the goodness of earthly parents to God after a transcendent, and supereminent manner. For as the heaven is higher than the earth, so great is his mercy, &c. If ye being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask him? On this ground have the Saints in former times said, Though Abraham be ignorant of us, and Israel acknowledge us not, yet thou, O Lord, art our Father, &c. Can a woman forget her sucking child? Yea though they may forget, yet will not I forget,

saith the Lord. When my Father and mother for sake me, then will the Lord take me up. According to this transcendent application of fatherly love to God, we ought to have our faith strengthened therein. How much comfort may such Parents as are tender over their children, or such children as have tender Parents, or any other that know the tenderness of earthly Parents, receive by this application, if they believe, as they ought, That Our Father which is in heaven, is as much more tender than fathers on earth, as Heaven is higher than earth? Yea such as have impotent and unnatural Parents on earth, may uphold themselves through faith in their Father who is in heaven, being as a Father, ready, and, as in heaven, able to supply all their necessities.

5. That with all reverence we prostrate ourselves before God our Father in heaven. For this end, first a true fear of God must be planted in our hearts, according to this pathetic wish of God himself, O that there were in their hearts a fear of me! Then must this fear be manifested by beseeming gesture and words, neither over-curious, nor over-careless. Hereof we have an excellent pattern in the Lord's Prayer, wherein there is admirable art (as we have showed before) and yet no frothy curiosity. The wise man, upon the ground here noted, giveth a like direction. His direction is this, Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God. His ground is this, God is in heaven. As for our gesture, on a due consideration of the greatness of God, we are exhorted to fall down, and kneel before him. The Publican with all humility carried himself in Prayer before God: and kneel before him. The Publican with all humility carried himself in Prayer before God: and he who pardoneth the humble heard his Prayer. To conclude this point, all the reverence both inward and outward, that possibly may be, is to be manifested to our Father in heaven, lest his

father-hood make us over-bold. Thus shall we in truth say unto God, Mercy is with thee, that thou mayest be feared.

6. That we make no place a pretext to keep us from Prayer. For as the heaven, and the Sun therein is everywhere over us, so as we cannot withdraw ourselves out of the compass thereof: so much more is God in every place over us, and with us: neither can we withdraw ourselves out of the compass of his presence. We may therefore, yea we ought, (as just occasion and fit opportunity is offered) pray in any place. We read of the Saints prayers made in the Temple, in their own houses, on the house top, in the open field, in a mountain, in a ship, in the midst of the sea, in a fish's belly, in a journey, in a battle, and in sundry other places. This being so, what need is there of going on pilgrimage to this or that shrine? Is our Father which is in heaven, tied to one country, or to one place in a country more then to another? A heathenish conceit! For the heathen imagined their Apollo, from whom they received their Oracles to be at Delphi, Cuma, Dodona, and such other particular places.

7. That we list up pure hearts in Prayer. For heaven, where God is on his Throne of Grace, and whither our souls in Prayer ascend, is a pure, and holy place: into it no unclean thing can enter. Besides, from heaven can God espy with what minds and hearts we come before him. His throne being in heaven, his eyes behold, his eye-lids try the children of men. Now he can endure to iniquity, no hypocrisy. If we regard wickedness, God will not hear our Prayers. They are abomination to him.

8. That our Prayers be made with a holy subjection to God's will: saying as Christ, Not my will be done, but thine. God being in heaven hath an absolute sovereignty: his will must, and shall stand, whether we will or no.

But by our willing subjection we make a virtue of necessity: which is a great point of wisdom.

9. That in faith we lift up eyes, hands, and hearts into heaven. Our Father on whom we call is in heaven. But locally in our bodies we cannot go thither. Spiritually therefore, with the wings of faith we must fly up thither. Faith is the eye, hand, and foot of the soul.

10. That our Prayer be so sent forth as they may pierce the heavens where God is. This is to be done with extension not of voice, but of Spirit. The shrillest sound of any trumpet cannot reach unto the highest heaven: no nor the strongest report of any canon. But ardency of spirit can pierce to the Throne of Grace. Such a Prayer was that which Moses poured out when God said, Why CRYEST thou unto me? The Apostle styeth such desires as God's Spirit raiseth in our spirits, Groans which cannot be uttered.

11. That we pray with confidence in God's almighty power: believing that God is able to grant whatsoever we shall ask according to his will. As the title Father gave us ground of confidence in God's fatherly love: so this placing of him in heaven, giveth us as good ground of confidence in his power. Thus shall we (as Abraham did) Give glory to God, being fully persuaded that what he hath promised he is able also to perform.

12. That we pray with courage, not fearing what any on earth can do to hinder the fruit and success of our Prayers. For our Father to whom we pray, and from whom we expect the accomplishment of our desire, is in heaven, higher than all. Daniel without question did well know and consider this ground of confidence, when notwithstanding the decree made against all that should ask any petition of any God or man, he prayed three times a day his window being open.

SECT. 18. Of the direction which God's being in heaven giveth us for the matter of Prayer.

(Q.) What direction doth this placing of God in heaven give us for the matter of Prayer?

(A.) It teacheth us what things especially to ask.

(Q.) What are they?

(A.) 1. Things of weight and worth, meet for such a Majesty to give. When subjects prefer a Petition to their Sovereign sitting on his throne, or chair of estate, they do not use to make suit for pins or points. This were dishonorable to his majesty. Shall we then make suit to this highest Majesty being in heaven, for toys, and trifles? Shall a dice-player pray that he may win his fellows money? Shall an angry man pray to God that he may be revenged on him with whom he is angry? Shall any one desire God to satisfy his lusts? In this respect saith S. James, Ye ask and receive not, because you ask amiss that you may consume it on your lusts. For this general direction about the matter of Prayer, we have a perfect pattern in this platform prescribed by our Lord, wherein is nothing, but what is of great moment mentioned.

(Obj.) We are there taught to pray for daily bread, which seemeth not to be so great and weighty a matter.

(A.) 1. Under bread all temporal blessings are comprised. Now all temporal blessings jointly considered together, are a matter of much moment, and meet to be craved of that Lord who is in heaven, and to whom the earth and the fullness thereof belongeth.

2. We do not there only crave the thing itself, but a blessing with it. Now the blessing of the least creature is a weighty matter: more than all the world can give. Without the blessing the creature itself is nothing. For man

liveth not by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

3. Though temporal blessings in their kind be comparatively small, yet in their end they are of great worth. Their proper end is to enable us the better to do that work which God hath enjoined us to do, and to honor him in this world, which the living only can do. In this respect we are to crave them not singly, and simply in themselves, but as means to enable us to honor God, and to do good unto our brethren.

2. From this placing of God in heaven we are taught to crave things heavenly: which are,

1. Such as tend to the glory of God that is in heaven.

2. Such as help us to heaven.

These are the things which Christ especially intendeth, where making a comparison betwixt our father on earth, and this our Father in heaven, he saith. How much more shall your Father which is in heaven, give good things to them that ask him? S. Luke expressing the same point, instead of good things puts the holy Ghost: whereby is showed what are the good things which Christ meaneth, namely, such as proceed from the sanctifying Spirit of God. These heavenly things are most meet for him who is in heaven to give. To this purpose tendeth this exhortation of the Apostle, Seek those things which are above. Well had Solomon learned this lesson: for when God said to him, Ask what I shall give thee, he answered, Give thy servant an understanding heart: which is one of those good gifts that come from above.

(Obj.) If the things which we are here taught to pray for be heavenly, how is it that temporal blessings come in the rank and number of them?

(A.) As appendices, and appurtenances to heavenly and spiritual blessings: for so they are promised. First seek the kingdom of God, and his righteousness, and all these things shall be added unto you. As when a man purchaseth manors and lands, the wood in hedge-rows for fire-boot, plow-boot, and other like purposes is given in the gross. Or more plainly, when a man buyeth spice, fruit, comfits, or any such commodities, paper and pack-thread is given into the bargain. So if thou get heavenly blessings, temporal things, so far as they are needful for thee, shall be cast in.

3. From placing God in heaven we are taught to crave heaven itself: that we may be where our Father is: and where we may most fully enjoy his glorious presence. Thus did the Apostle desire to depart, for this very end that he might be with Christ. And the holy Patriarchs are said to desire a heavenly country: which also the Apostle noteth to be the desire of all true Saints. Where God is, there must everyone lay the foundation of his abode.

Two things there be which will testify the truth of our desire hereof.

1. A studying to enter into that rest, together with a cheerful walking in the way that leadeth thereto.

2. A cheer and joy of heart when we see any sign of our dissolution approaching. Old Simeon and Paul were exceedingly affected in this case.

Thus far of the Preface. The Petitions follow.

CHAP. II. Petition I – SECT. 19-34.

SECT. 19. OF THE manner of handling every Petition.

In handling every of the Petitions six points shall be distinctly observed.

1. The Meaning of the words.
2. The Order and dependence of one point upon another.
3. The particular good things which we are to create.
4. The particulars for which we are to give thanks.
5. The duties which we ought to endeavor after.
6. The failings for which we are to be humbled.

The three former of these are most proper and natural. For,

1. By opening the meaning of the words, the true and full intent of Christ will be better found out.

2. By noting out the dependence, one point will give much light to another. For the order is very accurate.

3. By reckoning up the particulars which are to be craved, we may easily discern what abundance of matter is couched under a few words.

The other three points follow by just consequence. For,

1. Whatsoever we pray for, when we have obtained it, we must be thankful for.

2. We must do what we can to get what we pray for, or else we mock God.

3. The want of such things as we ought to pray for, ministereth just matter of humiliation.

These three latter points therefore are to be considered in every Petition as well as the former.

SECT. 20. Of the name of God, and the things comprised under it.

(Q.) Which is the first Petition?

(A.) Hallowed be thy Name.

(Q.) What is the Name of God?

(A.) That whereby God is made known. For that is the end and use of a name, to make known and distinguish that whose name it is. Thus did Adam give names to every living creature to make them thereby be the better known; and to distinguish them one from another. Whatsoever Adam called every living creature, that was the name thereof: namely a name proper and peculiar unto it, whereby the nature of it was expressed, and so the creature made known. Thus whatsoever it is whereby God is made known unto us, may be comprised under this title Name attributed to God.

(Q.) How many things are there whereby God is made known?

(A.) Six especially.

1. His Nature, which is a Spirit. Hereby we know him to be invisible, and no way subject to corporal grossness or weakness. Yea hereby we know that he must be worshipped in spirit and truth.

2. The Distinction of persons in the holy Trinity. Hereby is Jehovah the true God distinguished from all false gods. For never came it into the imagination, or apprehension of any heathenish Idolater to conceive that his

God could be one in nature, and three in persons. Hereby also may we know how to approach unto the Father, namely in the mediation of his Son by the assistance of his Spirit.

3. His Titles. The Jews have ten several titles which they apply to God, and whereby they distinguish him from all creatures. Among the rest Jehovah is the most proper. For that is applied to none but to God. These two titles, LORD, GOD, are most usual in our tongue.

That the titles applied to God are properly his Name, is evident by that answer which God himself gave to Moses, enquiring what he should say if the children of Israel should ask what the Name of that God that sent him, was. God's answer was this, say, I AM hath sent me to you. By the forenamed titles is God distinguished from all creatures.

4. His Attributes. Of these some are incommunicable, so proper to God as in no respect they can be attributed to any creature: as eternity without beginning, simpleness without mixture, infiniteness filling all places, prescience, knowing all things before all times, immutability not subject to any change, all-sufficiency in himself, omnipotency and such like. When we hear any of these to be attributed to any, we may thereupon infer, surely that is God, or else they are falsely attributed. Other attributes are indeed communicable, and in some respects may be applied to creatures, as purity, wisdom, truth, justice, mercy, and others such like, yet in that they are originally, infinitely, unchangeably in God, they declare that God to be Jehovah, the supreme Lord of all. Such as these were reckoned up, when the Lord proclaimed his Name to Moses.

5. His Word. This of all other doth most clearly, distinctly, and fully make God known unto us. Christ speaking of the holy Scriptures thus saith, They are they which testify of me.

6. His Works. For the invisible things of God from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead. God's works do evidently declare him to be God, yea to be the only true God, infinitely wise, just, merciful, powerful, &c. In a word, God's name is his glory.

SECT. 21. Of God's making known himself.

(Q.) What learn we from this mention of God's Name?

(A.) God may be known. Though he be invisible, inconceivable, incomprehensible in himself, and in his divine essence, yet it hath pleased him to set forth himself according to our capacity, as is evident by all those places where mention is made of his name.

(Q.) Why hath God taken a name to be known by?

(A.) 1. To work in our hearts a due respect of him. Who will or can respect that which he knoweth not? But the name of God is in every respect glorious. It therefore maketh them that know it to respect him.

2. To show us how we may draw near unto him, call upon him, trust in him, and receive from him all needful blessings. If he had no name, or were no way known of us, how could we seek him, and find him? Thus he hath aimed both at his own honor, and our good, in taking a name to himself. Wherefore we ought to inquire after the name of God, and to take notice of all those means whereby he hath made himself known to us. That so we may the better hallow his name.

Thus much of this word Name. About the other word (Hallowed be) we will first consider the meaning of it, and then the manner of setting it down: and that 1. Impersonally. 2. In form of Petition.

SECT. 22. Of Hallowing.

(Q.) What doth this word HALLOW signify?

(A.) Properly to make holy: being all one as to sanctify. But it is diversely used in the Scriptures.

It is attributed sometimes to things that are to be made holy, and sometimes to things that are already holy in themselves.

Things to be made holy are hallowed two ways.

1. By setting them apart, or employing them to a holy use. This may be done by one creature to another. For thus God commandeth Moses to sanctify or hallow all the first-born. And to show his meaning herein, he saith a little after, Thou shalt set apart unto the Lord all that openeth the matrix. Thus do ministers hallow the bread and wine at the holy Communion.

2. By putting holiness actually and properly into that which is hallowed. This the Creator only can do to his creatures. The Apostle therefore thus prayeth, The very God of peace sanctify you wholly. And this God doth by his Spirit, which is thereupon called the holy Ghost, and Spirit of sanctification.

That which is holy in itself is said to be hallowed by esteeming, acknowledging, and declaring it to be as it is. In which sense saith the Lord, They shall sanctify my name, and sanctify the holy one of Jacob. To sanctify an holy one can import no more than (as was said) to esteem, acknowledge, and declare him to be holy. This is all the hallowing, or sanctifying that can be done to the Creator. This therefore must needs be here meant.

(Q.) Why is choice made of a word that setteth out God's holiness, rather than any other of his attributes?

(A.) Because holiness is in itself an especial excellency, and also the perfection of all other excellencies. If holiness could be severed from any of

God's attributes (which is impossible that it should be: for as soon may God cease to be God, as to be holy) it might then be said thereof, as it was said of Israel when the Ark was taken away, where is the glory.

SECT. 23. Of the creatures hallowing the Creator.

(Q.) What learn we from the desire of hallowing God's name?

(A.) The Creator may be hallowed by his creatures: otherwise Christ would not have taught us to make this Petition; neither would there have been so many exhortations recorded in Scripture to this purpose, as there are.

This is not done by the creatures conferring of anything upon his Creator, but only by the Creators gracious acceptance of our acknowledgment of him to be as he is. For if thou beest righteous what givest thou to him? Or what receiveth he at thine hands? God is so absolute and perfect in himself, as do the creature what it will, it can no way increase the honor of God, no nor darken and obscure it. His name is holy in itself, whatsoever we say for it, or against it. Neither is it needful in regard of the Creator that his name should be hallowed: but in regard of the creatures it is very needful. For the creatures hallowing of God's name maketh nothing to the happiness of the Creator hallowed, but much to the happiness of the creature hallowing. Should no creature hallow his Creators name, the Creator were not the less honorable: but the creature that failed therein much more miserable.

Behold here the admirable goodness of God to man, who accepteth of that which is in himself, as given to him by man. Perfectly and infinitely holy he is, and yet vouchsafeth to be hallowed. Ought not this gracious acceptance of God to move us to desire, and to do the things wherein, and whereby God is hallowed?

SECT. 24. Of the excellency of Holiness.

(Q.) What is taught us by the express mention of hallowing in this Petition?

(A.) God's chiefest glory consisteth in his holiness. Read the Scriptures observantly, and ye shall find this attribute most usually applied to him. They who best know how most to glorify God, do resound this one to another, Holy, Holy, Holy, is the Lord. Yea by a property and excellency is God styled the Holy one.

Take heed therefore that no thought which may any way impeach God's Holiness pass from you: but let your heart give assent, and your tongue say Amen to this divine ditty of that heavenly Choir, Holy, Holy, Holy Lord God Almighty. So acknowledge him to be in all his counsels, words, and works: and for a more evident demonstration thereof, As he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy?

SECT. 25. Of the extent of man's desire to have God's name hallowed.

(Q.) What learn we from the manner of setting down this duty in the third person indefinitely, thus, hallowed be.

(A.) Our desire of having God's name hallowed, must be beyond that which we are able to do by ourselves. The extent of our desire in this respect must reach to all creatures, in all places, at all times. For this purpose read Psal. 113:2-4, and the whole 148th Psalm. This showeth that in this our desire we simply aim at God's glory: and that we respect the honor of God more than the reward that may redound to us thereby. If our desire were restrained to ourselves, that we only might hallow the name of God, not caring whether it were hallowed by others or no, it might justly be thought that the chief, if not the only end of our desire were some recompense which from thence we expected to ourselves. Moses

manifested a pure zeal of God's glory when he could have been contented to be blotted out of God's book, rather than God's name should be dishonored.

SECT. 26. Of man's disability to hallow God's Name.

(Q.) Why is this set down by Petition thus, hallowed be, rather than by promise, thus, hallowed shall be.

(A.) Because it is not in our power to do it of our selves. For we are not sufficient of ourselves to think anything as of our selves: our sufficiency is of God. God therefore worketh in man that ability, mind and will which he hath to hallow God's name: so as in truth it is God that in and by us halloweth his own name.

SECT. 27. Of the force of this word THY in the first Petition.

(Q.) To whom is this particle, THY, to be referred?

(A.) To him that is described in the Preface.

(Q.) What doth it note out?

(A.) 1. A reason of the Petition.

2. A restraint of the Petition.

3. An emphasis of the Petition.

(Q.) How a reason?

(A.) As it hath relation to the two properties of him that is described. He is Our Father, and he is in heaven: a good and a great God; a gracious and a glorious Lord. Is there not then good and great reason that his name be hallowed?

(Q.) How a restraint?

(A.) By implying that God's name only is to be hallowed. I am the Lord: (saith this God:) that is my name, and my glory will I not give to another. And as God will not, so neither must we give that which is due to him, to ourselves or others: on which ground the Psalmist thus prayeth, Not unto

us, O Lord, not unto us, but unto thy name give glory. Tyrus, Nebuchadnezzar, Herod, and many others have been severely revenged for usurping that glory to themselves which was due to God.

(Q.) How doth this particle THY, set out an emphasis?

(A.) By implying that the name of God is to be advanced above all names. As if we thus said, Thy name, be hallowed as becometh so great a name, whose glory is above the heavens. Thus this particle THY, directing our heart to our Father in heaven, maketh it to soar aloft, and extendeth the desire thereof.

SECT. 28. Of man's honoring God, because God honoreth him.

(Q.) What is to be observed about the order of the first Petition?

- (A.) 1. The fit inference of it upon the Preface.
2. The due precedence which it hath before all other Petitions.

(Q.) What learn we from the inference of it upon the Preface?

(A.) 1. The honor which God vouchsafeth to man should move man to seek the honor of God.

2. Sons of God ought especially to seek the honor of God.

The first of these is a general Doctrine, arising from that prerogative which God in heaven vouchsafeth to men on earth, namely, to be their Father. Whence is inferred, as a duty, their desire of hallowing God's name. To this end is a like Preface prefixed before the Decalogue. In that Preface are laid down the favors of God to his people, and thereupon obedience to all God's commandments (whereby God is much honored) is required. This duty of honoring God, upon the forenamed ground of God's honoring man, is much inculcated by Moses and the Prophets.

Both Justice and Gratitude require as much. Justice, because it is a due debt. Gratitude, because it is a real acknowledgment of kindness received.

We ought therefore to take notice of those special favors and honors which God doth to us: that our hearts may be the more stirred up thereby to seek his honor.

SECT. 29. Of Saints honoring God, because they are sons.

The other Doctrine ariseth from the particular kind of honor noted in the Preface, which is, to be sons of him that is in heaven. Because he is our Father, and we his sons, therefore we especially ought to seek his honor. If I be a Father (saith he) where is mine honor? God doth most expect it at his sons hands, as of right he may. For they are honored with the greatest honor that can be. Can there be a greater honor conferred on sons of men, then to be sons of God? Consider this all ye that call God Father: especially, ye into whose hearts God hath sent forth the Spirit of his Son crying, Abba Father. We that are in the rank of God's children ought wholly to apply ourselves for the glory of our Father, saying, Hallowed be thy Name.

SECT. 30. Of preferring God's honor before all other things.

(Q.) What learn we from the precedence of this Petition?

(A.) 1. God's honor ought to be preferred before all things.

2. God's honor is the main end whereat all our desires ought to aim.

The order of the Decalogue and the placing of the first commandment before all the rest, doth confirm the former of these instructions: so doth this exhortation, First seek the kingdom of God. All priorities are comprised under that particle, First. Both before and above all things is that to be sought. Christ preferred his Fathers glory before his own life: yea, and before freedom from that bitter agony whereunto he was brought, being our Surety. For thus in his prayer he reasoneth about that point: What shall I say? Father save me from this hour. But for this cause came I unto this hour. Father glorify thy name. And then he resteth, as in that which above all he

desired. This mind by the same Spirit was wrought in Saint Paul, who counted not his life dear: but was ready to die for the name of the Lord.

(Q.) Is God's honor to be preferred before our eternal salvation?

(A.) 1. These two cannot stand in opposition. The more we seek God's honor, the more we help forward our salvation: and the more we seek our salvation aright, the more we advance God's honor.

2. If they could stand in opposition, then without contradiction God's honor should be sought rather than our own salvation. On which ground Moses made this transcendent Prayer, If not, blot me I pray thee, out of thy book which thou hast written.

God's glory is of all things the most excellent, and precious. If a man's name be better than precious ointment, and great riches, What is God's? Now the more excellent a thing is, the more it is to be esteemed, and preferred. Besides by seeking and setting forth God's honor, we seek and set forth our own. For as it is in itself an honorable thing to honor God, so God that can and will perform it, hath said, Them that honor me will I honor. Is there not then good reason to desire above all other things that God's name be hallowed?

SECT. 31. Of aiming at God's honor in all things.

That God's honor is also the main end whereat all our desires ought to aim, is evident by that pertinent exhortation of the Apostle, Whatsoever you do, do all to the glory of God. This was his rejoicing, that the Lord should be magnified in him, whether it were by life, or by death. God himself maketh his glory the end of all his counsels and actions. But that end which he aims at we also must set before us. As for this end, it is the highest, chiefest and best end whereunto anything can be referred. It is the end of this first Petition, and of all the rest: for the perfection of God's kingdom,

and subjection to his will tend directly to his glory. As for the other three Petitions, though in the matter of them they concern our good, yet in the manner of seeking our good, namely of God, they make to God's glory. For in the fourth Petition God's providence in the things of this life is acknowledged: in the fifth his mercy in pardoning sin: in the sixth his power, in keeping safe from all assaults.

This may serve as a touch-stone to try the soundness of a Religion. In opposition betwixt diverse religions, mark which cometh nearest to this mark, and most tendeth to this end. If the religions of Protestants and of Papists be well touched with this touch-stone, and equally poised in these balances, it will easily be found that the reformed Religion is much more sound then the other. For one main difference betwixt us and them in all our controversies, is this, that we take away from man all manner of glorying in himself, and give the glory of all to God. But they rob God to give to man matter of trusting unto himself, and unto others like himself, and of boasting in himself and others. Instance the controversies we have with them about the authority of the Church above the Scriptures, The power of Popes and Priests, Adoration and Invocation of Angels and Saints, Their intercession, The inherent virtue of Sacraments, Mans free-will to good, Works of satisfaction and supererogation, Merit of works, Indulgences, Pilgrimages, and many other like these.

This also may serve as a touch-stone to try particular actions. The more they aim at this end the better they be. Though a work seem otherwise never so good, yet if God's glory be not the end of it, it only seemeth to be good, as that which seemeth to be what it is not. To give alms, to pray, to fast, are works in the general matter and substance of them good, yet in these Christ censured the Pharisees, and warned his Disciples not to be like them: and

that because they missed of this end. Let us therefore in all things aim especially at God's glory.

SECT. 31. Of the particulars to be prayed for under the first Petition.

(Q.) Unto how many heads may those particulars which in the first Petition we are taught to pray for, be referred?

(A.) Unto three especially. For we are taught there to desire:

1. Such graces in ourselves as may enable us to hallow the name of God.
2. Such graces in others as may enable them thereto.
3. Such an over-ruling providence in God, as may direct everything thereto.

(Q.) What are the graces which we desire for ourselves to the foresaid end?

(A.) Such as are requisite for every power of our soul, and part of our body to make them fit instruments of hallowing God's name: as,

1. For our understanding, we desire knowledge of God: that (as the Apostle prayeth) God would give to us the Spirit of wisdom and revelation in the knowledge of him. This we may the more confidently pray for, because it is absolutely promised; and we ought the more earnestly to desire it, because it is the groundwork of all other graces. Before the understanding be well enlightened, neither can the will be made subject to God, nor the heart set upon God, nor any other power of soul or part of body be serviceable to him. The light of the body is the eye: that is, the understanding in man, the little world, is as that great light the Sun in the great world. If therefore thine eye be single thy whole body shall be full of light. If the understanding be well illuminated and do clearly discern the truth, the whole man throughout will be well ordered. But if thine eye be evil, thy whole body shall be full of darkness. If the understanding be blind,

the whole man must needs be out of order. The knowledge here desired, ought to be a particular and distinct understanding of all the things whereby God is made known unto us: as of his Nature, Persons, Titles, and Attributes: yea also of his Word whereby all these, together with his whole will are plainly revealed: and of his ordinances, wherein and whereby he is worshipped: and finally of his works, whereby his wisdom, power, justice and mercy, are evidently made known. Yea further we ought to desire that knowing God to be the only true Jehovah, we may acknowledge him to be worthy of all honor, as the celestial spirits do.

2. For our Will, we desire a thorough and full submission of it to God, as to our sovereign Lord. Hereof we have a worthy pattern in Eli, David, and Christ himself. Hence will follow Patience under all crosses, as laid upon us by God. Contentment in our estate, as appointed to us by God. Thankfulness for every blessing, as bestowed upon us by God, and other like virtues, which as they have respect to God do make much to the hallowing of his name.

3. For our Mind and Will jointly together, we desire Faith, whereby we give all due credence to the truth of God's word, and believe in him. This is a great honor done to God: for he that receiveth his testimony, hath set to his seal that God is true. Under this head is comprised affiance in God's mercy, wherein the glory of God doth most brightly shine forth: (for his mercy is great above the heaven:) Confidence in God's power, whereby Abraham gave great glory to God: Trust in God's providence, a point much pressed by Christ: Persuasion of God's divine wisdom, whereby all things are turned to the glory of God's name: and other virtues of the like kind, whereby God's name is also much hallowed.

4. For our Heart we desire that it may be wholly set upon God: and that he may be made the object of all our liking affections, to love him with all our heart, with all our soul, with all our mind: to joy in the holy Ghost: to delight in his word: to care how to please him: and to be eaten up with a zeal of his glory. And on the other side we desire that our disliking affections be set on that which disliketh him, as to hate sin and obstinate sinners which are hateful to him: to fear his displeasure: to grieve at his offense: and to tremble at his judgments.

5. For our Speech, we desire to mention the name of God, as we have occasion, with all reverence: yea and to take all occasions of speaking of the glory of his name: for in this respect especially is our tongue, by an excellency, called glory. We desire therefore (when in truth, righteousness and judgment it may be done) to swear by his name: to call upon his name; to praise his name: to declare his name to others, and to instruct them therein, that so the name of God may be the more hallowed: yea above all to use our glory, our tongue in maintaining the truth of God, and in making a just Apology when question is made thereof.

6. For our life and outward actions, we desire that they be holy, just, and blameless, that men may see our good works and glorify our Father which is in heaven. Herein (saith Christ) is my Father glorified, that ye bear much fruit: and S. Paul noteth works of mercy to tend to the glory of the Lord.

(Q.) What graces do we desire for others to the hallowing of God's Name?

(A.) All those which we are to desire for ourselves: that God's name may be hallowed by others as well as our selves: which we are to desire, not only for our children, families, kindred, neighbors, country-men, or such as we are by outward bands bound unto, but indefinitely for all of all sorts: whereof we have a worthy pattern in the 67th Psalm. Thus shall we show

that in this our desire we aim more at God's glory, (which is the main scope of this Petition) then at the good of such as are any way dear unto us.

(Q.) What things do we desire that God by his over-ruling providence would turn to the hallowing of his Name?

(A.) Everything whatsoever: as,

1. The virtues of his Saints, whereby else they may be puffed up.
2. The peace and prosperity of his Saints, whereby else they may be drawn away from God.
3. The failings and folly of his Saints, as he did turn the envy of Joseph's brethren to the accomplishment of his word.
4. The troubles and crosses of his Saints, that they sink not under the burden of them.
5. The wicked plots and practices of his enemies, and of the enemies of his Church.
6. All that all creatures do; that thus in all places, at all times, in and by all things, the Name of God may be hallowed.

SECT. 32. Of the particulars for which thanks is to be given under the first Petition.

(Q.) To what heads may those particulars, for which by reason of the first Petition we ought to give thanks be, referred?

(A.) To the same that the particulars which we ought to pray for, were referred: which are,

1. All things whereby we ourselves are enabled to hallow God's Name: whether in our soul, as the gifts and graces thereof: or in our body, as health, strength, agility, and dexterity to anything that maketh to that end: or in our calling, whether it appertain to Church, Common-wealth, or family: or in our outward estate.

2. All things whereby others are enabled to hallow God's Name: and that in their soul, body, calling, or estate.

3. All events that any way make by the over-ruling providence of God to the hallowing of his name: as,

1. All manner of blessings bestowed on his Churches and children.

2. Judgments executed on his or their enemies.

3. Providence manifested in and upon any creatures.

SECT. 33. Of the duties required by reason of the first Petition.

(Q.) To what heads may the duties, which by reason of the first Petition we are bound unto, be referred?

(A.) Unto two especially. One whereof respecteth ourselves. The other respecteth others.

(Q.) What are we bound unto in regard of ourselves?

(A.) To make the best use that we can of all the means which God affordeth to enable us to hallow his Name, by giving us knowledge of God, bringing our wills in subjection to him, drawing our hearts unto him, and breeding and increasing any of the forenamed graces in us. For this end we ought,

1. So to behold the creatures, and meditate on them, as we may discern the stamp of God in them, and the evidences which they give of his wisdom, power, justice, mercy, providence, &c. By this means did God bring Job to a more full knowledge, and a more reverend respect of his divine Majesty then he had before. David also by this means had his heart even ravished with a holy admiration of God.

2. To take more distinct notice of God in and by his word. The Scriptures are they that testify of God. And because for our help the Lord hath ordained and sanctified the preaching of his word (a powerful means to

breed and increase in us all those graces whereby we may be the better enabled to hallow God's name) we ought diligently to attend to it.

3. To take all occasions of stirring up our glory (as David styleth our tongue) to speak of, and to spread abroad the glory of God's name: yea and to be willing to open our ears to them that are ready to speak of the same subject: and by our mutual conference to minister more and more matter thereabouts.

4. To order the whole course of our life, so as it may be worthy of the Lord, and a means to bring honor to his name.

(Q.) What are we bound unto in regard of others?

(A.) To do our uttermost endeavor to draw on others to hallow God's name: For this end we ought,

1. To instruct such as are ignorant of God in the knowledge of God.
2. To draw them to set their whole heart on God, by commending to them the greatness and goodness of God, so as they may be enamored therewith.
3. To encourage them to all good works whereby God is glorified.

SECT. 34. Of the things to be bewailed in regard of the first Petition.

(Q.) What are we to bewail in regard of the first Petition?

(A.) 1. Whatsoever is any way defective and wanting to the honor of God, so as, if it were more complete, God might be more honored thereby: As the elder Jews which had seen the first Temple built by Solomon, when they saw the foundation of the second Temple laid, wept with a loud voice, because that latter Temple was not so fair as the former. Thus if the brightness of the Gospel shine not forth so brightly, as it hath done formerly, or if any other way the glory of God be obscured, it ministereth just matter of much humiliation.

2. Whatsoever bringeth dishonor to God's glorious name, as All manner of sins committed against any of the four commandments of the first Table, under which head may be comprised:

1. Atheism: which is an utter denying of God.
2. Ignorance of the true God; This makes men transfer the honor of God upon others. Against such therefore will Christ come in flaming fire.
3. Errors of God. As when the unity of his nature, trinity of persons, perfection of power, mercy, justice, wisdom, truth, or any other attributes are denied: or when God is in any mean respect made like to man, or to any other creature.
4. Light esteem of God: as when he is not trusted in, feared, loved, obeyed with all the mind and might.
5. Neglect of due worship: or yielding false or careless service to him.
6. Undue using of his Name, as abusing the same by rash swearing, forswearing, blasphemy, &c.
7. Prophaness, and all manner of impiety.
8. Contempt of his image in such as he hath set over us. These and such like tend directly to his dishonor.

To this head may be referred all such sins as make men attribute to others, or arrogate to themselves that which is due to God. Base flattery and foolish admiration make some to defy others: as the Tyreans did Herod. Self-conceit, pride and arrogancy make others to defy themselves: as Tyrus did.

3. The sins of others, especially of such as profess themselves members of the Church, which cause the name of God to be blasphemed.

4. The evil events which follow from any of the troubles that befall the Church: as fear of man more than of God, denying the truth of God, and Apostasy.

5. All the advantages that enemies of God and of his Saints do any way get. Their insultations, and cursed exprobrations, and that against God himself.

CHAP. III. Petition II. – SECT. 35-55.

SECT. 35. OF GOD'S kingdom: what it is, and what be the kinds of it.

(Q.) Which is the second Petition?

(A.) Thy kingdom come.

(Q.) What is the kingdom of God?

(A.) That estate where as a King he ruleth. For that is a kingdom where a King reigneth and ruleth. Where God therefore reigneth, there is his kingdom.

(Q.) How doth God reign as a King?

(A.) 1. By his absolute power he reigneth over the whole world.

2. By his special grace he reigneth over his Church.

According to this different manner of God's reigning is his kingdom distinguished. For,

1. He hath an universal kingdom, called his kingdom of power: because by his absolute and supreme power he overruleth all creatures whatsoever, or wheresoever they be in regard of this universal sovereignty of God, the Scripture saith, His kingdom ruleth over all. For who hath resisted his will?

And thereupon he saith unto God, How terrible art thou in thy works? Through the greatness of thy power shall thine enemies submit themselves to thee.

2. He hath a peculiar kingdom, called his kingdom of Grace, whereby he reigneth over a select people culled out of the world, which voluntarily yield obedience unto him. The company of this people, is in one word the Church: and it is a society chosen of God, redeemed by Christ, called and sanctified by the holy Ghost, which hath been in all ages of the world, some in heaven, others on earth spread over the face thereof far and near: in which respects it is styled the holy Catholic Church. This is properly the kingdom of Christ, in, and by whom the Father reigneth. For it is said, that a kingdom was given to the Son of man: Of whom saith the Father, I have set my King upon my holy hill of Zion: whose people shall be willing in the day of his power.

Herein lieth a main difference betwixt God's manner of government in his universal, and in his peculiar kingdom, that the worlds subjection is forced, but the Churches subjection is free.

SECT. 36. Of God's reigning over rebels.

Touching that universal kingdom of God over all creatures in all places, seeing there are many which rebel against God and say, Let us break his bonds asunder, and cast his cords from us: We will not have him to reign over us: and thereupon walk according to the Prince of the air, the spirit which worketh in the children of disobedience: and seeing the devil is the god of this world, a doubt may be made, how God can be said to be their King, and God's kingdom thus universally extended over the whole world.

(A.) 1. Rebellion of subjects taketh not away the right of a Sovereign. Christ therefore notwithstanding the tumult of people is said to be a King.

2. None can do anything at all without his permission. Instance the arch-rebel of all, of all, Satan, in the case of Job. Instance also the many plots and practices of the wicked, which in all ages by an over-ruling hand of God have been disappointed and made void.

3. God can, when and as it pleaseth him restrain them, as he restrained Sennacherib: yea and beat them down, and utterly destroy them, as he destroyed Pharaoh and his whole host.

4. Satan to whom the fore-named rebels are subject, is but God's executioner: he is one of the number of God's servants, though of his guilty and reprobate servants. So as even in that power, which Satan hath over them, God showeth himself to be their King.

(Q.) Is this universal kingdom of God here meant?

(A.) No further then that God would order it to the good of his peculiar kingdom, which is here principally intended.

SECT. 37. Of the kingdom of Grace and Glory.

(Q.) How may the peculiar kingdom of God be considered?

(A.) 1. In the beginning, and progress of it.

2. In the consummation, and perfection of it.

In the former respect it consisteth of a mixture of evil persons with good ones: and of evil qualities, in those good persons, with good ones: in regard of which mixtures it is resembled to a field wherein grow tares with wheat: and to a drawnet which gathereth of all sorts: and to corn which ariseth with straw and chaff, as well as with sound and solid grain.

In the latter respect it consisteth only of such as are every way perfectly good: and therefore said to shine as the Sun, which hath no darkness, nor any speck or spot in it. In the former respect especially, it is called a kingdom of Grace: and that:

1. In opposition to those who never were, nor ever shall be of it: and therefore are objects of God's severe justice and revenging power: but in it grace reigneth.

2. For distinction from those who are translated out of it into heaven. For by reason of the many temptations and imperfections whereunto the Saints on earth are subject, thy stand in need of much more grace than the Saints in heaven, who are just and perfect.

In the latter respect it is called a kingdom of Glory, and that by reason of the Place, where it is, and of the Persons, which are of it.

1. The Place where it is, is the most glorious place of all the world: even the highest heavens.

2. The Persons, both King and Subjects thereof are decked with unspeakable glory. The King doth there manifest his glory more than anywhere else: as brightly as can possibly by the creature be discerned. The Subjects there partake of as much glory as they are capable of: and that in soul and body: so as they are all glorious within and without.

SECT. 38. Of the difference betwixt the kingdom of Grace & Glory.

This kingdom of Grace, and of Glory, is but one and the same kingdom: distinguished into two parts, which differ in six circumstances.

1. In Time. The kingdom of Grace is now present while here we live. The kingdom of Glory is to come.

2. In Place. This of Grace is on earth: that of Glory in heaven.

3. In Condition. This is continually warfaring against many enemies: in which respect it is styled the Church militant; That triumpheth over all the enemies: in which respect it is called the Church triumphant.

4. In Order of entering into them. This is to be entered into, and passed through before we can enter into that. The Priest was to enter through the

Sanctuary into the Sanctum Sanctorum.

5. In the manner of Government. This is governed and ordered by many subordinate means, as Magistrates, Ministers, and sundry ordinances. That immediately by God himself.

6. In Continuance. This hath a date, and is to come to an end. That is everlasting without end.

SECT. 39. Of the Churches Government.

(Q.) What learn we from this title, kingdom, here applied to the Church?

(A.) God's Church is a well governed estate. Therein is a King: a just, wise, and potent King. No King is or can be like to him. He can, not only restrain and subdue his enemies, but also change their hearts, and link them to his subjects. He can make the Wolf dwell with the Lamb, &c. Therein are righteous laws, excellent privileges, and all things requisite for a well ordered polity, all tending to the good of the subjects. For it is the estate whereof God taketh most care.

They therefore that seek to take away order, and to bring confusion into the Church, do much dishonor this kingdom and the King thereof, who is not the author of confusion but peace. So do they also who profess themselves to be members of the Church, and yet live as if they were without law, in no kingdom, under no government.

This condition of the Church, to be a kingdom (if the King, scepter, laws, and privileges thereof were well known) would be a strong motive to draw such, as are out of the Church into it: and to retain such as are of it, in it, and to make them say, It is good to be here. There is nothing worthy to be desired in a kingdom, but is after a most excellent manner in this kingdom: as, sufficient supply of all things needful: safe protection against all things hurtful.

Thus much of this title kingdom. The next word to be considered is, come.

SECT. 40. Of the increase of the Church.

(Q.) What doth this word, come, import?

(A.) 1. A want of perfection.

2. A progress thereto.

The word, come, is metaphorical. That which is coming is not where it would be: it may yet go further: and in that it is coming, it doth step by step draw nearer and nearer to that whereunto it would come: otherwise it did not come but stand still. Hereby then we are given to understand that the kingdom here spoken of hath not yet attained to the highest pitch, and fullest perfection thereof. Therefore we desire that by degrees it may so proceed on thereto, as it may at length attain that whereunto it doth proceed: that that which is in part may depart, and that which is perfect may be accomplished.

(Q.) To which of God's kingdoms is this Metaphor to be applied?

(A.) To his peculiar kingdom, the Church, in both the parts thereof, militant, and triumphant. In the militant Church it is to be extended to all that in God's decree are deputed thereto, whether called or not called. To such as are not called, that they may be called, and so come into the kingdom of grace. To such as are called that they may be more and more fitted to come into the kingdom of glory: so as it may be full and perfect in all the parts thereof.

SECT. 41. Of the Churches imperfection.

(Q.) What doctrine doth this desire of the coming of God's kingdom imply?

(A.) God's Church is not yet perfect. This is true of both the parts of the Church, militant, and triumphant.

The militant Church, whether it be considered in the several assemblies and congregations thereof (which consist of such as are but hypocrites, as well as such as are upright) or in the best of those particular persons (which make up those congregations, and hath in them flesh as well as spirit) cannot be denied to be imperfect: whereupon, as in regard of the mixture of good and evil persons Christ saith of his Church, As a Lily among thorns, so is my love among the daughters (Thorns they are called for their wicked disposition, but daughters for their communion in holy things) so in regard of the mixture of spirit and flesh in such as are upright; she saith of herself, I am black, but comely. Black by reason of her infirmities, and imperfections, as well as of her afflictions and persecutions. For with some comeliness there may be blackness.

The triumphant Church also, though in regard of that part thereof which is in heaven, it be glorious, not having spot, or wrinkle, or any such thing, yet because the combat of all that blessed communion is not yet full, and the bodies of them whose souls are in glory, yet be in the power of death, may be truly said to be imperfect. For the times of restitution, or perfection of all things is to come. God will have his creatures wait for it. The vision is yet for an appointed time: though it tarry, wait for it, because it will surely come.

Shall now particular Churches, which by the true notes of a Church may be proved to be true Churches, be denied to be Churches, and forsaken because of some imperfections therein? They who will abide in no Church but in that which is perfect, may wander from Church to Church, and find none on earth to abide in. Were it not for the Churches imperfection there would not be so great need of this Petition. This is thus noted not to justify any corruption, or imperfection. For this Petition which implieth

imperfection, enjoineth us to pray against it. And that which is prayed against must not be patronized: but rather the best means that can be must be used to redress the same.

As not particular Churches, so nor particular persons must be mis-judged by reason of the imperfection of grace, or the corruption of flesh remaining in them. All here on earth is in part, all is imperfect. Spirits of just men made perfect are to be found in heaven, not on earth. They that think themselves perfect are for the most part furthest from perfection. Let us for our parts be of the same mind whereof the blessed Apostle was, not to think ourselves already perfect, but to follow hard after perfection, and to press toward the mark for the price of the high calling of God in Jesus Christ.

SECT. 42. Of man's inability to come unto God.

(Q.) What learn we from the application of this word COME to the Kingdom of God?

(A.) Man of himself cannot come to God's Kingdom. It must come to him, before he can come to it. I was found (saith the King of this Kingdom) of them that sought me not. For, No man can come unto him except the Father draw him: which made the Church thus to pray and promise, Draw me and we will run after thee.

Man by nature is dead in sum. Can he that is dead come, till he be come unto, and have life put into him?

Hereby both the free preventing grace of God is commended unto us, and also all self-conceit in man is removed, and much matter of humiliation ministered unto him.

SECT. 43. Of the force of this word THY in the second Petition.

(Q.) To whom hath this particule THY relation?

(A.) Even to him to whom the same Particle had relation in the former Petition. And it doth here import the same things that it did there. 1. A reason. 2. A restraint. 3. An extent of this Petition.

A Reason, as it is referred both to the Preface, and also to the first Petition. The kingdom here meant is the kingdom of him who is our Father, who is in heaven, and whose name is to be hallowed. Great reason therefore that we should pray for this Kingdom to come.

A Restraint, as it implieth that this Kingdom only should be desired to come. So as, not any kingdom which is contrary to this, and hindereth the coming of this, but every kingdom which is any help to the coming of this, in that only respect as it is such a help, ought to be desired to come.

An Extent, in that it implieth a coming fit for such a kingdom as God's is: yea, and answerable to the excellency of him who is the King thereof.

SECT. 44. Of God's power to make his Kingdom come.

(Q.) What learn we from directing this Petition unto God?

(A.) It is in the power of God to perfect his Church. He can gather all the parts thereof together: and bring them all to that measure of perfection which is meetest for them. Otherwise it were in vain to make this Petition to him. It is God that giveth the increase. It is he that is able to make grace to abound.

Let us therefore ever call upon him to be favorable unto Zion, and to build up the walls of Jerusalem: and let us in faith depend on him for the good of his Church: and so long as he remaineth King thereof not fear what any creature can do against it.

Thus much of the meaning of the words, and instructions arising out of them. The order and fit inference of this Petition upon the former followeth.

SECT. 45. Of the best means, and fittest persons to hallow God's Name.

(Q.) Why is this second Petition inferred on the first?

(A.) 1. To point out the best means of hallowing God's Name.

2. To show what persons are fittest thereto.

(Q.) What is the best means?

(A.) The Church: wherein praise waiteth for God. For God is known in Judah: his name is great in Israel. No where is God so well known as in his Church.

(Q.) Who are the fittest persons to hallow God's Name?

(A.) Such as are members of the Church. Them therefore doth David call upon to praise the Lord. No other persons can hallow God's Name aright: for this is a work of God's sanctifying Spirit. No man can say that Jesus is the Lord, but by the Holy Ghost.

Upon the two forenamed grounds, we ought the more earnestly to pray for the Church, that so the Name of God may be the more hallowed. This moved Daniel to be exceeding fervent in Prayer to God for his Church.

SECT. 46. Of the spiritual blessings to be craved for the whole militant Church.

(Q.) What are the particular good things which by virtue of the second Petition we ought to pray for?

(A.) All such things as concern the good of the Church militant, or triumphant.

In our Prayer for the Church militant we ought to have respect to the things which concern the whole body, or the several parts thereof, whether they be more remote, or nearer to us, and so we more especial members thereof.

(Q.) What are we to pray for in regard of the whole body of the Church militant?

(A.) 1. That God would bless it with all needful blessings both spiritual and temporal.

2. That he would protect it from all manner of evil.

Under the blessings craved for the Church the means which God hath sanctified for the better effecting of them are comprised.

(Q.) What are the spiritual blessings which we ought to desire for the Church on earth?

(A.) 1. In general that as God hath chosen it to be as his Vineyard and Orchard, so he would take an especial care of it, having his eye continually upon it, to plant it, to water it, to fence it, to do for it whatsoever he himself seeth requisite for it. Because we know that God better knoweth, then we do, what is good for his Church, therefore ought our desire of the good thereof to be referred to him, and extended to that knowledge which he hath of it. To which purpose David thus prayeth, Do good in thy good pleasure unto Zion.

2. In particular we ought to desire both the daily increase of God's Church on earth; and also the establishment of it.

For the increase of it two especial things are to be desired, and that indefinitely without any limitation to any particular place.

1. That where no Church is, God would be pleased to plant one. Such ought the extent of our desire to be herein, as to pray that God's saving health may be known among all Nations. Especially among such as have a particular promise made to them, as the Jews. On this ground when they were a people, and we none, they prayed for us.

2. That where any foundation of a Church is laid, God would cause the building answerably to be reared up. To which purpose David in his forenamed prayer addeth this clause, Build thou the walls of Jerusalem. This was the main thing which the Apostles aimed at in that powerful prayer which with one accord they made unto God. On this ground we have just cause to pray for Virginia, and other like Plantations.

For the establishment of the Church, two things also are to be desired.

1. That such Churches as are built up may be kept from ruin: and the people thereof from revolt. On this ground we ought to pray for the Churches now in Europe.

2. That if any breaches have been made, they may be repaired, and such people as have revolted be restored. On this ground we ought to pray as for those Churches of Greece, which were planted by the Apostles, so for all those Churches which having received the light of the Gospel, have returned to Popery.

(Q.) Which are the means that we ought to pray for, as sanctified of God for obtaining the forenamed blessings.

(A.) They are of two sorts.

1. Outward; the sacred ordinances of God.

2. Inward; the sanctifying operation of God's holy Spirit.

Of outward means there are three especial kinds.

1. The chiefest and most absolutely necessary is the Ministry of God's Word.

2. The next to that is the administration of the Sacraments.

3. The last, which is also of very good use, is Ecclesiastical government.

By the Ministry of the Word both such as are out of the Church are gathered into it: and they also that are in it, are further built up in all needful

graces. That is Christ's Scepter whereby he governeth his Church: and wherein his statutes, and ordinances, and all the privileges of the Church are contained.

By administration of the Sacraments that grace which is wrought by the Word, is confirmed, and established. These are Christ's seals to ratify his Covenant, and all his promises made unto his Church.

By the Ecclesiastical government well-ordered many scandals and stumbling blocks are removed, or avoided. Such as are free-hearted and forward are encouraged; such as are backward and slothful, are pricked on; such as are unruly, and refractory are bridled, and kept in compass.

(Q.) What are we to pray for in regard of the ordinances of God?

(A.) That they may be freely and purely exercised. Pray (saith the Apostle) that the word of the Lord may RUN; (that is have a free and a speedy passage) and be glorified, that is, be purely and powerfully preached. That which he applieth to the Word, may also be extended to other holy ordinances of God; which that they may be freely and purely exercised, we are to pray both for Ministers, and also for Magistrates. For Ministers especially, that the Lord would send forth laborers into his harvest: and give them utterance, that they may open their mouth boldly to make known the mystery of the Gospel: so as Ability, Liberty, and Integrity, are to be prayed for in the behalf of Ministers. Of all other functions none more needful, none more useful for the Church: none can less be spared than Ministers. Wherefore more instant Prayer is to be made for them. Magistrates also, who are promised to be given as nourishers and nurses of the Church, may by their good government procure much good to the Church, as Mordecai did. We ought therefore to pray for them: that God would raise up men of worth, that may feed his people according to the

integrity of their heart, and guide them by the skillfulness of their hands, as David did. Where there are none to bear rule, every man doth that which is good in his own eyes: whence must needs follow much confusion. And where there are evil Magistrates, people are oft drawn to follow their evil courses: witness this style given to the first King of Israel, Jeroboam which made Israel to sin. If they will not follow their evil courses, they shall be sure to be oppressed. For when the wicked beareth rule, the people mourn.

(Q.) What ought we to pray for in regard of the sanctifying operation of God's Spirit?

(A.) That it may always accompany all the outward means ordained of God for the good of his Church. For neither is he that planteth anything: nor he that watereth: but God that giveth the increase: which he giveth by the work of his Spirit. The Spirit giveth life. The Apostle therefore prayeth for them that had heard the Word of Truth, that God would give them the Spirit of wisdom and revelation. By the operation of God's Spirit are all God's ordinances made powerful and effectual.

SECT. 47. Of praying for the outward temporal estate of the Church.

(Q.) What are we to pray for in regard of the temporal estate of the Church?

(A.) All needful peace and prosperity. Though all temporal blessings be comprised in the fourth Petition; yet so far forth as they tend to the good of the Church, being a means that the Gospel may be preached, and the Sacraments administered more freely, that people may be more encouraged to come into the Church, and to abide in the Church, that Ecclesiastical government may be the better exercised, they belong to this Petition. Yet because the Church like a Palme-tree doth oft better grow, at least in purity, when it is pressed with adversity, we are in our desire of the outward peace

and prosperity of the Church to submit our desire to the wisdom of God, and no further to desire it, then God seeth it to be needful, and useful for the Church.

SECT. 48. Of the extent of our Prayer for the good of the Church after our time.

(Q.) How far ought our desire for the good of the Church to extend?

(A.) To present, and to succeeding times, that the Church of God may prosper, flourish and increase both in our days, and also in the days of our posterity from time to time, till the day of perfect consummation, which is the day of the glorious appearing of Jesus Christ. For this end we are to pray for Seminaries of Ministers, Magistrates and Christian people: as Schools of learning, Colleges, Universities, Inns of Court, and other such like places where youth are trained up and fitted to be useful members of the Church: yea also we ought to pray for Christian Families, that in them children may from their infancy be trained up in piety. In the Scripture there is frequent mention made of children of the Prophets, which were trained up under Prophets to succeed them in their functions. And there were Colleges, and other like places for training up of these.

Concerning Seminaries, we are to desire two things especially.

1. A continuance of them.
2. God's blessing on them: that they may flourish in good learning, and that their learning may be seasoned with Grace: for otherwise it may prove more dangerous then commodious to the Church of God.

This extent of our desire for the good of God's Church after our time, showeth, that therein we aim more at God's glory, and his Churches good, then at any private benefit to our selves.

SECT. 49. Of praying against evils which annoy the Church.

(Q.) What are the evils from which we ought to pray that the Church may be protected?

(A.) The dominion of sin, of Satan, and of all evil men which are Satan's ministers and instruments.

These have kingdoms: for sin reigneth, and that unto death, where it findeth entertainment: and it maketh men servants unto itself. Satan also is the god and Prince of this world, and as a Prince he ruleth and worketh in the children of disobedience, All tyrants, persecutors, and such like enemies of the Church, being in authority, are the deputies, and Vice-roys of sin and Satan: using the uttermost of their power to bring men into subjection under sin and Satan: the chiefest of these is Antichrist. The kingdom of all these is contrary to Christ's kingdom: and the standing of them hindereth the coming of Christ's kingdom: and in that respect are we to pray that they may be weakened and demolished. Yea we are to pray that everything which causeth offense in the Church may be removed: for which we have an express promise.

These are the suits which we ought to put up for the Church indefinitely: and for such parts thereof as we never knew, saw, or heard of.

SECT. 50. Of the things to be craved for particular Churches which we know.

(Q.) How ought we to pray for particular Churches whose estate we know?

(A.) We ought to frame our prayers according to that we hear, see, or otherwise know of any. As,

1. If any especial blessing be bestowed on any, to pray that it may be continued and increased.

2. If any mischievous plots be practiced against any, to pray that they may be prevented.

3. If ministers or other members of any Churches be surprised, to pray that they may be delivered.

4. If persecution be raised against any Church, to pray that either that fire may be quenched, or else that sufficient courage and strength may be given to such as are persecuted to hold out, and endure the uttermost trial.

5. If any noisome weeds of Idolatry, heresy, schism, or the like, sprout up in any Church, to pray that they may be rooted out. To sharpen our prayer herein, we ought oft to call to mind that which in this case is promised by Christ, Every plant which my heavenly Father hath not planted shall be rooted up.

This is that true use which we are to make of the knowledge that we have of the estate of any of God's Churches.

SECT. 51. Of praying for the Churches whereof in particular we are members.

(Q.) How ought we to be affected towards those particular Churches whereof we are more immediate members?

(A.) 1. Our prayers ought to be more particularly applied to them.

2. They ought to be more earnestly extended for their good.

To give some instances of the particular application of our prayers in this kind.

1. We ought by name to pray for the Churches in the land wherein we live: as the Jews in special manner prayed for Zion and for Jerusalem. Thus we of England ought in particular and by name to pray for the Churches therein: yea because Scotland and Ireland are under the same government that we are, by name to pray for those Churches also.

2. We ought by name to pray for the Magistrates that are set over us: as for the Kings Majesty, so also for inferior Magistrates. And for the Ministers of God's word in the said dominions.

3. We ought more especially to pray for the City, Town, or Parish where we live. Jeremiah exhorted the Jews when they were in captivity to pray unto the Lord of the City where they abode. Ought not we much more to pray for the City or Parish where we are in our own Country, and where we freely enjoy the holy ordinances of God? Here we ought by name to remember the Minister that is set over us; pray saith the Apostle, and for me.

4. Yet more frequently and earnestly ought we to pray for the family where we are, whether we be the head, or other members thereof. Christ bid his disciples into whatsoever house they entered to pray that peace might be to it: much more ought we to desire the good of the family where we have our continual abode. We ought by virtue of this Petition to pray that our family in particular may be a seminary and nursery of the Church: yea that it may be a Church (as the houses of Philemon, Aquila, and Priscilla were) which they are, when morning and evening sacrifices of the calves of our lips are constantly offered up therein: and other duties of piety meet to be performed in a family, are there conscionably observed. Such ought everyone's desire to be for his own family, that if piety should be banished out of the Land or Parish where he lives, yet it should find harbor in his house: which was the holy resolution of Joshua.

5. Finally, because every ones person is most near to himself, everyone ought most of all to pray for himself, that his person may be a fit temple for the holy Ghost: and though the house where we live be an impure and impious place, no member of any true Church, yet that he himself may be

as Joseph was in the house of Potiphar, a faithful member of the true Church, a free-hearted subject of the kingdom of God: and for this end everyone ought to pray that in his person he may be sanctified throughout, and his whole spirit, and soul, and body, be kept blameless unto the coming of our Lord Jesus Christ.

This is that true and proper use which we are to make of those bonds whereby we are outwardly linked one to another, that as we are more nearly knit one to another, so more specially and instantly to pray that they to whom we are in outward bonds linked, may with us be fast knit to the body of Christ, and as true members thereof may beautify and honor it: and that all the body by joints and bands having nourishment ministered, and knit together may increase with the increase of God.

Thus we see how our desire ought to be ordered for the militant Church. It ought in general to be extended to the whole body wheresoever: more particularly applied to the several parts of it, as we have any notice thereof: and more earnestly extended for such parts as we ourselves are more nearly knit unto.

SECT. 52. Of the things to be desired for the Church triumphant.

(Q.) What are we to pray for in regard of the triumphant Church, the kingdom of glory?

(A.) The full perfection, and consummation thereof. Whereunto tend these particulars following.

1. That we which live in this kingdom of Grace, may be fitted and prepared for that kingdom of Glory: that we may be presented as a chaste and pure Virgin to our Husband Christ. Such a prayer did the Apostle use to make for the members of the militant Church.

2. That we may be loosed, and be with Christ in that glorious place. For the gathering of such into the kingdom of Glory, as belong thereunto helpeth forward the consummation of it.

(Obj.) How can this desire of being dissolved stand with the unchangeable decree of God concerning the appointed time of man's death?

(A.) This kind of prayer rather showeth what we could desire, if the will of God were so, then what we would whether it were God's will or no. Neither is it made to alter God's determined purpose, but to manifest our longing desire after that which God in his eternal counsel hath purposed for us. Thus did many of the faithful Israelites, that lived long before the Messiah was exhibited, desire to see him. An absolute desire of present death (as was the desire of Elijah, and Jonah) is not warrantable, but a longing after death to be in the kingdom of Glory (as was the desire of Paul) is very commendable.

3. That the number of those whom God hath ordained to make full the body of Christ, may be accomplished. For there is a certain number ordained unto eternal life, till that he be full, the kingdom of Glory cannot in all the parts thereof be consummate.

4. That the signs which in God's word are fore-told to go before the coming of Christ may accordingly fall out: that by the sight of them we may be the more erected to look for the glorious appearing of Christ. There are signs fore-told; these therefore must be prayed for.

5. That all the obstinate enemies of the Church which any way hinder the full and perfect consummation thereof may be destroyed: and those not only wicked men, and cruel tyrants, and persecutors, but also death, and him that hath the power of death, the devil. The destruction of these is promised: so as there is good ground to pray for it.

6. That the bodies of all the Saints which from the beginning have slept, may be raised from death, to be united to their souls, and brought unto the kingdom of Glory. For this is absolutely promised.

(Obj.) This is to pray for the dead.

(A.) Not for this or that particular friend departed whose estate we certainly know not: but in general for all the true members of Christ's celestial body: nor to obtain that for them which was to be obtained in the times of their life, remission of sins: nor yet to alter their final estate, the doom whereof passed upon them at the moment of their dissolution: but only as their resurrection is a degree to the perfecting of the kingdom of Glory, we being taught to pray for the full perfection of that kingdom, pray indefinitely for the resurrection of the Saints which is a degree thereto.

7. That Christ would come in his glory to judgment: and make a perfect separation betwixt the elect and reprobate. For so much is foretold and promised.

8. That all the members of Christ's mystical body being glorified with him, He may deliver up the kingdom to God the Father, that God may be all in all. For so much is also foretold.

SECT. 53. Of the things for which thanks is to be given by reason of the second Petition.

(Q.) For what are we to give thanks by virtue of the second Petition?

(A.) Everything that maketh to the good of God's Church, whether directly, by blessings bestowed on it, or consequently, by restraining or over-throwing the enemies of it, ministereth just matter of thanks-giving. We are therefore to be thankful in the behalf of the Church, in these cases following, and others like to them.

1. When Churches are planted where none were before. Thus the Jews glorified God, when they heard that the Gospel was embraced of the Gentiles.

2. When such Churches as are planted do thrive and prosper. For this did S. Paul give thanks in the behalf of the Thessalonians.

3. When good Magistrates are raised up. In which case the Queen of Sheba blessed God for setting Solomon on the throne of Israel. Much more are we to bless God for good Ministers of his word: and that not only when they are first raised up, but also when being restrained by sickness or any other means, they are again restored.

4. When the Gospel hath a free passage, and soundeth forth from one place to another.

5. When the ministry of the word is in power, and fruitful among the Saints.

6. When the Church hath rest, peace, and prosperity.

7. When such as are persecuted stand steadfast in the faith: and are not terrified with any oppositions against the truth, nor drawn to deny the same.

8. When the Church is delivered from any plots of the enemies against it.

9. When vengeance is executed on the enemies of the Church.

10. When Seminaries of the Church, as Schools of learning, Colleges, and Universities do prosper.

11. When piety is planted in families: especially in our own.

12. When private Christians grow in Grace: especially if withal they edify one another.

13. When Saints that have given undoubted evidence of their perseverance in the true faith, depart out of this life. Though that loss which the Church on earth may have of them, minister matter of mourning; yet in

that the triumphant Church is increased by their departure, it is matter of thanksgiving.

14. When we see the time of our own departure to be at hand.

15. When we observe any of those signs to fall out which Christ hath foretold of the end of the world, and of his glorious coming unto judgment.

SECT. 54. Of the duties required under the second Petition.

(Q.) What duties are we to endeavor after by virtue of the second Petition?

(A.) Everyone ought according to the estate and condition wherein he is, to do what lieth in his power to help on the coming of the kingdom of God, and that both in himself, and in others also. For which end these particulars following are carefully to be observed.

1. They who are out of the Church must come into it. If they be in the kingdom of darkness, they must not abide therein. This is especially to be observed of them to whom the light of the Gospel appeareth, and discovereth their darkness. To such it is said, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

2. They who are in the Church must walk worthy of their calling. To such it is said, Ye were once darkness but are now light, walk as children of light.

3. They who being of the Church are among such as are out of it, must labor to win them. Saint Paul went so far herein, as he became as without law, that he might gain them that were without law. To show that this is a common duty belonging to every member of the Church, Saint Peter exhorteth women so to carry themselves towards their husbands, as if any obey not the word they may without the word be won by the conversation of their wives.

4. Fellow members of the Church must edify one another: and hearten, encourage, and provoke one another unto good works, and to stand

steadfast in the faith.

5. They who are strong must bear with the weak: and everyone take heed that they lay no stumbling block before any to make them fall: nor give any offense.

6. If any be parents of children, they must be careful to bring them to be incorporated into the Church by the Sacrament of Baptism, and that while they are infants: and as they come to any years of discretion, to bring them up in the nurture and admonition of the Lord: that thus, when they are translated into the triumphant Church, they may leave their children behind them true members of the militant Church; and that successively generation after generation.

7. If any be householder, their care must be to make their houses (as the houses of Philemon, Aquila, and Priscilla were) Churches of God. And in this respect take upon them the faithful endeavor of Abraham, and settled resolution of Joshua.

8. They who are Ministers must take heed to all the flocks whereof the Holy Ghost hath made them over-seers to seed the Church of God: and do all things unto edifying.

9. They who are Magistrates must maintain true religion in their dominions, and cause all that are under their jurisdiction to stand to the covenant of God. Yea they ought to be so watchful over the Lord's vineyard, as to suffer neither wild boar to root it up, nor foxes to make any havoc therein. They must suffer neither professed enemies, nor running seducers to harbor therein.

SECT. 55. Of the things to be bewailed under the second Petition.

(Q.) What are the things that we ought to bewail by virtue of the second Petition?

(A.) All such things as any way make to the disadvantage or disparagement of the Kingdom of Christ. As,

1. That great sway which Satan hath in the world, whereof he is the god: and worketh in the children of disobedience: and that all the world worshippeth him. For all Infidels, Idolaters, Heretics, Schismatics, hypocrites and profane persons are his vassals: and these are they with whom the world is filled.

2. The small circuit of Christ's Kingdom. The Prophet thus bringeth in the Church herself bewailing her small number, Woe is me: for I am as when they have gathered the summer fruits: as the grape gleanings of the vintage.

3. The mixture of Satan's subjects with Christ's in that small circuit. For where the Lord of the field soweth good seed, the envious man soweth Tares: which maketh the servants of the Lord to complain.

4. The many clouds which obscure the light of the Gospel. I mean the clouds of error, superstition, human traditions and such like, whereby the clear light of the Gospel is hindered from shining forth in his full brightness. Christ himself complaineth, that the Word of God is made of none effect through the many traditions of the Jews.

5. The spoils of the Church made by open enemies: whereof David much complaineth: so do also other Prophets.

6. Treacheries of false-hearted brethren. The Church complaineth that all her friends dealt treacherously with her: and Christ complaineth that his own familiar friend in whom he trusted, which did eat of his bread, lift up his heel against him.

7. Unfaithfulness in Magistrates: suffering such as bear no good will to the Church to creep into it, lodge in it, and work mischief against it. This did good Nehemiah much complain of. Much more cause of complaint

there is, when Princes in the Church are roaring Lions, and her Judges are evening Wolves.

8. Unfaithfulness in Ministers: when they are insufficient, idle, corrupt in doctrine or life: whereby the edification of the Church is much hindered. The Prophets oft complain of such.

9. Desolation of Seminaries: as of Schools, Colleges, Universities, and such like. David lamented the destruction of the City of Priests which was a Seminary. The coming of the Kingdom of God is much hindered by the desolation of Seminaries. So also is it as much, if not more, hindered by corruption in Seminaries. If fountains be poisoned, can wholesome streams be expected to flow from thence? In corrupted Seminaries more vassals of Satan, then true subjects of Christ are bred and brought up.

10. Disorder of Families. When piety findeth in private Families little or no entertainment, if it be not clean thrust out of doors: and such licentiousness used, as houses are rather made sties for Satan, then Churches of God, great cause of mourning is given. Jeremiah complains that husbands and wives, parents and children, were all given to wickedness.

11. Professors unworthy walking. It is means to keep such as are not of the Church from entering into it, when they see such as profess themselves to be of the Church, to walk as children of darkness, and to turn the grace of God into wantonness. Saint Paul doth bitterly complain of such.

12. Reproaches cast upon the Saints. Sarah when she beheld Ishmael scoffing at Isaac, was exceedingly moved thereat. So was David at Michols scorning of him for the manifestation of his zeal. Some weak members of the Church may be discouraged thereby; and in that respect it is a matter to be lamented.

13. Persecution raised against the Church. This did Elijah much bewail: yea it made him weary of his life. A free passage of the Word, and a free use of other holy ordinances of God is much hindered thereby: and many are thereby brought to deny the faith: and therefore it is to be bewailed.

14. Timorous backsliding of Professors. This did S. Paul complain of in his time. Much doth this tend to the discouragement, and disadvantage of the Church: and much to be lamented.

15. Schisms, sects, and dissensions in the Church. These do much hinder the growth of the Church: yea they oft cause greater desolation then open oppositions of professed enemies.

16. Too much love of life in this world, and fear of death. If men might live as long they would, how slowly would God's Kingdom come! That we who desire the kingdom of God to come speedily, should seek to live long in this world, implieth contradiction.

CHAP. IV. Petition III. – SECT. 56-80.

SECT. 56. OF THE will of God here meant, and doing it.

(Q.) Which is the third Petition?

(A.) Thy will be done in earth as it is in heaven.

(Q.) What is here to be considered.

(A.) 1. The Thing desired.

2. The Manner of performing it.

The substance then of the Petition is in these words, Thy will be done in earth. In the words following is a direction for the better performing of that which is desired. Of these two points therefore we are to speak in order. And first of the Petition, that setteth out the rule which in all things we ought to set before us: namely, the will of God.

(Q.) How doth God will a thing?

(A.) 1. By ordaining and determining it.

2. By liking and approving it.

By this differing manner of willing things, may God's will be distinguished into his Secret Counsel, and Revealed Word.

The former of these is that Sovereign, absolute will of God, by which all things are, and without which nothing can be. For He worketh all things after the counsel of his own will: And hath done whatsoever he pleased. For who was his Counselor?

The latter is styled God's good and acceptable will: whereby he manifesteth what is pleasing unto him.

(Q.) Which of these is here especially meant?

(A.) His revealed Word: as is evident by these reasons.

1. The revealed things of God belong to us and our children forever, Deut. 29:29.

2. God's revealed Word is that rule which we must lay before us, and the mark whereat we ought to have an eye in all things. Psal. 119:9.

3. This will of God may be resisted, and is much resisted, by the sons of men. For saith Christ, How oft would I, &c. And ye would not? Math. 23:37. God's good and acceptable and perfect will is not everywhere as his power is.

There is therefore great need that we should pray to have this done. Not that God would do what he will, but that we may be able to do what he will. As for God's secret counsel (as it is kept secret) it cannot be here meant, as appeareth by these reasons.

1. Secret things belong unto the Lord our God.

2. The counsel of God shall stand: it cannot but be done: so as we need not pray that it may be done.

3. A desire may be made contrary to God's secret will without sin. Instance the desire of David to build a temple for the Lord: which desire both Nathan the Prophet of the Lord, and God also himself approved, and

yet it was the determined purpose of God that David should not do that which he desired.

Yet if the foresaid counsel of God be made known either extraordinarily by special revelation, or ordinarily by events (for events do declare the determined counsel of God) then ought there to be yielded thereto a willing submission: which submission is commended in the examples of Job, Eli, David, Hezekiah, Paul and other Saints. And thus doth this phrase (be done) import both obedience to God's Word, and also subjection to his work: or a willing yielding to whatsoever God saith or doth. It is a phrase both of action and passion. Of action in relation to God's Word. Of passion in relation to his guiding providence: and importeth patience and contentment even in such things as cross our own minds: in which sense said Paul's companions, when they heard his resolution to go to Jerusalem where the Prophet had foretold that he should be bound, The will of the Lord be done. In regard of God's secret will, we pray that nothing which God doth, displease us: and in regard of his revealed will, that nothing which we do, displease him. Obedience therefore to God is here principally prayed for.

SECT. 57. Of the extent of our desire to have God's will done.

(Q.) Why is this desire set down impersonally, thus, be done?

(A.) To show the extent of our desire. If it had been expressed in the first person (thus, Let us do) our desire might seem to be appropriated to ourselves. If in the third person (thus; Let men do) it might seem to be posted over to others from our selves: but this indefinite phrase, be done, may indifferently be referred to ourselves and all others whatsoever they be.

SECT. 58. Of the rule of our obedience, God's will.

(Q.) What learn we from the express mention of God's will in this Petition?

(A.) God's will is the rule of our obedience: so as, if such a question as the People, Publicans, and Soldiers propounded to John, or the Ruler to Christ: or the Jews to the Apostles, be moved, and it be demanded what is to be done, in a word out of this Petition, this answer may be given, God's will. This is it which oft, we are enjoined to understand, to prove, to practice: and which is so much pressed in the 119th Psalm. And that not without just cause. For God's will is the very ground of goodness. Whatsoever is willed of God is good: and therefore good, because it is willed of God. Where the Apostle prayeth for the Hebrews, that God would make them perfect in every good work; by way of exposition he addeth this clause, To do his will.

They who make Decrees of Councils, Traditions of Elders, Statutes or Canons of men, or any other thing besides God's Word their rule, have but a Leaden rule, which may be bowed this way or that way. What may we then think a man's own reason, will, lust, appetite or humor to be? And yet do many make these the rules of their obedience.

For our parts let us thoroughly acquaint ourselves with God's Word, and therein exercise ourselves day and night. Let us make it our Counselor, to be resolved thereby in all doubts: our guide to be directed thereby in all our ways: our Light, to be enlightened thereby thorough the darkness of this world: our Touchstone to prove and try all things thereby. And let us have it in as high account as ever David had it.

SECT. 59. Of practicing God's will.

(Q.) What doth this phrase (be done) teach us?

(A.) Nothing is sufficient without practice. I say nothing, because neither knowledge of God's will, nor a good disposition thereto, nor profession thereof, without doing it, is anything. All these are in their kind needful: for practice without knowledge cannot but be very preposterous: without a

good disposition, merely hypocritical; and without a free profession, too too timorous; so as knowledge of God's will is as light to give direction unto practice: a good disposition thereto is as salt, to season it: a free profession is as wine to make it quick and cheerful. But yet all those without practice are as nothing. He that knoweth his Masters will and doth not according to it shall be beaten with many stripes. He that hath a good mind and disposition to God's will, and yet doth it not, condemneth himself in that which he alloweth: and he that maketh a fair profession of it, but yet doth it not, is like to that Figtree which Christ cursed: and he hath this doom denounced against him by the Judge of all, Depart from me thou worker of iniquity. I may therefore well say to them that know, like, and profess God's will, Blessed are ye if ye do it. But without doing, all is in vain. For,

1. There is no truth of Grace, where there is no practice of Grace.
2. Doing of God's will is the main end of revealing God's will.
3. The benefit of all consisteth in practice: For by it, is God most glorified: our fellow-Saints stirred up to a holy emulation: they which are without or won, or made ashamed: and we ourselves assured of our Election before the world, and salvation after the world: gaining also thereby a good name while we live, and a blessed memorial after we are dead.

If these motives be not sufficient to move such as know the will of God to add practice thereunto, and to do it, I know not what can be sufficient.

SECT. 60. Of man's disability to do God's will.

(Q.) What are we taught by desiring this of God that his will be done.

(A.) Man is unable of himself to do God's will. Without me (saith the Lord) ye can do nothing. It is God that worketh in us both to will and to do. As for man, take him as he is of himself, and it will appear that every imagination of the thought of his heart is only evil continually. And by the

weakness of this corruptible body we are held back from bringing our wills to yield unto, and agree with God's will. Is it then possible that of himself he should do that which is so pure and perfect as the will of God is?

On this ground we see that there is just cause,

1. To deny ourselves, and not to lean unto our own wisdom, will, conceit, or any natural ability.
2. To call upon God to draw us, that so we may run after him: and wholly to depend on him for his preventing, assisting, and perfecting Grace.
3. To use such means as God hath sanctified to enable us to do his will.
4. To give the praise of all that ability we have to do God's will unto God, who worketh in us hath the will and the deed.
5. To use and employ the said ability to the glory of God.

SECT. 61. Of the force of this word THY in the third Petition.

(Q.) To whom hath this Particle THY in the third Petition relation?

(A.) To the same person to whom it had relation in the two former Petitions: and it importeth the same things in this Petition that it did in the other two, namely, a Reason, Restraint, and Emphasis.

A Reason, because it showeth that the Will here mentioned is the will of Our Father who is in heaven, whose name is above all to be hallowed, and whose kingdom is before all to be preferred.

A Restraint, because it implieth that his will only is to be done.

An Emphasis, because it intimateth an advancing of God's will above all others.

SECT. 62. Of preferring God's will before all others.

(Q.) What then doth this Particle THY teach us?

(A.) God's will is to be preferred before all others. This Joseph, Daniel, and his three Companions, the Apostles and many others well observed,

when they refused to yield to man's will against God's: and David, Paul, and Christ, when they submitted their own wills, to God's, in such things as if it had been the will of God, they could have desired to have been otherwise. Among others, the example of Christ is to be observed, because he was a Son, and we are but servants. If the Son yielded to do the will of his Father, how much more ought the servant to yield to do the will of his Master.

Both the supreme Sovereignty of God, and also the absolute perfection of his will require as much. As for our own and other men's will they are subject to much error, and oft prove very pernicious.

This is especially to be noted of such as can be content to do God's will so far as it is agreeable to their own humor, or crosseth not the will of those men whom they are loath to offend. But if in these cases they refuse to do God's will, they have it not in that high account that here they are taught to have it, and they come very short of the extent of this Petition, whereby we are taught always to have one eye on God's will, and not on our own. For in our will there are many contrarieties, but in the Lord's will there is always life and goodness.

SECT. 63. Of praying only for men in earth.

(Q.) Who are comprised under this phrase in earth?

(A.) Sons of men inhabiting in earth. In this phrase there is a double trope. First the Place is put for them that are therein. Secondly, a general is put for a particular. For there are sundry sorts of creatures that live on earth: yet only the chief and principal of them are meant: even they who have the dominion over all the rest. Now Men are here thus set forth, because while they live on earth they are most backward to do God's will.

(Q.) What instruction may be raised from this phrase in earth?

(A.) Men while they live in this world need our prayers. All the directions given in Scripture to pray for any, all the promises made to prayer, all the warrant that is given for performing this duty, is restrained to prayer made for them that live in earth. And they are to be prayed for:

1. Because they are subject to manifold infirmities.
2. Because they may reap benefit by our prayers: which they that are taken from earth cannot do. For they that are translated from earth to heaven are made perfect: so as they need not our prayers. And they that are cast down from earth to hell, are implunged into such irrecoverable misery, as they can reap no benefit by our prayers.

Let us not therefore offer up so precious incense as prayer is, in vain, for such as can reap no benefit thereby. But in faith let us pray for them that are in earth.

SECT. 64. Of the meaning of this phrase in heaven.

(Q.) Who are comprised under this phrase in heaven?

(A.) The glorious Angels and glorified Saints with Christ their head.

Some think the middle heaven to be here meant, where the Sun, Moon, and other Stars are placed: and that partly because the creatures in that heaven do constantly keep that course wherein by the will of their Creator they were at first placed; and partly because they are visible, so as that constant course of theirs according to the will of God, may be seen by men on earth. But howsoever that constancy of theirs may be a witness against our manifold aberrations, and swerving's from that course wherein our Creator hath set us: yet in that they have no understanding to take notice of the will of God, nor do what they do by any free, willing choice, but by a natural motion from which they cannot swerve, we must ascend higher than that heaven, even to the highest heaven of all, where the forenamed Angels

and Saints are, who in all things by a most free and willing choice do perfectly fulfill the will of God.

(Q.) How can they whom we see not to be a pattern for us?

(A.) By the word we may know what is done by them. For God hath thereby manifested how they do his will.

SECT. 65. Of the manner of following a perfect pattern.

(Q.) How can we do God's will as they do it, seeing they in all points do it most perfectly: and it is impossible for us to attain to such a perfection?

(A.) 1. In such a manner as they do, may we also do God's will, though not in so complete a measure. A candle giveth light in a house, even as the Sun doth in the world: in such a manner, not in so great measure. There may be in quality and likeness a comparison betwixt things that are in quantity and measure very unequal. In this respect they who have hope in Christ are said to purify themselves even as he is pure.

2. All the Saints even on earth have the beginning of that heavenly perfection wrought in them: which beginning the Apostle styleth, The first fruits of the Spirit. Now we may be confident of this very thing, that he who hath begun a good work in us, will perform it until the day of Jesus Christ: that we may be blameless in that day.

3. Our desire and endeavor may and must be beyond our ability: as shall be proved by and by.

SECT. 66. Of the matter of Patience which the inhabitants of heaven have.

(Q.) How can there be a sufficient pattern where there is no trial of Patience, as in heaven there is none? For the Angels and Saints in heaven are not subject to any crosses that should try their patience.

(A.) This pattern is especially for active obedience.

2. Those heavenly Spirits do many things which they would not but for the will of God. When it is the will of God, the Angels do willingly descend from heaven to earth, sometimes to bring glad tidings to the Church, and sometimes to execute vengeance on sinners. Yea the souls of the Saints which have been taken out of their bodies and carried into Abraham's bosom, that place of joy and bliss, have been contented at the will of God to leave their glory, and to return again into their bodies, even as Christ came down from heaven, not to do his own will, but the will of him that sent him: and as his soul after it had been in Paradise returned into his body in earth. Now heaven, Paradise, and Abraham's bosom is a place of such glory, and so conspicuously doth the brightness of God's glory there shine forth, as the celestial spirits would never be willing to depart out of it, but to do the will of their Lord.

3. There is a compassion in them for the afflictions of the Church in earth. For the Saints in earth and in heaven are fellow members of one and the same body: in which respect there cannot but be some sympathy and fellow-feeling of their fellow-members afflictions: even as there is in the head of that body Jesus Christ. The main reason why the souls of the Martyrs, departed, desire vengeance on the enemies of the Church, is for those Saints sake who were living, and so subject to their tyranny and cruelty. It is said that there is joy in the presence of the Angels of God, over one sinner that repenteth. Why not then compassion also over the Church that is afflicted?

4. The Saints in heaven through patience inherit the promises. (For through many afflictions men enter into the kingdom of God) and therein we are exhorted to be followers of them.

5. With patience they expect the resurrection of their bodies, and perfect consummation of that glory which is ordained for the whole body of Christ, and all the members thereof. When it was told the souls of the forenamed Martyrs deceased, that they should rest until their brethren should be fulfilled, they were silent, and patient: they replied not again.

Thus then we see that in heaven there is a pattern of patience.

SECT. 67. Of well doing good.

(Q.) What learn we from this direction (as it is in heaven) added to the Petition?

(A.) Good things are to be done after a right manner. So much is noted in the sum of the Moral Law, as Christ hath set it down. The good things enjoined are to love God, and our neighbor. The manner of loving God, is to do it with all the heart, &c. The manner of loving our neighbor is to love him, as our self. If the Scriptures be observantly read, we shall find them as copious in prescribing the right manner, as in pressing the main matter of any duty: and in declaring God's approbation of the one more than of the other. Take for example the first work of piety recorded to be done after man's fall. In the sacrifices which Abel and Cain first offered, God did not behold the offering, but the heart, that he might please God in his offering, that pleaseth him in his heart. The offering declared the work: the heart the manner of doing it.

For God's will is manifested in the manner as well as in the matter. Yea if a good thing be evilly done, God will say, who required this at your hands? For a good thing is clean perverted, and made evil by an evil manner of doing it.

It is therefore very requisite that we examine good things even by the manner of doing them: and not think it sufficient that the thing we do is for

the matter and substance of it lawful and warrantable. As many (if not many more) transgressions are committed by failing in the manner of doing good things, as by doing things which are simply evil.

SECT. 68. Of propounding a perfect pattern before us.

(Q.) What are we taught by the kind of pattern set before us?

(A.) The pattern which we follow must be perfect: such a pattern is the example of those that are in heaven. They are spirits of just men made perfect. Like patterns cannot be found on earth, except the pattern of Christ in the days of his flesh, which is also set before us.

(Q.) How are examples of Saints on earth to be followed, if our pattern must be perfect?

(A.) No Saints example that ever lived on earth for the time of his abode on earth, is made a pattern in all things without exception to be followed. But their examples are set before us to be imitated.

1. In such particular good things as they did well. Thus Abraham in believing God's promises; Moses in being faithful in God's house; the Prophets in long suffering; Job in patience; other Saints in other particular graces are made patterns.

2. So far forth as they followed a perfect pattern we must follow them.

We are very prone to follow imperfections: as a stream where a breach is made, will leave the channel to run in that breach: and by striving to run therein will make the breach greater and greater: so we, where we see any defect in the pattern, are ready not only to fail by that defect, but to be far worse. A Proselyte made by a Pharisee, proved twofold more a child of hell than the Pharisee. We are, by that corruption of nature which is in us, prone to swerve from the pattern which is set before us, even where the pattern itself is good and right. How much more shall we swerve when the pattern

is defective? Yet by a perfect pattern we shall be kept the nearer, and held the closer to perfection.

It is therefore a point that much concerneth us to make choice of our pattern: and not to be beguiled with glorious titles of Antiquity, Universality, Multitude, and Consent of men on earth. Perfection was never found in these: much less in some few, or single men that are blinded and puffed up with honor, wealth, power, or any such earthly preeminence. Yet how doth the whole world almost follow such, and make them their only pattern?

SECT. 69. Of aiming at more than we can attain to.

(Q.) What learn we from setting those who are in heaven as a pattern before those who are in earth?

(A.) Such perfection as in this life cannot be attained to, may be aimed at. For it is not possible for any on earth to be so perfect as they who are in heaven: yet must we aim at their perfection, and endeavor after it. For Christ exhorteth to be perfect as our heavenly Father is perfect.

1. Thus shall we the better discern how far short we come of perfection, and of that integrity which is requisite for all those that stand in God's glorious presence. On this ground saith Job, How should man compared unto God be justified?

2. Thus we shall be the more humbled, and brought to say to God as Job did: Behold I am vile, what shall I answer thee? I will lay my hands upon my mouth. I abhor myself, and repent in dust and ashes.

3. Thus shall we be brought to a thorough and utter denial of ourselves: and from all self-conceit and confidence in our own righteousness: and to pray unto God not to enter into judgment with us.

4. Thus shall we be the more stirred up to put forth our uttermost ability: as it is in the Proverb, He that will shoot high must aim at the Sun, a mark far beyond his reach. A man that shooteth at a mark within his reach may shoot short for want of putting out his full strength.

Little do they regard these helps, who set the examples of mortal, weak, sinful men before them: and think all is well if they be anything better than the worser sort of people; as that Pharisee who said. O God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. Hence is it that they are so far from judging themselves for many of their sins, as they are ready rather to justify themselves when they are reprov'd, and to say, Do not such and such men the like? What sin almost might not be justified if the pattern of men on earth, yea of the best, were a sufficient plea and pretext? Have ye not heard of Noah's drunkenness, David's adultery and murder, Lots incest Solomon's idolatry, Peters denial of Christ, and other like sins committed by other like men? By such patterns men are many times made to stumble in the way wherein they should walk, if they be not clean turned out of it.

The pattern here propounded by our Lord stirreth us up to covet earnestly, the best gifts, and to seek to excel.

By this pattern in heaven set before us, the common scoffs of profane Libertines (upbraiding such as endeavor to follow this direction, with the nick-names of Angels on earth, and young Saints) are wiped away. How can those taunts be imagined to be otherwise made then in derision of this direction? Which assuredly he that gave this direction will not suffer to pass unrevenged.

SECT. 70. Of the order of the third Petition.

(Q.) To which of the former Petitions hath this third Petition reference?

(A.) To both of them.

To the first as a manifestation of the truth of our desire to hallow God's Name. For no such evidence can be given thereof, as a true and thorough subjection of ourselves in all things to the will of God. Then is God's Name most hallowed, when his will is best done. Of all places, in heaven is God's Name most hallowed, because there his will is best done: for which end Christ doth here set them in heaven before us for a pattern therein.

To the second Petition hath this reference as a reason of our desire thereof. For the subjects of God's kingdom are they that most readily and faithfully do the will of God. We therefore desire that God's kingdom may come, that there may be the more to do the will of God.

SECT. 71. Of the honor done to God by doing his will.

(Q.) What doctrine ariseth out of that relation which this Petition hath to the first?

(A.) God's honor is most advanced by a faithful subjection to his will. Thus doth Christ prove that he glorified his Father on earth, namely, by finishing the work which he gave him to do.

For by our forwardness to do God's will we acknowledge both the greatness and also the goodness of God. We acknowledge that he is the supreme Sovereign who hath power to require this and that to be done: and withal we acknowledge that what he declareth to be his will is most good. For these are the motives which are of force to draw us on to do any ones will: the Sovereignty that he hath over us that willeth this or that: and the equity of that which he willeth.

We ought therefore hereby to be the more stirred up to do God's will: because thereby his Name is hallowed.

SECT. 72. Of showing ourselves to be God's subjects by doing his will.

(Q.) What doctrine ariseth out of the relation which this Petition hath to the second?

(A.) They are the truest subjects of God's kingdom, who are readiest to do his will.

Hence was it that the Psalmist where he showed that God had set up his Son a King, inferreth these exhortations, Serve the Lord, Kiss the Son, &c. And again upon a like ground he saith, Thy people shall be willing in the day of thy power.

The Word of God (which is that will of God that is here especially meant) is the Scepter of his Kingdom, and the law thereof. All the Statutes and Ordinances of his Kingdom are comprised in his Word; they therefore that do it must needs be his best subjects.

This then is a true trial of our spiritual estate: whether we be indeed of his Kingdom or no. If we delight to do his will, and his law be in our hearts, then have we good assurance in our own souls, and give good evidence to others that we are true members of his Church, true subjects of his Kingdom. But if there be nothing but a bare profession, we are like to the Fig-tree that cumbered the ground: or like to those who said they were God's people, but indeed were the Synagogue of Satan. God's Kingdom cometh not by professing and saying, but by performing and doing God's will.

SECT. 73. Of the particulars which we are taught to pray for in the third Petition.

(Q.) What are the particulars for which by virtue of the third Petition we ought to pray?

- (A.) 1. Such as concern the Petition itself.
2. Such as concern the Direction added thereto.

(Q.) To how many heads may the things which concern the Petition itself be referred?

(A.) To four especially. Which are these,

1. The Rule itself, in this word WILL.
2. The Restraint of it, in this Particle THY.
3. The Extent of it, in this phrase BE DONE.
4. The Place where it is to be done, IN EARTH.

(Q.) What desire we in regard of the Rule?

(A.) 1. Knowledge of God's Word. For in and by God's Word is his will revealed: and knowledge thereof is the ground of true obedience. Give me understanding (saith the Psalmist) and I shall keep thy Law: yea I shall keep it with my whole heart. Desire of obedience without knowledge is very preposterous. An ignorant man's practice is like a blind man's wandering in by-ways. How can it otherwise be, but that such should fall into many dangers.

2. A Conformity of our wills to God's: or a readiness in our will and heart to yield to whatsoever we shall know to be God's will. When God said to David, Seek my face, his heart answered, O Lord I will seek thy face. For this was his prayer, Incline mine heart unto thy Testimonies. It is a proper fruit of sanctifying knowledge to draw the will to embrace as good that which the understanding discerneth to be true.

3. Strength of Memory to hold fast God's Word, and that in the good directions and sweet consolations, in the precepts and promises thereof. Where the Psalmist saith, that the mercy of the Lord is upon those that remember his commandments, to do them, Doth he not imply that to

remember God's Word, is an especial help to the doing of it. Things not remembered are as not known. The Apostle noteth this to be the cause of the Hebrews fainting in their troubles, that they forgot the direction and consolation of the Word.

4. Life of Conscience, both to cheer us up in doing the will of God, and also to check us when we swerve from the same, and not to suffer us to be quiet till we turn to it again. For these are the proper functions of a conscience quickened and sanctified. The Apostle noteth that they who give themselves over to transgress, have their conscience seared with a hot iron: the life of it is taken away.

5. Love of God's Word: that our hearts be so set upon it, as we make it our joy and delight. This made David so forward, as he was, to do the will of God: for God's Word was his love, longing, joy, delight, more sweet then honey, more precious than thousands of gold, or silver. This reason of doing God's will he himself rendereth in these words, My soul hath kept thy testimonies, for I love them exceedingly. Love setteth all the power of a man's soul, and parts of his body on work to accomplish that which is loved. But unless our heart and affections be set upon God's Word, very hardly shall we be brought to do it, because it is contrary to our natural and corrupt will.

6, Renovation of our outward parts, that they may be made instruments in their several functions, to execute God's will: that thus as there is a readiness to will, so there may be a performance also: and for this end to pray that we may be sanctified as in our whole spirit, so in body: and that he would work in us both to will and to do. All the former without this are nothing. This is the main and principal thing here intended. The other are but preparations and helps thereunto.

Here I might take occasion to reckon up all those virtues which in God's Word are enjoined to us. For God's will compriseth under it all those virtues: yea whatsoever may truly be thought to be good, is comprehended in the will of God. But it is sufficient thus in general to have pointed at this head.

(Q.) What desire we in regard of the Restraint of the fore-named rule in this word THY?

(A.) A distinct understanding of the excellency and perfection of God's will: that so we may addict ourselves wholly to it: nor taking from it, nor adding to it. Had we indeed as good an opinion, and as high an esteem of God's will as David had, we would cleave as close to it as he did.

2. A right discerning of the vanity and corruption of the creatures will, especially when it is not agreeable to God's, but swerveth from it. In this respect it is said, The Lord knoweth the thoughts of man that they are but vanity: and, He taketh the wise in their craftiness. If we could truly, and thoroughly discern as much, would we be so blockish as to prefer the will of any man before God's?

3. A denial of our own will: a point which the wise man much presseth, in these and such like prohibitions: Leane not to thine own understanding: Be not wise in thine own eyes. Seldom or never are self-conceited men brought to yield simple obedience to God's will. They will be so inquisitive into the ground and reason thereof, that if they be not satisfied therein, their own will, and not God's shall be done. There is more hope of a fool then of such a one.

4. Mortification of the flesh. For the flesh lusteth against the Spirit, so that we cannot do the things that we would. When we would do the will of God, yea, and delight in the Law of God after the inner man, we shall find the

flesh warring against that Law of the mind, and bringing us into captivity to the law of sin. This made Saint Paul with so bitter an exclamation to say, O wretched man that I am, who shall deliver me from the body of this death!

(Q.) What desire we in regard of the extent of the fore-named Rule? (be done.)

(A.) 1. An accomplishment of whatsoever God hath determined. That what God willeth to be done may accordingly be done, whether the creature will it or nill it. For we ought to believe that God wisely willeth all things to the best: and thereupon to desire that his counsel and purpose may stand: and even from our hearts to say, The will of the Lord be done. Let him do as seemeth good to him.

2. A contented submission to everything which God bringeth to pass. Hereof we have worthy patterns in the examples of Job, Eli, David, Hezekiah, and other Saints. We cannot be ignorant that events do declare the determined purpose of God. When such and such a thing is fallen out, we may then conclude that God had so and so purposed it. For as God's Word declareth his approving will, what he would have: so events declare his peremptory will, what he will have. Our submission therefore to God's will is tried in both. This is to be applied to all manner of crosses, and losses, whether of goods children, or other friends, to death itself, or to any other thing, that may seem bitter to us.

(Q.) What desire we in regard of the place here specified for doing the will of God, In earth?

(A.) 1. Grace well to use the time of this mortal life. For the time while we abide on earth is the day wherein we may work, and the time of doing good. Christ took the advantage of the day; and we ought to be of the mind of Christ. Thus shall we show that we have as great respect to God's honor,

as to our own happiness: and as great a desire to do the work appointed, as to receive the reward promised.

2. Universal subjection to God's will throughout this world. For this indefinite phrase, in earth, showeth that our desire ought to be extended to all that are on the face of the earth. We pray not that God's will be done only in our own house, or in our own country, or in the countries near adjoining to us, but in earth. All the graces therefore before mentioned to be craved for ourselves, must also be craved for every member of the militant Church.

SECT. 74. Of the things to be prayed for in the direction of the third Petition.

What are we taught to pray for in regard of this direction, as it is in heaven.

(A.) In general a conformity of the Church militant to the Church triumphant. That, though these two parts of God's Church be in one place distant one from another, yet they may be of like mind and disposition towards God and his will. In this respect we are said to be partakers of the heavenly calling: and our conversation to be in heaven.

2. In particular such a manner of obedience as is performed by the Saints and Angels in heaven.

SECT. 75. Of the distinct heads of the manner of doing God's will in heaven.

(Q.) To how many heads may their manner of obedience be reduced?

(A.) To six especially: which are these that follow.

1. Sincerity. Whatsoever those heavenly spirits make show of, they do it from the heart. In their mouth is found no guile; for they are without fault before the Throne of God. None that maketh a lie can enter into that pure place. They are without, whosoever love lies. All in heaven shine as the

Sun. They are transparent: there is no cover for hypocrisy. This sincerity did David desire where he prayed that God would take from him the way of lying: and incline his heart to his Testimonies, and let it be upright in his Statutes.

2. Integrity: which is a universal subjection to every part of God's will. The heavenly spirits follow the Lamb whether soever he goeth. In all places they attend upon their Lord, and always behold his face, to know what his will is that they may do it. They are therefore by a kind of excellency said to do his commandments, hearkening to the voice of his Word. Never was there any stop or stay in any that ever entered into heaven at anything that God willed to be done. This integrity also did David desire, where he said, Oh that my ways were directed to keep thy Statutes! Then shall I not be ashamed when I have respect to ALL thy commandments: yea this did God himself earnestly desire for his people.

3. Alacrity. There is nothing wherein the heavenly spirits show more cheerfulness then in doing God's will. It is music and melody to them. In which respect they are said to have harps, as a sign of their cheerful mind and disposition. While Christ lived on earth, it was his meat to do the will of him that sent him. Did he not then do it with cheerfulness? For this alacrity doth David pray, where he desireth God to quicken him.

4. Sedulity. The heavenly Spirits are both diligent, and also quick and speedy in executing the will of the Lord. They are thereupon said to have wings and to fly. Was not he of that mind who said, I made haste and delayed not to keep thy Commandments? For this end doth the Church desire Christ to draw her, that she might run after him.

5. Ardency and zeal. The heavenly Spirits in regard of their zeal are said to be a flaming fire. In which respect the title Seraphim is given unto them:

for it is a Hebrew name taken from heat and burning. There is nothing that doth more heat and enflame their love, and delight, then God's will. When they know that God willeth this or that, they are all on fire till it be done. This zeal was in him that said, My soul breaketh for the longing that it hath to thy judgments always. And his expectation to have his heart enlarged, showeth that he prayed for his holy zeal. Be zealous therefore.

6. Constancy. The heavenly spirits serve God day and night. They wax not weary of doing God's will. As the good Angels still keep their first estate: so the glorified Saints ever abide in their estate. None of them have yet, nor ever will fall away. This did he pray for, who oft called upon God to stablish him. This constancy is the grace of all graces. It setteth the crown on all their heads: and bringeth men to the fruition of the fruit of all: Be thou faithful unto the death, and I will give thee the crown of life, saith he who can make good what he saith.

SECT. 76. Of the things for which thanks is to be given in the third Petition, and in the direction annexed to it.

(Q.) What are the particulars for which we are to give thanks by virtue of the third Petition?

(A.) I. All those graces whereby we are enabled to do the will of God. As.

1. Illumination of our minds, whereby we may understand what is the will of God.

2. Subjection of our will unto God's.

3. Happiness of memory to keep in mind the will of God: that we forget it not, after we have once known it.

4. Faithfulness of conscience to cheer us when we do God's will, and to check us when we transgress it.

5. Settledness of heart and affections upon God's will.

6. External obedience in the several parts of our body thereto.

7. Power over the flesh that draws us from the will of God.

II. All events of what kind so ever, be they losses or other crosses, minister matter of Thanksgiving: for they are comprised in the number of those ALL THINGS for which we must give thanks. For this (saith the Apostle) is the will of God: a reason very proper and pertinent to our purpose. Thus did Job bless God for taking away, as well as for giving.

(Q.) What matter of thanks doth the direction added to the third Petition afford?

(A.) We ought to be so much the more thankful, by how much the more heavenly our obedience is: as when it is sweetened with Sincerity, seasoned with Integrity, quickened with Alacrity, enlarged with Sedulity, inflamed with Ardency, followed and crowned with constancy. The more excellent the graces be wherewith we are enabled to do God's will, the more matter of praise do they afford. This was it that moved David to bless and praise God again and again, that he and his people offered according to the will of God willingly in uprightness of heart, and with joy.

SECT. 77. Of the duties to be observed; by reason of the third Petition.

(Q.) What duties ought we to endeavor after by virtue of the third Petition?

(A.) 1. We ought to search the Scripture that we may know the will of God. For in them is the will of God contained. This is that searching, to which knowledge and understanding is promised. And for our better help herein, we ought diligently to frequent the Ministry of God's Word: as it is noted, of the converted Jews, that they continued steadfastly in the Apostles doctrine: whereby is declared that they were diligent and constant hearers of

the Apostles, and also faithful professors and practicers of their doctrine. The former was the cause of the latter. The preaching of the Word is a great help to bring us to do the, will of God: and that in a double respect. First, because the will of God is thereby the more clearly, distinctly, and fully opened unto us. Secondly, because it is a means sanctified of God to breed credence to the truth of that which is revealed, and affiance therein: yea, and to bow our will, heart, and affections to yield thereto, and to be settled thereupon. In this respect saith the wisdom of God, which is especially set forth in the preaching of his Word, Blessed is the man that heareth me: watching daily at my gates, waiting at the posts of my doors.

2. We ought to hide God's Word in our heart, we may not carelessly let it slip. So will all the fruit and benefit of our reading and hearing be lost, as meat, or physic that is vomited up so soon as it is taken. But by retaining God's Word in mind and memory, we shall be provoked the more to do God's will, and kept from transgressing it: to which purpose the Psalmist saith, Thy word have I hid in mine heart, that I might not sin against thee. Wherefore let the word of Christ dwell in you richly.

3. We ought oft and seriously to meditate on the excellency of God's will, to draw our hearts the more to it. Whose heart was ever more set upon God's will to do it then David's? And who did more meditate on the excellency thereof, then he? It was his meditation day and night. The many excellent properties and effects which he doth attribute thereto: and the many sweet and precious things to which he doth prefer it, do show how excellent he accounted it to be.

4. We ought by solemn vow and oath to bind ourselves to do God's will. This is an especial means to keep our words, thoughts, and actions within the compass thereof. For sacred vows, and oaths are as Tutors and School-

masters, which will oft put us in mind of that which we have vowed: and when we are about to start there-from they will restrain us, and hold us in.

5. We must keep our own will from rebelling against God's. There is naturally in our will an antipathy and contrary inclination to God's. It is very prone to oppose and resist the will of God. As therefore we hold in head-strong horses with bit and bridle, so must we hold in our own will: no way yielding unto it, but rather crossing it, when it riseth against God's. This is an especial branch of denying ourselves.

6. We ought to endeavor that our will may be one with God's (as Christ's was, who sought the will of his Father in all things. John. 5:30.) and that whatsoever pleaseth God, may please us: so shall the will of God be done by us indeed.

7. We must lay it down as a rule not to be altered, and as an inviolable law to obey God rather than man. For there is no comparison betwixt them. Yet is our foolish and corrupt heart ready to yield to such things as they who are over us, or from whom we may expect any advantage, will have to be done, yea though it be expressly against God's will. But the forenamed settled resolution will be an especial means to keep us, as it kept the Apostles, from preferring man's will to God's. Thus this block being removed out of the way, we shall much more readily do the will of God.

8. We ought steadfastly to believe that all things are ordered by God: and that most wisely. This is the best means that can be prescribed to bring us to a contented submission to God's determined counsel and will manifested by events. He that believeth that as God is a Lord of absolute sovereignty doing what he will (will or nill the creature) so he is a God of unsearchable wisdom, and infinite goodness, ordering all things to the best, will not grudge against that which God doth. For he well knoweth that as there is a

necessity of yielding to his will, because it cannot be resisted, so there is also great equity therein, because it cannot be bettered.

9. We must ever be striving to do the will of God more and more: better and better. This duty ariseth from the pattern here set before us. While we are on earth we cannot attain to the perfection of them who are in heaven. We must therefore forgetting those things which are behind, and reaching forth to those things which are before, press toward the mark for the price of the high calling of God in Christ Jesus. And as we were taught before to desire the best gifts, and therein to seek to excel, so for this end we must stir up the gifts of God in us, and to the uttermost put forth that spiritual strength which the Lord is pleased to bestow upon us: wisely observing both what is to be done, and after what manner it is to be done.

10. We ought, as much as in us lieth, to provoke others to do the will of God. For we pray not only for ourselves, that we may do it, but for others also, that it may be done everywhere through the earth. Our endeavor must be answerable to our desire. Therefore Ministers, Magistrates, Parents, Tutors, School-masters, Governors of families, and all that have authority and charge over others, must most especially look to this: because they have best means to cause others to do the will of God. Thus shall they the better discharge that charge which is committed to them, and also much better accomplish the extent of that which is here desired: in which respect even private Christians must also provoke one another hereunto.

SECT. 78. Of sins against God's will revealed by his word.

(Q.) What are the things which we ought to bewail by virtue of the third Petition?

(A.) Both transgressions against the Petition itself, and also against the Direction added thereto. Against the Petition are all manner of sins both

against the revealed word of God, and also against the manifested works of God.

Sins against the revealed word of God to be bewailed by virtue of this Petition are such as these.

1. Ignorance of God's will revealed by his word. Is it not a lamentable case that the Creator should be careful to reveal his whole counsel so far forth as is requisite for the happiness of his creatures, and yet the creature be careless in taking notice thereof? This was a thing whereof the Prophets much complained. And it is a matter for which we that live under the bright light of the Gospel have great cause to complain. Never was there more means of knowledge: yet very small is the measure of knowledge whereunto many have attained. How can it be thought that such as know not the will of God should do it? Can he that knoweth it not, follow it as a guide?

2. Obstinacy of our will against God's. This may be in such as know the will of God. Christ complaineth of the Jews obstinacy against the good will of God made known to them. The not doing of God's will is hereby much aggravated: and in that respect the more to be bewailed.

3. Slipperiness of memory, whereby the will of God made known is forgotten. By this the benefit of knowledge is lost. God much complaineth hereof: and threateneth for this to forget their children.

4. Deadness of Conscience, which is the cause that men go on in sin greedily and securely. The Apostle complaineth that men have their conscience seared with a hot iron: who being past feeling, give themselves over to lasciviousness, to work all uncleanness with greediness.

5. Hatred of God's word, which is that light that showeth the good will of God. Wisdom complaineth of these. There is no hope that such should do

the will of God: for Everyman that evil doth hateth the light. Whereupon God thus expostulateth with such a one, What hast thou to do to declare my Statutes, seeing thou hatest instruction?

6. Actual transgressions. These did David much bewail. They are directly contrary to that which is desired in this Petition. Yet without hoe are these everywhere, by all, of all sorts committed. O what cause have we to be humbled for our own sins, for the sins of others that are under our charge, for the sins of our families, for the sins of the Parish, Town, City, or Nation where we live and for the sins of the times where we live! In this respect we have as great cause, as ever Jeremiah had, to wish and say, Oh that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night for the transgressions which are daily committed against the will of God.

SECT. 79. Of sins against God's will manifested by events.

(Q.) What are the sins, against God's manifested works, which we ought to bewail?

(A.) 1. Inward discontentedness.

2. Outward impatiency.

The former is the cause of the latter. It is noted of the Israelites that first they tempted God in their hearts (namely by their discontentedness at that provision which he had made for them) and then it is added, that they spake against God: of both which the Psalmist there complaineth. When that which God causeth to fall out, any way crosseth our desire, as when children or others whom we love are taken from us, when sickness, pain, penury, or any other cross is laid upon us, then we grow discontented in our minds, we mutter with our mouths, and bewray much impatiency in our actions, and many times spare not to blaspheme the sacred Name of God,

and to say, as that profane King did, Behold, this evil is of the Lord: what should I wait for the Lord any longer? Who hath not cause in this respect to be much humbled for the bitterness of his own and other men's spirit, out of which much gall is oftentimes spit into the very face of God himself?

SECT. 80. Of sins against the manner of doing good.

(Q.) What are failings against the direction which we ought to bewail?

(A.) An evil manner of performing good things: as when they are performed,

1. Hypocritically, in show and appearance only, and not in truth:
2. Partially, or by halves: so far as seemeth good to ourselves, but no further.
3. Grudgingly, as if it were done more by compulsion than by any free disposition of will:
4. Negligently, and carelessly, without heed-taking, or such respect as beseemeth so weighty a matter.
5. Luke-warmly, without any fervor of affections:
6. Inconstantly, as if we repented of that good we had done, and thereupon refuse to hold on therein.

Hitherto of the three first Petitions which concern the glory of God. The three other which concern our good are next to be handled.

CHAP. V. Petition IV. – SECT. 81-106.

SECT. 81. OF THE meaning of this word BREAD.

(Q.) Which is the fourth Petition?

(A.) Give us this day our daily bread.

(Q.) What points are here distinctly to be considered?

(A.) 1. The Thing desired, BREAD.

2. The Property which we have therein, OUR.

3. The Kind of it, DAILY.

4. The Giver of it, OUR FATHER IN HEAVEN.

5. The Ground of asking it, GIVE.

6. The Parties for whom it is asked, US.

7. The Time limited for it, TO DAY.

(Q.) What is meant by BREAD?

(A.) All manner of temporal blessings. For bread in his most usual and proper acceptation signifieth an especial kind of food whereby our bodies are nourished. Yet so as by a Synecdoche 1. One kind of food is put for all other kinds: 2. One means of refreshing our bodies for all other means: 3.

One temporal blessing for all sorts of temporal blessings. For there are so many temporal blessings whereof in this world we stand in need, as it would have been too tedious to have reckoned up every particular by name. Wherefore Christ contents himself to mention only one kind (Bread) which is of all the most usual. Everyone, poor and rich, in all places, use bread: and so have they done in all ages, whether they live on flesh, fish, butter, cheese, roots, herbs, or anything else, they must withal have bread. Nothing can be less spared. For as food, of all other temporal things is the most necessary, so bread, of all other kinds of food. Where other things refresh a man, this strengthens him: and hath therefore very fitly the style of staff attributed to it. The want of no temporal thing brings a man to such distress as the want of Bread: which especially causeth famine, whereupon by a kind of property it is called a famine of Bread. Under this title, Bread, are comprised meat and drink; yea, food, raiment, sleep, physic, and other things needful for our bodies, even for preserving, or recovering the health and strength of them: and such a competent estate also, as is meet for the place wherein God hath set us, for the charge of children and others which he hath committed to us, and for that function and work which he hath appointed for us: together with peace, and all manner of prosperity. In a word, whatsoever is needful and useful for man's temporal estate in this world, is here comprised under this one particle BREAD. And most usually in Scripture is it put for temporal blessings. If at any time it be put for Spiritual food, there is some circumstance or other that necessarily implieth as much, and plainly demonstrateth that there it cannot be meant of corporal food. But there being no such circumstance in this Petition, it is safest to take it in the literal, usual, and proper sense. If it be not here so taken, this form of Prayer is defective, and compriseth not in it all things requisite to

be prayed for. For it is most requisite to pray for temporal blessings, as shall afterwards be proved.

SECT. 82. Of the Arguments alleged for Spiritual Food to be meant by Bread, answered.

They certainly mistake the meaning of this Petition, who in this place apply this title BREAD to Christ Jesus the Spiritual Manna, which is that Bread of God that cometh down from Heaven, and giveth life unto the world. Though in the sixth of John, Bread be taken in that mystical sense; yet is it not in that place singly and simply used, but with such a description as plainly pointeth out the mystical meaning of it, as Bread of God, Bread from heaven, Bread of life, Living Bread, Bread that giveth life to the world, which Christ expressly applying to himself, saith, I am the Bread of life. In that place therefore it cannot but be mystically meant. But here in this Petition there is no such circumstance to point out any such mystery.

The chiefest arguments alleged for that mystical interpretation are these.

(Arg.) 1. If Bread be not here put for Christ, then the chiefest good thing that possibly we can desire is left out of this prayer.

(A.) 1. Christ as the very foundation, and root of every good thing, is included in the first clause of this prayer. For in Christ is God our Father.

2. Christ being the Head of the Church, he is expressly prayed for in the second Petition.

(Arg.) 2. Temporal blessings are promised as additaments to the kingdom of God. They need not therefore by name be prayed for.

(A.) That followeth not. So they be not preferred before the kingdom of God and his righteousness, they may expressly by name be prayed for. Beside the warrantable practice of Jacob, Agur, and other Saints, the Apostle commandeth to pray for such as are sick, that they may be healed.

Others observing that temporal blessings may not be excluded, apply this title Bread, both to spiritual and also to corporal food. But this is to confound things of far different kinds in a form where Christ doth very accurately distinguish things that differ one from another.

As for Papists who apply this to the Sacrament of the body and blood of Christ, they infer thereby that the Lord should teach his disciples to pray for that which was not then instituted, and whereof they were utterly ignorant.

SECT. 83. Of praying for temporal blessings.

(Q.) What are we taught by the mention of BREAD in this Prayer?

(A.) Temporal things are to be prayed for. Beside the warrant of this Petition, and of other prayers of Saints guided therein by God's Spirit, we have express precepts, and promises, whereupon to ground our faith in this case. On these grounds the Saints that have called upon God for temporal blessings, have also given thanks to God the giver of them. For,

1. These are good things in themselves.
2. They are very needful and useful. Needful (as means sanctified of God) for preserving our being in the world, which like a Lamp would soon be extinguished if continual supply of new oil were not added thereto. In which respect they who bestow the things of this world, on such as want them, are said to contribute to their necessities. Useful they are for enabling us the better to do the work which God appointeth to us.
3. The want of them is a great hindrance to the work of our calling, to works of charity and piety, and a temptation to injustice.

Herein then the goodness of God in affording to us everything needful for body as well as for soul, and for this present life, as well as for the life to come, is evidently set forth: and hereby we may and ought to take the more notice thereof.

SECT. 84. Of men's right to the things of this world.

(Q.) How is bread said to be OURS?

(A.) In regard of a just and true right that we have thereunto: which right is twofold: spiritual and civil. The spiritual right is proper to the Saints that believe in Christ. For that right which God gave to Adam unto all things under heaven, was forfeited by sin. But Christ the Lord and heir of all, uniting them that believe in him as members of his mystical body, thereby giveth them a new right to all that Adam lost. On this ground the Apostle saith to the faithful, The world, things present, and things to come are yours. Of which right he giveth this reason, Ye are Christ's.

The civil right is that which is agreeable to justice and equity, and that in the courts of men. Thus children have a right to the inheritance, and portion which their Parents leave them: which right Naboth had to the Vineyard which Ahab unjustly coveted. Thus they who bona fide purchase a thing have right to it, as Abram to the field of Ephron, and the Cave in it. Thus have men a right to that which they by God's blessing on their honest diligence, in their lawful calling get: as Jacob had to the parti-colored sheep, which his uncle as wages allowed to him. Thus that which is given to a man by the owners thereof he hath a right unto: as Job had to the gifts which his friends bestowed upon him. And sundry other ways there be agreeable to justice and equity, whereby we have a right to the goods of this world before men.

Now both the fore-named kinds of right must concur to make a thing truly and properly a man's own. They that are not Christ's, have no right to anything at all before God: but are usurpers of whatsoever they possess and use. Unto the unbelieving is nothing pure. They that are Christ's, though they have a right to all things, yet they may possess and use no more then

what they can justify to be theirs before men, and that in justice and equity. Their general right in Christ is to give them liberty to hold and occupy so much as God by the hand of his providence shall reach out unto them. Justice is this hand of God's providence. That which unjustly is gotten, cannot properly be said to be given by God. It is with Saints as with an only child and heir while his father liveth: though he have a right to all that his father hath, yet may he not possess and use anymore then his father allotteth to him.

SECT. 85. Of sundry lessons arising from this particle Ours.

(Q.) What are we given to understand by styling bread Ours?

(A.) Two things especially.

1. The Saints have in Christ a true right to the things of this world. They who are taught to say, Our Father in Christ (which all the Saints, and none but Saints can do) are also taught to say, Our bread, (For to the pure are all things pure.) which is a good motive to draw us unto Christ, that so we may with good conscience use whatsoever the Lord by his providence shall bestow upon us.

2. We may not desire that which is another's. For we are here taught to pray for that which we may call ours. Now we justly so call nothing, but that whereunto we have a civil, as well as a spiritual right. The Moral Law expressly forbiddeth to covet that which is another's.

By this word of property, Our, the Anabaptistical conceit of a community of all things is evidently refuted. And we are taught to rest contented with that portion which the Lord is pleased to allot us as our own.

SECT. 86. Of the meaning of this word DAILY.

(Q.) What is meant by this word DAILY?

(A.) Ordinary and usual bread, whereof we do every day stand in need, being fittest for our substance, to preserve soul and body together, and to nourish and cherish us here in this life. Thus it importeth the very same thing that the Wise man setteth out under this phrase, Bread of my allowance, or convenient for me. This word is thus here used to distinguish the food here meant, from that which coming down from heaven endureth to everlasting life, whereof whosoever eateth shall never be hungry, or thirst again: and to prescribe a mean to our desire.

SECT. 87. Of desiring no more than is needful.

What instruction are we taught by this word DAILY?

(A.) Our desire must be for no more than is needful for us. On this ground the Apostle adviseth to be content having food and raiment. Thus was the desire of Jacob, Agur, and other Saints moderated. Superfluity is very dangerous. It is Satan's bait whereby he allureth and beguileth many: his snare whereby he catcheth and holdeth them fast: his hook whereby he pulleth them down, and drowneth them in perdition.

(Q.) What may be accounted needful?

(A.) 1. That which very nature requireth: as meat and drink to feed the body, and clothing to keep it warm: without these the body cannot but pine away and perish.

2. That which is meet for the estate wherein God hath set us: as fit instruments for Artificers: books for scholars: ammunition for Captains, and other Soldiers: yea also for public persons, and for men of great birth, place, and dignity, such sufficiency as is fit for the same. Thus much the Wiseman intendeth under this phrase Give me not poverty. A man may have to sustain nature, and yet be poor.

3. That which is requisite for the charge committed to us. As if a man have wife, and children, that which is meet for them, as well as for himself, may justly be accounted needful: so for others of his household and kindred lying on his charge. The Apostle pronounceth him worse than an Infidel that provideth not for his own, and specially for them of his own house. It behooveth us therefore to pray for so much as may be sufficient for them for whom we ought to provide.

4. That which is apparently needful for the time to come. Fathers ought to lay up for their children. When Joseph foresaw seven years Famine to come, he laid up great plenty of corn beforehand.

SECT. 88. Of Covetousness, Ambition, and Voluptuousness.

Contrary to the forenamed moderation of our desire is Covetousness, which like to hell can never be satisfied. For by abundance this desire is increased; so as the more it is filled, the less it is satisfied. Hereof our Lord adviseth to take heed and beware. For as it is an insatiable sin, so also a devouring sin; as Pharaohs lean Kine devoured the fat ones, so Covetousness devoureth all God's blessings and graces, it choketh the Word, and maketh hearers thereof unfruitful. It so entangleth men with the things of this world, as it maketh it easier for a Camel to go thorough the eye of a needle, then for a rich man to enter into the Kingdom of God. No sin more bewitcheth a man, drawing his heart from God the only true ground of confidence, and making him trust in vanity which is plain idolatry. Yea it is truly styled. The root of all evil. For it so blindeth man's mind, and hardeneth his heart, as he maketh conscience of no sin: no not of denying God, and renouncing true Religion: nor of perjury, and blasphemy: nor of profaning and breaking the Sabbath: nor of rebellion against

Superiors, and neglect of inferiors: nor of murder or any other unmercifulness, nor of oppression, deceit, falsehood, or any other evil.

Contrary also to the forenamed moderation of desire, are Ambition or affectation of worldly honors and promotions, which like a wind make a man swell above that which is meet, but yet fill him not: and Voluptuousness, or an eager hunting after earthly pleasures and delights, wherewith he useth to be sooner wearied then contented.

SECT. 89. Of God's giving temporal blessings. That he giveth them. How he giveth them.

(Q.) Of whom are we taught to ask bread?

(A.) Of our Father which is in heaven. For all the Petitions of this Prayer are directed to him.

(Q.) What is thence to be gathered?

(A.) The Lord in heaven is the disposer of all things on earth. For he is the possessor of heaven and earth. The earth is the Lord's, and the fullness thereof. He therefore giveth the earth and the things thereof to whom he will. We neither have them of ourselves, nor can have them of any other but of God. Whatsoever the means of getting them be, they are but the hands of God's providence, whereby he giveth us what we have.

(Q.) How doth God give bread, and the things here comprised under it?

(A.) 1. By causing them to be brought forth. For God at first made everything that is fit for man's use: and he continueth still to cause the earth, sea, and other like means to bring forth all things needful for man. I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel. God is there set forth as the first mover, and the highest

orderer and disposer of all secondary means, whereby things meet for man are brought forth.

2. By bringing them to us, so as we may partake of the use of them. Thus saith God to Israel, I gave her corn, and wine, and oil, &c. It is the same God to whom the Psalmist saith, The eyes of all things wait upon thee, O Lord, and thou givest them their meat in due season.

3. By giving them a blessing. Such a blessing doth God give to the things which are brought forth, and brought to us, as by virtue thereof they nourish and cherish us. This blessing is in Scripture stiled the staff and stay of bread. This is that Word of God by which man liveth. By this man thriveth. For the blessing of God maketh rich. Whence this proverb hath been raised, Give me God's blessing, and cast me into the Sea. In regard of this blessing they who have abundance have need to make this Petition. For a man's life consisteth not in the abundance of the things which he possesseth, without God's blessing nothing can do him any good.

4. By sanctifying them to us. This is done 1. By accepting our persons in Christ, and accounting us pure. To the pure all things are pure. 2. By giving us in Christ a right to what we have. All things are theirs who are in Christ. 3. By giving us a warrant out of the Word for enjoying and using the same. It is sanctified by the Word of God and Prayer. 4. By giving us grace well to use what we have. By virtue of this grace. Saint Paul was instructed both to be full, and to be hungry; both to abound and to suffer need.

Though in the three first respects, namely, by causing things fit for creatures to be brought forth, by bringing them to his creatures, and by giving a nourishing virtue to them, God may truly be said to give bread to all sorts of men, good and evil: yea to all sorts of creatures, reasonable and

unreasonable: yet in the last respect, namely by sanctifying it, he giveth bread to the Saints alone.

SECT. 90. Of the instructions taught us by asking bread of God.

In that we are directed to ask bread of our Father in heaven, we are taught thereby:

1. To acknowledge him the giver thereof.
2. In all want to fly to him.
3. To give the praise of all we have to him.
4. To honor him with our substance,
5. To ascribe nothing that we have to any false gods, as the idolatrous Israelites did.
6. Nor to our own power, as proud Nebuchadnezzar.
7. Not to other men, as flattering Tertullus.

SECT. 91. Of God's free-giving the things of this world.

(Q.) On what ground do we ask bread of God?

(A.) Merely on the free grace of God. This word GIVE doth import as much. For what is more free then gift.

(Q.) What doth Christ hereby teach us?

(A.) All that we have cometh from the free gift of God. For who hath given to him first? We neither can deserve anything of God: nor repay anything to him. Well, did Jacob understand this lesson, which made him acknowledge himself less then all God's mercies, and unworthy of the least of them.

We ought hereby to be stirred up to more thankfulness, as David was. For the freer a gift is, the better it is: the more acceptable to him that receiveth it, and the more worthy of praise to be rendered to him that giveth it.

SECT. 92. Of praying both for ourselves and for others.

(Q.) What persons are comprised under this particle US?

(A.) All they whose Father God is. For OUR in the Preface, and US in the three last Petitions, import the very same persons.

(Q.) What learn we from this manner of expressing the parties prayed for in the first person, and plural number, US?

(A.) In Prayer we must be mindful both of ourselves, and of others also. It is usual with the Saints so to express their desires, as they show thereby they have respect to themselves, and to others too. Sometimes therefore having in the singular number prayed distinctly for themselves, they add thereto Petitions for others: as where David thus in particular prayed for himself, Keep my soul, and deliver me, he addeth, Deliver Israel, O God, &c.

For ourselves we must especially pray on these grounds.

1. Everyone is nearest to himself. And this is the tenor of the law, Thou shalt love thy neighbor as thyself. If then thou prayest for any, oughtest thou not much more for thyself?

2. Everyone (if at least he be not blinded in his mind) best knoweth his own needs, and is most sensible of his own wants, according to the Proverb, The foot best knoweth where the shoe most pincheth. Not unfitly to this purpose may this principle be applied, what man knoweth the things of a man, save the spirit of a man which is in him. Who can better know when a man is hungry or thirsty, or what he best relisheth, then himself?

3. Everyone's prayer is most effectual for himself. No faithful prayer made for oneself will God reject: but Moses and Samuel, or Noah, Daniel, and Job may pray for others, and yet deliver but their own souls.

This of the general Doctrine gathered out of this particle (US,) being common to the three last Petitions made for man's good. The persons here

intended are further to be considered in a more particular relation to this fourth Petition.

SECT. 93. Of praying for others outward well-fare.

(Q.) What doth the mention of others besides ourselves, in this Petition for temporal blessings, teach v s?

(A.) We must as truly desire the outward well-fare of others, as our own. This precept of the Prophet, Seek the peace of the City, and pray unto the Lord for it, is very pertinent to this purpose. For by peace he meaneth especially outward prosperity. So doth the Psalmist, where he saith, Pray for the peace of Jerusalem: for he addeth, Peace be within thy walls, and prosperity within thy palaces. This might easily be exemplified by a particular enumeration of all those temporal blessings which we may pray for in our own behalf, applied to prayers for others.

Others are of the same mold whereof we are, and subject to the same infirmities: they are supported and sustained by the same means that we are: and they stand in need of temporal blessings as well as we. These therefore must be prayed for in their behalf.

This is the rather to be noted, because many who can be well content to pray for others spiritual well-fare, fail exceedingly in praying for their temporal well-fare: which ariseth from too much love of themselves, and of this world. Men ordinarily are so addicted to this world, as, if it were possible, they would wholly have it to themselves. They desire not therefore to have it much communicated to others. As for grace they observe it to be as communicable as light. No man hath the loss by the abundance of another. It rather increaseth by communication and participation. They care not therefore how much others have thereof. But the things of this world are of another nature. The more of them is given to some, the less remaineth for

others. This maketh many the less forward to pray for the temporal estate of others. Let these two pestiferous roots, Love of ourselves, and love of this world be rooted out of our hearts, and the forenamed duty of praying for the temporal well-fare of others will be much more readily, and heartily performed.

From hence by necessary and just consequence it followeth, that we ought to succor one another with the goods of this world, according to the rule of love, which is, our brother's necessity, and our own ability. For what we pray for in the behalf of others, we must to our power endeavor to do for them. This is also the rather to be noted, because many who are ready to minister spiritual comfort to others, as to instruct them, to encourage them, to strengthen them in grace and godliness, and by Christian reproof to pull them out of the way of perdition, yea and to exhort others to be merciful and bountiful in distributing to the poor, are very backwards themselves to give of the goods of this world which they have, to such as need. Surely such men's religion is vain, and their pretense of faith and love a mere pretense, the love of God doth not dwell in him.

SECT. 94. Of resting contented with our present estate.

(Q.) Why is our desire here limited to THIS DAY?

(A.) 1. We do every day stand in need of the bread which we are here taught to pray for. For it nourisheth but a day. He that on one day eateth as much as he can, will be hungry the next day.

2. Our life is but as a day. He that this day is alive knoweth not whether he shall see the morrow or no: so as we are to account of every day as of our last day: and accordingly every day renew our prayers. This is to pray continually.

(Q.) What especial instruction doth this limitation of our desire for the things of this world teach us?

(A.) We must be content with the things that are present. For God himself hath said, I will never fail thee nor forsake thee. If the promise of him who is able to supply all our necessities be not sufficient to work contentment, I know not what can be sufficient.

Cast off therefore all carking distrustfulness, and take no thought for the morrow. Pray in faith for bread this day, and let the morrow take thought for the things of itself. He that boasted of his abundance laid up for many years, when he had not many hours to live, is branded for a fool. For when his life was even wasted, and gone, his care was for plenty of provision.

SECT. 95. Of seeking the things which concern our own good as well as the glory of God.

(Q.) What is to be observed about the order of the fourth Petition?

(A.) 1. That which is common with the Petitions following.

2. That which is proper to itself.

(Q.) What is it that is common with the Petitions following?

(A.) The fit inference of such Petitions as concern our good upon such as concern the glory of God. For as in the three Petitions before this, we are taught to seek the things of God, so in this and the two following, the things which tend to our own good.

(Q.) What learn we from that inference?

(A.) It is lawful to seek such things as tend to our own good, as well as such as tend to the glory of God. Can a better warrant then this platform of prayer be expected? To add other proofs, whereof the Scripture affordeth many, were to light candles in Sun-shine.

Behold here the good respect that God heareth to man. Though he might use us as gally-slaves, and other slaves are used, wholly and only for his own turn, yet doth he not deny us liberty to seek ourselves, and our own good. Yea if the services which we perform to him, hinder our good indeed, he will that they give place to this: and on that ground he saith, I will have mercy, and not sacrifice. And again, The Sabbath was made for man, and not man for the Sabbath.

Should not this enflame our hearts with zeal of the glory of God? Should we not hereupon be even eaten up, as Christ was? Most meet it is that God's goodness to us work gratefulness in us to him.

As in respect of God this requireth gratefulness, so in respect of ourselves, providence: that we be not careless in seeking that for ourselves, which God in his care over us giveth us liberty to seek. Ordinarily men are given to seek their own good. Yea nature inclineth everything to seek that which is good for itself: so as I need not use many words to press this point. Most fail in seeking their own too much. Yet there are also failings in the defect, and that both of such as neglect their best and truest good concerning their eternal salvation, and also of such as neglect even their temporal estate.

SECT. 96. Of the principal end of this life.

(Q.) What are the things proper to this Petition, to be observed about the order of it?

(A.) 1. The inference of such things as concern this present life, upon such as concern God's glory.

2. The placing of things temporal before spiritual.

(Q.) What are we taught by that inference.

(A.) The end of this life is to glorify God. For being taught to pray for such things as tend to the glory of God, we are thereupon taught to pray for

bread, that our life may be preserved to that end. Directly to this purpose the Psalmist thus prayeth, Let my soul live, and it shall praise thee. This moved Hezekiah to pray for life when he had received the sentence of death, as may be gathered out of this reason, The grave cannot praise thee, death cannot celebrate thee. The living, the living he shall praise thee.

In God we live, move, and have our being. Great reason therefore that our life should be ordered to his glory.

Let us on this ground set this end before us in sustaining this present life: and so order it as, when we are to depart, we may say to God, as Christ did, I have glorified thee on earth, &c. Whensoever we pray for the things of this world, we ought to have this end in our minds, that whether we eat, or drink, or whatsoever we do, we may do all to the glory of God.

On this ground also we must be the more watchful over ourselves, that we misspend not our life, health, strength, or goods on anything contrary to that end, as in pursuing carnal pleasures, worldly honors, earthly trash, and such like things. Note for this purpose that item which the wise man giveth to the young man persisting in misspending his precious time, to whom ironically he saith, Rejoice O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine own eyes. But know thou, that for all these things God will bring thee to judgment.

SECT. 97. Of placing the Petition for temporal blessings before those for spiritual.

(Q.) Why is this Petition for temporal blessings set before the Petitions for spiritual blessings?

(A.) Many good and weighty reasons may be given of this order, which will plainly show that the placing of this Petition before the two following

is no sufficient argument, to prove that by BREAD Christ is here meant. Some of them are these.

1. This is an express Petition for good, as the three former are: but the two last are deprecations from evil. It was therefore requisite that all the good things to be craved should be mentioned before the evils against which we pray.

2. The Lord by placing temporal blessings, whereof we are more sensible, before spiritual, doth endeavor by degrees to raise up in us a desire of spiritual blessings: which though they be more needful, are less sensible. The Ruler whose son Christ healed, was thereby brought to believe in Christ.

3. This Petition, being of least consequence, is most fitly put in the middlemost place. For as matters of greatest weight are first mentioned to stir up ardency, even in the beginning of prayer: so other things of much moment are reserved to the latter places to quicken the spirit, and to revive ardency, even in the ending of prayer. This method do the best Orators use in their Orations. Thus Christ beginning this prayer with the chiefest good thing of all, the glory of God's name, endeth it with the best good things concerning men, which is his spiritual good.

4. Though temporal blessings be not in their kind better then spiritual, yet is man more hardly brought to depend on God for temporal, then for spiritual things. Witness this proverbial speech, God take care for my soul, and I will take care for my body. Witness also that distrustfulness for outward estate, which is in many Saints that steadfastly trust in God for pardon of sin, and sufficient grace to bring them to eternal life. In this respect our faith in God for things of this life, hath a preeminence and precedence before faith in God for the things of a better life.

5. The things craved in the two last Petitions are to be obtained in this life. In this life if pardon of sin, and freedom from Satan's power be not had, they can never be had. He that dieth with the burden of sin lying on his soul shall never be eased of it in the world to come. This life then being presupposed for obtaining pardon of sin, and deliverance from evil, it is meet that it be first prayed for.

SECT. 98. Of rising from temporal to spiritual blessings.

(Q.) What may we learn from placing, this order of placing, temporal blessing before spiritual?

(A.) By our seeking of such things as concern the good of our bodies, we must be led on to seek such good things as concern our souls. To this end did Christ preach that excellent Sermon of the bread of life to such as followed him from place to place to have their bodies fed.

Thus shall we make a double use of the temporal good things which God bestoweth on us: one to refresh our bodies: another to stir up our minds to seek the things which may refresh our souls.

Blessed are they which thus use any temporal blessings: and by the sweetness of them are brought to hunger after the bread and water of life, even for that meat which endureth to everlasting life.

SECT. 99. Of sundry particulars comprised under the general words of the fourth Petition.

(Q.) What are the particular good things for which under the general words of the fourth Petition we pray?

(A.) 1. Life itself. That, so long as it pleaseth God, our temporal life in this world may be preserved. This did good Kings, Prophets, Apostles, and other Saints pray for, being therein guided by the Spirit of God. For the time

of this life is the day to do the work of God: the time of death is the night wherein no man can work.

(Obj.) 1. Elias, Jonah, and other Saints desired death.

(A.) Therein they did not as becometh Saints. That their desire was a fruit of the flesh, and not of the Spirit: and therefore not to be imitated.

(Obj.) 2. Paul with a better spirit desired to be dissolved.

(A.) 1. That was no simple absolute desire of death, but a thing which he could in regard of his fruition of Christ's presence have desired, if that work which God appointed by him to be done, had been finished.

2. Health and strength of body. What doth the Psalmists complaint of weakness imply, but desire of health and strength? Yea, he expressly prayeth for as much. It is noted as an especial blessing bestowed on the Israelites when they came out of Egypt, that none were feeble.

3. Means which God hath sanctified to preserve life, health and strength, as meat, drink, apparel, sleep, &c.

4. Means to recover health, and strength: as Physic, and all kind of medicines, Surgery, and all kinds of salves, with the like. This phrase, The sick need a Physician, and the direction which Isaiah giveth to Hezekiah about the laying of a lump of figs upon his boil, give warrant for the use of Physic and Surgery. It requireth learning, skill, observation and experience both to know the nature of diseases, wounds, sores, and other maladies, and also to know the different virtue which by the divine providence is given to herbs, roots, drugs, and other creatures: and wisely to apply fit and proper remedies, to sundry and different maladies. These things therefore may be prayed for.

5. Good success in our callings, labors and pains to get such means as are fit to preserve or recover health and strength: and to maintain our estate. For

all that we can do is altogether in vain, except the Lord prosper our endeavors.

6. God's blessing on the things which we possess and use. Without this blessing a man were as good eat gravel as bread. Therefore for obtaining this blessing, grace, (as we speak) useth to be said before meat, and thereby food is said to be blessed.

7. A divine sanctification of all we have. For every creature is sanctified by prayer.

8. Freedom and deliverance from all kind of external miseries, as oppression, imprisonment, bondage, captivity, and other like distresses.

SECT. 100. Of the extent of our prayers for the temporal good of others.

(Q.) Are we to pray for no more than is needful for ourselves?

(A.) Yes. What we crave for ourselves, we ought to crave for others also. For the Petition is made in the plural number.

(Q.) Who are those others for whom we must crave temporal blessings.

(A.) 1. They who are of our Family. It belongeth to us to provide for them. We must therefore pray that we may have sufficient for ourselves, and them: and that God would further bestow on them whatsoever is requisite for them in their places.

2. They who are of our kindred, or alliance, though they be out of our Family. That distinction which the Apostle maketh betwixt these two phrases, his own, and them of his house, where he requireth a provident care for both, showeth that respect must be had to our own, that is, our kindred, though they be not of our Family.

3. They which are of our town, parish, or city. That which the Prophet adviseth concerning the City where the Jews in their captivity dwelt (which

was to pray to the Lord for it, and to seek for the prosperity of it) may be applied to the Parish, Town, Village, street, or any other such common place. And this reason which the Prophet rendereth (in the peace thereof shall you have peace) may be extended to all such places.

4. They who are of our Nation. The Psalmist meant his whole Nation, when he said, Pray for the peace of Jerusalem. And again, If I forget thee, O Jerusalem, &c.

5. They who anywhere live in this world. That all of all sorts may in their places be maintained, we ought to pray for a continuance of those things which at the beginning God ordained for the preservation of the world: that, as God hath promised, there may be, while the earth remaineth, seed-time and harvest, and cold and heat, and Summer and Winter, and day and night: and all other things meet for man in this world. Yea also according to public extremities, and necessities must our prayers be ordered, as in time of drought, for rain: when fair weather is seasonable, for fair weather: in time of Plague, Famine, War, or any other like distress, for succor against those Messengers of death: that thus so long as God hath appointed us to live in this world, we may comfortably pass over that time of life.

SECT. 101. Of the things for which by virtue of the fourth Petition we ought to give thanks.

(Q.) What are the particular good things for which, by reason of the fourth Petition, thanksgiving is required?

(A.) 1. Life itself. For every day that is renewed unto us affordeth matter of thanks even for that life which is lent us. Thus much doth the Psalmist intend in these words. While I live will I praise the Lord, I will sing praises unto my God while I have any being.

2. Health and strength in that life. This is it which Caleb that faithful servant of the Lord acknowledgeth, and that to the glory of God, for he ascribeth it to God.

3. Sufficient means to preserve these. This Moses giveth in express charge to Israel, saying, When thou hast eaten and filled thyself, thou shalt bless the Lord thy God. The Scripture under one blessing compriseth all blessings of the same kind: so as by virtue of that charge we ought to bless God for apparel, sleep, and other means of maintaining health and strength.

4. Recovery of health and strength. For this did Hezekiah (as a perpetual testimony of his thankfulness) indight a Psalm of praise, and cause it to be registered for all ages.

5. Good success in our pains. For this doth Abraham's servant give express thanks unto God. And Jacob ascribeth that increase which he had to God, which acknowledgement is a thanksgiving.

6. The extent of God's providence to our Family, and to such as we ought to provide for. Jacob acknowledgeth thus much, saying, God hath dealt graciously with me, and I have enough, meaning enough for himself, and all that belonged to him: and thereupon he erected an Altar in testimony of his thankfulness.

7. God's bounty extended to the places where we dwell. Zion was the City of David, and in Jerusalem was his habitation: he doth therefore praise the Lord for that peace, plenty, safety, and other like blessings which God had bestowed thereupon. On this ground we are to bless God for such good Governors as he hath set over us, in regard of the temporal benefits which we receive thereby.

8. God's providence in keeping away, or removing any evils, as Famine, Plague, Sword, Plots and practices of Enemies, with the like.

9 The common blessings which God bestoweth on the whole world. The consideration whereof much enlarged David's heart to praise the Lord. Here therefore we are to take notice how all the creatures in heaven, earth and sea still continue, as from the beginning, to be useful unto man. The heavens remain to cover him, the Sun, Moon and whole Hoste of heaven to give him light, and to send him down a sweet influence: the clouds continue to water the earth, the earth to feed diverse sorts of creatures which are for man's use: yea and to nourish sundry Trees, Plants, and Herbs, and they in their kind to bring forth several fruits: and the Sea to bring forth sundry creatures that are fit to live therein: and the waters that spring out of the earth to refresh the creatures thereon. All these, and others like to these, minister much matter of thanksgiving.

SECT. 102. Of the duties required by virtue of the fourth Petition.

(Q.) What are the duties after which we ought to endeavor by reason of the fourth Petition?

(A.) 1. Diligence in our calling. This is that means which God hath sanctified to get bread, that is, such things as are needful for our temporal estate. This was at first enjoined by God to man in his innocent estate: and afterwards again in his corrupt estate: yea it is practiced by unreasonable creatures, who in this respect are set as a pattern before us.

2. Good conscience in getting the things that are needful for us. Thus will that which we have be OURS; according to that direction of the Apostle to Christians, that they eat their own bread. Thus also will that which we have be the more sweet unto us. For a good conscience is a continual feast. This is the main thing which the Apostle intendeth where he forbiddeth Christians to steal, and enjoineth them to work the thing that is good.

3. Confidence in God for his blessing: namely both on our pains, and also on the things which we have gotten by our pains, being persuaded that he which giveth the day will give things needful for the day. Christ's giving of thanks for the creatures which were provided, giveth evidence of his confidence in God's blessing.

4. Faith in the Lord Jesus, for a right to what we have. Thus shall we have a right even before God to that which we have lawfully gotten before men. And much comfort may we reap thereby.

5. Faithfulness in nourishing and cherishing our bodies with that which we have. This is the main end of this Petition. The Wiseman pronounceth them blessed that eat in time for strength. Yea nature itself draweth man hereto. For no man hateth his flesh, but nourisheth and cherisheth it.

6. Temperance in using such things as are most usual and useful for us. Those are the things which are here styled daily bread. To this purpose tendeth this direction of the Wiseman, Put the knife to thy throat, if thou beest a man given to thine appetite. Thus shall we not be oppressed with surfeiting and drunkenness.

7. Contentment in that which God bestoweth on us. This clause THIS DAY importeth this duty. Much quietness will this bring unto the mind. Till this be attained to, nothing will satisfy a man: but the more he hath, the more he will covet.

8. Providence for such as belong to our charge. On this ground we pray in the plural number, Give US. The Apostle noteth this to be a bounden duty, saying, Fathers ought to lay up for their children: and he layeth it so straitly to the charge of Christians, as if they fail therein, he accounteth them worse than Infidels.

9. Liberality to such as need. The extent of this particle US reacheth to all of all sorts. Now God giveth to some abundance, that out of their store, they should minister to such as want. We therefore that pray that others may have bread, ought, when we have sufficient for ourselves and others, to give unto them.

10. Joy in the occasions of rejoicing which others have for God's blessing on their temporal estate. To that general direction of the Apostle, Rejoice with them that do rejoice, may this particular be referred. We are taught to pray for others, as for ourselves: We must therefore be answerably affected to their good.

SECT. 103. Of the sins whereof the fourth Petition showeth men to be guilty.

(Q.) What are the sins contrary to the fourth Petition, that we ought to bewail?

(A.) 1. A careless neglect of our own or others welfare. 2. A distrustful carking for the same.

(Q.) Who may be accounted guilty of neglecting their own welfare.

(A.) 1. They who care not what hurt they do to their bodies. Many bereaved of their wits, or possessed with a devil, care not to thrust Pins, Knives, Daggers, and such like sharp instruments into their flesh, and to strike themselves with stones. If any in their right wits do so, they are worse than mad men.

2. They who over-rigorously punish their bodies. Many blinded with superstition, and besotted with idolatry, spare not their flesh. The Baalits cut themselves with knives and launces. Papists tear their flesh with whips, and sundry other ways macerate their bodies: whereof it may be said, Who required this? They who being better instructed, do, in performing such

duties as are in their substance warrantable, impair their health and strength by fasting, watching, or any other kind of not sparing their bodies for duties of piety, are not free from all blame, but come too near to superstition: their devotion carrieth them beyond the bounds of this Petition.

3. They who thorough too eager a pursuit of what they like, waste their natural vigor, as Esau, who followed his hunting till he was faint. Fearful was the issue which thereupon followed: for it cost him his birth-right. All immoderate pains of mind or body, are aberrations swerving from this Petition, whether they be of Porters, Laborers, Husbandmen, Tradesmen, Seafaring men, Students, or any others.

4. They who by immoderate passion shorten their days. It is taxed, as a fault in Rachel, that she refused to be comforted: from which fault Jacob was not altogether free. If by intemperancy in eating, drinking, or any other way men bring diseases upon their bodies, or hasten their death, their sin is much more heinous.

5. They who thorough miserliness afford not themselves things needful. This is one of the great vanities which the Wiseman taxeth, that a man to whom God hath given riches, wealth, and honor, so as he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof. Such a one is a servant, not a Master; a keeper, not an owner of his wealth.

6. They who cast themselves into needless dangers. After David had been a means of moving three of his Worthies to hazard their lives to satisfy his longing, his heart smote him for it. How fearful was the issue of those twelve couples of young men whom Abner and Joab sent to play a dangerous sport? On this ground quarrelers, challengers, undertakers of single combats, especially on private occasions, but most of all where the

combats are desperate, as with Pistols, or double Rapiers, their bodies being naked, are condemned.

7. Self-murderers. It is the main scope of this Petition to desire preservation of life. How contrary thereunto is it to take away a man's own life? They were desperate reprobates that in Scripture are noted to have done so: as Saul, Achitophel, and Judas. As for Samson, the thing that he aimed at was to destroy the enemies of the Church, not himself: and what he did, he did by an extraordinary Spirit: and therein he was a type of Christ, who by his own death destroyed the enemies of the Church.

SECT. 104. Of neglecting the welfare of others.

(Q.) Who may be accounted guilty of neglecting the welfare of others?

(A.) 1. They who are improvident for such as are under their charge: as improvident Husbands, Parents, Masters, and other Governors. Such as are evil, can give good things to their children; what may then be thought of them that do it not?

2. They who are unmerciful to others that need, Saint James denounceth judgment merciless against such. A fearful doom. For mercy is the only ground of that hope, which sinners can have.

3. They who envy at the prosperity and abundance of others: as the Philistines envied Isaac: and Rachel envied her sister. Well saith the Wiseman hereof, that it is the rottenness of the bones, Prov. 14:30.

SECT. 105. Of sundry branches of improvidence.

(Q.) How is the forenamed improvidence manifested?

(A.) 1. By idleness, and negligence in a man's calling, whereby he depriveth himself of the means wherewith he should provide for himself, and his charge. The field and vineyard of the slothful bringeth forth thorns and nettles, instead of Wheat and Grapes.

2. By meddling too much with other men's matters. Such a one is as one that taketh a dog by the ears: he may get a snap thereby. Therefore Saint Peter wisely exhorteth Christians not to suffer as busy-bodies: a man can have no more comfort in such sufferings, then in suffering for theft, murder, and such crimes.

3. By following pastimes too much. For he that loveth pastime shall be a poor man. Much time and money useth to be spent by such. Faire inheritances have been cast away at Dice.

4. By frequenting lewd company. For by means of a whorish woman, a man is brought to a piece of bread: and The drunkard and the glutton shall come to poverty.

5. By prodigality. The Prodigal child wasted his substance with riotous living.

SECT. 106. Of carking too much for this world.

(Q.) Who cark too much for their temporal estate?

(A.) 1. Profane Worldlings that prefer the things of this world before the glory of God. They would have the fourth Petition to be first. Such were the Jews that made sealed houses for themselves, while the house of God lay waste: and the Gadarenes that preferred their swine before Christ.

2. Covetous men, whose desire is never satisfied: they are like the things that can never say, It is enough. They who are covetously minded, regard not the limitation of this Petition, by THIS DAY. Their mind is more on years then days: as his was that said to his soul, Thou hast much goods laid up for many years.

3. Unconscionable persons, who care not how they get what they have. They have no respect to this particle of right, OUR. Under this head all the

violent oppressions, and fraudulent circumventions which any use, may be comprised.

4. Unbelievers, who before God can call nothing their own.

5. Ungrateful wretches, that have neither mind nor time to give God thanks for the good things they have: like to the nine Lepers, who being cleansed, never returned to give thanks to Christ. Do these account their Father in heaven to be the giver of the things on earth?

CHAP. VI. Petition V. – SECT. 107-169.

SECT. 107. OF SINS styled debts, and of the kinds of those debts.

(Q.) Which is the fifth Petition?

(A.) And forgive us our debts, as also we forgive our debtors.

(Q.) What is the Sum of this Petition?

(A.) Justification.

What are the parts thereof.

(A.) 1. The Petition itself.

2. A condition annexed thereto.

The Petition containeth the thing which is prayed for.

The condition giveth assurance of obtaining it.

(Q.) How many distinct points are noted in the Petition.

(A.) Four.

1. Debts acknowledged. DEBTS or TRESPASSES.

2. An appropriation of them. OUR.

3. The kind of discharge. FORGIVE.

4. The parties to be discharged. US.

(Q.) What is meant by DEBTS?

(A.) Sins. Christ himself declares his own meaning. For immediately after this prayer, he returneth to the condition of this Petition, to urge and press the same somewhat more forcibly: and in the repetition thereof, for debts he putteth trespasses, and that three several times. Yea Saint Luke setting down this form of prayer, thus expresseth this Petition, Forgive us our SINS: for we also forgive everyone that is indebted to us. That which by Matthew is called debts, by Luke is called sins. And whereas Luke in the Petition expresseth sins, in the condition he mentioneth debtors. Again, the Lord having occasion twice at one time to inculcate this question, Think ye that these were sinners above others? First he useth this word sinners: then this, debtors. It was usual with Christ to resemble sinners to debtors.

(Q.) In what respect are we sinners counted Debtors?

(A.) 1. As we are servants of God. So we owe obedience.

2. As we are sinners against God. So we owe death.

Thus there is a double bond whereby we stand bound as debtors to God.

One is the bond of the Law, whereunto we are tied in a double respect.

1. In regard of the supreme sovereignty, and absolute authority which God hath over us. This is expressed in the Preface before the Decalogue thus, I am the Lord thy God.

2. In regard of the many benefits which we have all our days received, and still do continue to receive from him. By God we are what we are: and have what we have: He created us, He preserveth us, He provideth for us all needful things, He protecteth us from all hurtful things. This also is intimated in the fore-said Preface by mention of one great benefit, Freedom from Egypt, the house of bondage.

The other bond is the curse of the Law, whereunto we are tied by forfeiture of the former. For he that performeth not the condition of a bond, standeth liable to the penalty of the bond. In regard whereof the Law is called a hand-writing against us.

Adam, even in his innocence, and all we that come from him, are in the former respect debtors by virtue of our creation. Adam since his fall, and all his wicked offspring are in the latter respect debtors by reason of our transgressions.

(Q.) Which of those debts do we here desire to be forgiven?

(A.) The latter most especially, whereby we are bound to the curse of the Law, which is the penalty of it. This penalty, if it were exacted, would make us most miserable. There is good cause therefore of praying to have that remitted. As for the other debt of obedience, we ought to desire rather ability to perform it, then liberty to be freed from it. Yet notwithstanding, because it is impossible for us, so long as flesh is in us, to pay that debt, as it ought to be paid, by consequence we desire a remission of that debt; namely, that God would not exact of us to be performed by us in our own persons such exact and complete obedience as the Law requireth.

SECT. 108. Of Christ's active righteousness imputed to us.

(Q.) In regard of our disability to discharge our debt of obedience to God, what may be inferred?

(A.) Imputation of Christ's righteousness is necessary for our justification. Christ teacheth us to desire a discharge of all debts. The Law requireth a debt of perfect righteousness. This we are not able to pay of our selves. But our Surety being able, did pay it. He fulfilled all righteousness. By the imputation thereof to us, are we discharged. For as by one man's disobedience many were made sinners, so by the obedience of one shall

many be made righteous. His righteousness is upon us to justification of life. In this respect Christ is said to be made unto us righteousness: and we are said to be made the righteousness: of God in him. This kind of debt is not duly considered of them, who exclude the active obedience of Christ from our justification. They press those places which make mention only of the blood of Christ, forgetting the Synecdoche which is frequent in the Scripture, whereby one member or part is put for all of that kind. In particular they press this Petition, which placeth our justification in remission of sins, not conceiving that under debts here mentioned, all manner of debts are comprised: and under this word forgive, all manner of needful discharge. Where further they say, that Christ's active righteousness: was necessary for himself, they do not duly consider the dignity of his person by virtue of the hypostatical union of his two natures: which dignity exempteth him from all necessity of obedience to the Law, in regard of himself.

This doctrine of the imputation, even of the Active obedience of Christ, bringeth much comfort to poor sinners, who knowing that all their righteousness's are as filthy rags, do thereupon tremble at the thought of the presence of the righteous Lord. But their faith in Christ his righteousness imputed to them (instead of that debt of righteousness which they owed to God) whereby they are accounted righteous before God, maketh them with much comfort and great confidence present themselves before him.

SECT. 109. Of man's subjection to sin.

(Q.) What observation doth the acknowledgement of debt afford?

(A.) No man is free from sin. As this Prayer, so this Petition therein is prescribed for everyone on earth: which by just consequence implieth, that everyone is guilty of sin: otherwise he had no need to pray for forgiveness.

But besides this necessary consequence, the point is in express terms oft set down in Scripture. And everyone, whose eyes the god of this world hath not blinded, and whose heart and conscience he hath not hardened and seared, findeth it by woeful experience to be too true. Neither can it be otherwise, because original corruption, the mother and nurse of sin abideth in him so long as any breath and life remaineth.

(Obj.) They who have their sins forgiven are free from sin. But in this world many have their sins forgiven.

(A.) Remission taketh away the guilt of sin, but not the root of sin. The law of sin is remitted in spiritual regeneration, and yet it remaineth in mortal flesh: otherwise sin could not be propagated in the regenerate, who have their sins forgiven. Therefore this Petition was prescribed even to the Disciples that were justified.

Just cause on this ground have we to detest the contrary positions of our adversaries, which are these that follow and such like.

1. Whatsoever is truly and properly sin is taken away by Baptism. And to explain their meaning to the full, lest it should be thought that by taking away sin, they understand no more than forgiving or not imputing sin, their great Champion addeth, that by Baptism all sins are in very deed taken away, so as not only it is not imputed, but there is not that which maybe imputed for fault or blame. Do they not hereby show that the truth is not in them? For if we say that we have no sin, we deceive ourselves, and the truth is not in us?

2. That concupiscence which is in the regenerate, is not truly and properly sin. (A.) What is this, but to hold that the spring of sin is clean dried up in the regenerate? If the spring be dry, whence shall any streams of sin proceed?

3. They which are justified are able to keep the whole Law. (A.) If then they do what they are able, what need they ask remission of sin, which is a transgression of the Law.

4. The works of just men are perfect. (A.) Perfection needs no remission. For such works then by their doctrine they need ask no pardon. O presumptuous and arrogant conceits!

Let the undeniable certainty of the forenamed doctrine, that No man is free from sin, humble us for that woeful condition wherein we live, while here we live. Sight of sin was it that humbled the Publican: whom it is better to imitate then to swell as the Pharisee did, who bragged of his merits, and covered his wounds. Assuredly this ministereth just cause of great humiliation: and it cannot but force such as have any spiritual sight and sense thereof to say, as the Leper under the law was wont to say, I am unclean, I am unclean: and in horror and detestation of ourselves, when we think of the presence of the Lord, to say as Peter did, Depart from me for I am a sinful man, O Lord. Yea to cry out with Saint Paul, O wretched man that I am, who shall deliver me from the body of this death!

And that those out-cries may appear to be effects of true humiliation, rather than of desperation, we ought earnestly and instantly to seek remission of sin, which is the main matter intended in this Petition: well weighing for the point in hand, that This is a faithful saying, worthy of all acceptation, that Christ Jesus came into the world to save sinners.

SECT. 110. Of falling into sin daily.

(Q.) What observation doth our daily praying for forgiveness of sin afford? For the word, this day, expressed in the fourth Petition, is to be understood in every Petition.

(A.) Every day men fall into sin. The Metaphor of drinking iniquity like water, importeth as much: for it showeth that it is as ordinary and familiar for a man to sin as to drink, which he doth oft every day. Dares any man deny the truth of this doctrine upon his experience? If he dare, surely his conscience is as seared with an hot iron, or else he lieth against his conscience. For the forenamed original corruption as it remaineth in us, so it remaineth as a spring in us, continually sending forth some salt and bitter water of sin, more or less.

Many excellent directions may fitly be inferred from this observation. As,

1. To set apart some time every day for examination of our selves: that so we may the better observe those several sins which every day pass from us. If they be not observed, they may lie so long festering the soul, as thereby prove incurable.

2. To humble our souls daily before God. Every day is the fire of God's jealousy kindled by our daily sins, whereby he is provoked to come out in wrath, and to take revenge. Every day therefore must we fall down before him with broken spirits and humbled souls. This is a means to turn his fury to pity.

3. To renew our covenant with God every day. For every sin maketh forfeiture of the covenant. The covenant being forfeited, with what comfort can we apply it to ourselves? With what confidence can we plead it before God?

4. To repent daily. Repentance is a proviso annexed to a man's forgiving his brother. Much more doth God expect it of such as expect forgiveness of him. He that sinneth seven times in a day, must repent seven times in a day. As sin incenseth wrath, so repentance for sin maketh God to repent his

wrath. Because therefore there is no day wherein a man is without sin, he ought not to be one day without repentance.

5. To meditate every day as on the satisfaction which the Lord Jesus once made upon the cross for our sins, so on the intercession which he continueth daily to make at the throne of Grace. This giveth good ground of assured hope of continual pardon for our continual sins. For the main end of Christ's continual intercession is to make continual application of his all-sufficient sacrifice to our continual sins.

6. To pray every day for pardon. This we are here expressly taught to do. All the forenamed points are but preparations unto this. This, if it be performed in faith, is it that obtaineth pardon so oft as we sin. The daily offerings which every morning and evening were appointed under the Law, prefigured thus much.

7. To watch continually. The more subject and prone we are to fall into sin, the more needful it is, that with all heedfulness we watch against sin. Satan's sedulity, the deceitfulness of sin, and our own foolishness require diligent and constant watchfulness.

SECT. 111. Of the difference betwixt God's absolution, and man's apprehension thereof.

(Obj.) God's forgiveness is full, complete, and absolute. Whom once he acquitteth, he never calleth to accompt again. His discharge is of sins past, present, and to come. What need then of those daily duties?

(A.) I grant it to be so in the eternal decree and secret counsel: yea and in that covenant which is made betwixt him and his Son, our Surety. But in the application thereof to us, and in our apprehension of it by faith, (whereby only our soul can rest quieted, and assured of it) a proceeding by degrees must be acknowledged. Though a believer do for the present apprehend a

full discharge of all the sins whereof he doth then stand guilty, yet through the violence of temptation, and the weakness of flesh, he may again and again make question and doubt of that discharge, especially when he hath fallen into other sins, or returned to the same sins for which he before craved pardon. Oft sinning doth much shake and weaken faith. Christ saw it needful to give to the woman, whom he himself absolved, this caveat, Sin no more. Wherefore for strengthening our weak faith in a full pardon of all our sins, for new settling of it when it is shaken, for healing the wounds which are daily made in our conscience by daily sins, for preventing the advantage which might be taken from our many forfeitures of covenant, the forenamed directions are daily to be observed.

SECT. 112. Of Popish indulgences for sins to come, and Shriving in Lent.

Contrary to this branch of this Petition are the blasphemous Indulgences which by Popes and popish Priests are given for sins to come, and that not only for some particular sins, whereby they egg on, and embolden men to commit those sins, but also for all manner of sins, not for a day, or a week, or a month, or a year, but for many years, yea all their life. And lest they should fear vengeance and punishment for their sins after this life in Purgatory (with which fiction they much affright their people) they extend their indulgences far beyond the times which they themselves do set for Purgatory, even unto fifteen and twenty thousand years. Are not flood-gates hereby wide opened to all manner of licentiousness? Are not men hereby made not only secure, but also impudent in committing sin? By those indulgences men are taught to say, Grant us pardon, even while we commit sin. Was ever the like heard?

To the like licentious liberty doth their superstitious custom of Auricular confession, and of absolution thereunto given by a Priest once a year in Lent, bring men. Yet this is not only by ordinary custom practiced, but by their great Council at Trent warranted.

SECT. 113. Of neglecting to seek discharge of sin till Easter: or till a day of visitation, or death.

What now shall we say of such among us as put off all serious and thorough examination of themselves, confession of their sins, and renewing of repentance of Easter, when they intend to receive the holy Communion? Though they forbear the superstitious practice of Auricular confession, yet they make as wide a gap for licentiousness, and wickedness as Papists do. For such commonly make little to no conscience of any sin till about Easter time. And is there not just cause to think that that show of conscience which they then make, is but a mere show? And that it savoreth more of fond superstition, than of sound Religion? Can it be imagined that such as all the year long let loose the rains to impiety, and iniquity, can once in the year make a thorough examination of their souls, and confession of their sins? Neither will they have any mind to dive to the depth of such a sea: neither if they had a will thereto, could they possibly do it. Such men's souls must needs fester for want of timely and due search thereinto.

Much more desperate must there case needs be, who are so far from a daily, yea and yearly searching of themselves, and seeking to be discharged of their sins, as all their life long they never think of any such matter, unless God by some extraordinary judgment bring them, as he brought Pharaoh, generally and confusedly to acknowledge that they have sinned: or unless they observe death to have ceased upon them: at which time if their sins be laid before them, either their heart is like, as Nabal's, to die in them, and to

become senseless as a stone: or else their conscience to be, as Judas his conscience was, was, a rack, or rather an hell unto them, incapable of comfort. For at the time of death the body is weak, the heart faint, the spirits dull: yea to him that hath not before made his peace with God, the thought of death cannot be but very terrible, a means even to astonish him that is otherwise feeble, dull and heavy. Satan, that is not ignorant hereof, taketh great advantage there at: and is then most busy to tempt, and most fierce and forward to assault, when man is least able to resist. And whereas all our hope of standing against Satan is in God's help: such as have all their life long provoked God's wrath, and used no means to be reconciled to him, can have little hope in the last act to receive help from him.

SECT. 114. Of the woefulness of the debt of sin.

(Q.) What doctrine doth the resemblance of sin to debt, imply?

(A.) Sin maketh man bound to the revenging justice of God. He that thus prayed to God, Enter not into judgment with thy servant, well knew as much.

Every sin is a breach of Covenant betwixt God and man. It maketh forfeiture thereof. As a debtor therefore that hath made forfeiture of his bond, stands liable to the revenge of the Creditor: or rather, as a malefactor that hath transgressed the Law of his Sovereign, is liable to the penalty of the Law: so a sinner to the just revenge of God's Law.

Take notice hereby of the horrible nature of sin. It kindleth the wrath, it provoketh the revenge of the Creator. Who knoweth the power of his anger? As his greatness is, so is his anger: Infinite, insupportable. Hence is it that the creature on whom it lieth, lieth under it eternally. For he is no way able to ease himself of that burden. If this were duly weighed, and seriously thought of when we are tempted to any sin, would we be so foolish, as for a

little momentary delight to run into such a debt as will cast us into that prison, out of which there is no release, and in which there is torture and torment, endless and easeless. We count them miserable that fall so far into man's debt, as they are never able to discharge it. What may we then think of such as fall into this debt of sin?

Take also hereby further notice of the necessity of such a Surety as Jesus Christ is, God-Man in one person. For such is the debt of sin, as no creature in heaven or in earth was able to discharge it. If Christ had not undertaken the discharge thereof, our case had been like to the case of those Angels, who are reserved in everlasting chains under darkness, unto the judgment of the great Day.

SECT. 115. Of every sin being mortal, yet not equal.

(Q.) What doth the penalty whereby sin is made a debt, import?

(A.) Sin is mortal. Yea because this Metaphor, Debts, being of the plural number, is indefinitely used, and compriseth all manner of sins under it, I may further infer, that,

Every sin is mortal. For that penalty which is due to these debts, is death. Instance the first sin that was committed. And to show that the like holdeth in every sinner, the Prophet without any limitation, reservation, or exception at all, saith, The soul that sinneth it shall die. If it be a sin, in that it is sin, deadly it must needs be, be it great or small; in thought, word, or deed. For the wages of sin, (even of whatsoever is sin) is death. Being a sin, it is a transgression of the Law. For these two words, sin, transgression, are convertible, and reciprocal terms: one importeth as much as the other. Sin is a transgression. And, All unrighteousness (or every transgression) is sin. But every transgression is deadly. For, Cursed is everyone that continueth not in all things that are written in the Law. And all unrighteousness is

deadly. For the wrath of God is revealed against all unrighteousness. And that not without just cause. For all unrighteousness, every transgression, every sin is against the good will of God who is of infinite excellency and Majesty, and in that respect it is of an infinite privity, and deserveth an infinite punishment, eternal death.

(Obj.) Thus all sins are made equal.

(A.) Nothing less. For neither doth the same kind of punishment make all the crimes, for which it is inflicted, equal; nor doth the same kind presuppose the same measure of punishment. Robbers and murderers are put to the same kind of death: yet is murder a more heinous sin then robbery. Besides among such Malefactors as are put to death, the kind of death whereunto some are put, is much more terrible, then that whereunto others are put. Will any thence infer, that all crimes which are capital, are equal? Much more absurd is the inference of Papists, that all sins are made equal, because all are made mortal. They themselves do not hold all the sins which they judge mortal, to be equal. There are degrees of torment in hell. Though all such in their nature and kind (if they be not forgiven) implunge men into death and damnation, yet not into the same degree of torture.

SECT. 116. Of the distinction of Venial and mortal sins.

(Q.) Are then no sins at all Venial?

(A.) The distinction of Venial and mortal sins rightly and wisely limited, may safely be admitted, and that in four respects especially.

1. In regard of the order that God hath by his Word revealed.
2. In regard of the subject or person in whom sin is.
3. In comparison of one sin with another.
4. In regard of the Churches manner of proceeding against sinners.

1. Concerning the order which by God's Word is revealed, there is an irrevocable Decree passed upon the sin against the Holy Ghost, that it shall never be forgiven. Howsoever the secret Decree of God be as inviolable against all the sins of every Reprobate, yet because that determined doom is not revealed against any one sin but that, of It only it is said, There is a sin unto death. The sin therefore against the Holy Ghost is mortal. But in opposition to it, Christ saith, All sins shall be forgiven: that is, they are remissible, pardonable, and in the respect venial.

2. Concerning the subject, or person in whom sin is, after that by faith the Elect are engrafted into Christ, though sin remain in them, yet is it not imputed to them for condemnation. There is no condemnation to them that are in Christ Jesus. All the sins therefore of true Believers are venial. They shall be pardoned; but all the sins of unbelievers are mortal: they shall be punished with everlasting damnation. The wrath of God abideth on him that believeth not. Besides, the true Believer, though he may fall into many sins, will impenitently lie in no sin. So as such sins as in another would incur death, and prove mortal, in him by repentance become venial, and are pardoned.

3. Concerning comparison of sins, it cannot be denied that some sins are very small, as a by-thought in a holy duty, an idle word, a little tap with the hand; and that other sins are very heinous, as blasphemy, perjury, murder, adultery and such like. Therefore comparatively smaller sins may be styled venial, in relation to heinous and notorious sins, which are called mortal, in that they do more apparently and more deeply implunge into death and damnation. Thus all Ecclesiastical Writers, both ancient and modern, have used this distinction.

4. Concerning the Churches manner of proceeding against sinners, many sins do daily pass from men, which though by Ministers they be reprov'd, and God's judgments be denounced against them, yet pass not under the Churches public censure. These have been called venial. There are other sins which even before men seem so intolerable, as the Church thinketh not the committers of them worthy to be admitted to the holy ordinances of God, but denounceth against them some public censure of suspension, excommunication, or execration and anathema, till public repentance be manifested, and satisfaction given to the Church. Thus because one of the Church of Corinth had committed such fornication as is not so much as named among the Gentiles, Saint Paul delivered him to Satan. These sins worthy of such censure, have been called mortal.

But as our Adversaries use the distinction of venial and mortal sin, it cannot stand with the forenamed nature of sin, implied under this Metaphor Debt. They say that many sins are venial, because they are pardonable of their own nature, and not worthy of damnation. They give these and such like instances of venial sins: Sudden motions of lust, anger, and envy: Immoderate laughter, an idle word, deceit in a small thing, as a half-penny, &c. Their great Champion doth thus express the meaning of their Church in this point: Venial sin is in its own nature distinguished from mortal, and without any respect to predestination, or to the mercy of God, or to the state of the regenerate, it is of that kind, as it deserveth not eternal punishment. He inserteth these phrases (without respect to Predestination, or to the mercy of God, or to the state of the regenerate) because orthodoxal Divines have granted that the title venial, may be applied to sin in regard of God's eternal predestination, and purpose to pardon sin, and in regard of the mercy of God, which is greater than the desert of sin, and in regard of the

regenerate, whose faith gaineth an absolution for sin. To show therefore, that he and his heretical Church, whose cause he maintaineth, goeth beyond the limits of all truth, he rejecteth the fore-named limitations wherein truth is bounded: and will have venial sins to be of themselves in their own nature not worthy of damnation. In their sense, these two terms, Sin, Venial, are contradictory, Sin is (according to the doctrine of the Scripture) worthy of damnation. Venial (according to their sense) is not worthy of damnation. To say therefore that sin is venial, is to say that worthy of damnation, is not worthy of damnation. But I demand, are their venial sins pleasing or displeasing to God? One of them they must be. A mean cannot be given betwixt these two contradictory terms, which is neither of them. They dare not say that venial sins are pleasing to God. Then do they displease him. If they displease him they offend an infinite goodness, an infinite excellency, an infinite Majesty, and in that respect are worthy of an infinite punishment.

As for their own instances of venial sins:

1. The suddennest motions that can be, though no consent should be yielded to them, are against the first and last commandments. Besides, the perfect Law of God is spiritual. It requireth integrity in the innermost parts, even in the spirits of men The fore-mentioned thoughts are against spiritual integrity: and in that respect against the Law: and deserve the curse thereof. Yea further the secretest and suddennest thoughts, are acts and motions of the soul: as manifest to God as outward actions of the body. If therefore they be evil, they are in his sight apparent transgressions. As for motions to lust, though never so sudden at the very sight of a woman, Christ accounteth them a kind of adultery. And motions to anger he accounteth a kind of murder. But Adultery and Murder are against the Law, and deserve the curse of the Law.

2. Of idle words, Christ saith, Men shall give account at the Day of Judgment. When the account is taken, shall idle words at the bar of that Judgment be approved, or condemned? To say they shall be approved, were much to impeach the perfection of Christ's purity and justice. If then they be condemned, eternal death is their due. There is then no other penalty to be inflicted. All standing at that Bar, are pronounced blessed, or denounced cursed.

3. For stealth of a half-penny, doth the Law which saith, Thou shalt not steal, exclude half-pennies or no? If no, where is the exception. The words are indefinite, Thou shalt not steal. He that stealeth an half-penny, stealeth. In stealing a half-penny therefore he is a transgressor of the Law, and guilty of the penalty and curse thereof.

To conclude, God shall bring every work into judgment, with every secret thing whether it be good or evil. The smallest things that can be imagined are comprised under these phrases; every work, every secret thing. If they be brought to judgment, it is either to be rewarded, or revenged. If they be good, to be rewarded. For a cup of cold water only given to a Disciple in the name of a Disciple shall in no wise lose his reward. But if they be evil, to be revenged. If at the Day of Judgment they be revenged, surely the revenge is eternal death. But venial sins are evil, not good. They shall therefore be brought into judgment, condemned, and punished with eternal death. I speak of sins not repented of: not washed away by the blood of Christ: of sins as they are in their own nature, in their own desert. For so standeth the controversy betwixt us and Papists.

SECT. 117. Of duties to be observed because every sin is mortal.

The knowledge of the nature of every sin, and of the due desert thereof, ought to make us diligent in searching into the Law of God, that thereby we

may know what is sin (for by the Law is the knowledge of sin.) And knowing sin, carefully and conscionably to avoid it: (For the wages of sin is death:) And no way make ourselves accessory to the sins of others (for so we bring the blood of others upon our own heads.) And if we have committed sin ourselves, or made ourselves accessory to the sins of others, not to sooth our consciences with the smallness thereof, and thereupon remain secure, not caring to repent thereof. (Except ye repent ye shall perish.) To work the more through repentance we ought thoroughly to search ourselves, and from time to time strictly to examine our thoughts, words, and actions. And as we discern any transgressions or alterations in any of them, instantly to crave pardon for them. Yea because we cannot be ignorant that many sins unawares pass from us, to desire a general discharge of all other sins (which two points are expressly noted in this fifth Petition.) As we crave pardon for all sins past, so ought we to be watchful over ourselves for the time to come, even so watchful as to abstain from all appearance of evil: Not regarding the common scoffs against preciseness, as the world termeth Christian, careful and conscionable watchfulness over a man's self. Commonly the wickeder sort do most justify themselves: and the upright most judge themselves. The upright use to judge themselves for their very ignorance's and negligence's. And surely sins of ignorance or negligence, were better be judged that they may be destroyed, then excused, that they should be nourished. For everything must be brought to judgment: and of every idle word that men shall speak, they shall give an account in the day of judgment. Let not therefore, the small sins be slighted. Floods are made with small drops. Water soaketh thorough small chinks, the ship is therewith filled, and if the pump be not plied the ship is drowned.

SECT. 118. Of the many debts wherein we stand bound to God's justice.

(Q.) Why are debts set down so indefinitely in the plural number?

(A.) Our debts are many. Our sins are of sundry sorts: and of every sort there are many in number. First original corruption, which is the seed and spawn of all sins, is a debt. Thereby forfeiture is made of that integrity wherein God at first created us, and which God's Law, that is spiritual, requireth of us. This doth David expressly reckon up among those sins and debts whereof he desireth to be discharged. Besides all the sins which in our infancy, and younger years, even before our calling, which on ignorance or weakness we committed, are debts: in which respect the high Priest offered for the errors of the people. These are so many, as David was moved thereby to say, Who can understand his errors? Yet because they were debts, even the secretest of them, he desireth to be cleansed from them. Much greater debts are the sins which we commit after we come to riper years, or after our calling, against knowledge and conscience, willfully and presumptuously. Earnestly therefore doth David pray to be kept from presumptuous sins. So many are the sins whereby, as by debts, we stand obliged to the justice of God, as they cannot possibly be all reckoned up. But the word DEBTS being indefinitely set down in the plural number without restraint to any sorts of sins, import all sins.

(Q.) What instruction doth this implying of many sins import?

(A.) Notice is to be taken of the manifold sins whereby we stand indebted to God. Surely those Saints of old did enter into a deep consideration hereof, who acknowledged that their iniquities increased over their head, and grew up unto the heavens, and were a heavy burden, too heavy for them to bear.

By taking thorough and due notice of our many several sins,

1. Our souls will be the more wounded, and humbled for them. The benefit whereof will be, that God will be the more moved with pity and compassion towards us.

2. Our desire of discharge will be the more fervent. Whereby the Lord will the rather be moved to grant our desire. The effectual fervent prayer of a righteous man availeth much.

3. The longsuffering of God in bearing with so many sins, so many ways committed against him, and from time to time heaped one upon another will be the better discerned.

4. The riches of God's mercy in forgiving not a few pence, nor yet a few talents, but many thousand talents will be the more admired and magnified: and he himself the more loved. She that had many sins forgiven, loved much.

Little do they consider the necessity of this doctrine, who never think of their sins, or of seeking any discharge, but when they have committed some heinous notorious sin, which bringeth them to some open shame, and then acknowledge that sin only, as if, that excepted, they were clean from all sin. I deny not, but that good use may be made of fastening the mind upon one principal sin, which seemeth most horrible to the conscience, and maketh the party most ashamed, and whereby he conceiveth God's wrath to be most provoked, as the Israelites, who said, We have added to all our sins THIS EVIL: and Ezra, who said, Should we again break thy commandments, and join in affinity with the people of these abominations? And David, where he said, Deliver me from blood-guiltiness. For by this means our corruption and vileness will appear in our sight much greater. Yet are we not to rest

only in acknowledgement of such sins alone. If we observe the fore-named confessions of Ezra and David we shall find many other sins reckoned up.

Let us therefore learn how to set our sins in order before God. To this purpose we have two excellent helps. One without us. The other within us. That without us is God's Law. That within us is our Conscience. God's Law showeth what is amiss. Our Conscience showeth what we have done amiss. Apply thy Conscience to the Law, and thou shalt find thyself guilty of an innumerable company of heinous sins. These acknowledge: and having acknowledged what debts thou canst call to mind, and in particular craved pardon for them; then because many sins daily pass from thee, whereof thou takest no notice, pray in general for pardon of all, and say as the Psalmist, Deliver me from all my transgressions. The burden of the least sin is too heavy for thee to bear, it is sufficient to crush thee down to the place of the damned. Were it possible to be eased of all but only one, that one retained would hold thee in everlasting chains under darkness. It is therefore necessary that a discharge of all sins be had.

Hitherto of the thing acknowledged DEBTS. The appropriation of them in this word OUR followeth.

SECT. 119. Of the appropriation of sin to ourselves.

(Q.) In what respect are the debts here mentioned styled OURS?

(A.) As they arise from ourselves, and as we are the true and proper cause of them, even the principal authors and practicers of them. This particule of relation OUR is here used in another sense then it was in the former Petition. There bread was called OURS because it was given to us of God, and by that gift we had a right to it. Here sins are called OURS, because they proceed from us: in which respect nothing is so properly OURS as sin.

(Q.) What learn we from this application of debts to ourselves?

(A.) We are the proper cause of the sins which we commit. On this ground saith the Prophet, O Israel thou hast destroyed thy self.

Sin is a voluntary action: and the will of man is free, so as it cannot be forced to sin: as we shall hereafter more fully declare. Only hereby learn, that no man hath cause to sooth or flatter himself. Of himself man is as bad as may be. Sin being thine, take that away which is thine own.

The thing acknowledged (Debts) and appropriation of them (our) being noted, the kind of discharge (Forgive) is to be declared.

SECT. 120. Of God's free and full discharge of man's debt.

(Q.) What doth this word FORGIVE import?

(A.) Freely and fully to discharge a debt. Freely without any satisfaction on our part. Fully without any reservation of any part of the debt to be exacted of us: but rather such an acceptation, as if we never had been in any debt at all.

To forgive, is so to pass by an offense as neither to exact nor to expect anything, either in way of recompense, or in way of punishment for it. Both recompense and punishment are counted a kind of satisfaction, which is directly contrary to remission. It is noted of the servant whose debt the Lord forgave, that he had nothing to pay: no recompense therefore was given: yet was he not imprisoned: no punishment therefore was taken. But that servant that imprisoned his fellow-servant, forgave not the debt, and yet he received no part of the debt. For imprisonment is a punishment: and punishment is a kind of payment, which he that is punished is said to pay.

Again, though a man actually exact nothing for a debt, or an offense, yet if he bear a revengeful mind, or a grudging heart, he is not thought truly to forgive. Nay if he be not as good friends with the debtor or offender, as if he never had had ought against him, he doth not truly forgive him, but only to

teeth outward, as we speak. But God's forgiving is as true, full, and every way perfect as possibly can be: and therefore as it expecteth no satisfaction, so it is accompanied with as gracious an acceptation, as if no sin had been committed.

SECT. 121. Of the concurrence of God's mercy and justice in the discharge of man's debt.

(Q.) Can it stand with strictness of Justice so freely and fully to acquit sinners?

(A.) 1. It is not against justice that he who hath an absolute and supreme power over all, and is to give an account to none, should freely forgive anything which is any way due to himself, whether it be duty or penalty. I will show mercy on whom I will show mercy, saith this supreme Lord. And again, Is it not lawful for me to do what I will with mine own?

2. Christ our Surety in our stead, and for us hath endured that penalty which we by sin deserved, and fulfilled all that righteousness which we owed.

(Q.) Can satisfaction and remission stand together?

(A.) Yes, in three cases.

1. When the party forgiven neither doth nor can make any satisfaction. Such are we in regard of that debt which we owe to God. No satisfaction therefore is exacted of us in our own person.

2. When his Son, who forgiveth, maketh the satisfaction. Such a Surety have we, who hath made satisfaction for our sins: even the only begotten Son of God, who is true God. So as God hath made satisfaction to God.

3. When he who forgiveth, is no further bound to accept the satisfaction which he doth accept, then by his own promise. What other bond can be alleged to bind God, then that whereby he hath voluntarily bound himself.

So as all on God's part is most free. Freely he gave his Son a ransom. Freely he imputeth what his Son did and suffered, to us. Freely he accepteth us in his Son. Freely he acquitteth our debt. Hereupon the Apostle joineth our Redemption by Christ's blood, Remission of sins, and the riches of God's Grace altogether: implying thereby that neither of these cross the other, but that all of them may and do stand together. Christ's satisfaction is so far from impeaching the freeness of God's grace, as it doth the more commend the same. For it is much more grace, and far greater mercy in God, not to spare his only begotten Son, but to give him for sinners, then upon his absolute prerogative without any satisfaction at all to forgive sinners. Christ, the Son of God's love, is more highly esteemed of God then any satisfaction can be. But by the satisfaction which the Son of God hath made, there is manifested a perfect concurrence of infinite mercy, and absolute justice: and the freeness of God's grace is clearly manifested, and highly magnified thereby.

SECT. 122. Of man's disability to discharge his debt.

(Q.) What doctrine doth this word FORGIVE imply?

(A.) Man is not able to himself to discharge the debt of sin. If he were, what need forgiveness? This is the reason why the Psalmist desireth God not to enter into judgment with him, because no man living can be justified in his sight, namely of and by himself. From God's forgiving of sin the Apostle gathereth, that man is not justified by works that is, by anything which he himself can do.

The recompense which is to be given for discharge of the debt of sin, must be of infinite value and worth. For sin being committed against an infinite majesty, provoketh infinite wrath, and so becometh an infinite debt.

Can a finite creature, as man is, give a recompense of such worth? What shall a man give in exchange for his soul?

Nay, man hath by sin utterly deprived himself of all manner of ability to do anything that in any respect might carry any show of recompense. He is dead in sin: Not sufficient of himself so much as to think anything as of himself.

But if it were granted that man were able of himself to do somewhat, what is that to God unto whom the recompense must be made? Can a man be profitable unto God? Is it any pleasure to the Almighty that thou art righteous? Or is it gain to him that thou makest thy ways perfect? If thou beest righteous what givest thou to him? Or what receiveth he of thine hand?

SECT. 123. Of Popish Satisfaction.

Detestable in this respect are many positions of Papists concerning man's satisfaction for sin, by punishments voluntarily undertaken, or imposed by Priests, or inflicted by God: and concerning the merit of works whereby the guilt of temporal punishment for sin may be removed.

Some of the chiefest of those positions I will set down in the words of their great Champion: because the very expression of them is a sufficient refutation of them.

The Council of Trent doth teach that God is satisfied three ways, By bearing patiently the punishments and scourges which are inflicted by God, By undertaking of our own accord laborious works, and By undergoing the penalty imposed by the censure of Priests.

Our Satisfaction is required, that the wrong done to God may be recompensed, and the divine justice satisfied.

We must satisfy by those good works which are ours.

Satisfaction must be worthy, and it must keep such a proportion with sin, as the offense may be truly recompensed by it.

By penal works satisfaction is made to God, truly and properly for that guilt of punishment which remaineth to be expiated after the fault is forgiven.

God's grace assisting, we may after a certain manner truly satisfy out of that which is our own, even to equality, and in that respect justly and of desert.

We have works of our own, whereunto we are not bound, by which we may satisfy for wrong done to God.

Our works as they come from the Spirit of Christ dwelling in us have a certain infiniteness, and thereby also a certain equality with the wrong whereby we had troubled God by sinning.

Full remission of sin, so much as concerneth all guilt of punishment, is the reward of those good works which are wont to be called satisfactory.

Laborious works are profitable for remission of sin, and for deliverance from eternal death.

If by these and such like positions, that which is due to the all-sufficient satisfaction of Christ be not attributed to man, let any indifferent reader judge. Can the things which in these positions are avouched, of recompensing wrong done to God, of satisfying the divine justice, of a condign, or worthy satisfaction, of satisfying truly and properly, to an equality, justly, condignly, and that out of our own works whereunto we are not bound, of a certain infiniteness of our works, and a certain equality with the wrong whereby we have troubled God by sinning, of full remission of sin to be the reward of satisfactory works, of the profit of laborious works for remission of sin, and deliverance from eternal death, Can these things

stand with God's infinite justice, with man's disability to any good thing, with man's unworthiness, and with the imperfection of man's best works? Then may light and darkness in their most extreme degrees, then may the Ark of God, and Dagon, then may Grace and Works stand together: and yet the Apostle saith, If by grace, then it is no more of works, otherwise grace is no more grace. But if of works, then it is no more grace, otherwise work is no more work.

They allege for grounds of the worth of men's works that,

1. They come from the Spirit of Christ.
2. Christ giveth the virtue of satisfaction to men's works.
3. Mans satisfaction is not for the fault, but for the punishment.
4. The punishment for which man satisfieth, is not eternal, but temporal.

To these I briefly answer, that,

1. Though the work of the Spirit be pure in itself, yet coming from us it receiveth a tincture: As water that coming from a pure fountain passeth thorough a foul channel. Besides, the Spirit worketh according to the capacity of the object, not all fullness and perfection at the first, but in part, by degrees.

2. For Christ to give the virtue of satisfaction to men's works, is to make men Priests, and Saviors: which offices are his glory. But he will not give his glory to others.

3. The fault being discharged by Christ, the punishment is also thereby discharged. For the fault is the cause of punishment. Take away the cause, the effect followeth and falleth away. As God said to Adam of the forbidden fruit, In the day that thou eatest thereof thou shalt die the death: so Nathan said to David, The Lord hath put away thy sin, thou shalt not die. His sin being remitted, the punishment was removed.

4. That satisfaction which taketh away the greater punishment, by just consequence taketh away the less. If temporal punishment as well as eternal were not discharged by Christ's satisfaction, it were not complete, but an imperfect satisfaction.

But howsoever Papists being pressed by our unanswerable arguments, to avoid them, do use the forenamed distinctions of satisfying for the punishment, and not the fault, for the temporal, and not for the eternal punishment: yet in their fore-named Positions they apply man's satisfaction to the recompensing of wrong done to God, to divine justice, to remission of sin, and to deliverance from eternal death; and thereupon they attribute thereunto a certain infiniteness, and equality to the wrong wherewith by sinning we have troubled God. O blasphemy!

SECT. 124. Of humiliation and abnegation.

As the greatness of the debt wherein man standeth obliged to God, so also man's impotency, and impossibility to discharge it, aggravateth that wretched estate whereinto man by sin is implunged, and giveth him much more occasion, and matter of humiliation. If there were just cause to weep much, because no man was found worthy to open the sealed Book; how much more cause of weeping and mourning is there, that no man is able to cancel the Bills and Bonds whereby we stand indebted to God, or any way to discharge that debt?

Hath not man in this respect just cause also to deny himself, and as a self-condemning Debtor and Malefactor to cast himself down before the Mercy-Seat of God, and to crave mercy and forgiveness, as that servant in the Parable who had nothing to pay?

SECT. 125. Of the remissibleness of sin.

(Q.) What doctrine doth praying for pardon of the debt of sin afford?

(A.) Sin is remissible. If it could not be pardoned, it were altogether in vain to pray for forgiveness. Christ would never have directed and incited us to pray for that which is not possible to obtain. He stirreth us up to ask, seek, and knock, on these grounds, It shall be given you, Ye shall find, It shall be opened unto you.

The true reasons hereof are:

1. The free grace of God.
2. The price that Christ hath paid for this debt.

The knowledge hereof doth,

1. Minister good ground of much comfort to poor sinners that groan under the heavy burden of sin.
2. Embolden sinners in faith to seek pardon.
3. Provoke and encourage them to turn from sin.

(Q.) What doctrine may further be gathered from the application of forgiveness, to debts in the plural number?

(A.) All the sins of the faithful are remissible. I say, of the faithful, because they who have right to say to God, Our Father, (which the faithful who are sons of God only have) are taught thus to pray, and because they by the continual and powerful assistance of God's Spirit shall be kept from falling into the only unpardonable sin, the sin against the Holy Ghost.

As the free grace of God, and the price which Christ hath paid are the causes, that sin is pardonable: so the infinite riches of that grace, and the all-sufficiency of that price are the causes that all manner of sins are likewise pardonable.

Let no sin therefore keep us from seeking pardon. Well note the gracious invitation of the Lord, Isaiah 1:18. He that hath taught us to pray for pardon of sin, hath promised fatherly mercy and pardon to follow thereupon.

Of these two points, that Sin, and that every sin is remissible: See in my Treatise of the Sin against the Holy Ghost. SECT. 5.&6.

SECT. 126. Of God's Prerogative in forgiving sin.

(Q.) To whom is this Petition for forgiveness of sin directed.

(A.) To God. For every Petition hath relation to the Preface, and to him that is there described, which is God only.

(Q.) What may thence be gathered?

(A.) 1. God hath power to remit sins.

2. God only hath that power.

As here, so everywhere in Scripture we are directed to go to God for pardon: but nowhere throughout the whole Scripture to any other. The Jews so firmly held these doctrines as they accounted it blasphemy for any to arrogate that power to himself.

Every sin, as a sin is a breach of God's Law: and in that respect committed against him, though it be also a wrong done to man. Now God being a supreme Lord over all, who can be imagined to have power to forgive transgressions against him, and his Law?

1. This Prerogative showeth that Christ is true God. Had not Christ been God, the Scribes had justly accused him of blasphemy for taking upon him to forgive sin. Christ therefore in answering their slander doth not deny their principle, that God only can forgive sin, but by a visible demonstration proveth himself to be the True God, and thereby discovereth their misapplication of that true principle, whereby they denied to him who was true God, his Prerogative, and in accusing Christ of blasphemy, they themselves were impious blasphemers.

SECT. 127. Of Papists blasphemy in giving to men power to forgive sins.

2. The Pope assuming this Prerogative to himself, doth thereby show himself to be plain Antichrist. For as by his flatterers there is given to him, so he assumeth to himself a power of granting Indulgences, Releases and Pardons for sins past, present, and to come: and of these some are full, some more full and some most full releases. Yea some of these Releases and Indulgences are oft extended to more years to come, then can be imagined that the world shall continue.

3. The power of absolution which is also given by the Church of Rome is derogatory to the fore-named Prerogative of God, and in that respect blasphemous. For by the Council of Trent it is decreed, not to be a ministerial declaration, but a judicial act of forgiving. Whereupon they infer that as wind doth blow out a flame, and drive away clouds, so the absolution of a Priest doth put away sin: and that thereby both the fault, and also eternal punishment is remitted: and that many are damned because they die before they are absolved of a Priest. What is this but to make Priests God's?

SECT. 128. Of confession of sin to God and Man.

The forenamed Prerogative of God doth plainly show that Auricular confession, as Papists enjoin it, is not absolutely necessary. For they hold that a particular confession of all a man's sins which he can call to mind is necessarily to be made in the ear of a Priest, and that upon pain of damnation. We deny not a necessity of Confession. For without confession of sin, no remission, no absolution can be expected. But this absolute necessity must be applied to confession unto God, whose Prerogative it is to forgive sin. Yea further we acknowledge a necessity of confession to man: and that both publicly and privately: and both these either upon injunction by authority, or upon a man's own voluntary motion. Public confession is to

be made of sins publicly committed, whereby public offense is given, or public detriment and damage made. In this case Joshua enjoined Achan to confess his sin, and he confessed it. Because Sapphira refused to make confession, being required of Peter to do it, she was suddenly struck with death? They of Ephesus that had been notorious sinners voluntarily made public confession of their sins. Private confession is to be made also in three cases. 1. When one in authority requireth it, as Elisha required his servant Gehazi to do it. 2. When private wrong is done, or offense given to one. 3. When a sin burdeneth the conscience: on which ground David made confession to Nathan: and Saint James exhorteth all Christians to confess their sins one to another, that so they may receive the more comfort by mutual prayer and direction. In this case choice must be made of such persons as are fit to have secrets made known to them, and able to help and ease a burdened conscience. Such are men of understanding, discretion, wisdom and experience, yea such as are faithful, and pitiful, and bear a loving heart toward the party that cometh to them for comfort. Among others, Ministers are in two respects most fit. 1. Because by their daily study and practice they are most acquainted with the temptations of Satan, dispositions of people, and consolations of God's Word. 2. Because by virtue of their ministerial function, being Ambassadors for Christ, and having the ministry of reconciliation given to them, the patient may with more assuredness apply to his soul the promises which they pronounce.

But necessarily to tie every Christian, upon pain of damnation, to make confession of all the sins whereof he knoweth himself to be guilty, to the Priest under whose charge he is, be he never so ignorant, or lewd, is without all warrant of God's Word, and against common sense and reason.

SECT. 129. Of confessing sin to God, and seeking pardon of him.

5 For the main duty which ariseth from the fore-mentioned doctrine concerning God's Prerogative in forgiving sin, let us not dare to hide our sin from God, as Adam sought to do, but humbly and penitently confess the same, as David, and other Saints of God from time to time have done. This duty is to be done not so much to make our sins known to God (For he knoweth them whether we confess them or no) as to show that we ourselves know them, take notice of them, feel the burden of them, are grieved for them, hate them, desire to be freed from them, and truly repent of them. Thus will God be moved to take pity of us, and to be merciful to our sins. God is not like man who taketh advantage from the delinquent's confession, according to the Proverb, Confess and be hanged, but rather from thence taketh occasion to show mercy. In relation to God, this may well come into a Proverb, Confess and be saved. For if we confess our sins, he is faithful and just to forgive us our sins.

SECT. 130. Of going to God for Pardon.

6. Gods Prerogative to forgive sin doth further embolden us to go to him, and to him only for pardon of sin. In that sin is remissible, and may be pardoned, we have encouragement to seek for pardon. In that it is God that forgiveth, we are directed to seek pardon of him. I, even I am he, that blotteth out thy transgressions, saith the Lord. And well we may be glad that he reserveth this prerogative to himself. For of whom can we with greater confidence expect to receive this gracious favor then of him, who is full of compassion, and gracious, slow to wrath, and plenteous in mercy. Let us not therefore leave this fountain of living water, and go to broken cisterns that can hold no water. As we desire to be discharged of the debt of sin, so let us seek this discharge of him that is able and ready to give it. Though we can make no satisfaction, yet his mercy surpasseth all our offenses.

SECT. 131. Of God's free and full discharge of sin.

(Q.) What doctrine ariseth from the kinds of discharge implied under the word FORGIVE?

(A.) The discharge which God giveth is a free and full discharge, It must needs be free, because in man there can be nothing to procure it. Nay out of God there is nothing to move him to do it. I blot out transgressions, saith the Lord, for mine own sake. And again, For my names sake will I defer mine anger. He retaineth not his anger forever, because he delighteth in mercy. That the discharge also which God giveth is full, is evident by the many Metaphors used in Scripture to set it out: Such are these that follow.

1. I am he that BLOTTETH OUT thy transgressions, saith the Lord. This Metaphor is taken from Creditors, who when they purpose never to exact a debt, will blot it out of their books. After that a Debt is stricken out of a Bill, Bond, or Book, it cannot be exacted: the evidence cannot be pleaded.

2 I have put away thy transgressions as a cloud, and thy sins as a mist, saith the same Lord. We know that the clouds which are driven away by the winds appear no more, nor the mist which is dried up by the Sun. Other clouds, other mists may arise: but not they which are driven away and dried up. Thus the sins which God forgiveth return not again.

3. The same Lord saith, Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Skarlet and crimson are double and deep dies, dies in grain, yet if the cloth died therewith be as the wool before it was died, if it be as white as snow, what is become of those dies? Are they anymore? Is not the cloth as if it had not been died at all? Even so, though our sins, by reiterating them, by long lying in them, have deeply seized into us, yet by God's discharge of them, we are as if we never had committed them.

4. Ye are washed, saith the Apostle. By washing the filth of things is clean taken away.

5. Thou hast cast all my sins behind thy back, saith Hezekiah to God. That which a man would not look on, or regard, that he casts behind his back. The sins which God forgiveth he will have as out of his sight, which he meaneth no more to meddle withal.

6. Thou wilt cast all their sins into the depths of the sea, saith Micah to the Lord. When a man would have a thing utterly gone, he will cast it into the bottom of the sea, from whence there is no fetching it again. So deals the Lord with the sins which he forgiveth.

7. The Psalmist pronounceth him blessed whose sin is covered. A thing covered is not seen. So sin forgiven is before God as not seen.

8. The same Psalmist pronounceth him blessed to whom the Lord imputeth not sin. A sin not imputed is as not committed.

9. The Prophet saith of sin forgiven, that it shall be sought for and not found. Is not that fully discharged which shall never be found, never appear?

10. God himself saith, I will remember their sin no more. Surely that which God will not remember, he hath fully discharged.

Finally, the man is pronounced blessed whose sin is forgiven. If the discharge were not full, how could the party discharged be by virtue thereof blessed?

Forgiveness being an Act of God, it must needs be both free and full. For whatsoever God doth, he doth freely for himself, without any former desert, without expectation of any future recompense. No creature can deserve anything at his hands: much less can sinners and rebels. Neither can any

creature give any reward or recompense to him: as he needeth none, nor expecteth any, so he can receive nothing which is not his own.

SECT. 132. Of Merit of Congruity.

The free discharge of God directly excludeth all merit of man. For that which is done for merit is not freely done. Papists who maintain man's merit, not only for his salvation after this life, but also for his justification in this life, and for remission of sins, think to salve up all by a distinction of merit of Congruity or meetness, and condignity or desert and worth. They say that merit of condignity followeth justification: but merit of Congruity goeth before it, and meriteth and obtaineth both remission of sins and justification. Of that merit of condignity I have elsewhere spoken: neither is it pertinent to this place.

For merit of Congruity:

1. Though it be taken in the fairest interpretation that can be, yet can it not stand with free grace, with mere mercy: but it much impaireth the same.

2. When they expound their own meaning, they acknowledge that remission of sins and justification is due as a recompense or reward to the said merit of Congruity. For, say they, To every merit a reward answereth: as there is a merit of Congruity, so also a reward of Congruity. And the merit of Congruity is rather founded in some dignity of the work, then in the promise of God. Doth not their own exposition of Congruity make it a plain condignity and desert.

3. When God first acquitteth and justifieth a sinner, he findeth in him no congruity, to meetness to receive mercy, but rather an enemy-like, and rebellious disposition against him. For when we were enemies, we were reconciled to God. And, God, who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in sin, quickened us.

SECT. 133. Of Popish satisfactions for sins remitted.

Gods full discharge of sin excludeth all remainder of punishment to be endured in this world, or elsewhere by way of satisfaction for the sin forgiven. For if any satisfaction remain to be done, the discharge is not full. Derogatory therefore to the absolute fullness of God's discharge is the doctrine of our Adversaries in this point. For they hold that after sin is forgiven, there may remain a guilt of punishment to be satisfied for, sometimes in this life, sometimes in another life, namely in Purgatory, sometimes in both. But by such punishments for sin, sin would again be called to mind and memory, to view and sight, to reckoning and account, which cannot stand with the forementioned Scripture phrases of not remembering, not imputing, covering, casting behind the back, casting into the bottom of the sea, blotting out, &c. We deny not but that Saints whose sins are forgiven, may notwithstanding be punished in this life (as for the fiction of Purgatory it deserveth rather to be hissed at, then by arguments refuted) but withal we say, that those punishments are neither expiatory, nor satisfactory, nor yet vindictive for sin. If they were, Christ's expiation, satisfaction, and suffering might be thought insufficient. The punishments which are inflicted on them whose sins are forgiven, are as a medicinal corrosive, but not a judicial revenge.

SECT. 134. Of the comfort that ariseth from God's free and full discharge.

The free and full discharge which God giveth of sin, is a most sound and sovereign ground of comfort to such as by faith rightly can apply the same to their own souls. For so freely and fully doth God remit all offense, that neither by revenging it, doth he condemn us: nor by upbraiding it confound us: nor by imputing it the less love us.

A due consideration of our many heinous sins cannot but astonish us, and make us ashamed to appear in the presence of God for pardon of them: but knowledge of the free grace of God, (who of himself, for himself, for his own names sake pardoneth sin) and faith therein, emboldeneth poor sinners to draw near to the Throne of Grace, and to cast themselves down before God's mercy-seat for pardon, and to say, We do not present our supplications before thee for our righteousness's, but for thy great mercies.

Again, knowledge of the desert of sin, how the least sin deserveth the wrath of God, and the least degree of God's wrath is an unsupportable burden, cannot but affright the soul of a sinner through the apprehension of any vindictive punishment to be endured for sin. What then can remain to satisfy the poor sinner, but faith in God's full discharge? The promises of God being the ground of our faith, good ground we have to believe that according to the forenamed promises, our sins, which we have humbly and penitently confessed, and for which we have craved pardon, are freely and fully discharged. If upon our own true humiliation, and hearty supplication we did believe this, what comfort, what peace might be brought to our souls thereby? Let us therefore oft meditate on the fore-named grounds of faith, that our faith thereby may be the more established, and our consciences the more quieted.

The thing acknowledged, DEBTS,

The appropriation of them, OUR,

The kind of discharge, FORGIVE, have hitherto been handled.

The parties to be discharged, US, are now to be considered.

SECT. 135. Of praying for the pardon of our own sins especially.

(Q.) Who are comprised under this particle US?

(A.) We ourselves, and others. The first person includeth ourselves. The plural number extendeth this Petition to others.

(Q.) What doctrine may thence be gathered?

(A.) Pardon is to be sought for our own and others sins. Of seeking pardon for our own sins no question can be made. Holy men of God guided by the Spirit of God have done this in particular, even in the singular number for themselves. Put away MINE iniquity, Cleanse ME from MY sin, wash ME, purge ME, saith the Psalmist.

Love begins at home. If any duty of love be to be showed to ourselves, then this especially above all other. For if sin be not pardoned, what can be comfortable, what can be beneficial and profitable to us?

The application of this point concerneth not only such as (through ignorance of that fearful estate wherein they lie by sin, or a prophane neglect of this holy and heavenly duty of prayer) never call upon God for this or any other blessing, in their own or others behalf: but also, and that more especially such, as through some violent temptation, and deep apprehension of God's indignation against them, are afraid to pray for pardon of their own sins, and yet can heartily pray for the pardon of others sins. These must be well instructed in this privilege that is here afforded unto us: and in that respect which God hath to the particular prayer which is made by a penitent soul in his own behalf. God oft heareth one praying for himself, when he heareth him not praying for others: but we never heard of any accepted for others, that were not accepted for themselves. Everyone's prayer is most available for himself. Let the mind that such have to pray for others, provoke them to pray first for pardon of their own sins. For till a man's sins be pardoned, he cannot expect any blessing on others by his prayers.

SECT. 136. Of praying for pardon of others sins.

That prayer is to be made for others hath been before showed. If for any other blessing we ought to pray in the behalf of others, then most of all for the pardon of their sins, the greatest blessing, if the extent of it be well observed, that in this world can be obtained for them. This was it for which Moses so earnestly prayed in the behalf of the Israelites: and for which Job offered up sacrifices in the behalf of his children. That express precept which the Apostle giveth of praying for others, hath especial relation to their sins, as the reason importeth in these words, If he have committed sins they shall be forgiven him.

That reason is a reason of great weight: for by obtaining pardon of sin for another, a soul is saved from death. What a privilege, what an honor is this to a Christian, that he should be a means of saving his brothers soul? What a benefit doth he thereby bring to his brother? The Scripture giveth us many instances of the benefit of prayer in this kind: namely, that it hath been a means of obtaining pardon for many sinners: and of preventing or removing many judgments from them. Witness the many prayers which Moses made for the Israelites when they had sinned against God: and in particular for Miriam. Witness also the prayer which Hezekiah made for the people that came unprepared to the Passe-over: and the prayer which Job made for his friends that spake not of God the thing that was right. No doubt but the prayer which Christ made on the cross for them that so evilly entreated him, was a means that many thousand Jews anon after his ascension were converted, and had their sins pardoned. The like may be said of Stephens prayer.

Not only to others may much good be brought by a conscionable performance of this duty, but to ourselves also. For our faith in the pardon

of our own sins will be much strengthened thereby. By praying for the pardon of others sins we shall the better acquaint ourselves with the extent of God's promises, which are the holy oil to make the lamp of our faith to continue her light.

Learn we hereby to take notice of others sins as well as of our own. Take we notice of the public open sins of the times and places where we live, of those among whom we converse, but especially of those who are under our charge. And as we observe them, we ought to be humbled for them, to make confession of them to God, and supplication for pardon of them. Hereof we have many excellent patterns in God's word.

In performance of this duty let our minds be especially fixed on the sins of those who are under our charge: and to whom we are by some special bonds linked: as Job who prayed for his children and friends: and Moses for the people under his charge. It is meet also to enlarge our prayer, so as the inhabitants of the Parish, Town, City, and Nation wherein we live may be comprised therein: as Daniel who confessed the sins of Jerusalem, Judah, and all Israel, and craved pardon for the same Here we ought especially to be mindful of the sins of our Governors, and Ministers, as the Levites were of the sins of their Princes and Priests. Finally, our prayers in this respect must be extended to our enemies: for which we have both the precept, and pattern of Christ, and the pattern of the first Christian Martyr.

Hitherto of the substance of the fifth Petition. The condition annexed thereto followeth.

SECT. 137. Of man's forgiving another.

(Q.) Which are the words wherein the Condition annexed to the fifth Petition is expressed?

(A.) As we forgive our debtors.

(Q.) What are the distinct points here to be considered?

(A.) 1. The Duty required, FORGIVE.

2. The Persons tied thereto, WE.

3. The Parties to whom it is to be performed, DEBTORS.

4. The Restraint thereof, OUR.

5. The Resemblance, AS.

In setting down the duty we are to note,

1. Wherein it consisteth.

2. When it is to be performed.

(Q.) What is the main duty here required?

(A.) Men must forgive one another. Many precepts of Scripture tend hereunto: as, Resist not evil. Avenge not yourselves. Forebear one another. Forgive one another. Overcome evil with goodness. And answerable have the practice of the Saints been from time to time. Instance Joseph, Moses, David, Paul, and others like them.

This is an especial property of a Saint, and child of God, in whom the wisdom that cometh from above abideth. For that wisdom is peaceable, gentle, easy to be entreated, full of mercy and good fruits. Hereby a manifest difference is discerned betwixt that Spirit which cometh from above, and that spirit which ariseth from the flesh: betwixt a regenerate and a natural man. By nature man is exceedingly prone to revenge. The heathen, who were guided only by the light of nature, discerned not the excellency and necessity of this grace. Their Philosophers, who were their Divines, accounted it not unlawful to revenge wrongs. Yea they held it a bounden duty, and a glorious virtue to seek and take revenge: insomuch as if any notorious wrong were done to a man and he taken away, before revenge taken, and the surviving friends were negligent in revenging the same, they

imagined that the ghosts of the deceased would never leave haunting and terrifying those surviving friends till they had taken revenge.

Many among us, that are taught better divinity, do too much nourish this corruption of nature. If they be wronged by word or deed, they think it dishonorable to put it up, or pass it over without revenge: which is the cause of so many challenges as from time to time are given and taken: and of the many mortal monomachies, and desperate duels which are daily undertaken: yea and of many secret plots and practices for doing some notorious mischief, and for taking away the very life of such as have done them wrong. If such as are able with better discretion, and more moderation to temper their outward actions, well observe, and thoroughly try their inward disposition, they shall find this sprout of corrupt nature, revenge, too deeply fixed in them: yea they shall find many bitter fruits thence sprouting, in revengeful thoughts and desires, wishing many mischiefs to fall upon them by whom they think themselves any way wronged. What is this but inward revenge? Surely revenge is one of the most incurable sores of the flesh. It is most hardly subdued and mortified. A good sign therefore of renewed nature it is to forbear revenge and forgive wrongs: if at least it be done in truth, from the heart, for the conscience sake.

Far short of the Christians Goal do they come, though they think they go far in the Christians race, who only are mild, gentle, kind, and courteous till they be wronged, but then are implacable, and will accept of no reconciliation, till they have taken revenge for that wrong. They think it a great glory that they can say, I run into no man's debt, I do wrong to no man, I even have been, and ever will be ready to do all offices of kindness that I can. But if any abuse me any way and wrong me, they shall know whom they abuse: and I will make them repent the wrong which they have

done. My friend shall taste of my kindness: but mine enemy shall know what I am able to do. The pretended goodness of such men wanteth the substance of goodness: it hath but a show and shadow thereof. That is sound, solid, pure gold that abideth the flaming heat of the fiery furnace. A man's goodness cannot be proved to be sound till it be tried by the fire of wrong, or offense. Dogs, Bears, Tigers, Lions, and the most savage beasts that be, can be quiet, and gentle till they be stirred and incensed. A Proverb saith The Devil is good while he is pleased. Behold then what kind of goodness it is, whereof such men boast. No better than the goodness of the most cruel creatures, not the Devil excepted. Do what you can to a sheep, you cannot make it snarl or bite. Do but clap a Dog on the back, he will be ready to fly in your face. He therefore that being provoked is stirred up to revenge, retaineth his natural doggish disposition. He that may justly be accounted a Lamb, or sheep of Christ's fold, and to have the Spirit of the Lamb of God in him, will recompense to no man evil for evil, but overcome evil with good. To this height of goodness doth the condition of this Petition call us.

This duty of forgiving one another being the main and principal point intended in this condition added to the fifth Petition, which is the only by clause in the whole Lord's Prayer, and which Christ thought not enough to insert in the Prayer, but so soon as he had ended his form of prayer returned to this point again, and again, and again presseth it both affirmatively, and negatively, showing the advantage of forgiving, and the damage of not forgiving. For a further pressing and enforcing of it, I will endeavor to set out the Excellency, Utility, Necessity, Difficulty, and Rarity of it.

1. For the Excellency of it, it is one of those excellencies wherein God himself glorieth, that he forgiveth sin. Therefore with great Emphasis he

saith, I, I am he that blotteth out thy transgression for mine own sake. And with great admiration of this excellency saith the Prophet, Who is a God like unto thee that pardoneth iniquity? They therefore that forgive wrongs show themselves like to God in this his excellency. Whereupon the Apostle having exhorted us to forgive, addeth, as a further motive to press the duty, this clause, Be ye followers of God as dear children. Herein man showeth himself a God to man: as on the contrary by revenge, he showeth himself a very Devil: Many, like Lamech, boast and glory in taking revenge, as in a matter of great manhood, whereas in truth it is a part of much baseness, and great pusillanimity.

2. For the Utility of it, If this question be asked, What profit is there of forgiving? I answer as the Apostle did of Circumcision, Much every way. Thereby assurance of God's forgiving our sins is obtained. We are made more capable of receiving mercy from God. We shall have much quietness in our souls. We shall appear more amiable before men, be the better loved of them, and receive more kindnesses from them. We shall avoid many mischiefs whereinto we might implunge ourselves by taking revenge, and which both God and man might bring us unto for taking revenge.

3. For the Necessity of it; it is absolutely necessary for Society with men, and Communion with God. In regard of society with men, there is no living in this world without a mind willing and ready to forgive wrongs: and that by reason of the wrongs which others from time to time will do to us, and we to others. We live here among many and sundry sorts of people, and those of diverse and different dispositions: some giving offense in one kind, others in another. If we be forward to take revenge of every wrong, and have not a mind forward to forgive, we shall never have a quiet mind. Revenge will be as a poison continually working in our souls, exceedingly

disturbing and disquieting them. And for ourselves, flesh is in us all: it abideth in the best, so long as they abide in this world. By reason of the flesh in us we are subject to many infirmities, whereby sundry offenses are given to others, sometimes on weakness, and sometimes on willfulness: sometimes on sudden passion, and heat of blood, and sometimes again on deliberation and cold blood. By reason hereof we need that others should bear with us, and forgive us. But if we forgive not others, how can we look that others should forgive us. 1. Our example in taking revenge of others, is a pattern to others to take revenge of us. 2. It is just with the Lord to suffer men so to do, according to that which Adoni-bezek said, As I have done, so God hath requited me. So much is oft expressly threatened. In regard of Communion with God, there is no hope, no possibility of reconciliation and atonement with God for such as are ready to take revenge of men. Christ hath set it down, as a ruled case, as an inviolable Law, more stable, and unalterable then the Laws of the Medes and Persians established by the King, that, if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses. In the Parable we read that the Lord who forgave his servants debt, recalled his grant, when he heard that servant would not forgive his fellow servant.

(Q.) May then that remission which God granteth be reversed?

(A.) 1. That which hypocrites presumptuously assume to themselves, without due consideration of the conditions and qualifications of the Gospel, may. For it is an absolution unjustly taken before it is fully given. 2. That circumstance in the Parable is noted not simply to declare any reversing of God's grant, but to aggravate the heinousness of revenge, and God's hatred of it, and indignation against it. And it showeth that though God in himself be ready and forward to forgive, and could and would

otherwise forgive such a Debtor, yet if that debtor be hard-hearted to his brother, and forgive not him, neither will God forgive.

4, For the difficulty of it, wrath and revenge cannot easily be subdued. A combat, and a conquest in that combat is requisite thereto. The combat must be with our own passions, and the conquest must be over them, which conquest flesh and blood can never get. He that ruleth his spirit is mightier than he that taketh a City. Passions are exceeding violent, very dangerous and pernicious. In us there is a great proneness to yield unto them. Our flesh is very loath to strive against them. What hope then is there of any victory over them. Surely there must be more in us then flesh and blood to subdue them.

5. For the Rarity, or scarcity of it, I may justly in the Prophets sense use these words of the Prophet, Run ye to and fro thorough the streets, and see now and know, and seek in the broad places, if ye can find a man, if there be any that forgiveth wrongs, and passeth by offenses. View the world, observe such as are reputed to have a generous mind. Among them ye shall find Challenges sent and taken, and desperate Combats undertaken for every flight wrong, for every disgraceful and displeasing word. Enter into the City, go about the Country, mark the disposition of inhabitants in City and Country, and ye shall find among them for petty injuries, and ignominious speeches, complaints to Justices, Warrants, Arrests, Actions, Imprisonments, and suits in Law to the utter undoing of one another. Inns of Court, Seats of Justice, Universities, Yea, and Pulpits are full of bitter invectives, spiteful calumniation, and revengeful defamations for every offense, and that oftentimes when the offense is rather taken then given. Men, Women, Old, Yong, Rich, Poor, Brothers and Sisters, Fellow-servants, Neighbors, Friends, all of all sorts, are exceedingly given to revenge. If the

thoughts of men could be ransacked, and the desire of revenge that therein lurketh be discovered, it would then more evidently appear that this grace of forgiving wrongs, which is indeed rare in the excellency of it, is also exceeding rare in the scarcity of it: hardly to be found anywhere.

If now the Excellency of a thing in itself, if the Utility and benefit which it bringeth to them that have it: if the absolute Necessity thereof for communion with God or Man: If the Difficulty of attaining thereto: If the Rarity of it, being such as very few attain unto it, be motives to stir us up diligently and earnestly to seek after it, Motives are not wanting to stir us up to use all means that may be to suppress revenge, and to work in us a readiness, and willingness to forgive.

This of the Duty here required. The Time when it is to be performed followeth.

SECT. 138. Of speedy forgiveness.

(Q.) What time is limited for forgiving?

(A.) The Time present. The word is of the present Tense, we do forgive, which implieth a present performance, and a constant continuance. The time present hath an Opposition both to the time to come, and also to the time past. He that in the present doth a thing putteth it not off to the future, contenting himself with a purpose to do it afterwards, as if it were enough to say, I will forgive: neither doth he leave off to do it, contenting himself that heretofore he hath done it, as if it were enough to say, I have forgiven. But so soon as occasion of doing it is offered, he doth it: and so long as the occasion continueth, he continueth to do it.

(Q.) What doctrine may be gathered from the profession of forgiveness in the time present?

(A.) We must presently forgive. So soon as occasion of exercising this duty is offered, it must be put in practice. As the shadow showeth itself so soon as a body appeareth in sunshine, so must forgiveness as soon as a wrong is discerned. When ye stand praying, forgive. We may not dare to stand up to pray, unless we forgive. Is it not then requisite that we forgive instantly. To this purpose tendeth this prohibition, Let not the Sun go down upon your wrath. His meaning is that we should not harbor heart-burning any whit at all. The phrase of not suffering the Sun to go down on a thing, is proverbial, and implieth a speedy redress. Contrary hereunto do they who suffer many suns to set on their wrath.

Revenge is a kind of fire, which if it be not presently quenched, will soon prove unquenchable. Nay it is a deadly poison, which if it once seize on the soul will soon destroy it. No fire, no poison of a more increasing nature then revenge. Instance the revenge and wrath incensed in Cain against Abel, and in the Scribes and Pharisees against Christ. It increased to blood. Revenge the longer it lasteth, the stronger it waxeth. But forgiveness is the only means to quench that fire, to expel that poison. Can then forgiveness with safety be put off?

Assuredly Satan will take great advantage from the least delay. Whereupon the Apostle adviseth to give no place to the devil. But by putting off revenge, we give much place to him.

Hereby trial may be made of a mind rightly fitted and prepared for this duty of forgiveness. It manifesteth itself so soon as occasion is offered. So soon as the Lord had stricken Miriam with Leprosy for the wrong she did to Moses, Moses to show how ready he was to pass it by, and to forgive it, presently prayed for her.

But the deceitfulness of their heart is evidently discovered, whose forgiveness consisteth only in a purpose to do it afterwards. That which is truly purposed, will not always remain a mere purpose: but, so soon as occasion is given, prove a practice. Many think it time enough to forgive when they go to the Lord's Table: yet it may be that such go to that holy board but once a year. Surely that forgiveness which is then intended cannot be sound. It may justly be suspected to be more on vain superstition, than true devotion. What if they die suddenly before that time, and have no time, no thought to forgive, can they think it safe to depart out of this world with a revengeful mind? I would gladly know of such whether they intend to pray before that time set for receiving the holy Communion. If they do intend so to do, can they think it well to pray in wrath? Did men know what a Wolf, what a Tiger, what a Viper wrath and revenge were, they would at the first sight thereof be startled, and get themselves as far from it, as they could. If Scorpions and Asps were in men's houses, what pains would they take to cleanse their houses, that they might dwell securely? But they keep anger, wrath, malice, hatred, revenge, which are so many Scorpions, and Serpents, and cleanse not the house of God, which is their heart. Yea such a perverse disposition have many, as they use all the means they can to retain, and nourish revenge, and to keep it in mind and memory. By oath, by imprecation, and other ways they will bind themselves, not to forgive. They forbear not to say, I may forget the wrong, but I will never forgive it. Hereby they provoke God to keep their sins in perpetual memory, and to bind himself to execute vengeance on them.

SECT. 139. Of constant forgiving.

(Q.) What other doctrine may be gathered from the profession of forgiveness in the time present?

(A.) Forgiveness must be a continued act. It must not, so long as we live, be reckoned among the things utterly past, and no more to be performed. The time past hath his date. The time to come may have no date at all. The time present is always in being. God therefore setteth out his eternal being and abiding by the time present, in this Title, I AM THAT I AM. He therefore that in truth saith, I do forgive, must never be of another mind: he must never think of recalling what he hath forgiven, or of waxing weary of forgiving, though never so many wrongs from time to time be offered. Christ saith, when ye stand praying, forgive. And his Apostle saith, Pray continually. If we must pray continually, and praying forgive, then must we forgive continually. Where Christ enjoineth to forgive unto seventy times seven, he intendeth a readiness to forgive so oft as we are wronged, be we wronged never so oft. A set and definite number is put for an indefinite.

Constant continuance in a good thing is that which setteth the crown upon it, and maketh it not to be in vain. But intermitting, and omitting that which is well begun, taketh away the glory thereof. Revenging after-wrongs, provoketh God to pass by without reward or regard our forgiving of former wrongs.

Let us not therefore be overcome of evil: but rather overcome evil with goodness. We have need, in regard of that extent of duty here required, to take unto ourselves an invincible resolution. For while we live in this world, it cannot be but that we shall have wrongs offered unto us. It is not without cause that the Apostle adviseth to Let patience have her perfect work. The perfect work of patience consisteth, as in the truth of it, whereby it is sound, not feigned, so in the extent of it, that it reach to all kinds of wrongs and offenses, and in the continuance of it, that it endure to the end. The notation of the word which the Apostle useth, implieth this last branch of perfection,

which is a persisting to the end, even to the end of this mortal life wherein we shall have use and need of exercising this duty of forgiveness. We may not therefore so much consider what wrongs and offenses we have forgiven, as how many more we may hereafter take occasion to forgive: that by our continual practice of this duty, we may day after day say, I do forgive.

Thus much of the Duty required. The Parties tied thereto, are next to be considered.

SECT. 140. Of dealing with man, as we desire God should deal with us.

(Q.) Who are especially tied to the condition of the fifth Petition?

(A.) They who call God Father, and crave forgiveness of him. For this Particle WE in the condition, and the Particles OUR, US, in the Preface, and in the Petitions, are all of the same Number and Person, and have a mutual reference to the same persons.

(Q.) What doctrine hence ariseth?

(A.) Saints that crave and expect mercy of God are most bound to show mercy to man. This did the Lord press upon his servant thus, I forgave thee all thy debt because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had compassion on thee? This also doth the Apostle especially press upon Professors, as these Reasons show, There is one body, and one Spirit, even as ye are called in one hope of your Calling: One Lord: one Faith: one Baptism: one God and Father of all.

By the mercy which Saints, that crave and expect mercy from God, show, both God that forgiveth them, and Christ, for whose sake God forgiveth them, are most glorified. The Gospel also and their profession thereof, are most graced, and honored thereby; yea and the mouths of such enemies as

watch for occasions to disgrace professors of the Gospel, are stopped. Finally the mutual good of the members of God's Churches is hereby much promoted.

What great and just cause of complaint is in these respects given, by reason of the teachy, wrathful, revengeful disposition of many that in profession of Religion are very forward. Of those who in outward profession make their houses God's Churches by the daily exercises of piety therein, constantly offering up their morning and evening spiritual sacrifices, who also by frequenting the house of public prayer, the ministry of the Word, the Lord's Table, and other services of God, make great show of much piety, have the name of Saints, and seem to expect much mercy from the Lord, of those, I say, there be many who are full of envy, wrath and revenge, very querulous and contentious, ready to arrest, to bind to the Peace and good behavior, to cast into Prison, to commence suites in Law, and enter actions of trespass of defamation, and of other like petty matters upon very slight occasions. The Prophet foretold the Wolf should dwell with the Lamb, and the Leopard lie down with the Kid, &c. But now such as profess themselves to be Lambs, and Kids of Christ's flock can scarce dwell quietly one by another. Many Professors are as very fire-brands as any other. Surely their profession and religion is vain. They mock God, they deceive man, they lie against their conscience, when they say, We forgive. Their sin is the greater, in that thereby they open the mouths of profane persons against the Gospel of Christ, and a profession thereof.

Let us who call God, Father, who crave, who expect mercy of God, learn with what mind to do it: namely, with a mind ready and willing to do for others what we desire to be done for us. Lift up pure hands without wrath, thou that desirest God to turn away his wrath from thee. Show mercy thou

that cravest mercy of God. Be bountiful, thou that longest to taste of the sweetness of God's bounty. Forebear thy brother, thou that wouldest have God forbear thee. So deal in every other respect, as thou prayest God to deal with thee. This is acceptable to God. This well becometh thy profession. This will bring much comfort to thy soul. Thus shall not thy prayer be made in vain.

The Duty and Parties most bound thereto being declared, The Persons to whom the duty is to be performed are to be set out.

SECT. 141. Of the several kinds of debts whereby we become debtors to man.

(Q.) Who are meant by DEBTORS?

(A.) Such as any way wrong man. For the Apostle joineth together these two phrases, wronged, indebted. So many ways as one wrongeth another, he becometh a debtor to him. But one may wrong another (according to those several, distinct heads of duties which the law enjoineth to be performed to our neighbors) five ways.

1. In his place or dignity. Herein Aaron and Miriam, Corah, Dathan and Abiram became Debtors to Moses. They spake against that authority, eminency, and dignity which God had given him.

2. In his Person or life. Herein Saul became a debtor to David by persecuting his person, and seeking to take away his life. Herein also the Jews were debtors to Christ.

3. In his chastity. Herein Phalti and Michal became debtors to David, in that (Michal being David's wife) they two as man and wife lived, and kept, company together.

4. In his goods. Herein Onesimus became a debtor to Philemon, by running from him, and purloining his goods, which moved Saint Paul to

say, If he have wronged thee, or oweth thee ought, &c.

5. In his good name. Herein Shimei became a debtor to David, by reproaching him, and calling him a man of blood, a man of Belial.

All these wrongs hath God expressly forbidden in his Law: so as they are double debts. One as transgressions against God. The other as injuries against men. The later of these kinds of debts is here meant in this condition. Of that kind are all the forenamed instances.

SECT. 142. Of making satisfaction for wrongs done to man.

(Q.) What doctrine doth this title DEBTORS applied to wrongs done to men, imply?

(A.) Wrong doers must make satisfaction for the wrong which they do. Every wrong is a debt. But a debt must be satisfied, according to this charge Owe nothing to any man. God gave to the Israelites an express law for restitution or satisfaction of that wherein one had wronged another.

By satisfaction, as by a plaster, the wound which is made is healed, and so wrong becometh to be as no wrong.

The truth of repentance for the wrong which is done, is also manifested by satisfaction. Zacchaeus hereby gave evidence of his unfeigned repentance. Were it possible to make satisfaction for the debts wherein we stand bound to God, we ought to do it. But because by reason of the infiniteness of that debt we are not in any sort able to satisfy it, Christ, who is able, hath undertaken it. He is become our Surety, He hath discharged our debt. So as in regard of our debts to God, all that is expected of us for satisfaction thereof, is by a true faith to apply the satisfaction of Christ. But because we may be profitable to man, and may make some recompense for that wrong we have done to him, we ought in this case to do to the uttermost of our power what we can. He that is careful to make satisfaction, showeth that he

is sensible of the wrong he hath done, and would if it were possible, that it had not been done: which implieth a penitent heart.

Besides, common justice and equity requireth satisfaction in what we are able. The heathen by the light of nature well discerned as much; and have given many good directions thereabout. What a shame would it be for them that have the light of the Gospel added to that light of nature, more to live in darkness, and more to love the works of darkness, then they did?

(Obj.) They to whom men are indebted must forgive their debtors. Why then should debtors think of restitution or satisfaction?

(A.) 1. That duty of forgiveness is required in case that a debtor cannot through disability, or will not through obstinacy make satisfaction. But it giveth no liberty to him that is able, to be willful in refusing to do what he is bound to do.

2. God's requiring mercy of one, doth not justify injustice and injury in another.

Wherefore let everyone look to that especially which belongeth to him: and observe wherein he hath wronged another, to do him the best right that he can: and that according to the wrong which he hath done. If it be a wrong known, humbly to acknowledge the same to the party wronged. If an inferior have wronged his superior by any disloyalty, let him be the more loyal for the time to come. If one under subjection have been rebellious, let him be the more submissive and obedient. If one who owed service to another have been negligent or careless in his business, let him be the more industrious and diligent. Let him that hath any way dealt unmercifully with another, take all occasions to show the more mercy to him. He that hath any way defrauded another, let him to his uttermost power make full restitution. He that hath impeached the good name or credit of another, let him

endeavor to right him whom he hath discredited, in his reputation. And so in other wrongs. Thus will there be an healing of the wounds that have been made. And this is fruit worthy of repentance, which we are commanded to bring forth. Note this all ye that by word or deed have offended any. Add not obstinacy to injury. Persist not in wrong. That is to make the sin out of measure sinful. To your sin your judgment shall be answerable.

As for such, as having done wrong refuse reconciliation when it is offered, surely they have a devilish spirit. Such were they of whom the Psalmist thus complaineth, My soul hath long dwelt with him that hateth peace. I am for peace, but when I speak, they are for war. These are fire-brands in the societies where they are. More fit to live in hell among devils, then on earth among men.

SECT. 143. Of departing from our right.

(Q.) What other doctrine may be gathered from this metaphor DEBTORS in relation to the duty of forgiving?

(A.) To forgive we must part with our right. For a debtor to pay what he oweth is a right, due to the creditor. But a debtor must be forgiven. This cannot be, except the Creditor let go his right: and forbear to exact that, which, were it not for this duty of forgiving, he might exact. Saul having showed himself a professed mortal enemy against David, acknowledged, that David, when he had him in his power, might have killed him: so as in sparing him, Saul acknowledged that David departed from his right. Thou hast showed this day (saith Saul to David) how thou hast dealt well with me: forasmuch as when the Lord had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away? The truth is, that David was by all law bound to spare Saul's life, and to forbear all revenge against his person, because he was with his Sovereign:

which David well knew, and accordingly he professed as much: but in Saul's opinion he departed from his right: which he did in truth in Shemeis case. We have a worthy pattern for departing from ones right for peace sake in the example of Christ, who though he were able to prove that he was not bound to pay tribute, yet paid it. So S. Paul did forbear to exact that of the Churches which he might have done.

If a man have no right to exact that which he seemeth to forgive, his forgiveness is no forgiveness. It is no work of mercy.

The common practice of men, in standing to the uttermost for their right, cannot stand with the equity of that which is here professed, We forgive our debtors. In all manner of wrongs to a man's place, person, chastity, goods, or good name, there is a kind of right for a man to take revenge, and such a right, as it may be, is not condemned, but rather justified by man's law. What kind of debt then can be forgiven, if that, which may be thought man's right, be exacted to the uttermost? Quarrels, contentions, needless but harmful suites in Law, disturbances of peace, and other mischiefs for the most part arise from men's overstrict standing to that which they conceive to be their right, from which they will not yield one heirs breadth. If the Law give a man advantage against his neighbor for a reproachful word, for a sudden though light blow, for a trespass on his Land, for any forfeiture, or the like, that advantage is taken by many: and therein they think they do what they may do: and yet for all that, therein they may do much wrong: for oft times Extreme right is extreme rigor. Learn we more to weigh what Christian equity and charity requireth us, then what conceit of our own right, or extremity of human Law may egg us on to do. Thus will peace, unity, amity, and charity be preserved and continued among men.

SECT. 144. Of forgiving all sorts of Debtors.

(Q.) What doctrine doth the expressing of Debtors in the plural number import?

(A.) All sorts of Debtors must be forgiven. The Debtors here have no limitation. Forgiveness therefore must have no restraint. Whosoever do offend, friend or foe, neighbor or stranger, great or mean, rich or poor, inferior or superior: In whatsoever any do offend and wrong us, in our place, person, chastity, goods, or good name: yea if one man shall in many offenses, or oft in one offense become a debtor, and in that respect be as many debtors: forgiveness in all these, and in all other like cases must be granted. S. Paul requireth Philemon to forgive his inferior, his servant. David forgave his superior, his Sovereign. Moses forgave the wrong done to his place and dignity. Stephen forgave the wrong done to his person and life. David forgave the wrong done to his chastity and to his good name. The forenamed wrong which Philemon was required to forgive was in goods. Many, many were the wrongs which the Priests, Scribes, Pharisees, and other Jews did to Christ, yet he forgave them all.

Mercy hath no stint set unto it. It is as a springing fountain which can never be dried up. Though never so much be fetched from it continually, yet it ever remaineth full. Charity is bountiful, it beareth all things, believeth all things, hopeth all things, endureth all things. Forgiveness therefore, being a work of mercy and charity, is of the same nature and condition.

As for the kind of debts, the greater they be, or the more it goeth (as we speak) against the hair, against our corrupt disposition to forgive them, the greater is our glory in forgiving them. To forgive a small debt, a small wrong, is scarce thanks-worthy. He is worse than a savage that can pass by nothing.

Hereby further trial may be made of the truth of forgiveness, whether it flow from the forenamed fountain of mercy and charity, or be forced, and performed on by respects. If it extend it self only to some Debtors (whom for kindred or friendship sake, or for hope of recompense, or for fear of greater mischief, or for some other like by respects we are willing to forgive) and not to all sorts of debtors: or to small debts and wrongs (the forgiving whereof is scarce thanks-worthy) or otherwise if it be drawn dry by the multiplication of debts: and after some debts forgiven it be no more to be found, surely it is not true forgiveness: it floweth not from the right fountain and head. By this note of trial may many be found faulty in the condition here required: the extent whereof as it is to be applied to enemies who most incense the wrath of man: so to neighbors, who, by reason of the many occasions of offense through their continual commerce, do most often provoke: yea and to friends also, from whom offenses are most unkindly taken. All must be forgiven.

After the Duty required, the Persons tied thereto, and the Parties to whom it is to be performed, The Restraint thereof in this word OUR followeth to be handled.

SECT. 145. Of forgiving our own Debtors.

(Q.) Why is this particle of restraint, OUR, applied to those Debtors whom we must forgive?

(A.) 1. To distinguish them from God's Debtors.

2. To distinguish them from other men's Debtors?

(Q.) What doctrine ariseth from this restraint?

(A.) Everyone must meddle with his own debts. Saint Luke maketh this doctrine most clear, by showing who are our debtors, namely, Everyone that is indebted to Vs. He saith To us, not to others. Duly weigh all the places

where this duty of forgiving is pressed on man, and you shall find it limited with this restraint. God's word layeth no charge on man either to forgive God's debts, or other men's debts.

True mercy, charity, patience, and wisdom, is exercised in forgiving our own debts only: and thereby are these virtues best discerned to be sound and good.

It is intolerable presumption for man to take upon him to forgive God's debts, which are sins: as we have before noted. One man may pray to God for such as sin (as Stephen did) that God would not lay their sin to their charge: and by that means sin may be forgiven: but no man can himself actually forgive any sin.

(Obj.) 1. Nathan forgave David's sin.

(A.) He only pronounced remission of his sin in the name of the Lord. His words are express, The Lord hath put away thy sin.

(Obj.) 2. Christ giveth power to his Apostles to forgive sins.

(A.) He giveth not them power actually of themselves or in their own name to forgive: but to declare, to apply in particular, and to assure the conscience of the penitent believer that God hath forgiven him his sins.

As for other men's Debtors, it is the part of a busy-body to undertake the forgiving of them. Such remission may be an occasion of much contention, and thereby a man may bring himself into needless danger. He that passeth by, and meddleth with strife that belongeth not to him, is like one that taketh a dog by the ears. What getteth such a one but a snap for his pains: Well therefore doth the Wiseman brand him for a fool that meddleth, namely with other men's matters.

It is further a note of hypocrisy for a man to be forward, and earnest in pressing other men to forgive their debtors, and yet is himself hard-hearted

to his own debtors. They are in some respects like to those notorious hypocrites, that laid such burdens on other men's shoulders, as they themselves would not move with one of their fingers. The hard-heartedness of these men to their own debtors is so much the more offensive, and inexcusable, by how much the more earnest they are with others to forgive. The Apostles severe exprobration against such as did not themselves practice that which they taught others, may fitly be applied to these hypocrites.

The last point observable in the condition annexed to the Fifth Petition is the note of Resemblance, As, which remaineth to be handled.

SECT. 146. Of the force of this Particle As in the condition annexed to the fifth Petition.

(Q.) What doth this Particle, As, import, whereby the condition is limited to the Petition?

(A.) A resemblance betwixt God's dealing with us, and our dealing with others. This resemblance consisteth not in equality, quantity, or measure; but in equity, quality and manner: that as God according to his surpassing greatness is merciful, so we according to our poor and mean ability should also be merciful, though not in such a degree, yet in such truth, and that freely and fully, as God forgiveth.

This note of resemblance therefore, is not here used as it was in the third Petition. For,

1. There that from whence the resemblance is taken is more eminent. Here much meaner. It is there taken from those that are in heaven. But here from us on earth.

2. There it noteth a pattern for doing. Here, an evidence of doing.

3. There it is used for direction, to show what we should do. Here for imitation, to declare what we endeavor to do.

(Q.) Doth not the manner of setting down this resemblance by way of condition, import that our forgiving goeth before God's?

(A.) No. For it hath relation to our assurance of God's forgiving us, not to the act of forgiving, as it is in God himself: as if more amply we should say, Lord, by that readiness which thy Spirit hath wrought in us to forgive our debtors, we have an evidence of thy readiness to forgive us, in faith therefore we crave forgiveness of thee. After this manner reasoneth the Apostle in these words, Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

To forgive our brother is a fruit of brotherly love. Brotherly love sprouteth from our love of God. But we love God, because he loved us first. God's love therefore goeth before our love. And God forgiveth us, before we forgive our brother. But as the life of a tree which causeth the fruit thereof, is discerned by the fruit, so God's love in forgiving us, which causeth us to forgive our brother, is by our forgiving of our brother discerned, and thereby also we come to have assurance thereof.

(Obj.) Saint Luke setteth down this clause, with a causal Particle, thus, For we also forgive, &c. whereby he implieth that our forgiving one another is a cause that moveth God to forgive us. And if it be a cause it must needs go before. For the cause is before the effect, at least, in order of nature.

(A.) That Particle FOR doth not always note the cause, but many times the effect, especially when the effect is a sign and evidence of the cause. As, where Christ said of that deeply penitent woman, Her sins which are many are forgiven, for she loved much. That her love is there noted as an effect of God's forgiving her is evident by the question going before, and the answer

made thereto. The question was this, A Creditor had two debtors: the one owed five hundred pence, and the other fifty: And when they had nothing to pay, he frankly forgave them both. Tell me, which of them will love him most? The answer was this, He to whom he forgave most. Is not love in this question and answer, expressly noted to be the effect of forgiveness? In the same sense, respect and relation is love, used in this application of that Parable, Her sins which are many are forgiven, for she loved much: Her much love declareth that many sins are forgiven her. Thus is this Particle FOR ordinarily used as a note of the effect or sign in our common speech: As when we say, There is fire, for I see smoke. This tree hath life, for it sprouteth. The Sun is risen, for behold sunshine.

SECT. 147. Of true and unfeigned forgiving one another.

(Q.) What doctrines doth the resemblance betwixt God's forgiving and ours import?

(A.) 1. We must in truth forgive one another. Thus doth God: thus may we forgive. Thus, as we may, must we be like unto God, and forgive, as he forgiveth. If we do not so, we lie in saying, Forgive us As we forgive. We are expressly charged, not to love in word, or in tongue, but in deed, and truth. But more particularly for this purpose, Christ expressly noteth that forgiveness must be from the hearts of men.

Truth is a kind of perfection in this and all other duties: the best and greatest perfection that in this world we can attain unto. It seasoneth and sweeteneth that little that we are able to do, and maketh it acceptable to God: without this season and favor of truth all the show of forgiveness which we make, is odious and detestable unto God: neither can it bring any comfort to our own souls. God is a searcher of the heart. He that would have his forgiveness acceptable to God, must from the heart forgive. He that

forgiveth with his tongue that which he retaineth in his heart, forgiveth for man's sake, but respecteth not God.

How many be there, whose forgiveness if it be tried by this Touch-stone of truth, will be found to be plain counterfeit, and so nothing worth? Counterfeit forgiveness is far unlike God's. It cannot be pleaded in prayer: nor can it give assurance of God's forgiving us. Yet the forgiveness of most is no better.

Some think they do very well, if they forbear to take outward revenge, though they retain an inward grudge, and secret hatred. This may be something to man, who knoweth not the thoughts of the heart: but to God, the searcher of hearts, it is as nothing. And if as nothing to him, to whom (if to any) it is pleaded in prayer, in what stead will it stand? Surely in no other stead, then to be as a witness against him, at the judgment seat of God. For when a man outwardly restraineth that which inwardly he retaineth, his outward forbearance showeth, that in his judgment he disalloweth that which he keepeth in his heart. Thus he is made a witness against himself. Is not his secret corruption the more aggravated hereby? And shall not his condemnation be the more increased?

Yet greater shall their condemnation be, who carry a fair face, and make show of forgiveness, when they retain a full purpose of taking revenge, only they put it off to some opportunity: as Esau put off the revenge he intended against his brother, till the death of their father. This putting off of revenge till an opportunity, showeth that it is no small revenge which they intend, as appeareth by that which Esau said, then will I slay my Brother: and it implieth a settled resolution to do it, though for a time there be something that hindereth them. What is this but settled anger, settled hatred, settled malice? By these circumstances is the sin made much more heinous.

But what may be thought of them, who make pretense of forgiving to be a means of taking revenge: as Joab did, when he took Abner aside to speak with him quietly, and smote him under the fifth rib: and when he took Amasa by the beard to kiss him, and shed out his bowels. And as Absalom did, who invited Amnon to a Feast where he caused him to be slain. If such should use this Petition, they would thereby make a fearful imprecation against their own souls. A mere show of forgiveness without truth, doth make God to take the greater revenge of them. Let men therefore forgive in truth, as God doth, or not seem to forgive at all.

SECT. 148. Of forgiving one another freely.

(Q.) What other doctrine doth the resemblance betwixt God's forgiving, and ours, import?

(A.) We must freely forgive one another. The word forgive applied to God, implieth as much. We therefore professing to forgive As God forgiveth, must forgive freely, not on by-respects, not as forced, not for outward recompense, or advantage to ourselves, but for the Lord's sake, for loves sake, and for his sake whom we do forgive. Where the Apostle before this duty of forgiveness premiseth kindness and tenderness, saying, Be kind one to another and tender-hearted, forgiving one another, he giveth us to understand that it must be freely done: which is further enforced by the pattern of God that he setteth before us, in these words, Even as God for Christ's sake forgave you. That which God doth for Christ's sake, he doth most freely. This pattern the Apostle himself exactly followed. For where he maketh mention of his own forgiving another, he saith, I forgave in the person, or in the sight of Christ, that is, freely, heartily, approving myself to Christ therein, in whose presence I stood.

A kindness freely done is a double kindness. Much more acceptable to God, who loveth him that doth what he doth cheerfully and willingly: and much more grateful to him, to whom it is done. He that hath a good eye, and thereby manifesteth willingness, and cheerfulness in that good which he doth, shall be blessed. But a man of an evil eye, maketh the good which he doth to be vomited up.

That in this particular we may indeed do as we profess to do, that is, freely forgive others, as God doth freely forgive us, let us duly weigh the excellency of the pattern here set before us, the great difference betwixt a free and forced kindness, the glory of this kind of forgiving (the more free it is the more divine it is) the great need wherein we stand of a free forgiveness (did not God freely forgive us, we could look for no forgiveness at all) and the great benefit that thereby redoundeth to us: for that which is freely done bringeth much comfort to the soul of him that doth it, makes other men the more to commend it, and moves God the more graciously to accept it, and the more abundantly to reward, and recompense it.

To show how ready we are freely for the Lord's sake, for conscience sake, not on by-respects, to forgive, having to do with such wrong doers as are stout, and will not ask forgiveness nor seek reconciliation, we, even we that have received wrong, must offer it, as Saint Paul did to the Galatians: and David to Saul. The phrases of seeking and pursuing peace, imply as much. We seek things that are not offered to us: and we pursue things that fly from us. The Apostle presseth this duty on us to the very uttermost of our endeavor. If it be possible, saith he: as much as in you lieth live peaceably with all men. God offers reconciliation to us, and beseecheth us by his Ministers to be reconciled to him. If therefore we will be followers of God, and forgive as God forgiveth, We must not always stay till he who hath

done the wrong cometh and asketh forgiveness: thus may we meet with such as we shall never forgive, and so deprive ourselves of the glory of this work of mercy.

SECT. 149. Of a full forgiving one another.

(Q.) What third doctrine doth the resemblance betwixt God's forgiving, and ours import?

(A.) Wrongs must be so passed over as if they had not been done. This is a full forgiveness, answerable to God's: who so fully acquitteth us of our sins as if we had committed to sin at all. Our forgiveness therefore, by virtue of the foresaid resemblance must extend it self not to some part only, but to the whole debt or wrong, and that with such a mind, as if no debt had been due, no wrong done. Where the Apostle, to them, that by starting from the Gospel which he had taught, had exceedingly wronged his Ministry, saith, Brethren, I beseech you, be as I am, for I am as ye are, ye have not injured me at all, doth he not fully forgive the wrong, even so fully, as if at all they had not wronged him. Thus much doth the same Apostle require of Philemon, in regard of the wrong which his servant Onesimus had done him. So did Joseph and Moses pass over the offenses of their brethren. They did so accept and esteem them, as if they had done no wrong at all.

(Q.) What if by the wrong a man doth me, I observe such infirmity, yea and iniquity to be in him, as by experience I find him to be a far other man then at first I supposed him to be, ought I notwithstanding to make such account of him as I did before?

(A.) We must put difference betwixt a wrong done upon such an occasion as may afterwards be avoided, and that which is done upon an evil disposition, which remaining in a man, may be a means to make him continue to do more and more wrongs. The wrong of the former must be so

forgiven, as the wrong doer be so accepted as if he had done no wrong at all. As for the latter, we are to try if he may be brought to sight of his evil disposition, and to repentance for the same. If he be, then ought we to esteem him as if he never had done us any hurt. But if obstinately he persist in that evil disposition, and be like, on all occasions, again and again to wrong us, though we do, as we ought, fully forgive all the wrongs done, and neither take any present revenge, nor keep them in mind and memory for any future revenge, yet may we in our judgment esteem him to be such an one as we find him to be. (Woe to them that call evil good: that put light for darkness, and sweet for bitter.) For example, if I find one of whom I have had a very good account, and thereupon used him very familiarly, to have no command of his tongue, but on all occasions to be ready to blab out, and blaze abroad whatsoever he seeth or heareth, if therein he have wronged me, I may forbear to use him so familiarly as I did before, and take heed what secrets I communicate to him, though I fully forgive the wrong that is past. Or if I have accounted one to be an entire friend to me, but by experience find him to be hollow-hearted, and maliciously minded against me, I ought wisely and warily to avoid his society, and to take heed of the snares which he layeth for me. (For which we have the pattern of David, and Christ) yet so to pass by the wrongs done as if none had been done.

For attaining to this degree of forgiveness, that our forgiving may be, as God's, full.

1. Revenge must be purged out of the heart. The heart is the fountain. If that be cleansed the streams will be clear.

2. Wrong must be put out of mind and memory so far as possibly can be. Things forgotten are as things not done.

3. No needful kindness must be denied to him that hath wronged us.

4. Occasions of doing good to wrong doers must not only be taken, but sought. Readiness and willingness to do all offices of courtesy and charity to such as are ready to do all the mischief and injury that they can unto us, showeth that no revenge lurketh in our hearts. Continual fruits of love cannot issue out of a revengeful heart.

The several points of the condition annexed to the fifth Petition having been distinctly handled, for better clearing thereof, sundry questions about proper debts, suits in Law, and execution of Justice are to be resolved.

SECT. 150. Of requiring proper Debts.

(Q.) May a Christian require debts of money or other like things due to him?

(A.) He may. For,

1. The Law of God giveth liberty to a Creditor to take a pledge of the Debtor for security of paying the debt: in case the debtor be not very poor, and the Pledge such a one as he cannot spare.

2. Debtors are commanded to pay their debts: Creditors therefore may take them.

3. God did extraordinarily provide for a poor widow wherewithal she might pay her debt. Had it been unlawful for a Creditor to require his debt, God would rather have provided means to restrain him from exacting the debt, then for her to pay the debt.

(Q.) How can requiring debts, and forgiving debtors stand together?

(A.) 1. Forgiveness here professed hath respect rather to wrongs done, then to commodities due. The word, Debtors, is metaphorically by way of resemblance used. For he that doth wrong, maketh himself, as a debtor, bound to some penalty for the wrong he hath done. Saint Matthew in his

exposition of this condition useth a word which in relation to man, signifieth offenses, wrongs, or injuries.

2. It restraineth all revenge in exacting due debts. Whatsoever wrong we conceive to be done us by not paying the debt must so far be forborne, as we take no revenge thereof. We may not hate, revile, or evilly entreat our debtors for not paying their debts.

3. It keepeth our exacting of debts within the compass of mercy. Which is, that in case the debtor be no way able to pay the debt, we rather forgive it, then by hard and cruel means utterly undo him, as by laying executions upon all he hath, or keeping him under perpetual imprisonment.

(Obj.) It is Christ's express charge to lend hoping for nothing again. How then may a debt be required, if it may not be looked for again?

(A.) 1. That, as other like precepts in Christ's Sermon on the Mount, is not simply, but comparatively to be taken: that we should be so far from the cruel Usurers mind, who is resolved to have both principal and interest, or, rather than fail of either, to do what he can in strictest rigor of Law against principal and surety, we should I say be so far from such a mind, as not to look for anything, no not for the principal again.

2. That precept is laid down as a rule of love: and according to the rule of love to be taken. Now love requireth mercy to be showed to him that needeth. The rule of love is, on the one side, my brothers necessity, and on the other, mine own ability: which the Apostle implieth in this instance, Who so hath this worlds goods (there is a man's ability,) and seeth his brother hath need (here is his brothers necessity.) On this ground when a man lendeth, he must be so mercifully minded, as, if his debtor fall into extreme poverty, and be not able to pay what he hath borrowed, willingly to

remit the whole debt, and in such a case not so much as to look for anything again.

3. Some restrain that general particle nothing to interest and overplus, as if he had said, Lend, hoping for nothing above the principal; or for nothing by way of interest. In this sense it maketh not against the forenamed position of requiring a man's due debt: interest being no due debt, but forbidden by God's word.

SECT. 151. Of going to Law.

(Q.) May a Christian by Law exact his due debt, in case his debtor be able, but willful, and refuse to pay it?

(A.) Yea, he may. For public Magistrates and Judges who have power to determine cases in Law, are of God. God hath appointed them, to force such as are willful and obstinate to do that which is just and right, and to give to everyone his own: yea and commanded his people in matters of controversy to stand to the determination of the Judge.

(Obj.) S. Paul blameth the Corinthians for going to law one with another.

(A.) Going to law is not there simply blamed and forbidden, but sundry abuses thereof. As,

1. Going to unfit Judges (whom the Apostle styleth unjust, and unbelievers) and bringing Christians before them.

2. Contending about small matters, and mere trifles: even about words, and light damages.

3. Too much forwardness to Law. When Law is the first remedy that is used for getting that which a man conceives to be his right. Many are so forward, that secretly without any notice given to the party sued, they will steal a judgment.

4. Doing wrong themselves. Even they who went to Law were wrong doers, as the Apostle saith, you do wrong. Many which do wrong to others, complain, and commence suite in Law against those to whom they do the wrong, to color the wrong which themselves do, and to get advantage for doing the greater mischief,

(Q.) In what cases may Christians go to Law?

(A.) 1. In matters of moment: which are too hard for private Christians to decide.

2. When we have to do with willful persons, who will be brought to nothing, but what they are forced unto. Saint Paul having to do with such, was forced to appeal to Caesar.

3. After all private means that we can think of have been used. So as Law must be used in the last place, as the last remedy. After one hath admonished a brother secretly, yea and taken the help of some few friends, and yet he remaineth obstinate, Christ adviseth to tell such as are in authority.

Provided that all suites in Law be made in love. Let all your things be done in charity. Many are of opinion that no man can go to Law in charity. But they are grossly deceived. For,

1. He that justly and rightly goeth to Law at least supposeth that he hath right on his side, and that the party whom he sueth doeth wrong in that for which he is sued. Now to bring a wrong-doer to do right, is a duty, and fruit of love.

2. Suing in Law hath respect only to that particular thing which is in question. But charity extends itself to all things wherein one may be profitable to another. The man that in one particular seeketh to have from

another that which of right belongeth to himself, may in all other things be ready to do what good he can to that other.

3 The manner of prosecuting a suit of Law may be, as with all equity, so with much tenderness, mildness, and compassion and so that very particular be done in love.

4. In a doubtful case questioned in Law a man may be so willing to stand to the sentence of Law, as to be content either way, whether it go with him, or against him. Yea if it appear that right be on his adversaries side, to be glad that the Law hath discovered right even against himself. Doth not this show much love? Wherefore though by the Apostles prohibition we are taught, as much as may be, to forbear Law, to suffer some loss, to bear with some wrong, and in some things to part with our right, yet on the forenamed grounds, and with the forenamed proviso, it is both lawful and expedient to seek the help of Law: the ends whereof are very good, as, To defend the innocent, to relieve the oppressed, to punish the evil doers, to decide doubts, to determine rights, and to give everyone their own.

SECT. 152. Of Magistrates punishing wrong.

(Q.) May wrong done to a man be punished?

(A.) Yea, by such as have authority. The Lord hath given to Magistrates, and such as are in authority, the power which of right belongeth to them for this end, To punish evil doers. They that have so done have been commended for it. They who have been negligent therein have themselves been punished of God. He to whom the wrong is done may forgive the wrong done, and yet the Magistrate punish him.

(Q.) May Magistrates punish wrong done to themselves?

(A.) Yea also. For the office of a Magistrate may be distinguished from his person. The wrong is done to his person, the punishment is taken by virtue

of his place and office. The wrong for which Solomon commanded Adonijah to be slain, and Abiathaer to be removed from the Priesthood was against himself: and the particular occasion which he took of putting Joab to death, was conspiracy with Adonijah against himself.

(Q.) How then are Magistrates tied to forgive their debtors?

(A.) By being restrained from private revenge. In which respect David blesseth God for keeping him from revenging himself with his own hand. We must distinguish betwixt public justice, and private revenge. 1. That ariseth from judgment: this from wrath. 2. That is accompanied with love: this with hatred. 3. That is done in God's name: this is a man's own. All private revenge, though no outward hurt, or wrong be done thereby, is a sin in the revenging party because of the inward corruption whence it ariseth. Much hurt may fall on a delinquent by public Justice, and yet no sin in the execution thereof, because it may stand with equity, pity, mercy, and charity: and it may aim at the good of the party punished: yea and turn to his good also. A malefactor may be accused, condemned, and punished with stripes, fine, imprisonment, banishment, excommunication, death, or otherwise, and yet the bonds of mercy and love not transgressed. Thus may suites of law be made, and willful or negligent debtors cast into prison, as these are parts of public justice, and yet the condition of the fifth Petition not be violated, if anger, hatred, malice, revenge and such like corruptions taint not the foresaid execution of Justice.

The distinct points of the forenamed Condition having been all handled, The main scope and just consequence thereof is further to be considered.

SECT. 153. Of imitating God in forgiving wrongs.

(Q.) Why is the Condition annexed to the fifth petition?

(A.) 1. To move us to forgive one another.

2. To give us assurance of God's forgiving us.

A strong motive it must needs be, in that all the evidence that we can have of God's mercy in forgiving us, ariseth from our ready mind and forward disposition to forgive others. If we forgive men, God will forgive us. If we forgive not men, God will not forgive us. Our Lord therefore enjoineth us to make this profession, As we forgive, that we knowing and believing God's indulgency and readiness to forgive us, might be moved to do the like for others; and might not dare to approach to the mercy Seat of God to crave pardon of him, unless our conscience can and do bear witness for us, that we are on all occasions ready to grant pardon to such as wrong us.

(Q.) What doctrine doth the first end of the condition added to the fifth Petition afford?

(A.) God's mercy to man is a forceable motive for man to show mercy to man. Therefore God's practice is oft set as a pattern before men. Forgive one another as God hath forgiven you. Be merciful, as your Father is merciful. Walk in love, as Christ hath loved us. Be followers of God. Be perfect, as your Father in heaven is perfect.

Two especial things there be in God's pattern which are of great force to move us to imitate him.

1. That infinite difference which is betwixt him and us.
2. That infinite debt wherein we stand bound to his justice.

Such is the surpassing excellency of God, such the brightness of his Majesty, such the absolute supremacy of his Sovereignty, such the omnipotency of his power, such his all-sufficiency, as man compared to God is but dust and ashes, vile, wretched and miserable: yea All nations before him are as nothing, and they are counted to him less than nothing. What man is, he is of God. God is our Creator, we the work of his hands.

He our Sovereign, we his subjects. Betwixt man and man there is no such difference. All, in relation to God the high Lord, are fellow servants. Though in a mutual relation one to another there be some differences, as betwixt Magistrates and Subjects, Masters and Servants, Parents and Children, yet are those differences but external, and temporal. External, in the affairs of this world, for outward order and government. (In Jesus Christ all are one) Temporal, for the time of this world. (After this life the servant is free from his Master. All are as Angels,) yea all children of Adam, as in the points of their humiliation they are from the same mold, of the same corrupt nature, subject to the same infirmities, at length brought to the same end, so in the points of their exaltation, they are all (I speak of the several sorts and kinds of men not of every particular person) they are all made after the same Image, redeemed by the same price, partakers of the same grace, and heirs of the same inheritance. If then God, the Creator of all, and Supreme Lord over all, who standeth in no need of anything that man can do, nor can reap any benefit from man, who never wronged any, nor needeth forgiveness, if God forgive man, shall not man forgive man, one creature another, one fellow-servant another, man who needeth man's help, and may reap much good by mutual agreement and reconciliation with man, who oft wrongeth another, and needeth to be forgiven of others, shall not man forgive man, man that daily sinneth against God? As the difference betwixt God in relation to man, and man in relation to other men is beyond comparison: so also is the debt which man oweth to God, and that which one man oweth to another. In the Parable the debt due to the Lord is said to be ten thousand Talents: and the debt due to the servant, a hundred pence. Amongst men some difference there is betwixt Talents and Pence: and betwixt ten thousand, and one hundred: so that, as in a Parable, that setteth

out a great difference betwixt the debt wherein we stand bound to God, and that which one man oweth to another. And this difference doth much enforce the motive taken from God's example. If God forgive Talents, shall not we forgive Pence? If God forgive ten thousand, shall not we forgive one hundred? But this difference is only in a Parable. In truth there is infinitely more difference betwixt the sins which we commit against God, and the wrongs which one man doth to another, in weight, then betwixt Talents and Pence: and in number, then betwixt ten thousand and one hundred. Our sins for weight are infinite, being committed against an infinite Majesty. The penalty due to them is God's infinite wrath, the infinite curse of the Law, eternal damnation. No such wrong can possibly be done to man. As for the number of our sins it is innumerable. They are more than the hairs of our head. No man can do so many wrongs to us as we do daily commit sins against God. On these and other like grounds might the Lord well say to his hard-hearted servant, I forgave thee: Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? Considering the great things we receive for small, let us not be slack to forgive one another.

This pattern of God is duly to be weighed, and oft to be meditated on. Good patterns and presidents as they give good directions, so they are great incitation's, and inducements to stir us up to do a thing: especially when they are the examples of such as we have just cause highly to esteem. Now who is more highly to be esteemed, then God? What more worthy pattern can there be? A high honor it is to be like unto God, and to do as he doth. God's example is a perfect pattern: and in that respect to be followed: yea so much the rather because it taketh away all those pretenses which men use to allege for justifying their revenge, and not forgiving such as wrong them.

Their pretenses are such as these.

1. He that hath wronged me is a base fellow.

(A.) What more base to thee, then thou art to God?

2. The wrong done is unsufferable.

(A.) What? More unsufferable than thy sins against God?

3. It is not the first time that he hath wronged me.

(A.) Diddest thou never but once sin against God?

4. He may wrong me again and again if I put it up?

(A.) Why doest thou think so uncharitably of thy brother? But mayest thou not sin again and again against God?

5. It beseemeth not my place and honor to put up wrongs.

(A.) Is thy place and honor greater than God's?

6. I shall be counted a Coward if I revenge not wrongs.

(A.) Is God so accounted for bearing with sins?

If God do thus, why art thou so much incensed with wrath, when any doth any wrong to thee? Thou shouldest rather behold thyself, how thou hast carried thyself against God. If anything will make thee forgive, surely this will.

SECT. 154. Of praying without revenge: and of praying for revenge.

(Q.) What other doctrine doth the said end of the condition added to the Fifth Petition import?

(A.) Prayer may not be made for pardon, with a revengeful mind. For we are bound to make profession of forgiving our debtors, so oft as we pray for pardon of our sins. The charge of lifting up pure hands without wrath tendeth to this purpose. So doth also the charge of leaving the gift before the Altar, and being first reconciled, if we remember that our brother hath ought against us. This phrase, hath ought against thee, is a Law term, and

implieth a suit in Law, or a difference. So is it used by Saint Paul in his Apology before Felix. They ought to have been here before thee, and object, if they had ought against me. So as the reconciliation required, is in a variance, whether we have done, or received wrong. Satisfaction must be made for the wrong which a man doth. Remission must be granted to the wrong which is done to a man. He that refuseth to do the one or the other, if he say the Lord's Prayer, maketh a fearful imprecation against himself, as we shall hereafter more distinctly show. Let not therefore that man think that he shall receive anything of the Lord. The God of peace accepteth not the sacrifice of him that is at variance.

(Obj.) Is prayer then to be omitted when by a wrong done passion is moved.

(A.) A double sin would so be committed. One by omitting a bounden duty. The other by persisting in a hateful sin. The only warrantable and comfortable course in that case, is to subdue passion, to cast off desire of Revenge. Breach of charity, giveth no dispensation for neglect of piety. Christ's charge is this, First be reconciled, then come and offer thy gift. Let this be well noted of such as forbear to come to the Lord's Table because they are not in Charity. An unchristian practice.

On this ground, as at all times, so especially when we draw near to the Throne of Grace, we ought to keep a narrow watch, that anger, wrath, envy, malice, revenge enter not into us. Yea then especially we ought thoroughly to sift, search, and examine ourselves, whether those or any other like evil qualities have been bred in us, or have entered into us, and still remain lurking in us. First purge them out before thou prayest. God preferreth mercy before sacrifice. Him that cometh to offer a sacrifice being at variance, God calleth from his Altar. Them that fast for strife and debate

God regardeth not: neither will he hear the many prayers of them whose hands are full of blood. For the wrath of man worketh not the righteousness of God.

What now may we say or think of such as pray for vengeance to fall upon others? Surely their prayers are odious in God's sight, and thereby they pull vengeance on their own pates: which they do much more, that by Prayer, Vow, and Sacrament bind themselves to do mischief, and take revenge, yea and that upon their Sovereign, and Kingdom where they live: as Jesuits, and other Papists oft do. It is probable that they whose blood Pilate mingled with their sacrifices, so did: and that that kind of punishment as a just recompense was by the divine providence inflicted on them. As a man loveth cursing, so shall it come unto him: as he clotheth himself with cursing, so shall it come into his bowels like water, and like oil into his bones.

SECT. 155. Of the assurance which our forgiving giveth of God's forgiving us.

(Q.) What doctrine doth the other end of the condition annexed to the fifth Petition afford?

(A.) Mans forgiving his Brother giveth assurance of God's forgiving him. This is one main end of adding this condition of our forgiving our brother, to our desire of God's forgiving us: as is evident by that causal Particle, FOR, which Saint Luke setteth before it, thus, For we also forgive. The reference which Christ maketh immediately after this prayer doth make the point most clear. His inference is this, If ye forgive men their trespasses, your heavenly Father will also forgive you. Doth he not thereby imply that by forgiving men, we gain assurance of God's forgiving us? On this ground

did Nehemiah in his prayer to God plead the kindness which he had showed to the people of God.

(Obj.) Many Heathen, and other mere carnal men, who could have no assurance of the forgiveness of their sins, have forgiven many wrongs done to them.

(A.) Their forgiving is no true forgiving, because it ariseth from by-respects to themselves, and not from his brotherly love: much less from conscience and due respect to God. For if their kind of forgiving be duly weighed it will be found to be,

1. Either in some sleight matters which do not much provoke wrath, nor greatly need forgiveness.

2. Or to some friend, kinsman, or such like person, whom in some outward respect they like and love.

3. Or for hope of some recompense, and advantage to themselves.

4. Or for fear of greater mischief which might ensue if they should manifest any thought of revenge.

5. Or it may be, by reason of a heavy and dull disposition, which maketh them insensible of wrongs: like him that is brought in thus speaking, They have stricken me, and I was not sick: they have beaten me, and I felt it not.

True Christian forgiving, is a part or branch of that wisdom which cometh from above, a fruit of that spirit that resideth in Christ, an effect of God's forgiving us. For sons of men are by nature wrathful and revengeful. Wrathful, in that they are very soon upon every small and sleight occasion provoked to wrath, as dry Tinder is ready to be fired by the least spark. Revengeful, in that being provoked, they are as it were on fire with revenge: like Gunpowder, which so soon as it hath taken any fire is instantly all on a flame. The Apostle among other properties of a natural man reckoneth

these, maliciousness, envy, debate, malignity (whereby all things are taken in an evil part) implacableness, and unmercifulness. And in another place to the same purpose he saith, we are hateful, and hating one another. In regard of this wrathful and revengeful disposition, men are resembled to Wolves, Leopards, Bears, Lions, Asps and Cockatrices. Unless this nature be altered it is no more possible for a man in true brotherly love to forgive, then for one of the forenamed savage creatures to be quiet, and do no hurt, when they are stirred up and provoked. Nature must be altered before a wrong can be thoroughly and rightly passed by and forgiven. This alteration of nature proceedeth from an apprehension of God's love to us in Christ, and that in pardoning our sins. For the love of God shed abroad in our hearts by the Holy Ghost, is as fire that warmeth our hearts thawing out the hard frost of hatred and revenge, and making them pliable to God's heart and affection to us, merciful as he is merciful, kind, gentle and patient as he is, forbearing wrongs, and forgiving debts as he doth. Hence then it followeth, that if our disposition be inclinable to forgive, and if according to that inclinableness we do in truth actually forgive, we may be assured that God hath forgiven us: even as when we find a cold thing hot, we may infer it hath been heated.

Learn hereby how to know, God's mind towards thee, Thou needest not to climb up to heaven there to behold the face of God whether he frown or smile, whether love or anger be seated in his eyes, but dive into thine own heart, and there observe what is thy mind towards thy brother. No looking Glass can give a truer representation of thy face, then thine own heart a demonstration of God's heart towards thee. We love, because he first loved us: and we forgive because he first forgave us.

Well may we hereby comfort our souls in the day of temptation, when the conscience is perplexed with doubting of pardon. If thou findest in thyself a

readiness to forgive thy brother, thou mayest conclude that God hath forgiven thee. To strengthen thy faith herein duly weigh the infinite disparity betwixt God's goodness and thine. This is as an Ocean that hath no bottom, no bounds: thine but as a drop. If then thou for his sake out of thy drop of goodness canst afford forgiveness answerable to the wrongs done to thee, mayest thou not infer that God out of his bottomless Ocean will afford forgiveness answerable to the sins which thou hast committed against him? When thy conscience is burdened with the heavy weight of thy sins, think of thy willingness to forgive thy brother, and from thence as from a sign, or effect, or evidence learn to quiet thy conscience, and settle thy faith, and in faith say, Forgive me as I forgive: or forgive me, for I forgive. It is indeed but little mercy that I have showed: for my nature was capable of no more. But thy bounty is not hindered by want of power. Thou canst grant as much as thou wilt. Thus may the heart be enlarged in craving pardon, and faith settled in obtaining it.

And because this is such an especial means to resolve thy soul of the pardon of thy sins, be the rather moved to subdue thy passion, when thou art provoked to cast out wrath and readily to forgive. Seeing it is requisite that we offer up prayers to God for mercy and pardon, let us by the testimony of our conscience get to ourselves, that we may make our carriage an Advocate to our prayers, and truly say, We also forgive our debtors. They who feel the weight of sin would give all they have, and do what possibly they could to be eased thereof. If thou never feltest the burden of sin on thine own soul, inquire after such as are wounded in conscience: and, because things seen are more sensible, and make a deeper impression, get to them, mark their agonies and their outcries; thereby judge what a heavy burden sin is, when the soul feels the burden of it. If

once thou feelest the weight of it, I make no question, but that, if Christ should ask thee, as once he asked a blind man, What wilt thou that I should do to thee, thou wouldest answer, Lord, that I may be eased of the burden of sin. Behold here how thou mayest be eased. As any occasion is offered, Forgive. Thus in doing goodness to man, thou doest the best and greatest goodness to thyself, in that God (whose goodness infinitely surpasseth thine) is moved thereby to do good to thee. This is a great encouragement, a ground of much comfort to such as can and do forgive men. Though they have no recompense from man, though they be laughed at for it: yea though they be worse dealt withal (as David was) and more wronged because they are so ready to forgive, yet God's gracious acceptation thereof, his merciful dealing with them for it, is recompense enough.

SECT. 156. Of the revenge which revengeful persons bring upon themselves.

(Q.) What doctrine followeth as a just consequence from the forenamed condition?

(A.) They who forgive not men are not forgiven of God. Bring that which is here intended by Christ into a true, Logical, Syllogisticall form, and the consequence will appear to be most just. The form is this. Forgive us as we forgive others. But we forgive not others. Therefore forgive not us. The proposition is expressed in the Lord's Prayer. The assumption is deducted out of the inward disposition, and outward practice of the revengeful person. The conclusion floweth from the Premises by just and necessary consequence. Yet further to confirm this conclusion, and to show that it is not wrested, let it be noted how Christ immediately after this prayer, expressly inferreth as much in these words, If ye forgive not men their trespasses, neither will your Father forgive you your trespasses. In the

Parable ye find as much verified. For the Lord delivered that servant, that would not forgive his fellow-servant, to the Tormenters, till he should pay all that was due to him. Thereupon Christ maketh this Inference, So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses.

It is God's usual manner to deal with men according to their dealing one with another. These proverbial speeches import as much, With what measure you mete it shall be measured to you again. Whatsoever a man soweth that shall he reap. He shall have judgment without mercy that hath showed no mercy. Dives, that denied to Lazarus the crumbs that fell from his Table, was denied a drop of cold water to cool his tongue. For man is to man in God's stead. By our carriage to man God taketh trial of our disposition to him. Whereupon Saint John saith, Who so hath this worlds goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? For he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen?

God's mercy is operative as fire: it warmeth that heart in which it abideth, and worketh mercy therein. Where therefore no mercy to man can be found, there is just cause to suspect no mercy of God hath been showed. The soul of an unmerciful man is no fit receptacle of the mercies of God. It abuseth, it perverteth them.

Behold here the folly of cruel hard-hearted and revengeful persons, who like the unmerciful servant, deny that to their brother which they crave of God. What can they look for of God but such measure as was meted out to the said servant, and to Dives? They therefore that deal unmercifully with others, do most hurt to themselves, because thereby they provoke God to

deal unmercifully with them. Consider this O wrathful and revengeful persons. The time may come when you will as earnestly desire one drop of God's mercy, as Dives desired a drop of water to cool his tongue: and yet you shall have your desire no more satisfied than his was.

This consequence of God's retaining their sins who forgive not their brethren, doth much enforce the a fore-mentioned exhortation to forgive. As there was showed the great advantage of forgiving others (which is assurance of God's forgiving them) so here is declared the great damage of not forgiving: which is a strict exaction of the uttermost penalty for all that debt wherein we stand bound to God's justice. He that from his heart forgiveth not his brother that hath offended him, by this Petition procureth to himself not absolution, but condemnation, and by his own profession causeth himself to be more severely judged. For he turneth his Petition for himself into a fearful imprecation against himself: and whatsoever his words be, in effect he prayeth that God would not forgive him. He turneth the sense of this word, Forgive, to be, Forgive not. Is not this the ready way to pull vengeance upon his own pate for all the sins whereof in any kind he standeth guilty before God? Woeful in this respect is their plight, whom revenge doth so possess as they cannot forgive. How insensible of their good or hurt are they on whom these motives work nothing at all! Oh be moved, even for avoiding this great mischief, to forgive: and take heed that by not forgiving thy neighbor some small and light wrongs against thee, thou keep thyself from obtaining pardon of thy heinous sins before God.

SECT. 157. Of deprecation against evil.

(Q.) What is to be observed about the order of the fifth Petition?

(A.) 1. That which it hath common with the sixth?

2. That which is proper to itself.

Two things are common to them both.

1. The distinct kind of them both is the same.
2. The general matter,

The distinct kind wherein these two last Petitions differ from all the rest, is Deprecation, that is, Prayer for the removal of evil. In the fifth Petition we pray to be freed from the guilt and punishment of sin. In the sixth, from the power and bondage of sin.

(Q.) What do we hence learn?

(A.) Deprecation must be added to Petition. We must be careful as well to pray against those evils which do, or may annoy us, as for those good things which may, or do help us, This kind is expressly mentioned among the other warrantable kinds of Prayer: and on all occasions it hath been used by the Saints. Accordingly it may and must be used by us, and that in regard of God's glory, and our own good.

1. The glory of God's pity and power is much magnified hereby. Of his pity, in that by going to him in all our miseries we acknowledge him to be a God of compassion, moved with our miseries: else could we have no heart to go to him. The servants of the King of Syria persuade their Lord, being overthrown in battle to go with sackcloth upon their loins, and ropes upon their heads to the King of Israel, on this ground, We have heard that the Kings of the house of Israel are merciful Kings. Were we not persuaded that he to whom we go, is pitiful and merciful, scarce should we be moved to lay open our sores before him. Well, mark the prayers of the Saints, and you shall find the mercy, pity and compassion of God much pleaded in them. The glory of God's power is also magnified by Deprecations, in that he is acknowledged to be for all turns able to do, and able to undo. Able to do that good for us which he seeth to be needful for us: and able to undo that

knot of misery wherewith thorough our own folly we are bound, and to break those snares wherewith we are entangled.

2. Our need requireth, that being in misery we should be delivered out of it: or else all the good that can be bestowed upon us, will be but as a show or shadow of goodness: no sweetness thereof can be tasted: no benefit can be reaped thereby. Abraham conceiving it to be a great misery to be childless, when God graciously promised him to be his shield, and exceeding great reward, he answered, What wilt thou give me, seeing I go childless? This supposed evil took away the sweetness from that exceeding great reward which was proffered to him. The Israelites being in grievous bondage, when Moses came to them in the name of the Lord to comfort them, They hearkened not to him for anguish of spirit. All the delights which the heart of man can desire are as nothing to him that is sick at heart, or tortured with tormenting diseases, if he be not freed from that sickness, and eased of that pain.

In what a desperate case may we now think them to be, that, being in misery, either seek no help at all: or, which is all one, seek help of such as can afford them no true help.

Of the former sort are,

1. Such as thorough a blockish stupidity, like beasts, lie under that evil which lieth upon them: and seem not to be moved therewith, as those Jews of whom the Prophet thus complaineth, O Lord thou hast stricken them, but they have not grieved, &c.

2. Such as through willful obstinacy are so far from praying to have the evil that is on them removed, as by continuing in sin, they bring more and more evil upon them: like Ahaz, who therefore is thus branded, This is Ahaz.

3. Such as through a malicious impudency, when they are pinched and pressed with the evil that lieth on them, blaspheme the Name of God, as the profane King of Israel, and they who were tormented at the pouring out of the fourth vial, did.

Of the latter sort are,

1. Such as trust to means without God: as Asa, who sought not to the Lord, but to the Physicians: and the Israelites who went down to Egypt for help, but sought not the Lord.

2. Such as seek help of such things as have no power or virtue at all to help them in that for which help is sought: as they, who, being troubled in conscience and wounded in soul, seek to ease themselves by merry company, music, gaming, and the like. So Saul, when the evil spirit came upon him, must needs have music: and the Baalites when their request was not granted, Leaped upon the Altar, and cut themselves with knives and lancers: and Papists to like purposes whip themselves: yea also they seek to drive the Devil away with holy water, holy oil, crucifixes, crossing themselves, and other like foolish toys.

3. Such as seek help of him that will take all advantages against them, and work them the more mischief for trusting to him, even the Devil himself. All that go to Witches, Conjurers, Sorcerers, and such instruments of Satan, for help in any need, seek help of Satan: as Saul that went to the Witch at Endor: and Ahaziah that sent to Baal-zebub.

All these, and other like helps are no better than a reed, whereupon if a man lean it breaketh, and renteth his flesh that leaneth thereon.

For our part therefore let us take notice of the evils whereunto we are subject, and of the remedy warranted and sanctified for removing of them, and wisely and conscionably use the same.

This of Deprecation, which is the distinct kind of the two last Petitions. The general Matter of them both followeth.

SECT. 158. Of taking care for our spiritual welfare.

(Q.) What is the general matter of the two last Petitions?

(A.) Spiritual. Such as concerneth our souls. As in the fourth Petition we were taught to pray for such temporal blessings as were meet for our bodies, and for our outward estate in this world: so in the fifth and sixth Petitions we are taught to seek such spiritual blessings as concern the good of our soul, that he who is fed of God may live in God.

(Q.) What are we taught hereby?

(A.) We must take care of our spiritual welfare. Care must be had for the good of our souls as well as of our bodies. Where Christ moveth us to moderate our immoderate care for the things of this world, he presseth us, earnestly to care for our souls. And that not without just cause. For,

1. Our happiness consisteth in the spiritual well-fare of our souls. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

2. Herein lieth a main difference, not only betwixt reasonable and unreasonable creatures, or civil and savage men, or Professors of true religion and idolaters, but also betwixt all natural and spiritual men. The natural man, whether he live in the Church or out of it, mindeth only the things of this life. The things of the Spirit of God, which concern his soul and the spiritual good thereof, He receiveth not; for they are foolishness to him. Only the spiritual man, who is both in the Church and of the Church, enlightened and guided by that Spirit which is in the Church, and in every part and member thereof, well discerning the things of the Spirit of God, tending to the happiness of his soul, doth carefully seek after them.

The folly of most men is hereby discovered. For their care is wholly and only for the things of this life. They neglect their souls, as if they had no souls at all to care for, or cared not what became of them. Their own Proverb verifieth as much against them, which is this, Let God take care for my soul, and I will take care for my body. A cursed Proverb. In both the parts thereof it savoreth rank of Atheistical profaneness. The latter part implieth a desperate casting off God's care for their bodies: the former, a presumptuous thrusting of their souls on God, against that course which he hath expressly prescribed.

Let us learn wisdom from this ground of wisdom taught by him that is the wisdom of God. Let us not disjoin the care of these two sweet companions, which God hath so nearly linked together, our body and soul. Let both in their place and due manner be cared for. Let spiritual things be provided for the soul, which is a spiritual substance, as well as earthly things for the body which is of the earth. By that care which nature moveth us to take for the temporal good of our bodies, we ought to be so far from resting therein, as we ought rather to be raised up thereby to seek how we may procure good to our souls. Surely Christ by inferring the Petitions for our souls good, immediately upon that which concerneth the good of our bodies, intendeth thereby, that by sense of our bodies need we should be made sensible of the souls need.

For this end, let us,

1. Take notice of our spiritual needs. Ignorance of need maketh men negligent of providing things needful. Laodicea not knowing that she was wretched, miserable, poor, blind and naked, regarded not the gold that might make her rich, the white raiment that might cover the shame of her nakedness, and the eye-salve that might make her see.

2. Enquire after the means of help. The wise man doth oft much press this duty of seeking and searching after the things that are needful and useful.

3. Conscionably and carefully use the means which are afforded for help. This was the counsel which Christ gave to the forenamed Church of the Laodiceans, to buy gold tried in the fire, and white raiment, and to anoint her eyes with eye-salve.

SECT. 159. Of doubling our care for the good of our souls.

(Q.) Why are there two Petitions for our spiritual good?

(A.) 1. The things concerning our spiritual estate are far more excellent: as the soul is more excellent than the body, and as things concerning eternal and heavenly happiness surpass such as concern only a temporal and earthly contentment. The Merchant that sold all that he had to buy the treasure hid in the field, and the pearl of price, was not ignorant hereof.

2. They are more absolutely necessary. We may want the temporal things of this world, and yet not be miserable. God can turn that want to our advantage. But the want of spiritual blessings maketh us extremely miserable. True happiness consisteth in the fruition of these. Yea the happiness of our temporal well-fare consisteth in our spiritual well-fare. No benefit, no comfort can be received from all that this world affordeth, unless sin be pardoned and we freed from the power thereof.

3. We are by nature more dull and backward to seek after things spiritual, then temporal. These are visible, and the sweetness of them is more sensible, sooner discerned, and more easily tasted. The other being invisible, are more insensible. So as we have more need to be the more earnest in seeking of them.

(Q.) What are we taught hereby?

(A.) Our care for spiritual things must be double. With much more earnestness must we seek spiritual then temporal blessings. It is of spiritual good things that Christ saith, First seek, &c. Both before and above all other things seek them. First, doth not only note out the order, but also the manner of seeking. Of spiritual blessings it is That Saint Peter saith, Rather give diligence, or give the more and greater diligence to make them sure. Our mind must with the utmost of our endeavor, even with full bent be carried that way.

A due consideration of this point doth manifest the blindness, and aggravate the folly of them who prefer temporal before spiritual blessings: like to the Gadarenes, who made more account of their swine then of Christ. Into this ship of fools may they well be thrust,

1. Who put off the time for seeking the good of their souls, but will lose no time for advancing and increasing their temporal estate. They who put off their providing of oil till the hour wherein the Bridegroom came are styled foolish Virgins.

2. Who put by the opportunities that by God's providence are afforded for doing good to their souls. As Felix, who when by Paul's preaching his heart was so smitten as he trembled, said, Go thy way for this time: and yet watched all opportunities for a bribe.

3. Who so eagerly pursue the things of this world, wherein they take delight, or from whence they expect profit, as they neglect the care of their souls. Such a one was profane Esau, who followed the profits and pleasures of the field till he fainted, and then sold his birth-right for a mess of pottage.

4. Such as seek the spiritual things of their soul, but so loosely and carelessly as if they cared not much for them. These are like the Luke-warm

Laodiceans who can expect nothing but to be spewed out of the mouth of Christ.

Let us be otherwise minded: and for that end,

1. Well discern betwixt things that differ. Till the understanding be thoroughly informed in the difference of matters, and know which are the more excellent, the will cannot incline itself to one more then to another. This therefore doth the Apostle pray for in the Philippians behalf, To discern things that differ.

2. Wisely prefer the more excellent. As David, who, when others said, Who will show us any good? (meaning temporal goods) thus prayed to God, Lord lift thou up the light of thy countenance upon us?

3. Stir up the gift of God. That desire, that love, that delight that in any measure is in thee towards the spiritual good things of thy soul, nourish, and increase, that they neither decay nor die in thee.

4. Help the weakness of nature. When the spirit is ready, the flesh will be backward. And when one would do good, evil is present with him. A law in the members warreth against the law of the mind. This oft maketh us dull, heavy and sluggish. Wherefore (as the wise man adviseth) when the iron is blunt, put to more strength.

Hitherto of the general matter common to the two last Petitions.

SECT. 160. Of the blessings which Pardon of sin bringeth.

(Q.) What proper thing is to be considered about the order of the fifth Petition?

(A.) 1. The inference of it upon the fourth.

2. The Precedence of it before the sixth.

(Q.) What doctrine doth that inference afford?

(A.) By pardon of sin the things of this world are made true blessings. All the things which in this prayer we are taught to crave, are so to be craved as blessings. But sin is as deadly poison to daily bread: while it remaineth upon us unpardoned, nothing that this world affordeth can be a true blessing: for sin bringeth a curse upon every creature that we use: but pardon of sin taketh away that curse, and so maketh all that we use to be true blessings. That man therefore is pronounced blessed whose transgression is forgiven.

Learn hereby in the use of all temporal blessings to seek for pardon of sin. It is one end of Grace before meat (according to the ancient and commendable custom of God's people) to have the curse taken away from the creatures we use, and to have them turned into a blessing. Do the like, crave pardon of sin, before thou goest about the work of thy calling, before thou takest a journey, before thou goest to any recreation though thou knowest it to be lawful and meet, before thou goest to bed, when thou risest up, in all things, at all times seek remission of sin. Never think thyself well or safe, no not in thy greatest abundance or best prosperity till thou have assurance thereof. Sin not remitted lieth as a bondage at the door, and keepeth all God's blessings from entering. Sin, like a cloud, hideth from us the bright Sun-shine of God's favor. Sin like the accursed thing which Achan stole, maketh us a prey to our deadliest enemies. Sin, as the wild gourdes, bringeth death with it, and that into such things as are otherwise wholesome, and good. Sin, like that hand-writing which on a wall appeared to Bel-shazzar, in the midst of our greatest jollity, will change countenance, trouble thoughts, loose joints, and make knees to smite one against another. Is there not then great and just cause in all things at all times to seek pardon thereof?

This of the Inference of the fifth Petition on the fourth.

SECT. 161. Of the precedence of Justification before Sanctification.

(Q.) What Doctrine doth the precedence of the fifth Petition before the sixth import?

(A.) Justification goeth before Sanctification. For the former of the two last Petitions concerning our spiritual good setteth out our Justification, the latter, our Sanctification. This precedence is to be applied rather to Order, then to Time. For at that very moment that Christ pardoneth sin, he conveyeth his Spirit into us whereby sin is mortified. S. Paul therefore where he setteth down these two together, setteth Righteousness before Sanctification.

Justification causeth Sanctification: in which respect the Apostle saith that we are sanctified by faith in Christ, that is, faith uniting us to Christ, by whom we are justified, receiveth grace for grace, a further grace to sanctify us.

Sanctification declareth Justification: in which respect Saint James saith, that we are justified by works: that is, declared so to be. As by virtue of our Justification we are presented blameless before God: so by virtue of our Sanctification we are declared to be righteous before men.

As the cause therefore goeth before the effect, and as the effect followeth the cause, so are Justification and Sanctification in their order one to another.

1. This order affordeth one sound argument against Justification by works. All good works are parts of Sanctification. If by the merit of them we be justified, Sanctification must go before Justification.

2. This order proveth our Justification to be free. Because in order of nature it goeth before any good thing that we can do.

3. It also demonstrateth the precedence of faith before acceptable repentance, in order of nature. Faith is the instrument of our Justification, Repentance a principal grace of our Sanctification.

4. It layeth down the ground of pardon of sin: which is, nothing in ourselves, but the mere free grace of God, which is to be pleaded for obtaining pardon.

Thus much of the Order of the fifth Petition. The particular good things to be craved, are next to be declared.

SECT. 162. Of graces to be prayed for in regard of the pardon of our own sins.

(Q.) What are the particular good things for which we are taught to pray by virtue of the Fifth Petition?

(A.) 1. Such as concern the Petition itself.

2. Such as concern the condition annexed to it. The things which concern the Petition itself have respect to the pardon both of our own, and of others sins. For we are taught to say in the plural number and first person, Forgive US OUR trespasses.

(Q.) What are the things that concern the pardon of our own sins to be prayed for?

(A.) 1. Knowledge of the nature of sin: how horrible a thing it is: into what a woeful plight it bringeth the creature, making it a debtor to the revenging justice of God. For this end doth the Law distinctly set down the curses which by sin are pulled on man.

2. Knowledge of a man's own sins. How he himself being guilty of sin is a debtor to God: and in that respect in a most woeful estate. This did David well know when he said, I know mine iniquity: and Job who said, Behold, I am vile.

3. Sense of the burden of sin. All the knowledge that can be had of the horribleness of sin, and of the multitude and heinousness of the sins whereof we stand guilty, will not sufficiently move us to be eased of the burden of them, till we feel the weight thereof lying on our own souls, and even oppressing them. This made David so earnestly desire God not to rebuke him in anger: For of that earnest suit he rendereth this reason, Mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

4. A broken heart, and contrite spirit. A man may feel the heavy burden of sin, and yet not seek to be eased: but lie under it as a beast: or as one that despaireth of all help. But if the heart be truly broken, and touched to the quick with the sense of sin, it will not let a man rest till he have obtained pardon. In that Psalm where David most earnestly craveth pardon, he showeth that he had a broken heart.

5. Humble confession of sin. For this Petition is a plain acknowledgement thereof. Without confession there is no hope of pardon: but promise of pardon is made to him that confesseth his sin.

6. Earnest desire of pardon. That we may be freed from the guilt and punishment of sin. To confess sin and not to desire pardon, is but to put in an evidence against ourselves. This is that which is most distinctly expressed in this Petition: and which hath ever been performed by all the Saints.

7. Knowledge of God's free grace and rich mercy. Without this, though a man never so much feel the burden of sin, he hath no sure ground, nor can have any heart to seek pardon. It appeareth that David was well instructed therein, in that he doth so much plead and press it.

8. Understanding of the sacrifice of Christ. What that sacrifice was; the pure and precious blood of the Son of God. By whom it was offered up; by himself thorough his eternal Spirit. For whom; even for us miserable sinners. To what end; to be a ransom for our sins: that so satisfaction might be made to God's justice for the same. This sacrifice added to God's mercy shows how perfectly God's mercy and justice meet together in man's Redemption. No marvel then that Saint Paul desired to know nothing but Jesus Christ and him crucified.

9. A right discerning of the perfection even of the active obedience of Christ, and of the end thereof: how he fulfilled all righteousness: and how we are made righteous thereby. Thus we may see how the debt of obedience which we owe, and are not able to perform, is performed by our surety, and we by reason thereof are accepted as righteous.

10. A high esteem of Christ. For Christ, the great things that he hath done and suffered, and the many great benefits which issue from thence are not for hogs, that as vile things will trample them under feet. Saint Paul accounted all things but loss and dung in comparison of Christ.

11. Hungering and thirsting after Christ and his righteousness. These are they that shall be satisfied and filled; and in that respect are blessed.

12. Faith in the pardon of sin. All the forenamed points without this, will but aggravate a poor sinners misery. This is it that bringeth a *quietus est*, a full discharge with it. In the disease and distress of the soul thorough sin, Christ will say as he did to such as were afflicted in body, As thou hast believed, so be it unto thee: Thy faith hath made thee whole.

13. Peace of conscience. This followeth faith, and giveth good evidence to the soul of the discharge thereof from sin.

These are especial graces, that respect the pardon of our own sins.

SECT. 163. Of graces to be prayed for in regard of the pardon of others sins.

(Q.) What things in regard of the pardon of others sins are to be prayed for?

(A.) 1. Compassion by reason of them. Considering the woeful plight where into sin bringeth men, our bowels ought to be moved thereat. It is noted of Christ that he grieved for the hardness of the Jews hearts. Was there not great compassion in him that thus prayed for others, Oh this people have sinned a great sin: yet now if thou wilt forgive their sin: and if not, blot me out of thy Book. This compassion will make us as earnest for the pardon of the sins of others as of our own.

2. Humiliation for them. Good Ezra was so dejected and humbled for the sins of others, as he rent his garment and Mantle, and plucked off the hair of his head, and beard, and fell down astonished.

3. Confession of them. It was usual with the Saints to confess unto God the sins of others. For which purpose the confessions of Moses, of Ezra, of Nehemiah, of the Levites, of Daniel, and of others are worthy to be observed. Humiliation and confession of others sins is an evidence of an holy zeal of God's glory. Fear of the just vengeance of sin may make us humble ourselves for our own sins, and penitently confess them to God. But to be so affected for others sins, as it showeth a brotherly fellow-feeling, so a holy indignation against sin, as it is a sin offensive to the divine Majesty.

4. Supplication for the pardon of them. This is the main duty expressly taught in this Petition. It is an especial means of obtaining pardon for others sins. But it is not in our own power to do it? It is a gift of the Spirit, and a gift promised. We may therefore, yea and we must pray for it. And having it, then say to God as Moses did, Pardon, I beseech thee, the iniquity of this

people: and as Christ did, Father, forgive them: and as Stephen did, Lord lay not their sin to their charge.

These are principal graces to be prayed for, by virtue of the main Petition.

SECT. 164. Of the graces which are to be prayed for by reason of the condition annexed to the Fifth Petition.

(Q.) What graces are to be prayed for by virtue of the condition annexed to the Fifth Petition?

(A.) In general, such a mind to our brother as we desire God to bear to us. This Christ implieth under this one word merciful, where he saith, Be ye merciful as your heavenly Father is also merciful. Hereby as in a Looking-glass shall we set out God's mind to man, and show forth the praises of God: yea and gain good evidence of God's good mind to ourselves.

In particular, such graces as follow.

1. Love. This is a duty that hath been required from the beginning: and it is the ground of all goodness, kindness, and forgiveness. Where the Apostle exhorteth to forgive, he addeth this direction, walk in love, showing thereby that love will make men forward to forgive.

2. Meekness. This is in the sight of God of great price. It is of special use to keep a man from being provoked, and from desire of revenge. Christ being of a meek spirit, when he was reviled, reviled not again. Moses being commended for a very meek man, this is given as an evidence and proof thereof, that he was not provoked to wrath by the wrong which Aaron and Miriam did him.

3. Compassion: or, to use the Scripture phrase, bowels of mercies. This maketh us pity such as wrong us. And because in doing wrong to us, we know they do themselves the greatest hurt, a compassionate spirit will work in us more pity towards them, then revenge against them: and in that respect

to pray for them even when they are wronging us, as Christ and Stephen did.

4. Long-suffering. That doth the Apostle add to the forenamed meekness, and bowels of mercies. This keepeth a man from being overcome with multitudes of wrongs. God himself is said to be a God of longsuffering, in that he continueth to pass by many wrongs time after time, without executing judgment and revenge upon the doers thereof. In regard of the many wrongs whereunto, while we live in this world, we are subject, longsuffering is necessary.

5. Power over wrath. Hereby though it do so fall out that anger be stirred up in us by the injuries of wicked men, yet by holding it in, as it were with bit and bridle, we may be kept from excess, and from sin, according to this intimation of the Apostle, Be angry but sin not. Herein lieth a main difference betwixt natural men, and men regenerate. Because in natural men there is flesh only, when anger is kindled, it burneth more and more. But because in men regenerate there is spirit as well as flesh, by that spirit the lusts of the flesh are suppressed and quenched: as is evident in the case betwixt David and Nabal.

6. Forgetfulness of wrongs. That we suffer not them to abide continually in our mind and memory. Thus doth God deal with trespasses committed against him. I will remember their sin no more, saith he. It is a part of the renovation of memory, to let slip, forget, and not to hold and retain evil things, and in particular revenge. Remembrance of wrongs, increaseth desire of revenge. But forgetfulness thereof causeth fullest forgiveness.

7. Readiness to forgive. This is the main thing intended in this condition. All the other graces before mentioned are but preparations hereunto.

8. Truth in the act of forgiveness. Herein lieth the liveliest, and best resemblance betwixt God's forgiving and ours. This is especially intended in this Particle of resemblance, As.

Hitherto of the good things which by virtue of the Fifth Petition, and the condition annexed thereto, are to be prayed for.

SECT. 165. Of the things for which thanks is to be given by virtue of the Fifth Petition.

(Q.) What are the particular good things for which by virtue of the Fifth Petition we are to be thankful?

(A.) 1. Such as concern God's forgiving us our trespasses.

2. Such as concern our forgiving other men their trespasses.

They which concern God's forgiving us, are such as follow:

1. God's free grace, In that for his own sake, without any desert of ours he passeth by and pardoneth our sins. In this respect doth the Prophet magnify him, and say, Who is a God like to thee, that pardoneth iniquity, &c. He retaineth not his anger forever, because he delighteth in mercy.

2. God's rich mercy: In that notwithstanding our many, foul, and heinous sins, the spring of his grace is not dried up, but he is pleased to forgive them all. This incited Paul to make known his thankful mind to God.

3. God's longsuffering, In that he hath not taken that advantage against us, which we from time to time have given him: but rather by his patience hath led us unto repentance. The person that duly considereth how many just occasions he hath given to God to cut him off, and to give him his portion with the damned and Devils in hell, being brought to some assurance of the pardon of sin, cannot but heartily bless God for his good and great patience towards him.

4. Christ Jesus. He it is that saveth people from their sins. This is the greatest matter of thanksgiving that ever was, or can be given to sons of men. The Virgin Mary therefore at her first conception of him, magnifyeth the Lord. The Angel that first brought the news of Christ's Birth, proclaimeth it to be a glad tidings of great joy. Yea a Choir of heavenly spirits sang praise thereat, saying, Glory to God in the Highest.

5. The obedience which Christ yielded to the Law. For our sakes it was: unto us is he made righteousness, that we might glory in the Lord.

6. The ransom which he paid for us. Among many other blessings for which the Apostle giveth thanks, the blood of Christ by which we have forgiveness of sins, is one. And well may it be one. For by it eternal Redemption is obtained.

7. The Intercession which Christ continueth to make for us. Herein doth the Apostle after a holy manner triumph, which is an especial kind of glorifying God. Great cause have we so to do. For hereby all the virtue and efficacy of Christ's sacrifice, is applied to us.

8. The Gospel, whereby all the forenamed blessings are revealed. Expressly doth the Apostle give thanks for this. All the rich treasures of the mystery of Godliness would be of no use to us, if by the Gospel they were not opened to us.

9. The Sacraments, whereby remission of sins is sealed up, and so ratified and assured unto us. When the Eunuch, and the Jailor were baptized, they rejoiced: which being done spiritually in the Lord, it includeth a praising of God. And to show that the holy communion is a matter of thanksgiving, the Apostle styleth it, the cup of blessing: And from the Primitive times of the Church under the Gospel it hath been called the Eucharist, that is A grateful commemoration of a thing.

10. Sight, and sense of sin, and sorrow for the same. These are preparing graces, needful for such as expect pardon of sin. The Apostle rejoiced and thanked God for these graces in the Corinthians. They are evidences of remission.

11. Understanding of the mysteries of the Gospel. The Gospel is a light that revealeth those mysteries. But what is light without sight? A blind man in the brightest sun-shine receiveth no benefit by the Sun. The Apostle therefore that preached the Gospel to the Corinthians, thanked God that they were enriched in all knowledge.

12. Faith in the Lord Jesus. By it pardon is obtained. Concerning it thus saith the Apostle, After I heard of your faith in the Lord Jesus, I cease not to give thanks for you.

13. The fruits of faith, as a quiet conscience, a joyful heart, and comfortable spirit and such like. These being kindly wrought, give evidence of our discharge of sin.

14. Means and evidence of pardon given to others. As we pray for the pardon of others sins, so we must be thankful for the evidences which we see thereof. In this respect the Church of the Jews glorified God for repentance to life granted to the Gentiles. This their repentance was an evidence of God's mercy in pardoning their sins.

These are good things for which God is to be praised by virtue of the Fifth Petition.

SECT. 166. Of the things for which thanks is to be given by virtue of the condition annexed to the Fifth Petition.

(Q.) What are the particular good things for which thanks is to be given to God by reason of the condition annexed to the Petition?

(A.) 1. All the evidences of God's indulgences towards us in pardoning our sins. For to this end is our profession of forgiving others here expressed: where therefore there is such an evidence, as we may boldly make profession thereof, we ought to be thankful for it. Thus doth S. Paul give thanks, as for faith in the Lord Jesus, so for love to all the Saints, an evidence thereof.

2. The means whereby we are kept from taking revenge. Thus did David bless God for sending Abigail to keep him from avenging himself with his own hand.

3. The alteration of our wrathful and revengeful nature. We could not in truth make this profession, We forgive, if our nature were not altered.

4. That measure of brotherly love which we have. Without love all show of forgiving is but a mere show.

5. A spirit of meekness, and patience. These and other like graces make us ready and willing to forgive. This Spirit cometh from above: and is one of those spiritual blessings for which God is to be blessed.

6. A heart seasoned with truth. By virtue thereof we are emboldened, even in relation to God's forgiving us, to say, As we forgive.

Hitherto of the matter of Thanksgiving which the fifth Petition affordeth.

SECT. 167. Of Duties required in regard of desire of pardon of our own and others sins.

(Q.) What Duties are we to endeavor after by virtue of the fifth Petition?

(A.) Both such as concern the Petition itself, and also the Condition annexed to it.

In regard of the Petition we ought,

1. To acquaint ourselves with the Law of God. This is needful because 1. By the Law is the knowledge of sin. Thereby therefore we shall know what

sinner we are, and in how great need we do stand of pardon. 2. By the Law is man's soul humbled, pricked and broken, and thereby prepared to seek pardon. 3. By the Law man is stripped of all self-conceit. Every mouth is stopped and all the world made guilty thereby.

2. To be well instructed in the Gospel, and in the promises thereof, as Theophilus was. For 1. By the Gospel the grounds of pardon are revealed. 2. By it faith is wrought. 3. By it the conscience is quieted.

3. To partake of the Sacraments. For they are seals of our discharge.

4. To confess our sins to God. For if we confess our sins, God is faithful and just to forgive us our sins.

5. To ask pardon. This is the duty here expressly set down.

6. To believe pardon. For faith is a duty required of all to whom the Gospel is Preached.

These are duties that concern the pardon of our own sins.

Duties required in regard of the extent of this Petition for the pardon of others sins as well as our own, are these that follow.

1. To take notice of the sins of others, That so we may the better discern what great cause there is to pray for them. For this end they which espied the great sins of the Jews, told Ezra thereof.

2. To make known to other men sinning, their sins. Thus may they be brought to be humbled and to find mercy for them; as David was humbled and found mercy.

3. To make confession of them to God, As Ezra, Daniel and others did, and procured pardon.

4. To pray for pardon for them, As the forenamed Saints did. For by a faithful and fervent prayer of the righteous, if one have committed sins they shall be forgiven him.

These duties the Petition itself requireth.

SECT. 168. Of Duties required by reason of our Profession to forgive others.

(Q.) What Duties are required by virtue of the Condition annexed to the fifth Petition.

(A.) 1. To take notice of God's merciful dealing with us. For this is the ground of the kind of profession here made, As we forgive. Joseph taking notice of God's good providence towards him, made him the more kind to his brethren.

2. To follow God in his goodness. A point expressly enjoined by the Apostles. They that do not imitate God, cannot make this profession, As we forgive.

3. To put on such graces as may make us ready to forgive. These are Bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, &c. Without these a man will not be brought to forgive wrongs.

4. To put away revengeful passions. As water extinguisheth sparks of fire, so a revengeful humor putteth away all good motions and intentions of forgiving.

5. To accept of all means of atonement offered, As David accepted to the means which Abigail used to pacify his wrath. This will bring us to forgive.

6. To offer reconciliation, as Abraham did. There are some of so crabbed a disposition as they will never be reconciled, though they be the wrong doers, except they be sought unto. Except therefore we seek to them, there will be no reconciliation: and if there be no reconciliation how can it be thought that we can say in truth, We forgive?

7. Not to yield to such as incite us to revenge. Hereof we have a worthy pattern in David. If we hearken to such as stir us up to revenge, we may be brought even against our own mind and disposition to take revenge.

8. Actually to forgive. This is it which we plainly profess. We mock him, who will not be mocked, and the truth is not in us, if we utter this condition, and do not indeed forgive.

9. To make peace betwixt others. For we profess in the plural number of others as of ourselves that WE forgive; we must therefore endeavor that others may so do. And herein shall we be blessed. Blessed are the peace-makers.

Hitherto of the Duties which both the Petition itself, and also the Condition annexed thereto require.

SECT. 169. Of that matter of Humiliation which the fifth Petition affordeth.

(Q.) What are the things to be bewailed by reason of the fifth Petition?

(A.) 1. Such as are against the Petition itself.

2. Such as are against the Condition.

Against the Petition are such as these.

1. Adams sin. Thereby did man first come to be indebted to the revenging justice of God. On this ground the wise man thus complaineth, Lo, this only have I found, that God hath made man upright: but they have sought out many inventions.

2. The guilt of Adams sin. This justly is imputed to us, because he was a public person, and did bear in his loins all that shall come from him to the end of the world. This therefore doth the Apostle complain of, where he saith, By the offense of one, judgment came upon all men to condemnation. And, By one man's disobedience many are made sinners.

3. The many offenses of our forefathers. By them are we the more deeply indebted to God. These therefore do the people of God bitterly bewail.

4. Original sin: even that corruption of our nature wherein all are conceived and born. This containeth in it the seed and spawn of all sin. And so defileth us throughout as in every power of soul and part of body we are made loathsome, odious, and abominable in God's sight. This therefore doth David with much compunction of heart acknowledge.

5. All our actual sins. These are plain, palpable debts: which the most ignorant that be cannot deny to be so. Under the burden of these the Saints in all ages have much groaned. The more in number, or the more heinous they have been, the more grieved and perplexed the Saints have been for them. Mark David's bitter complaint in this kind. There is no rest in my bones because of my sin. For mine iniquities are gone over my head: as a heavy burden they are too heavy for me.

6. Our accessoriness to the sins of others. Thus we add to the heap of our own debts, the debts of others, whereby the heap is made much greater. The blood, which David with much grief acknowledgeth, was that which at his appointment Joab had caused to be shed. By his direction he made himself accessory thereto. So Eli by his too great indulgency and lenity towards his wicked sons, made himself accessory to their sin, and liable to judgment for the same.

7. Our disability to discharge our debt of obedience. God gave us power at first to fulfill all righteousness. But now there is, while we live in this world, an impossibility thereto. Of this doth Saint Paul thus complain, To perform that which is good I find not.

8. Ignorance of the Gospel. By the Gospel the only means of discharging our debt is revealed. How then can they be discharged who know it not. In

this respect doth the Apostle with great grief thus set forth the doom of such ignorant persons: If our Gospel be hid, it is hid to them that are lost, &c.

9. Hardness of heart. This makes men senseless both of the burden of sin: and also of God's wrath and vengeance against sin: which maketh God to think of greater and greater vengeance. When Christ observed hardness to possess the hearts of the Jews, he mourned for it.

10. Infidelity. This makes all the means of pardon prepared and offered on God's part, to be void on our part. In regard of this, the Prophet thus complaineth, Who hath believed our report?

11. Evidences of God's wrath upon us. These are signs of the debt of sin lying on our accompt, as not discharged. This was the ground of the Prophet Jeremiah's Lamentation.

12. God's wrath on others: especially for our sin. We that pray for the discharge of others sins, have cause to mourn when we see the wrath of God lying on them for sin: especially if we ourselves have been any cause of procuring it. This humbled David, and made him say, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand be against me, &c.

These are things to be bewailed by reason of the fifth Petition.

Against the Condition vices to be lamented are such as these,

1. The tetchiness of our nature: whereby it cometh to pass that passion is soon stirred up: and every small wrong maketh us think of revenge. Small was the occasion that Joseph's brethren took to execute revenge upon the youth.

2. The violence of our passion. If passion be once moved (as soon it is moved) it is very ready to exceed and to grow into extremity. Among other

natural corruptions of men the Apostle reckoneth this, that they are fierce. How fierce was Saul against David?

3. Our Implacableness. After men are once provoked, they are hardly pacified again. This is another corruption of natural men reckoned up by the Apostle, that they are implacable. Though the Debtor in the Parable fell down at his Creditors feet, and besought him, saying, Have patience with me, and I will pay thee all, yet he would not: But after he had laid hands on him, and taken him by the throat, he cast him into prison till he should pay the debt.

4. Our insatiableness in taking revenge. No revenge seemeth sufficient to a revengeful spirit (such are all our spirits by nature.) So much doth the Apostle imply in this description of natural men, Their throat is an open sepulcher; the poison of Asps is under their lips; their feet are swift to shed blood; destruction and misery are in their ways. Haman, only because Mordecai refused to bow unto him, Thought it a light matter to lay hands on Mordecai alone, but thought to destroy all the Jews throughout the whole kingdom.

To these vices, Tetchiness, Fierceness, Implacableness, Unsatiableness in revenge, we are all by nature exceeding prone. Few there be that, as occasions are offered, do not some way or other manifest as much. Very hardly, if it all, will all maliciousness be rooted out of us, while flesh remaineth in us. These vices therefore afford us much matter of grief and humiliation, and that both in regard of ourselves, and of others also.

Hitherto of the Fifth Petition.

CHAP. VII. Petition VI. – SECT. 170-246

SECT. 170. OF THE Sum and several parts of the sixth Petition.

(Q.) Which is the sixth Petition?

(A.) And lead us not into temptation: But deliver us from evil.

(Q.) What is the Sum of this Petition?

(A.) Our Sanctification. For as the former did set out our Justification, so doth this our Sanctification: under which two heads all our spiritual good to be expected in this world, is comprised.

(Q.) Of how many parts doth this Petition consist?

(A.) Of two. The first is in these words, And lead us not into temptation: which importeth a preventing of evil feared. The other is in these words, But deliver us from evil: which implieth a Recovering from evil fallen out. So as our desire in this Petition is, that God would be so far from giving us over, like a just and severe Judge, into the power of the executioners of his wrath, as rather, like a pitiful and merciful father, if at any time we be overtaken by them, he would rescue and deliver us.

(Q.) What points are to be considered in the first part?

- (A.) 1. The Matter whereabout it is made, Temptation.
2. The Action which is prayed against, Lead not into.
3. The Person to whom the deprecation is directed.
4. The Parties on whose behalf it is made. US.

SECT. 171. Of Temptation, and Tempters.

(Q.) What is Temptation?

(A.) In general it is a proof or trial: as the notation of the word in both the original languages doth show. David therefore joineth these two words together, tempted, proved: which the Apostle translateth by two distinct words, whereof one signifieth to tempt, the other to prove. And another Apostle applieth the word commonly put for temptation to that proof and trial which is made by fiery persecution (1. Pet. 4:12.) Think it not strange (saith he) concerning the fiery trial, which befalleth you for temptation: which is to try you.

Temptation then generally or indefinitely considered is of an indifferent nature: nor simply good, nor simply evil: but good as it is well used: evil as it is ill used. It is therefore in Scripture attributed to God, from whom nothing but that which is good can come, and to the Devil, from whom proceedeth nothing but that which is evil: and also to men who sometimes are guided by the Spirit of God, and sometimes by the spirit of Satan.

Temptation, when it is attributed to God is to be taken in the best sense: and that to prove, discover, and make known what is in man: as Moses said to Israel, Thou shalt remember the way which the Lord thy God led thee to tempt thee (or to prove thee) to know what was in thine heart. Not as if God were ignorant thereof (for he understands our thoughts afar off. Psal. 139:2.) but that he might make known to them what indeed was in them. Now God by tempting men maketh known, sometimes such graces as are in

them: (so he tempted Abraham:) and sometimes such corruptions as lurk in them: so he tempted Hezekiah. Neither of these temptations can be thought to be unjust, or any way evil.

Temptation when it is attributed to Satan is always to be taken in the worst sense that can be: for his temptations in his intent are as bad as may be. The Devils are unclean, evil spirits. Spiritual wickedness's: Satan is the wicked One. He ever tempteth men to sin: endeavoring by his temptations to draw men in to sin. And because he never ceaseth so to tempt, by a kind of property he is called the Tempter. For he tempteth sometimes immediately by himself (so he tempted Christ) sometimes mediately by his Messengers (for a Messenger of Satan was sent to tempt Paul) His Messengers are of several sorts. Some with Syren-Songs, and Delilah delights lull men asleep (as Samson was lulled) and bewitch them (as the Galatians were bewitched:) Others with thundering threats, and boisterous buffets terrify men, as many of the Jews were kept from making open profession of Christ by reason of the terrible Edicts that were made against such: and many Christians forsook Paul by reason of the fierce persecution raised against him. Hence hath risen the distinction of temptations on the right hand, and on the left hand. All enticing allurements to wickedness being counted temptations on the right hand: and all violent discouragements from goodness being counted temptations on the left hand. Thus doth Satan, as he thinks may most make for his advantage, either insensibly like a wily Serpent wind himself into men, or violently like a roaring Lyon, bear all before him. Not unfitly is he called the Creators maul: his maul for the whole earth. He knocketh the Elect for their profit, he knocketh down the Reprobate unto their perdition.

Temptation attributed to men must be examined according to their different kinds, and accordingly censured.

Men tempt God, Themselves and other men: all which may be well or ill done.

They may tempt God well, by making proof of his power and truth, for strengthening of their faith, when they are called to an extraordinary work (as in this case Gideon did) or have some extraordinary promise made unto them (as in this case Hezekiah did) or have some special warrant: in which case because Ahaz refused to tempt God, he is blamed.

Men may evilly tempt God by presuming too much, when they have no good ground and sufficient warrant for their presumption (as the Devil would have had Christ to have done: and as the Israelites did when they carried the Ark into the Army) or by an undue doubting, and despairing of God's help in time of need (as the Israelites oft did in the Wilderness.) Both these ways did the Israelites tempt God after the Spies returned from searching the Land of Canaan. For first thorough despair they thought of returning back again to Egypt: and being blamed for that, they fell into another extreme, and presumptuously would needs go against the Canaanites without the Ark, and without Moses their guide.

2. Men tempt themselves well, when they search and examine themselves to find out the secret corruptions of their souls, or the truth and strength of grace in them. Hereunto they are expressly exhorted. But they do evilly tempt themselves, when by presuming too much upon their own strength they cast themselves into unnecessary dangers (as Peter did) or when by the inward corrupt motion of their own soul they are enticed and drawn unto any evil, Every man is tempted, when he is drawn away of his own lust, and enticed.

3. One man tempteth another well, when on just ground they assay to find out some excellency in them (to which end the Queen of Sheba came to Solomon to tempt him) or else some hidden corruption in them; thus the Church of Ephesus tempted them which said they were Apostles, but were not: and so found them liars. But evilly doth one man tempt another, when he enticeth him to sin (whereunto Joseph's Mistress tempted him) or when he assayeth to ensnare him, and to bring him into any danger. Thus the Ministers of the Pharisees tempted Christ.

These are the several kinds of temptation mentioned in the Scripture.

SECT. 172. Of the kind of temptation here meant.

(Q.) What kind of temptation is here meant?

(A.) Temptation unto sin, whether it arise from Satan, our selves, or other men.

(Q.) Is temptation to sin simply evil?

(A.) No: not in the party tempted, if he yield not thereto, but resist it: For Christ, who was free from all sin, was tempted unto sin.

(Q.) Why then are we taught to pray against it?

(A.) The principal thing against which we are here taught to pray is the power of that temptation, as is evident by this Particle into. Yet great cause there is why we should also pray against the very act of temptation, that at all we be not tempted to any sin, both because the act itself is evil in them that tempt to sin, and also because by nature we are as prone to yield to every evil whereunto we are tempted, as dry Tinder is apt to be set on fire by every spark that falleth upon it: For Every imagination of the thoughts of man's heart is only evil continually. Herein lieth a main difference betwixt the quality of Christ's human nature, and ours. His was so perfectly pure as no temptation could fasten upon it. It was to temptation as a sea of water to

sparks of fire, which soon extinguisheth them. Ours is as dry Tinder, yea as dry Gunpowder.

SECT. 173. Of man's subjection to temptation.

(Q.) What observation may be gathered from the mention of temptation in this deprecation?

(A.) Men in this world are continually subject to temptations. This complaint of the Apostle, (I find a law that when I would do good, evil is present with me: and, O wretched man that I am, who shall deliver me from the body of this death?) verifieth as much: so also doth woeful experience in all men. If there be a man that finds not this true in himself, his case is desperate: for either he is deprived of all spiritual understanding and sense, that he is not able to discern a temptation: or his whole course of life is so full of temptations, and he such a slave to them, they so frequent on him, and he so free towards them, as he cannot see the wood for trees. He cannot tell when he is tempted, because he is never but tempted. Temptations are not as enemies to him to be resisted: but as his best friends to have the best entertainment that he can afford unto them. Thus a man accounting temptations to be no temptations may in his own imagination be free: but indeed no man is free.

This is thus ordered partly by God's wise providence (to manifest his own divine properties, to make known the graces which are in his children, to discover their weaknesses, to prevent secret corruptions, and to declare a difference betwixt this present life, and that which is to come) and partly by the malice of Satan, both to deface the image of God in men, and also to bring them to eternal destruction. For he is a professed enemy both of God's glory, and also of man's salvation.

A due consideration of this our condition in this world to be so subject unto temptations may well move us to be strong in the Lord, and in the power of his might, and to put on the whole armor of God, that we may be always well prepared to stand against all temptations. Yea also (according to Christ's direction) to watch and pray that we enter not into temptation: and (according to Saint Peters direction) to be sober and vigilant: (for Satan taketh great advantage both from intemperance, and also from security: witness Lots Incest for the one: and David's Adultery and murder following thereupon, for the other) and because of the continual danger wherein we are by reason of the manifold temptations whereunto we are subject while we are on earth, we ought to aspire after heaven, and to say with the Apostle, O wretched man, that I am, who shall deliver me from the body of this death?

This of Temptation. The Action deprecated is, Lead not into.

SECT. 174. Of leading into.

(Q.) What is meant by leading into?

(A.) Giving of one over to the power of that whereunto he is brought. In this sense the Psalmist making by divine instinct imprecation against a reprobate enemy, saith, Set a wicked man over him, to do with him at his pleasure. Our English maketh a manifest difference betwixt UNTO and INTO, which is worth the noting in this place. The latter implieth a degree further then the former. A man that cannot swim, may be led unto a deep pool and yet be safe enough; but if he be led into it he is in great danger of drowning, except he be pulled out again. They who translate it, Cast us not into temptation, do well express the sense.

SECT. 175. Of being in the power of temptation.

(Q.) When are men in the power of a Temptation?

(A.) When thereby they are brought into sin. For sin is the downfall of the soul into the tempters pit. It is therefore in the Greek styled a slip or a fall. The word most properly signifieth the very act of falling. The Apostle saith of covetous men, that they fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in perdition and destruction. The first sin which Adam committed, whereby he apparently fell into Satan's snare, is oft termed a fall. In regard of this power which temptation hath over a man, Saint James saith, Every man is tempted when he is drawn away of his own lusts.

The Action being declared. The Person to whom it is directed is to be considered. The Person is he to whom all the other Petitions are made.

SECT. 176. Of God's leading into temptation.

(Q.) How can God be said to lead into temptation?

(A.) Both in regard of them that tempt, and of them also that are tempted. In regard of them that tempt, by permission and instigation. Nor Satan nor any other, be they never so mighty or malicious, can tempt a man, except God permit them (instance Job's case: yea instance the case of the Swine into which unclean Spirits entered, and forced them into the Sea.) And when they are permitted, they cannot go beyond those limits which the Lord appointeth to them: instance again the case of the said Job. This made much to the glory of Job. Besides this permission, the Lord doth also make them which tempt men, Executioners of his wrath and justice: and in that respect may be said to instigate and stir them up. For God dealeth with obstinate sinners as Judges do with convicted Malefactors. They give them over to the power of the Hang-man. Now God hath many executioners of his wrath. The chief of all is the Devil. Among others may be reckoned up man's own lusts. In this respect therefore it is said of the Gentiles, that God gave them

up to uncleanness thorough the lusts of their own heart: and again, that God gave them up unto vile affections.

In regard of them that are tempted God may be said to lead them into temptation, partly by leaving them to themselves, and partly by withdrawing his grace from them. Man in regard of spiritual strength is as weak as water which cannot uphold itself but runneth all about: without grace he can neither think, will, affect, nor do any good. If therefore he be left to himself, how can he stand against a temptation. God leaving Hezekiah, he soon fell. Yet God's grace is able to establish us against all temptations, even the most violent that can be. My grace is sufficient for thee, saith God to Saint Paul, when a Messenger of Satan was sent to buffet him. Now in that God permitteth and instigateth Tempters to tempt men, and withdrawing his Grace which is sufficient for them, leaveth them who are not able to stand of themselves, he is said to lead them into temptation.

SECT. 177. Of freeing God from being Author of sin.

(Q.) Can God be an Author of sin?

(A.) No verily. It is the greatest blasphemy that can be to avouch, or conceit any such thing of God. There is no one thing so contrary to another, not white to black, not darkness to light, not death to life, as sin to God. That which is said of lying, may more generally be said of sin, It is impossible (and that in the most strict and absolute kind of impossibility that can be) It is impossible that God should sin, or be a cause, or Author of sin. This we ought to believe and profess, 1. Because his supreme and absolute power is such as it ought not to be called into question. Is it fit to say to a King, thou art wicked? And to Princes, ye are ungodly? How much less to him that accepteth not the person of Princes, &c? 2. Because the perfection of his purity is such as it admitteth no mixture. God is light, and

in him is no darkness at all. 3. Because he is the original fountain of all goodness: so as if this principle (doth a fountain send forth at the same place sweet water and bitter?) be infallibly true of any fountain, it is without contradiction most true of this original fountain. On these and other like grounds, we may well know that God hath power to give, with-hold, or withdraw what he will, and when he will: and to support or forsake whom he will: and that he is not bound to that law which he hath set to his creatures, nor to give an account to any. Yea we ought to acknowledge God to be as most pure in his nature, so most just in all his counsels, words and works: and if we cannot fully and clearly understand how the forenamed actions concerning leading into temptation can be attributed unto God, and yet God freed from all accessoriness to sin, to lay our hands upon our mouths, and to ascribe it to the shallowness of our own apprehension: but no way to charge God with folly or sin. Among the Principles which without all gain-saying ought to be believed, this is one of the prime, that the Lord is a God that hath no pleasure in wickedness: he can no way be accessory thereto. But besides this absolute sovereignty and perfect purity of God, other particular reasons of God's dealing with men in this kind may be given, and those so clearly just and equal, as any one, but such a one as is blinded in his mind by the god of this world, may discern the justice and equity thereof. For,

1. Where God permitteth Tempters to tempt men, it is for good and just ends, as to try and prove men's faith, courage, wisdom, patience, and other like graces, all which were by this means proved to be sound and great in Job: or else to discover their weakness and secret wickedness, that they may neither be too secure, nor overbold and self-conceited. By this means and for these ends was Peters weakness discovered.

2. Where God biddeth, sendeth or instigateth Tempters to tempt men, as in the cases of Ahab, of the Gentiles, and of Antichristians, it is as a just judge to punish former transgressions, so as these Tempters are therein executioners of God's justice.

3. Where God leaveth men to themselves, and withholdeth his assistance, it is to give evident demonstration that man without God is nothing: no more able to stand of himself then a child that is new-born. Now there is great need that man should be evidently convicted hereof, lest he be too presumptuous of his own strength, and neglect God.

4. Where God with-draweth his Spirit, or any grace from man, it is as a just punishment for abuse thereof. In this respect God took away his Spirit from Saul. Compare 1. Sam. 10:9, 11:6, with 1. Sam. 16:14.

To conclude this point, so far is God from being any way accessory to sin by leading into temptation, as contrarily he turneth the evil thereof unto good. For as at first he brought light out of darkness, so ever since by his Almighty power, unsearchable wisdom, and perfect purity hath he brought good out of evil. Good to himself, by making the glory of his justice in punishing, of his pity in succoring, of his power in supporting, of his faithfulness in delivering, of his wisdom in catching the subtle in their own craftiness, and disappointing their plots and practices, and of other his properties to shine forth the brighter. Good also to his Saints, as Joseph said to his brethren, Ye thought evil against me, but God meant (or disposed) it unto good. Thus though the temptation be evil, yet God is good even in leading into temptation.

SECT. 178. Of man's disability to resist temptation.

(Q.) What doctrines doth praying unto God, not to lead us into temptation, teach us?

(A.) 1. Man is not able of himself to stand against temptations. If he were, what cause of fear had he to be led into temptation? The Prophet well knew this, who said, O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps: and the Apostle, who said, We are not sufficient of ourselves to think anything of our selves. If man cannot direct his steps, nor of himself think anything, can he withstand all tempters, and keep himself from all temptations?

This disability is come upon us by sin, which hath deprived us of all that spiritual strength which God at our first creation gave us. For God made man righteous, even after his own image: by virtue whereof man had power to remain steadfast in that estate, and to withstand all Tempters, so, as not to be over-come with any temptation: only that power was left to his own power and free will: which he abusing, voluntarily yielded to the temptation of Satan, and deprived himself of all spiritual strength and life: and now by nature is dead in sin: no way able to resist any temptation further then God doth give him grace and strength so to do. Therefore he saith not, without me ye can do little, but, nothing.

Hereby the vanity of such as are presumptuous in their own strength (wherein Peter failed too much) and of such as arrogantly boast of anything that is in man, is discovered. S. Paul fore warneth Christians to take heed hereof, and very emphatically thus enforceth this point, what hast thou that thou diddest not receive? Now if thou diddest receive it, why doest thou glory as if thou hadst not received it?

Hereby also we are taught both Humiliation for this natural impotency which man hath brought upon himself: and Abnegation of all goodness, and confidence in ourselves. If John saw cause to weep for man's disability to search into the Records of God's counsel: how much more cause have we to

weep, and to be humbled even in dust and ashes for our natural impotency to withstand temptations which are so dangerous to our soul? And in denial of ourselves to say, I know that in me dwelleth no good thing.

SECT. 179. Of God's over-ruling power in Temptations.

(Q.) What other doctrine maybe gathered from this deprecation directed to God?

(A.) God hath an over-ruling hand in all temptations. The Lord who hath taken away your sin, and pardoned your offenses, can preserve and keep you from the wiles of your adversary the devil. He can either keep us safe from all: or he can give us over into the power of everyone. Otherwise there would not be such cause of flying to him in time of temptation, as in this Petition is implied. But true is that of Saint Peter, The Lord knoweth how to deliver the godly out of temptations: and this of Saint Paul, God is faithful, who will not suffer you to be tempted above that you are able.

As the supreme sovereignty and absolute power which God hath over all creatures doth evidently prove the point (For who hath resisted his will? If he say to a Tempter go, he goeth: or come, he cometh: or do this, he doth it.) so the care which he taketh of his Church to provide for it, to protect it, to keep it safe from all dangers, and to bring it to rest and glory in heaven, doth show the reason why he retaineth an over-ruling hand in all temptations. Though in wisdom he suffer tempters to assault his children, yet he will order the assault so as it shall not prevail against them, no nor turn to their damage, but rather to their advantage: for the effecting whereof he holds the reins in his own hands, to let them loose, or hold them in, as he seeth cause. That which God said to Semacherib, (I will put my hook in thy nose, and my bridle in thy lips) he doth to all the tempters of his Church. This care of God over his Church the Psalmist doth thus excellently set

forth in these words, He suffered no man to do them wrong, yea he reproved Kings for their sakes, saying, Touch not mine anointed, and do my Prophets no harm.

Learn we hereby in all temptations, and in all straits, whereunto thereby we are brought, to look unto God, (as Jehoshaphat did, when by reason of the multitude of his mighty enemies he knew not what to do,) and to fear God more than them which tempt us: for on this ground we may with confidence say, The Lord is my helper, I will not fear what any Tempter can do. For there may be sure and safe defense from all those evils which Satan doth plot and practice against us, if God deliver us.

SECT. 180. Of the restraint of the power of Tempters.

(Q.) What third Doctrine doth the direction of this deprecation unto God teach us?

(A.) The power of such as tempt us is limited. This is evident by the restraint of the arch-tempter Satan, who setteth all on work, even he, when God pleased, was bound a thousand years. And though he desired to have the disciples, that he might sift them as wheat, yet could he not, as he desired, prevail over them. Something he did: but he came far short of his desire.

By this means the Lord giveth evident proof that his power extendeth itself over the most mighty and malicious enemies that his Church hath: and forceth them to say, This is the finger of God. Yea by this means his Church even in this world is kept safe, so as the gates of hell cannot prevail against it. For if Satan and his instruments had power to do what they will, the whole Church should soon be devoured. Her adversary the devil, like a roaring Lyon, walketh about, seeking whom to devour.

We all who are members of the true Church, though even in that respect we are the more tempted and assaulted, have just cause to rejoice, and to comfort and encourage ourselves against the many temptations of Satan, and other tempters. Though they desire and seek our utter ruin, yet are they restrained: they cannot achieve what they desire and seek. They are like to a fierce masty dog that is chained, and can go no further then to the length of his chain. On this ground the Lord giveth this advice, Fear none of these things which thou shalt suffer: behold the devil shall cast some of you into prison, that you may be tried: and ye shall have tribulation ten days, &c. The particular number (Some of you, not all) The kind of persecution (cast into prison, not, put to the sword) and the determinate time (ten days not perpetually) do all imply a restraint: and thereupon he inferreth his exhortation, Fear none of those things, &c. on the same ground Christ having foretold his Disciples that in the world they should have tribulation, addeth this encouragement, be of good cheer, I have over-come the world.

This restraint of the power of tempters doth further minister just occasion of praising God, and saying, Blessed be the Lord: who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are delivered. Fitly, to enforce the equity of this duty, I may apply to our present purpose, that which Christ said of the fierce persecution of the Jews, Except the tempters power were limited, there should no flesh be saved; but for the Elects sake it is restrained.

Next to the Person leading, The Parties lead into temptation are to be considered. They are comprised under this particle us, which being a word of the plural number includeth more them ourselves: and it being of the first person hath relation to the Preface.

SECT. 181. Of the extent of our desires for others freedom from Temptation.

(Q.) What instruction doth this particle us, being of the plural number, teach us?

(A.) Our desire must be for the spiritual freedom of others as well as of our selves. This desire made S. Paul send to know the faith of the Thessalonians, lest by some means the Tempter had tempted them. This also made him jealous over the Corinthians, and zealous against those tempters that had crept in among the Galatians.

Tempters seek to deface God's Image in his Saints, which if they do, they impeach his glory: yea if they get any of the Saints into their snares, they will continually blaspheme the Name of the Lord, and say in scorn and derision, These are the people of the Lord.

The snares also which tempters lay, drown men in perdition and destruction, if they be fast held thereby. And if they prevail against some; they will be the more bold to set on others, as Sennacherib who by the victories which he had got against other nations was so fleshed, as he thought God could not deliver Jerusalem out of his hands. Thus by the advantages which Satan getteth against others, we ourselves are in great danger.

The zeal therefore which we ought to have of God's glory, The love we owe to our brethren, and the care which lieth on us for our own safety, require that we seek others spiritual freedom as well as our own.

Whensoever thou feelest the burden of any temptation, or discernest the danger thereof, think of others that have the same common enemies that thou hast, and by reason thereof are in the same common condition: and think not all well enough when thou hast found some assistance against

them or freedom from them. Remember how mindful of others Christ was in the hour of his trial and temptation. Expressly it is said of him, In that he himself hath suffered being tempted, he is able to succor them that are tempted. Though we have not such power to succor, yet according to our power we ought to have such a mind.

SECT. 182. Of that subjection wherein Saints are to Temptations.

(Q.) What instruction doth the relation of this particule us to the Preface, teach us?

(A.) God's children are not exempted from temptations. They who call God Father, and who testify their due respect to him, are taught to pray against temptations, which were not needful to be taught, if they were not subject thereto. Run thorough the Scripture, observe the lives of those Saints which are there recorded, and you shall find the Doctrine abundantly proved. Take one example, which may be in steed of all. Christ the dearest of God's children, the Son of his love, in whom his soul delighted, was oft sorely tempted, both by Satan himself, and also by his instruments. If hereupon it be demanded, what the privilege of Saints over and above the wicked is in regard of temptation, I answer, very great: both in that they are assured of sufficient strength, so as they shall not be vanquished by any: and also that every temptation shall in the issue turn unto their good.

The love which God beareth to his-children, and the fatherly care that he taketh of them, moveth him to prove them, to exercise them, to scour them, to keep them upright, to make them wise, watchful, and ever well prepared by temptations. Besides Satan's greatest malice is against them.

It is therefore no good inference which many make, that God is angry with them, and loveth them not, that he is not their Father, nor they his children, because he suffereth them to be tempted. This was the inference

which the friends of Job made of his trials and temptations. But God's own censure of their disputation showeth the non-consequence thereof. The truth is, that they who find themselves wholly freed from temptations have most cause to doubt of God's fatherly love to them, and care over them. The Apostle pronounceth such to be bastards, and not sons. If we well consider the estate of the Church, we may soon find that such as are spiritual are much more fiercely assaulted then such as are carnal. The more sure Satan is of any, the more quiet, and secure he suffers them to be. A Lyon runneth and roareth after that prey which is out of his clutches: but that which he hath brought into his den, and is sure of, he can suffer to be still, and quiet, till he mean to devour it. So Satan. While a strong man armed keepeth his Palace, the things which he hath, are in peace. Woe to them that are in such peace within Satan that strong man's palace.

SECT. 183. Of the freeness of man's will in sin.

(Q.) What may be observed from the relation of the parties tempted to the action of leading into temptation?

(A.) Man is not forced to sin. For it is implied that if man yield not, the tempter can have no power over him. He that is led goeth along with him that leadeth him. Every man is tempted when he is drawn away of his own lusts and is enticed. This phrase (own lusts) implieth a voluntary yielding. On this ground are the exhortations in Scripture made to men to resist the devil, and to give no place to him. Whereby is implied that if we stand against him, he cannot prevail against us. Many like exhortations are given to withstand, and not to yield unto other tempters, as the world and the flesh.

Sin is of the will, which cannot be forced. Though the will by Adams fall hath lost all that liberty and freedom to good which it had by creation, and

by corruption is made a slave to sin: yet as the mind retaineth understanding, so the will freedom. For freedom is as essential to the will, as understanding is to the mind. Indeed the corrupt will of man can will nothing but that which is evil: yet the evil which it willeth, it willeth freely, and is not forced thereto. Freedom of will is not opposed to restraint in one kind, but to constraint in that kind: to compulsion and coercion. The will of Devils is restrained to evil, they cannot will good, but evil only: yet the evil which they will they will freely and willingly: they are not constrained and compelled thereto. Yea God's will, which is most absolutely free, is restrained to one kind, which is good. He hath not in his will a liberty to evil. To will evil is against the perfection of his will. Wherefore though the will have not a liberty to choose either of the contrary parts, good or evil, yet a freedom and willingness it retaineth in that whereunto it yieldeth: it neither is, nor can be constrained thereto. All that Satan doth or can do, is by some means or other to move men to yield to that whereunto he tempteth them. Whereupon faith the Apostle, I fear lest by any means as the Serpent beguiled Eve through his subtlety, so your minds should be corrupted, &c. To effect this the old wily Serpent hath many and manifold means. Some inward, some outward.

Inward means are such as delight, or affright men. He worketh delight by stirring up their corrupt humors and so inclineth their will to his temptation. Thus he stirred up the corrupt humor of pride in David, and thereby provoked him to number Israel: and the corrupt humor of covetousness in Judas, in which respect he is said to enter into him. The means which in this kind Satan useth are drawn to three heads:

1. The lust of the flesh: which is voluptuousness, whereby the flesh is so tickled and delighted as it draweth the will to anything. Such persons the

Apostle styleth lovers of pleasures more than lovers of God.

2. The lust of the eyes, which is covetousness. A covetous man is even ravished at the sight of wealth. When Achan saw silver, gold, and other precious things in Jericho, he coveted them and took them, though they were accursed. There is not a thing of price which a covetous man casteth his eye upon, but instantly he coveteth it, and so doteth thereon, as he will do anything to have it.

3. Pride of life, which is ambition, and vain affectation of the honors and promotions of this life. This puffeth up above their mortal condition, as is evident in the examples of Haman, Nebuchadnezzar, Tyrus, and Herod. Such, thorough their pride, will not seek after God.

As by these pleasing temptations Satan allureth so, by inward fears, frights, and terrors he draweth others to yield to him, as he assayed to draw Job: and as he prevailed with many of the people in Christ's time.

The outward means which he useth are such external objects as he conceiveth to be agreeable to their humor, and therefore setteth them before them, (as he set before Christ all the Kingdoms of the world and the glory of them:) or such as he conceiveth to be of force to terrify them, as are all manner of troubles and afflictions. Thus it is said that the Devil cast some of Smyrna, into prison. Whether the means which are used to draw men to sin be fair or foul, by none of them is the will forced: but only moved to yield itself to the temptation.

This point affordeth two useful directions. One is in regard of sins past to judge ourselves for them, and upon ourselves to lay the whole blame: and not to think it a sufficient excuse to lay the blame upon any other. Many will say when they are taken in some notorious sin, The Devil owed me a spite, and now hath paid me it, thinking thereby to extenuate their sin;

which conceit Eve had, when she said, The Serpent beguiled me. And if any man have been any occasion of their sin, they will lay the blame upon them, as Adam did upon Eve. But had they been resolute in their own will, nor Satan, nor any of his instruments could have made them to sin. They who thus think to shift off sin, do bring the greater load upon their own souls. For this keeps them from that degree of humiliation and contrition which would move God to pity them. When men in truth lay load on themselves, God is ready to ease them. For to such as Labor and are heavy loaden Christ saith, Come unto me, I will give you rest. But on such as by the shifting of sin think to ease themselves, God will lay load. What loads of woe did Christ lay upon the hypocritical Scribes and Pharisees, who put off all burdens from themselves? What a load was laid on Saul, that by mincing his sin sought to ease himself? And what ease was given to David, that laid the burden of sin upon himself? Now whether it be safest so to shift off sin, as to provoke God to lay the burden of it on us, or so to burden ourselves as to move God to ease us, judge you. Is there not now more need of true confession, then false justification.

The other direction is in regard of such sins as we are tempted unto, but have not yielded unto, that we take courage and boldness to ourselves, and, with a resolved purpose never to yield, resist the temptation. Mans will, if he stand stoutly, and yield not, is an impregnable fort. Satan must by some means or other, fair or foul, bring a man to yield up his fort, before he can enter into it. What stronger motive to resist, to stand out, to hearken to no parley, to endure the utter-most assault, then this? Wherefore in this spiritual combat against temptations, Watch ye, stand fast in the faith, quit ye like men be strong.

Thus far of the meaning of the first part of the last Petition, and of the Instructions thence arising. The second part followeth.

BUT DELIVER US FROM EVIL.

SECT. 184. Of the extent of this word Evil.

(Q.) Wherein differeth the latter part of the last Petition from the former?

(A.) 1. In that the former part respecteth especially evil to come, to prevent it: This latter evil past or present, to redress it.

2 In that, that noteth out the cause of sin, which is temptation, This the quality and effect of sin, which is evil.

(Q.) How many things are to be considered in this latter part?

(A.) 1. The thing prayed against, Evil.

2. The thing prayed for, Deliver.

3. The Person to whom the one and the other is directed.

4. The Persons for whom they are made.

(Q.) What is comprised under this word EVIL?

(A.) 1. Satan the principal Author of evil.

2. All other kinds of evil.

Satan is thus in other places styled Evil one: and this word Evil is oft put for everything that is contrary to good, and that with the article prefixed before it. Now as this title good is of a large extent, so on the contrary is Evil. The greatest evil of all is Sin. Judgments also for sin, and those both temporal and eternal, are styled evil. In this large extent is the word here to be taken. And because it compriseth under it all manner of evils, it is fitly set in the last place.

SECT. 185. Of evil the only thing to be prayed against.

(Q.) What Doctrine ariseth from the express mention of evil in this deprecation?

(A.) Evil is the only thing to be prayed against. Observantly mark all the deprecations mentioned in Scripture, and by a particular induction of them you shall find this general position abundantly proved. Take one instance which may be instead of all, because it is the best of all, that which Christ made a little before his death, I pray not (saith Christ to his Father) that thou shouldest take them out of the world, but that thou shouldest keep them from the EVIL.

Evil is the venom, the poison, the sting, that maketh any thing to be hurtful. Evil is it that makes so great a difference, as there is, betwixt Angels and Angels, Men and Men, Actions and Actions, Temptations and Temptations: some are good some are evil. No opposites are more directly contrary one to another then good and evil. As nothing therefore but that which is good is to be prayed for, so nothing but that which is evil is to be prayed against.

Learn hence wisely to observe what is evil in anything, and accordingly pray against it: yea as it is more or more evil, so more instantly and earnestly pray against it. Of all evils sin is the greatest: greatest in the kind and nature of it: greatest also in the effects and fruits of it. It is the cause of all evil. Nothing but that which is effected or infected by it, is evil. The devil, the world, wicked men, and other creatures of God which are styled evil, are infected therewith. All manner of punishments and pains which are indeed evil, whether temporal, spiritual, or eternal are caused by it. Of all other evils this ought most of all to be prayed against. All things also that are causes hereof, or occasions hereto are to be prayed against, as being in this respect evil. Thus temptations, and afflictions are to be prayed against: not simply and absolutely: for Saint James willeth us to account it all joy, when we fall into diverse temptations: and the Apostles rejoiced in their

sufferings: yea Job expressly blesseth God for taking away, as well as for giving. For by the good and wise providence of God, temporal crosses do oft turn to our good and profit. It is good for me that I have been afflicted (saith the Psalmist) God chasteneth us for our profit (saith the Apostle.) In regard of this fruit which by the over-ruling providence of God, ariseth out of afflictions they are indeed matter of thanksgiving, when God doth so order them: and therefore they are not simply and absolutely to be prayed against. Yet because through the weakness of our flesh they oft cause discontent, impatency and other sins (in which respect they are evil) so far forth as they cause any such evil effect they may be prayed against: at least we must pray that they bring not forth any sin in us. Thus are we to pray against company keeping, against feasting, against pleasures and pastimes, and against all other things that are usual occasions of sin. Yea against the abuse of every good thing. For the abuse of a good thing is evil. And because wicked men are oft made Satan's instruments of working much evil, we may also pray against all their evil plots and practices, not against their persons: they are to be prayed for (except we know them to have sinned against the holy Ghost, or to be utterly rejected of God, or have some particular warrant, as the Prophets oft had, not to pray for them.) More directly we are to pray against all spiritual judgments, which are not only punishments of sins, but sins themselves, as hardness of heart, error of judgment, inordinate lusts, despair, and such like. These are directly evil. Thus are we to pray against eternal damnation, a dreadful evil. Finally, though Satan be not the only evil here meant, yet is he an especial and principal evil one.

SECT. 186. Of the respects wherein Satan is styled the evil one.

(Q.) How is Satan an especial evil one?

- (A.) 1. He is the primary author of evil.
2. His disposition is only to evil.
3. His temptations are all to evil.
4. His continual practice is in evil.
5. All evil doers are of him.
6. He hath his hand in all evils: as may be exemplified in these particulars following.

Outward mischiefs done by men,
Bodily diseases,
Vexation of spirit,
Extraordinary judgments from heaven,
Evil thoughts of the heart,
Evil words,
Evil actions,
Dissuasions from good,
Hinderances of good,
Provocations to evil.

Satan therefore may not be excluded out of the evils here intended, but our deprecation rather is especially to be directed against him.

Thus much of Evil prayed against. That which is prayed for, is in this word DELIVER.

SECT. 187. Of the many ways of delivering from Evil.

(Q.) How may one be delivered from evil.

(A.) 1. By keeping away that evil which is ready to fall upon him. Thus were the Israelites delivered from the host of the Egyptians that eagerly pursued them.

2. By assisting him on whom the evil is fallen, so as he is not overwhelmed, and overcome therewith. For this purpose read Psal. 69:14,15.

3. By altering the nature of the evil, and turning it to a man's good. Thus God turned Joseph's abode in Egypt to much good. Herein this Proverb is verified, I had perished if I had not perished.

4. By taking away the force of the evil: as the force of the fire was taken away so as it burned not Shadrach, Meshach, and Abednego. This deliverance Christ promised to his disciples.

5. By removing the evil clean away. Thus God delivered Israel from the devouring Pestilence.

6. By taking one away from the evil to come. Thus the good son of wicked Jeroboam, thus the good King Josiah, thus many righteous men have been delivered.

SECT. 188. Of that hope of recovery which remaineth to them that fall.

(Q.) What doctrine may be gathered from praying for deliverance?

(A.) There is hope of recovery to such as are fallen. For deliverance from evil presupposeth a fall into evil: and prayer for this deliverance implieth that we may be recovered out of it. This is verified as by manifest experience of many Saints that in all ages have been recovered, so by this approved Proverb. A just man falleth seven times and riseth up again: which though it be principally intended of affliction, yet may it also be extended to sin.

The ground of this hope ariseth from God himself: even from his mercy, (whereby he is moved to pity his children in all their miseries: whereupon saith the Prophet, It is of the Lord's mercies that we are not consumed,

because his compassions fail not:) and from his power (whereby he is able to help them whom he pitieth: whereupon saith the Apostle, of the Jews, They also, if they abide not still in unbelief shall be grafted in: for God is able to graft them in again.) And from his truth, for he that is faithful and will do it, hath made many promises of deliverance.

This point concerneth such as stand, and such as are fallen. In regard of this hope of recovery they which stand ought to comfort the feeble minded, who are troubled with fears of utter desertion, as if God were implacable, and irreconcilable towards them that are at any time overcome by any temptation. The caveat which Christ gave to Peter, is to be practiced by all that have any spiritual strength, Strengthen thy brethren. Yea also they ought in the spirit of meekness to restore such a one.

As for those which are fallen, they are taught not to despair, but to say as the Spirit teacheth them, Come, let us return unto the Lord: for he hath torn, and he will heal us: he hath smitten and he will bind us up: and withal not to continue in Satan's snares, but to do what they can to come out of the same, according to that pithy persuasion of the Lord, Remember from whence thou art fallen, and repent, and do the first works.

As for the rash, and peremptory censure of Novation's on such as fall, it is the less to be regarded because it is directly contrary to the main scope of this latter part of this last Petition. It is not without cause judged heresy by the Ancients.

Having noted the things prayed against, and prayed for, we are further to consider to whom our desire herein is to be directed.

SECT. 189. Of God the only Deliverer.

(Q.) What Doctrines may be observed from directing this part of the Petition to God?

(A.) 1. God is a deliverer from evil.

2. God is the only deliverer from evil.

Were not God able and willing to deliver, why should this Petition be directed to him? (But he that hath taken away our sins, is able to keep us from the snares of Satan.) Could any other deliver, why should that other in this perfect plat-form be left out?

Among other titles, even this (Deliverer) is oft attributed to God: and hereby is the Lord proved to be God only.

Just cause there is therefore that in all evils we should fly unto the Lord, and call upon him in the day of trouble: and when we know not what to do, to fixe our eyes upon him: and in faith expect deliverance from him. It is good that a man should both hope, and quietly wait for the salvation of the Lord. And as we have deliverance from any evil, give all the praise thereof to this Deliverer.

Is not their folly hereby evidently discovered, that in their trouble Look not to the Holy one of Israel, nor seek the Lord, but look and trust to such as cannot deliver? Some to weak flesh, others to wicked fiends, others to false gods. Much like to these are our adversaries the Papists, who in several evils have several Saints to fly unto, as in danger of shipwreck to Saint Nicolas, in time of war to Saint George, In captivity to Saint Leonard, In infection of plague to Saint Rochus, In fear of fire to S. Laurence, in travel of child-birth to Saint Margeret, in the fit of an Ague to Saint Petronil, in tooth-ache to Saint Rombal or Saint Apollonia: and in other distresses to other Saints. Yea in their Ladies Psalter they have turned all the Petitions made to God for deliverance to the Virgin Marie, thus: Deliver me, O Lady. How long doest thou forget me, and doest not deliver me in the time of trouble? To thee, O Lady, do I lift up my soul, let not the snares of death

prevail against me. In thee, O Lady, have I hoped, let me not be confounded forever. O thou blessed Lady, in thy hands our salvation is laid up. Have we not now just cause to cry out against them, as the Prophet Jeremiah did against the idolatrous Jews, and say, Be astonished, O ye heavens, at this, and be horribly afraid: for my people have committed two evils: they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water.

Thus much of the person of whom is sought deliverance from evil. The last point concerneth the parties for whom it is sought.

The meaning of the Petition being opened, the order is next to be considered.

SECT. 190. Of Sanctification accompanying Justification.

(Q.) What may be observed from the connection of this Petition with the former?

(A.) Sanctification accompanieth Justification. For as the sum of the former is Justification, so the sum of this latter is Sanctification, and in our prayer we are taught to join them together, as this particle AND doth import. Read for proof of the indissoluble connection of these two, Rom. 6:1,2, &c. 1. Cor. 6:11, Eph. 5:25.

The grounds hereof are,

1. The manifestation of mercy and purity in God.
2. The cleansing virtue which accompanieth the merit of Christ's sacrifice.
3. The operation of the Spirit immediately issuing from our incorporation into Christ.
4. The efficacy of the Gospel.
5. The virtue of faith.

All these are evidently set out by the conjunction of Sanctification with Justification.

1. Justification commendeth the rich mercy of God in acquitting sinners freely and fully of all that debt wherein they stand obliged to his revenging justice. And Sanctification setteth out his purity: showing that that God which pitieth sinners, will not bolster up sinners in their sins. His pity moveth him to justify them, and his purity moveth him to sanctify them.

2. That blood of Christ which is Shed for the remission of sins, doth purge our conscience from dead works to serve the living God. This double use of Christ's sacrifice was manifested by that blood and water which issued out of Christ's side while he was on the cross. They therefore who are justified, are also sanctified.

3. By the Spirit of sanctification we are united unto Christ: and this spirit by virtue of that union is conveyed into every of the members of Christ's mystical body. Now if any man have not the Spirit of Christ, he is none of his. But if his Spirit be in any, it sanctifieth them.

4. The grace of God which bringeth salvation (that is, the Gospel) teacheth us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly. That word therefore whereby we are justified giveth no liberty to any licentiousness, but doth both direct us in the way of righteousness, and also giveth us ability to walk in that way. Hereby it appeareth that the Gospel is as pure and incorrupt as the Law. Indeed the Law is so perfect a rule of righteousness as it curseth every one that in the least degree swerveth from it: which the Gospel doth not, but offereth pardon to the transgressor. Yet doth it no more tolerate, or countenance the least sin, then the Law doth: nay rather it bringeth the sinner that hath gone astray, into the way of righteousness again, and

enableth him to walk in that way, which the Law cannot do. So as herein the Gospel hath an excellency over the Law. But if the Gospel in showing mercy, should bolster up a sinner in any one sin, the Law would triumph over the Gospel, yea and condemn it. It is therefore necessary for justification of the Gospel that sanctification continually follow justification, as a hand-maid her mistress; or rather that, as two sworn friends and fellows, they always keep company together.

5. Faith purifieth the heart. For that man which in truth believeth his sins to be pardoned, will not like a swine wallow in the mire. A true apprehension of God's Fatherly love worketh a filial love in man's heart: which love maketh him as truly to desire and endeavor after Sanctification as Justification.

They therefore who boast of their justification and are not truly sanctified, sever God's purity from his mercy, and the virtue of Christ's sacrifice from the merit thereof, yea the operation of his Spirit from the union of his members unto him: they turn the grace of God into wantonness, and proclaim their faith to be a fruitless and a liveliness faith, and in fine give too just cause to suspect that their pretense of justification is a mere pretense.

Learn we then both to gain sound assurance to our own souls, and also to give good evidence to others of our justification by sanctification.

SECT. 191. Of mans proneness to sin after forgiveness.

(Q.) What may be observed from the inference of the Sixth Petition in the Fifth.

(A.) After pardon men are prove to fall again. Otherwise there were no need for such as have assurance of the pardon of sin to pray against temptation, or for deliverance from evil. As woeful experience in all Saints,

even the best that ever lived, doth verify the truth hereof, so also the daily sacrifices which under the Law were appointed. For every propitiatory sacrifice gave the believer assurance of a full discharge for his sins, yet after one was offered up, another, and another, time after time was to be offered. He that is washed needeth not, save to wash his feet. His feet therefore need to be washed. And why should he that is justified need to wash his feet, if he were not subject to foul them again and again?

The grace of justification doth not utterly root out all remainder of sin. The flesh abideth in the best so long as they abide in this world. Witness the complaint of that justified Apostle Saint Paul. Wickedness remained in all the Apostles, notwithstanding they were truly sanctified.

There were of old a certain Sect called Puritans, who indeed were plain Heretics, and so adjudged by the Church, who professed themselves to be perfectly holy and pure. Their Heresy is plainly confuted by this Petition. Yet is it again revived by Familists, yea and by Papists too. For they hold that some are so righteous in this life as they need no repentance, but keep the Law of God, and by their righteousness free themselves from the curse thereof. If these be not Puritans, I know not who be.

For our parts, let none boast of a pure and immaculate heart; Seeing no man is without sin, whosoever saith he is without fault, is either proud or foolish.

Let us even after we have good evidence and assurance of the pardon of our sin, remain watchful against all enticements and temptations to sin, and well remember that caveat, which Christ gave both to him that he healed at the pool of Bethesda, and also to her whom, notwithstanding she were taken in the act of adultery, he absolved, Sin no more. This caveat doth not imply that a man may keep himself pure from all sin, but that he ought with the

best care and greatest watchfulness that he can endeavor to be so pure. Care therefore must be taken to prevent sin to come, as well as to seek redress for sin past: otherwise sin will soon creep upon us again. If Satan be cast out of a man, he will endeavor to return into the house from whence he was cast out; and if he find it empty he will soon take his opportunity, and enter with seven other spirits more wicked then himself. They who take notice of Satan's subtlety in this kind, do by woeful experience find, that after their most frequent prayers, strictest observation of the Sabbath, sincerest participation of the blessed Sacrament, solemnest humiliation of their souls on a day of Fast, in and by which holy duties, they have obtained great assurance of the pardon of their sins, and much comfort to their souls, Satan hath been very busy in tempting them afresh, and drawing them to wallow in the mire of sin. Though therefore Christ himself should say to us at once he did to the man which was brought on a bed to him, Be of good cheer, your sins are forgiven you, yet have we no cause to be careless and secure, but rather to be the more watchful, lest Satan by a re-entry make our last estate worse than the first. We have need therefore of daily sanctification, that we who sin daily may cleanse away our sins by continual sanctification.

SECT. 192. Of man's answering God's mercy by duty.

(Q.) What other Doctrine may be observed from the inference of the Sixth Petition on the Fifth?

(A.) The mercy of God to man requireth duty of man to God. The Fifth Petition noteth out God's great mercy in discharging our debt: and the sixth, our bounden duty in avoiding that which displeaseth and dishonoreth him: and, by the rule of contraries, in endeavoring after that which pleaseth and

honoreth him. It is said of them, to whom God saith, It is my people, that they shall say, The Lord is my God.

Equity, and gratefulness require as much. Most just and equal it is that the goodness of a Sovereign should be requited with all the duty that a subject can perform: and not to do it, is a great point of ungratefulness.

The unrighteousness therefore, and ungratefulness of man to God is too manifestly declared. Though man have rebelliously risen up against the Lord, and taken part with his enemy, yet hath the Lord graciously offered pardon to man: and notwithstanding his gracious offer of pardon, man will not be drawn from the enemies side, but as a sworn Slave continueth to fight under his colors. God doth much complain hereof.

Let us be better advised: and first take notice of the kindness of the Lord to us, and then endeavor to walk worthy of the Lord. Let us therefore be as conscionable in performing duty to God, as we are desirous to receive mercy of God. That so we may manifest a true childlike disposition to God, and show we respect him as well as ourselves in our desires and endeavors.

SECT. 193. Of avoiding temptations.

(Q.) What may be gathered from connection of the latter part of the Sixth Petition with the former part?

(A.) For avoiding evil, temptations must be avoided. To this purpose tend the many dissuasions in Scripture from temptations, as, Walk not in the way. Refrain thy foot. Come not nigh the door. Avoid. Passe away. Touch no unclean thing. Have no fellowship with the unfruitful works of darkness. Come out from among them.

Temptations to sons of Adam are as fire to dry stubble, dry Tinder, yea and dry Gunpowder. A little spark soon causeth a great flame. Temptation first brought man, even in his innocent estate to evil. If then corrupt man

avoid not temptation, how can he be free from evil? Observe the great evils whereinto the Saints in any ages have fallen, and you shall find them to be occasioned by temptations. Noah's drunkenness, Lots Incest, David's Adultery, Solomon's Idolatry, Peters denial of Christ, were all evil effects of temptations.

Be wise now therefore, O sons of men. You especially that indeed desire to be free from evil. Dally not with temptations: but rather, as Christ did, resist them manfully and put them away as far from you as you can. Men will not bring barrels of Gunpowder near the fire, but lay them in places far from fire. Shall they be more careful for their earthy houses, then you for your heavenly souls? Boast not of thine ability to quench the fire of all temptations. Thine ability in this kind must then be greater than Peters, or Solomon's, or David's, or Lots, or Noah's, yea or Adams in his innocence. For a man to cast himself into temptations, and to receive no evil from those temptations is as great a miracle as the preservation of Shadrach, Meshach, and Abednego in the midst of the hot fiery furnace, was.

SECT. 194. Of calling on God for all things.

(Q.) What may be observed from directing all the Petitions, which any way concern our good, to God?

(A.) God is all in all. The fourth Petition setteth him out a Giver of good things. The fifth a forgiver of debts. The former part of the sixth, a preserver from danger whereunto we are subject. The latter part of the sixth, a deliverer from evil whereinto we are fallen. On this ground might David well say, Whom have I in heaven but thee? And there is none upon earth that I desire besides thee.

They who know and believe God to be as he is, all in all, cannot but detest that heathenish and blasphemous distinction of white and black gods: the

former of which they made Bestowers of good things, the latter Deliverers from evil things. But to us there is but one God, the Father, of whom are all things, and we in him. Of him we ought to seek every good thing we want. To him we ought to fly for succor against all evil. So we are here taught: so let us do.

SECT. 195. Of the general points for which we are taught to pray in the last Petition.

(Q.) What are we to pray for by virtue of the last Petition?

1. Such things as concern the whole Petition in general: or the distinct parts thereof in particular,

1. In regard of the whole, we ought to pray for Sanctification. Thus doth Saint Paul pray for the Thessalonians, The very God of Peace sanctify you wholly. As our own happiness moveth us to pray for Justification, in the former Petition, that we may be acquitted of sin, for which we should otherwise be damned: so the honor of God should move us to pray for sanctification. For this is the will of God, our sanctification, and thereby is the holy God much honored.

2. In regard of the manner of setting down this Petition negatively, we are taught to pray for Freedom against the power of sin, as the Psalmist doth where he saith, Cleanse me from secret faults: keep back thy servant also from presumptuous sins; let them not have dominion over me. For in sin there is a guilt which maketh us liable to God's vengeance (this is prayed against in the Fifth Petition) and a power which holdeth us in bondage, and maketh us such slaves thereto, as we cannot serve God.

3. For this end we are taught to pray for Participation of the power of Christ's death, and,

4. Participation of the Spirit of Christ. For in Christ's death there is distinctly to be considered a Merit, and a Power. The Merit thereof freeth from the guilt and punishment of sin. The Power thereof from the dominion, yea and by degrees from the very act of sin: which in the Saints after the death of their body shall utterly cease. Of this power of Christ's death thus speaketh the Apostle, We are buried with Christ by Baptism into death, &c. And again, Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. This power of Christ's death is conveyed into us by the Spirit of Christ. For we are dead in sin. But if the Spirit of him that raised up Jesus from the dead dwell in us, it will quicken us. Wherefore that we may partake of the power of Christ's death, we must pray for participation of the Spirit of Christ. David well knew how requisite this Spirit was to keep down the power of sin, and therefore having prayed for pardon of sin, further prayeth that God would not take his holy Spirit from him.

These are the general things which by virtue of this whole Petition we are to pray for. We will further note out such particulars as concern the distinct parts.

SECT. 196. Of the particulars for which we are to pray by virtue of the first part of the last Petition.

(Q.) What are the particulars to be prayed for under the first part of the Sixth Petition?

(A.) 1. Knowledge of our spiritual enemies. Without knowledge of them, there will be no fear of them, no desire of help and succor against them, or of freedom from them. The people of Laish not knowing that the Danites were their enemies, or that they had any purpose to surprise them, were secure, and made no preparations for their own defense: and so were utterly

vanquished. Such ignorance maketh most in the world so secure as they are Experience showeth that the more ignorant any are, the more deeply they are implunged into Satan's snares, and the faster held thereby. Here therefore we must pray for knowledge of the distinct kinds of our spiritual enemies: of their number, might, malice, subtlety, and sedulity. That we may the better know all these, the Apostle doth largely and distinctly describe them, Ephes. 6:12.

2. Sight of the danger wherein we are by reason of them. To know that there are enemies, pernicious, and dangerous enemies little moveth them who see no danger wherein themselves are by reason of such enemies. When Elisha's servant saw the host of Aram that compassed the place where he was, then he cried out, Alas my Master, how shall we do? Thus will they be affected that are able to discern the danger wherein they are by reason of their spiritual enemies. They will inquire what to do. But the danger which is not seen, is not feared. Wherefore God sends Ministers to people. To open their eyes that they may come from the power of Satan to God.

3. Wisdom to discern their wiles, their many cunning stratagems, and kinds of assaults: and to find out where their strength lieth: and how they may be withstood. Thus shall we be kept the more safely from them, that we fall not into their temptations, and be overcome by them. David who obtained such wisdom undoubtedly prayed for it.

4. Understanding of our own weakness. How unable we are to stand of our selves: much more unable to withstand such enemies as we have, which are not, as we, flesh and blood, but Spirits, yea Principalities and powers, &c. When the Spirit is ready, the flesh is weak: how much more weak will it be when the spirit is secure. Such as know not their own weakness will be

so over-bold and presumptuous as they will not fear to cast themselves into temptations.

5. Knowledge of the almighty power of God. Thus doth the Apostle expressly pray in behalf of the Ephesians, that they may know what is the exceeding greatness of his power towards them that believe. Knowledge of the enemies power, and of our own weakness cannot but affright us, and make us faintingly fall into their temptations, unless withal we know the power of God to be able to make us stand, and to subdue our enemies, and clean to free us from all their temptations. Knowledge hereof will raise up our hearts to God in all dangers.

6. Restraint of Satan's power. This the Angel intended when he said to the Devil, The Lord rebuke thee. So malicious and audacious is Satan as he will not stick to assault the best, if the Lord do not restrain him. It is most likely that he could not be ignorant that Christ was the Son of God, and yet did he venter to set upon him. Now when God hath given us understanding of his own power, of our own weakness, and of Satan's might and malice, then shall we see just cause to pray to God to rebuke Satan.

7. Assistance from God: for though Satan be restrained, yet cannot we stand of ourselves, but shall fall even thorough our own weakness. The consideration of his own weakness made the Psalmist seek help of God. For If God be for us, who can be against us? Great reason there is therefore to seek assistance of God.

8. Confidence and courage in God. This is it which the Apostle intendeth, where he exhorteth to be strong in the Lord. For none of them that trust in God shall be desolate. He is their buckler. He saveth them. It is therefore most requisite to pray for affiance in him.

9. Sufficient grace to bear out assaults when we are tempted. For sometimes it is needful for us to be tempted. Then our request ought to be that that which is needful may prove useful and profitable: which cannot be without God's grace. This therefore God gave in the time of temptation to his Apostle: teaching us thereby in the like case to pray for the like grace.

10. Power over the flesh. The flesh is a secret inward tempter, whereby Satan gets great advantage. It continually lusteth, and fighteth against the Spirit. If it prevail we are gone. Now in that this flesh is ever in us so long as we retain flesh upon us, who hath not cause to pray, and cry as the Apostle did, O wretched man that I am, who shall deliver me from the body of this death! Rom. 7:24. We can neither fly from, nor put to flight this cruel enemy. We cannot but carry it about with us, because it is bound to us. And which is more miserable, we are forced to nourish this enemy: destroy it we cannot.

11. Contempt of the world. The world is another tempter, which hath sundry baits of pleasures, profits, and promotions to allure us unto it: and thorough five gates, the five senses, it woundeth us. If they be opened, and our hearts attentive to the allurements thereof, we are in great danger to be over-taken therewith: death may enter by those windows. So as there is great need we should pray as the Psalmist did, Incline not my heart to covetousness. Turn away mine eyes from beholding vanity. Psal 119:36,37.

12. Patience under all crosses. Crosses are a kind of trial and temptation. By impatency we are brought to faint and sink under them which is to be overcome. This is it which Satan watcheth for. For so soon as he observeth any to faint and fall, he presently seizeth upon them. Not without cause therefore did the Apostle Pray for the Colossians that they might be strengthened with all might unto all patience. Under this head are

comprised Hope, Comfort, Joy and Glory in afflictions: all to be prayed for: and withal an invincible courage against persecution for the Name of Christ.

13. Moderation of all afflictions. Though we have some patience, yet if afflictions increase, they may so try our patience, as to bring it to naught. For they which have the greatest measure have but their measure: and afflictions by continuance and increase may exceed that measure: which the Prophet well knew when he thus prayed, O Lord correct me, but with judgment. By judgment is not there meant vengeance and indignation (for it is opposed to wrath.) But wisdom, discretion and moderation. Hereby we are kept both from fainting when we are chastened: and also from murmuring against the rod.

14. Preservation from a reprobate sense. For if we be once given up thereto, then hath Satan fast hold of us. God hath utterly forsaken such. Every temptation is to them as a snare to hold them fast, and as a hook to pull them down to destruction. Most fitly may that which the Apostle saith of them that will be rich, be applied to such as are of a reprobate sense, They fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in perdition and destruction. For men of a reprobate sense are such, as, being deprived of all judgment and conscience, run headlong into such evils as are against the instinct of nature. Because blindness of mind, hardness of heart, deadness of conscience, perverseness of affection, pride, presumption, self-conceitedness, idleness, carelessness, security and such like vices are fore-runners unto a reprobate sense, we ought also earnestly to pray against them all.

SECT. 197. Of the particulars for which we are to pray by virtue of the second part of the last Petition.

(Q.) What are the particulars to be prayed for under the second part of the Sixth Petition,

(A.) 1. Recovery from sin being fallen into it. This is one main point desired in David's penitentiary Psalm, especially in this phrase, Renew a right spirit within me. Repentance is that grace whereby such as are fallen recover themselves, as is evident by this advice which Christ giveth, Remember from whence thou art fallen, and repent. Repentance therefore is here to be prayed for. Satan is as much disappointed by repenting of sin, as by not yielding to sin.

2. Dispossession of Satan. Satan is that Evil one that hath his finger in every evil thing. So long as he abideth anywhere, freedom from evil cannot be expected. If he therefore have really entered into any, as he did into the woman of Canaan's daughter, we must pray, as she did, to have him dispossessed. For by prayer and fasting he may be cast out. If otherwise he seize on us by putting into us evil thoughts, or stirring up corrupt humors, or setting before us evil objects, or affrighting us, or vexing us any way in soul or body, we are taught to pray for deliverance from him.

3. Alienation of heart from the world. They who have been bewitched by the world, so as they have loved the same, and have been entangled therein, which is a great evil, ought to pray to be pulled out of it: and to have their hearts turned from it, as the heart of Amnon was from Tamar: so that the hatred wherewith they hate it, may be greater than the love wherewith they loved it. This we ought to pray for in regard of lewd company, unlawful games, undue honors, unjust gain, immoderate pleasures, or any other like thing wherewith we have been bewitched. Till our hearts be alienated from the world, we shall never be thoroughly delivered from the evil of the world.

4. Suppression of all the lusts of the flesh, after they are risen up. Prevention of them is implied in the former part of this Petition. If that be not obtained but that the flesh doth rise up and lust and rebel against the Spirit, our desire ought to be, to have those lusts beaten down again, and we freed from the thralldom of them. Saint Paul reckons up 17 particular lusts of the flesh together. Those and other like to those are all simply evil, such evils as if they be not beaten down and we delivered from the bondage of them, will bring us to eternal death.

5. Removal of judgments. Such afflictions as come from the wrath of God, and so long as they lie upon us, manifest his indignation against us, are as evils to be prayed against. In which respect thus prayeth the Church, Turn us again, O God: and cause thy face to shine. O Lord God of Host, how long wilt thou be angry? Such a judgment was that Plague for the removal whereof David built an Altar, and offered Sacrifice. Among these, spiritual judgments are most earnestly to be prayed against: such as were mentioned in the end of the last SECT. If the prevention of them be to be prayed son much more deliverance from them. For they are doubly evil. 1. As they are sins. 2. As they are punishments of sins, and effects of God's wrath. To this head may be also referred all manner of crosses, as war, famine, plague, poverty, captivity, imprisonment, reproach, sickness, pain and such like afflictions for removal whereof we may pray, as was showed before.

6. A blessed departure out of this world. So long as we are in this world we are subject to many evils, which lie and press sore upon us. But by death we are delivered from them all: at least if our death be in the Lord. For they only are blessed that die in the Lord. They which die not in the Lord, are not

delivered from evil: but like the fish which leapeth out of warm water into flaming fire, go from the less evil into the greater by many degrees.

(Q.) May a man then pray for death?

(A.) Not simply and absolutely, with desire to have the time appointed by God, prevented, but with submission to the good pleasure of God. Concerning our departure out of this world two things are here intended. 1. That we be willing to depart. 2. That our departure be in the Lord. Both these are manifested in old Simeon's swanlike-song: where he showeth his willingness to depart, and his desire to depart in peace. So much also is evident in Saint Paul's desire. I have (saith he) a desire to depart. This was not an absolute prayer for death. It was a manifestation rather of what he could willingly have wished, in his own behalf, then of what he peremptorily or absolutely would desire. Now where he addeth, and to be with Christ, he showeth what kind of death he desired. And this we must absolutely desire, that when we die, we may die the death of the righteous, a happy death: which is a final delivery from all the evil whereunto in this world we are subject.

7. Resurrection of the body. For death in itself is an evil, holding the body in the grave as in a prison where it rotteth and consumeth. The resurrection of the body is it that maketh a man's dissolution to be a blessing. Thus is his body by death as seed sown in the ground which bringeth forth a harvest. This Christ hath promised: this therefore we may and must pray for.

8. Absolution at the day of judgment. When our bodies are raised, they together with our souls shall be presented before Christ's tribunal seat. There to be condemned for our sins, is a far greater evil then any that in this world can befall us. And better it were that our bodies should never be

raised, then be raised to condemnation. Oft therefore doth the Apostle pray for the Saints that they may be kept blameless unto the coming of Christ.

9. Eternal glory in heaven. They who are advanced thereunto are fully delivered from all evil, and from all fear of all evil. In which respect it is said that God shall wipe away all tears from their eyes: that is, he shall take away all occasions of mourning: therefore by way of explication it is added, There shall be no more death, neither sorrow, nor crying, &c. This was it that the penitentiary thief prayed for in these words, Lord remember me when thou comest into thy Kingdom. Thus we see how this prayer directeth us to pray for all things that are needful for us, from that corruptible bread whereby our mortal bodies are nourished, to that glory of soul and body which endureth forever. For when we say, Deliver us from evil, there remaineth nothing that further we may ask.

SECT. 198. Of the things for which we ought to give thanks in the last Petition.

(Q.) What are the things for which thanks is to be given by virtue of the last Petition?

- (A.) 1. Every sanctifying Grace.
2. Freedom from the power of darkness.

For both these we have the express pattern of the Apostle: In regard of the former he saith I thank my God for the grace of God. Under this indefinite word Grace, he compriseth every particular sanctifying grace. Wherefore he addeth, In everything (that is in every grace) ye are enriched. And ye are not destitute of any gift. In regard of the latter he also saith, I give thanks to the Father, who hath delivered us from the power of darkness. We heard before that Sanctification was the Sum of this Petition. But particular sanctifying graces (whereof nine are reckoned up together, Gal. 5:22,23.) are the parts

and members which make up that Sum. Of these therefore we must take notice, and for these we must give thanks. Now because that Sum is implied under the negative, we are answerably to give thanks for freedom from the contrary, which the Apostle styleth power of darkness. Under darkness he compriseth sin, death, devil, and damnation. While we are under the power of these, we are their vassals. It is therefore a blessing worthy of all praise to be freed from them.

Other particulars severally concern the distinct parts of this Petition.

SECT. 199. Of the particulars for which thanks is to be given by virtue of the first part of the last Petition.

(Q.) What are the particulars for which the first part of the sixth Petition requireth thanks to be given.

(A.) 1. Understanding of the law, whereby we know what sin is, when we are tempted thereto, how fearful a thing it is to yield to such temptations, how wretched their case is that are left to the power of temptation. By the Law is the knowledge of sin. That therefore which giveth us notice of so great danger, is a thing praise-worthy: especially if we have understanding thereof. In way of thankfulness doth David oft acknowledge this.

2. Wisdom to discern our enemies and their assaults. This proceedeth from the former, and goeth a degree farther; and in that respect it bindeth us to more thankfulness. With thankfulness saith the Psalmist to God, Thou through thy commandments hast made me wiser than mine enemies.

3. The victory which Christ hath gotten over spiritual enemies. It is in praise of Christ that the Psalmist saith to him, Thou hast led captivity captive. By captivity he meaneth the world, the flesh, sin, death, the devil and all other enemies of our soul. Were not these by Christ made captives, and so chained, restrained and kept in, we could not stand against them,

they would soon lead us captives. For our sakes did Christ enter combat with them, and get victory over them. We reap the benefit thereof: we therefore must give the thanks to Christ, and say (as the heavenly Spirits do) we give thee thanks because thou hast taken to thee thy great power, and hast reigned: and destroyed them that destroy the earth.

4. Strength to withstand our enemies. As Christ himself hath overcome them, so by his spirit he giveth us power to overcome, in which respect it is said, He hath given to us the Spirit of power. On which ground saith the Apostle, I thank him who hath enabled me.

5. Resolution to yield to no allurements whether they come from the flesh or the world. A true, settled resolution is a great means to keep us safe. This comes from God. For by nature our disposition is wholly inclined to the world and to the flesh. Wherefore as David blessed God for asswaging his passion, and keeping him from shedding blood, so we must praise God (whensoever our mind is alienated from the world and flesh) for that alteration of our disposition.

6. Patience to bear out all brunt's. Afflictions to our weak flesh are soar temptations: but by patience we are kept from being swallowed up by them. In which respect the Apostle saw great cause to thank God for the patience of the Thessalonians.

7. Power in all conflicts to overcome. Such, though they be led unto temptation, are not led into temptation. It is expressly noted of them that had gotten victory, that they sang a song of praise.

SECT. 200. Of the particulars for which thanks is to be given by virtue of the last part of the last Petition.

(Q.) What are the things for which the second part of the last Petition requireth thanks?

(A.) 1. Repentance after sin committed. This is a sure evidence of deliverance from a great evil. Therefore the Church glorified God because he had granted repentance.

2. Rescue out of Satan's clutches. If Satan have at any time got any advantage against us, as he getteth great advantage against witches and sorcerers, yea and against other impudent, and audacious sinners whom he hath fast in his clutches, to be rescued and recovered out of his hands affordeth just cause of much thanks: which Mary Magdalene, out of whom went seven devils, well knew to be most due, and therefore in testimony of thankfulness she followed Christ and ministered to him of her substance.

3. Recovery out of the world. The Apostle ascribeth glory to Christ for delivering us from this present evil world.

4. Conquest of the Spirit over the flesh. For by the Spirits conquest, are we freed from the dominion of the flesh. For this therefore the Apostle giveth express thanks.

5. Removal of judgments. Judgments and all manner of crosses are in their kind evils: and removal of them is a deliverance from those evils: Whereupon the Saints have been thankful for such deliverances. The Israelites give thanks to God for freeing them from the Egyptian bondage: And David for causing the Plague to cease: And Hezekiah for taking away a deadly disease; And the Church for returning her captivity.

6. Victory over death. Death in itself is a dreadful evil: the very entrance into damnation. But by Christ the sting of it is pulled out, the nature of it is altered. It is made a gate into eternal glory. This is that victory for which Saint Paul giveth thanks.

7. Hope of resurrection to life.

8. Hope of eternal glory. These are full and small deliverances from all evil. God's promise of these to such as believe, is as a performance of them. Our hope therefore resting on God's promise for these affordeth just occasion of rejoicing and praising GOD, as Saint Peter doth, and Saint Paul also.

SECT. 201. Of duties required in the last Petition.

(Q.) What duties are we to endeavor after by virtue of the last Petition?

(A.) 1. To abstain from all sin. For this is the main thing here prayed against. This is it which maketh temptation so hurtful as it is. The more we forbear sin, the less damage shall we receive from any temptations. Many, many therefore are the dehortations of Scripture against sin.

2. To perfect holiness. For under the avoiding of any evil, an endeavoring after the contrary good is always in Scripture implied. Yea they are very oft joined together. Now holiness is perfected both by adding one grace to another, and also by continual growth in every grace.

These two duties arise from the general Sum of the last Petition.

3. To be jealous over ourselves, fearing lest at any time we should be overcome by any temptation. For we are not only weak, easy to be overtaken, and overthrown by every temptation, but also very prone to yield to Satan's temptations, because they are either agreeable to our corrupt humor, or else we so fearful, as to think we shall never stand out against them. This Christian jealousy will make us the more instantly and constantly to seek help of God.

4. To avoid all occasions of evil. Occasions of evil are temptations to evil. Should not they then who pray against temptations, avoid them as much as possibly then can?

5. To withstand beginnings. So did the Apostle when he would not give place to false brethren (who were dangerous tempters) no not for an hour. Thus much also he intendeth in this exhortation, Give no place to the devil: which is as if he had said, If Satan at any time tempt you, yield not an inch to him, let him get no advantage at all, which he cannot but get, if at the beginning ye yield any whit at all to him. Much good is got by a due observation of this duty, and much wisdom is manifested thereby. For that evil which in the beginning is easily prevented, can hardly, if at all, without very much damage be redressed, after it hath found some entrance. Instance poisonous and pestiferous diseases, fretting and festering soars, fires, breaches of water, and enemies entering within the walls of a City.

6. To watch continually. This is a duty whereunto in Scripture we are much exhorted: and that not without cause. For our spiritual enemies are always ready to tempt us, narrowly prying where to get any advantage against us. And soon they will get too great advantage, if we be not the more watchful. To show that this duty is fitly inferred out of this Petition, Christ expressly joineth it with prayer against temptation, saying, Watch and pray that ye enter not into temptation.

7. To be sober and temperate: where these are not, every tempter will rule as he list. For intemperance and all excess blind the understanding, and open a passage to all manner of evil desires and filthy lusts, and make us unfit to pray, to watch, to fight, and to defend ourselves against our spiritual enemies.

8. To cast off every burden. By burdens are meant not only such things as are simply evil in themselves, but such also as being in their nature good, and may lawfully be used, yet through our weakness and inability to use them well, prove impediments to us in our spiritual combat: as the riches of

that Ruler whom Christ advised to sell all that he had, and to give it to the poor. Thus if honors, offices, recreations, companies which we frequent, or any worldly thing wherein we delight prove a burden to us, and make us unfit to resist temptations, yea rather make us yield to temptations, we are to cast them off, to avoid and forsake them.

9. To mortify our members on the earth. The flesh, that is our corrupt nature, which containeth in it the mass of all sin, is styled a Body. This body is made up of several particular lusts, and evil motions, as a body of members. And as a body exerciseth all functions by the members, so the flesh executeth all mischiefs by particular lusts: and one lust helpeth another, as one member another, and as dear are these lusts to the natural man, as the members of his body. Those particular lusts are therefore fitly styled members, and they are said to be members on the earth, 1. In opposition to the spirit, and the graces thereof which come from heaven, and bring men to heaven. 2. In their own condition, which is, as the earth, base, filthy, corrupt, and vain: 3. In their operation, whereby they make men grovel and dote on the earth, and the things therein. By mortifying these, the foresaid Body (which is a dangerous tempter) will in time be deprived of all strength, and we freed from the danger of the temptations thereof. Be diligent therefore in searching them out, and having found them spare them not as Saul did the fat beasts: but deal with them as Samuel did with Agag: and Joshua with the kings of Canaan.

10. To beat down our body. This is done by forbearing to pamper ourselves, and to satisfy our carnal desires, that so the flesh may not wax wanton, and like a pampered jade become unruly: but that we may live within the compass prescribed and limited by God's word.

11. To renounce the world. The world is such a tempter, as the friendship of it is enmity with God. If any man love the world, the love of the Father is not in him. Demas, that old Disciple Demas by embracing the world was brought to renounce his Christian profession. It is therefore most meet that the world be crucified to us, and we to the world: that our hearts be clean alienated one from another, and that we have no more to do one with another then the living with the dead. Thus shall we be sure not to be overtaken by the temptations of the world.

12. To resist the devil. This is the only way to escape his temptations. He is like a wolf, which fiercely pursueth and never leaveth such as fearfully fly from him: but flieth from such as manfully stand against him. So saith the Apostle, Resist the devil, and he will fly from you.

13. To put our trust in God. To what end do we else pray unto God?

14. To suffer afflictions patiently. All crosses and afflictions are temptations. By a patient enduring of them, we keep ourselves from being overcome by them. Let patience therefore have her perfect work.

The last 12 duties arise from the first part of the last Petition.

15. To avoid that which is any way evil. This we praying against, must carefully avoid. The Apostle exhorteth to abstain from all appearance of evil.

16. To return from that evil whereinto we are fallen. For they which pray to be delivered from evil, must not lie in evil. All the exhortations in the Scripture to repent, tend to this purpose.

17. To take heed of relapse. A relapse in bodily diseases is dangerous: much more in the souls disease. It is a doggish trick to turn to his own vomit again.

18. To keep the enemy from returning after he is cast out. He will seek to reenter. If he get what he seeketh, our last estate will be worse than our first.

19. To stand always armed. While we live we shall be tempted. Though the tempter be repulsed never so oft, he will still be prying where to get an advantage. Therefore saith the Apostle, Having done all, stand.

20. Be faithful unto death. Death bringeth a final end to all assaults. It is the last enemy. He who is faithful unto death, by death receiveth full deliverance from all evil. Perseverance giveth evidence of election to life: for it is proper to the elect.

These six last duties arise from the last part of the last Petition.

SECT. 202. Of duties required in the last Petition in regard of others.

(Q.) What duties doth the last Petition teach us in the behalf of others?

(A.) 1. To consider one another. We ought to take notice of one another's spiritual estate, that so we may the better know how to do good mutually for one another. This is a general duty whereby way is made unto other duties.

2. To keep others from sin. Thus will they be kept from being hurt by any temptation. The Captains of Ephraim, that stood up against them that came from the war with sundry captives of Judah, and suffered them not to carry their captives away, render this reason, Ye intend to add more to our sins, and to our trespass. Their intent therefore was to keep their brethren from sin.

3. To edify others. They who are well built up in grace, are well armed against all temptations. This is an especial fruit of love. For love edifieth: and that by instruction, exhortation, admonition, and other like duties.

4. To encourage others against their enemies. What a notable encouragement is this of the Apostle, Watch you, stand fast in the faith, quit you like men, be strong. Another like, but more large encouragement is set

down, Eph. 6:10-13, &c. By good encouragement life and spirit is put into men: and they are emboldened like Lions to stand against their enemies. For this, the true grounds of good encouragement must be laid down: which are God's presence, God's promises, God's properties, the necessity of standing out and fighting valiantly, the glory of the conquest, the damages of yielding, the misery of being overcome, with the like.

5. To strengthen the weak. This did Christ expressly give in charge to Peter. And this is done not only by encouragement, but also by bearing their infirmities, and burdens. Thus they which through their own weakness might have been made a prey to tempters, may be kept safe from them.

6. To keep others from falling from the grace of God. The Apostle adviseth to look diligently hereunto. There is no place of standing betwixt God's grace and Satan's snare: he that falleth from that, falleth into this.

7. To restore such as fall. We may not leave such as are fallen: for we pray that they may be delivered. The Law teacheth to help up a beast being fallen. Doth God take care for beasts? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written.

8. To save the obstinate with fear. Though men blinded in mind, and hardened in heart, willfully give themselves over to Satan, yet ought we not to suffer them to abide in his clutches. But as we would snatch, and with violence pull men out of the fire, so ought we to pull such out of the temptation wherein they lie. Thus dealt Saint Paul with the incestuous Corinthian, He delivered him unto Satan for destruction of the flesh, that the Spirit might be saved. Was not this to save him with fear?

9. To receive the penitent. If a man have been overtaken with a temptation, and by his repentance manifest a recovery from the same, we ought so to account of him, as if he had not fallen at all. So S. Paul

requireth the Corinthians to receive the forenamed incestuous person: and to forgive him and comfort him. This is an especial means to make his deliverance firm and stable.

10. To pray for others. This is the main duty here intended. This I refer to the last place, because it is a duty which may be performed when no other can be: even to such as will not accept any other duty, of all the rest it is the most effectual.

SECT. 203. Of the matter of humiliation gathered out of the last Petition.

(Q.) What are the things to be bewailed by reason of the Sixth Petition?

(A.) 1. Our first Parents yielding to the Devil. This is the original ground of all that spiritual slavery wherein we are, and of that need we have so earnestly to pray against temptation.

2. The power, malice, subtlety, and sedulity of Satan. For Satan is the chief Tempter, who hath a finger in all temptations; in which respect the more powerful, malicious, subtle, and sedulous he is, the more dangerous is temptation. Not without cause therefore did the divine voice cry, Woe to the inhabitants of the earth, and of the Sea, because the Devil is come down to you, having great wrath.

3. The many stumbling blocks in the world. In regard of these Christ crieth, Woe to the world. These are so much the more to be bewailed by reason of the deceitfulness of the world which so bewitcheth many, as it draweth them to those stumbling blocks, and maketh them to stumble and fall thereat, as Demas did. Yea on this ground our love, even too too inordinate love, of this world is to be bewailed.

4. The pravity of our nature. God himself doth much complain hereof. This is it that maketh all manner of temptations, much more dangerous then

otherwise they would be.

5. Our spiritual blindness. By reason hereof we cannot discern the temptations wherewith we are assaulted, but are easily led into the midst of them, as the Aramites were into the midst of Samaria,

6. Our foolish proneness to yield to every temptation, as the fish to snatch at every bait. Thus are we oft taken.

7. The rebellions of our flesh. This maketh us refuse all the means which are sanctified to keep us from temptation, and to take part with the tempters, and so to become captives and slaves unto them. This rebellion, and this thralldom doth the Apostle much bewail.

8. Presumption in our strength. This is bewailed in the Church of Laodicea. And not without cause. For it is the cause of many ones fall. Instance Peter, and the other Disciples.

9. Inability to stand against temptations. Of this weakness of the flesh doth Christ complain where he willeth his Disciples to pray against temptation.

10. Timorousness, or immoderate fear of man. This is the cause that by persecution, yea by threatening's, and reproaches many are drawn from their holy profession.

11. Impatiency. Many crosses which might easily be borne by a patient spirit, thorough impatiency prove very hurtful temptations.

12. Provocations of God's wrath. Our only hope, and confidence of being freed from temptations, or so helped against them as they shall not overcome us, is in God. If God then be provoked to wrath, and so moved to deny us his assistance, and to give us over to the power of Tempters, how can we stand? Under this head, as all manner of sins, so abusing his

mercies, grieving his Spirit, despising his Messengers, and such like, are comprised.

These twelve are most directly against the first part of the last Petition. The other that follow are against the other part.

13. Loss of first love.

14. Back-sliding from the truth.

These two, and others like to these are directly contrary to the main intent of adding the latter clause of the last Petition to the former: which is Recovery from evil. If recovery from evil be to be prayed for, is it not a matter much to be bewailed, that such as are recovered should relapse, and make their last estate worse than the first?

15. Hardness of heart.

16. Infidelity.

17. Impenitency.

These three, and others like unto them, make men incapable of recovery. So much the more therefore to be bewailed.

(Q.) What other particulars are to be bewailed, under the last Petition, in relation to others?

(A.) 1. Enticing others to sin.

2. Encouraging them in sin.

3. Discouraging the weak.

4. Scoffing at grace.

By these and such like means men are sorely tempted. Now if we ought to pray for others that they be not led into temptation, to lead others into temptation giveth just and great cause of humiliation.

5. Leaving them that are fallen.

6. Rejecting the penitent.

These two branches of unmercifulness are contrary to the desire and duty of recovering others, intimated in the last Branch of the last Petition, and on that ground to be bewailed.

(Q.) What doth the inference of this Sixth Petition upon the Fifth show to be bewailed?

(A.) 1. A dead and naked faith. In the former Petition faith in Christ for pardon of sin is professed. In this Petition a manifestation of the truth of that faith by forsaking sin, and by performing all duties of righteousness, is intimated. To profess faith, and not to declare it by the fruits thereof, is much to be lamented, as a thing dishonorable to God, disgraceful to the Gospel of Christ, advantageable to Satan, and damageable to the souls of such vain Professors. S. Jude doth much bewail them.

2. A vain-glorious conceit of perfection. Christ doth oft upbraid this to the Pharisees. This Petition is in vain prescribed to such.

3. Ungratefulness. When they who daily seek mercy of God, take part with the enemies of God: like Israel of whom the Prophet Hosea much complaineth.

Hitherto to the first part of the substance of Prayer, which is Petition, in the six branches thereof hath been handled. The second followeth, which is Praise.

SECT. 204. Of pressing Prayer with weighty Reasons.

(Q.) Which is the form of Praise?

(A.) For thine is the Kingdom, and the power, and the glory forever.

(Q.) How are these words to be considered?

(A.) 1. In relation to the Petitions.

2. Singly by themselves.

In relation to the Petitions this clause respecteth him who maketh the Petitions to strengthen his faith, and to enlarge his desire. But singly considered by itself it respecteth God to whom the Petitions are directed to set out the glory of his name.

(Q.) How is the forenamed relation manifested?

(A.) By this Particle of connection, FOR or BECAUSE, which implieth a reason of all the Petitions: Not as if God were drawn by reasons to yield to that which otherwise he would not yield unto. For what God doth, he doth of himself, because he will do it. I will be gracious (saith the Lord) to whom I will be gracious; and I will show mercy on whom I will show mercy. He worketh all things after the counsel of his own will. For our sakes therefore is this reason added to the Petitions: and that partly to put an edge unto our Prayers, and to sharpen them: and partly to put strength unto our faith, and to make us without doubting to expect a gracious grant of them.

(Q.) What doctrine may be raised from the addition of this reason.

(A.) Prayer is to be pressed with reasons. Take a view of the Prayer of Saints recorded in Scripture, and you shall find this abundantly proved: for example read the Prayer of Moses, Joshua, Asa, Jehoshaphat, Hezekiah and others.

Grounds and reasons of Prayer being rightly ordered demonstrate a necessity of making the Prayer, and great equity for obtaining the things prayed for: and in that respect they put life, vigor, and fervency into the spirit of him that prayeth, whereby the prayer cometh to be much more acceptable and available.

I earn we hereby to ponder our prayers before we pour them forth, and duly to consider what we ask, why we ask that which we ask, what grounds we have of obtaining our desire, that so we may with the greater fervency of

desire and steadfastness of faith, yea and importunity and constancy hold out: and that though God seem at first not to hear or regard our prayer. They who know that their prayers are grounded on good, just, and weighty reasons will cry day and night unto him, and not hold their peace nor rest; They will not let the Lord alone, but hold him till he bless them.

SECT. 205. Of taking grounds for faith in prayer from God himself.

(Q.) Whence is the reason, used in the Lord's Prayer, taken?

(A.) From God himself. For the sum of it is a declaration of such things as appertain to God, and show him to be both able and willing to grant such suites as are rightly made unto him.

(Q.) What doctrine doth the kind of reason import.

(A.) In Prayer the main ground of our pleading must be fetched from God. Well consider the fore-named prayers of Moses, Joshua, Asa, Jehoshaphat, Hezekiah and others like to them, and in them all you shall find God's Covenant, truth, mercy, power and other like motives pleaded. In particular take for this purpose special notice of Daniel's powerful prayer, thus expressed, O my God, incline thine ear and hear, open thine eyes and behold our desolations, and the City which is called by thy name. For we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord hear, O Lord forgive, O Lord hearken and do. Defer not for thine own sake, O my God: for thy City and thy people are called by thy name. Here protestation is made against any worth in themselves, and the name and mercies of God only are pleaded. And that for good reason. For,

1. In ourselves there can be nothing to plead before God whereby he should be moved to grant our desire. For who seeth not just cause to say of himself as Jacob once did, I am less then all thy mercies, that is, I am not

worthy of the least of all thy mercies: yea and to cry as the Psalmist did, Enter not into judgment with thy servant: for in thy sight shall no man living be justified.

2. Out of God there can be nothing to move him. For who hath anything that he hath not received of God? Of him, and through him are all things. Whatsoever therefore is in Prayer pleaded before God must be fetched from God himself.

(Obj.) Moses in his Prayer pleaded Abraham, Isaac, and Israel desiring God to remember them. The Psalmist pleadeth David, his afflictions, his oath, and vow. Hezekiah pleadeth his uprightness and integrity. The desolations of God's people, and the insultations of their enemies are also oft pleaded; and other like reasons taken from men.

(A.) The main force of all these reasons resteth in God. For 1. Where Abram, Isaac, Israel, and David are named, God's Covenant made to them is intended: so as no worth in their persons, but God's truth in keeping his Covenant made with them, is pleaded. 2. Where mention is made of his servants Oath and Vow, the honor and glory which by their oath and vow was covenanted to God, is meant: so as not the worth of the oath and vow, as man's work, but the matter thereof, which tended to God's glory, is pleaded. The praise of God is in this form of the Lord's Prayer chiefly intended: and oft by the Saints expressed and pleaded in their prayers, to enforce the same. 3. Where the integrity and uprightness of any of God's Saints is produced in prayer, it is to be considered as an effectual work of God's Spirit, and an undoubted evidence of God's favor; so as no desert of man, but the stamp of God's own work, and pledge or seal of his own favor and grace is pleaded. Besides respect hereby may be had to the truth of God's Covenant: as in Hezekiah's case. For God had made a Covenant with

David, and confirmed it by oath, that his children, even the fruit of his body, if they kept God's Covenant, should sit upon his Throne for evermore. Now Hezekiah being lineally descended from David, and having endeavored in all sincerity to keep God's Covenant, was so sick as he received the sentence of death before he had a child to succeed him on the Throne of David. Wherefore for sparing of his life, at least till he might have issue, and God's Covenant thereby be verified, he pleaded his integrity, which was the condition required of God: he pleaded it, I say, not as a matter of merit, but as an evidence that the God of truth would make good his own word. God's truth and faithfulness therefore is the ground of Hezekiah's plea. 4. Where the miseries, afflictions, and desolations of God's people are urged in prayer, there God's pity is especially aimed at. For misery is the object of mercy and pity. That object is laid forth, to give assurance that the God of pity will afford succor where so fit an object for succor is presented before him. Yea in this kind of plea, God's truth, and power is also aimed at. For the greater the distress is, the more evidently is God's power manifested in giving deliverance. And God having promised to deliver his Saints out of all their troubles, by mentioning any troubles of his Saints unto him, his own promise, and his truth in keeping promise is pleaded. 5. Where the insultations of enemies are pressed as a reason, the ground of that reason must needs be the honor of God, because such insultations make to the dishonor of his great name. Thus by answering these objections distinctly, the truth of the Doctrine is made more clear, that the only true ground of a sufficient plea in prayer, is in God.

The grounds of plea which papists teach and practice must needs be false, because they are not taken from God. They are these, Intercession of Saints, Blood of Martyrs, Supererogatory works of extraordinary persons, Merit of

a man's own works, and others like to these. What strength can these add to faith in prayer? What assurance can they give of being heard, when they depend on man, and have no warrant out of God's Word?

We that are better instructed, ought to take notice of the things whereby God hath made himself known to us: being comprised under this Title the name of God. And when we come to prayer, meditate thereon seriously, that our faith being grounded on so sure a Rock as God is, and on his promises and properties, we may with comfort and patience expect a gracious answer, and blessed grant of our Petitions.

The reason added to the Petitions being generally touched, It is further more distinctly in the several branches thereof to be handled.

SECT. 206. Of appropriating God's Attributes to himself.

(Q.) How is God in this reason set out?

(A.) By his Attributes. For these words, Kingdom, Power, Glory, forever do point out four distinct Attributes, of God, which are,

1. Sovereignty. Kingdom.
2. Omnipotency. Power.
3. Excellency. Glory.
4. Eternity. Forever.

(Q.) How are these Attributes applied to God?

(A.) By a special property and excellency. So much doth this Particle THINE and the Article THE import. As if he had said, Thine and thine only are these. Thine they are originally of thyself; and that in an infinite measure and degree. In the same manner that the Apostle applieth Immortality, may these and all other divine Attributes be applied to God, who only hath Kingdom, and Power, and Glory forever.

Though this Particle THINE, be but once expressed, yet by virtue of the copulative Particle, AND, it is particularly to be applied to every of the other properties.

As for the fourth Attribute, Eternity, intimated in this clause, Forever, it is so expressed, as appertaining to all and every of the other three. For God's kingdom is forever: his Power forever: his Glory forever: and whatsoever else is in God, is, as God himself, forever. Well therefore may this be considered in relation to other Attributes, as an attribute of them, and simply in itself as a distinct attribute.

SECT. 207. Of God's having all things at his command.

(Q.) What kind of kingdom is here meant?

(A.) God's universal kingdom: by virtue whereof he hath a supreme and absolute sovereignty in all places, over all things. So as this kind of kingdom compriseth all kinds under it, even his peculiar kingdom also, the Church of Christ. In this extent it is said, His kingdom ruleth over all.

(Q.) What doth this application of kingdom to God, import?

(A.) God hath all things at his command. Where David applieth this absolute sovereignty to God in the very words which Christ doth, saying, Thine is the kingdom, O Lord, he addeth by way of explication, All that is in heaven and in earth is thine. Both riches and honor come of thee: and in thine hand it is to make great, and to give strength unto all.

It is God that first made all things, and that still upholdeth, preserveth, and governeth all things. Of him, and through him, and to him are all things. He is the possessor of heaven and earth. All things therefore must needs be at his command.

On this ground we see what just cause we have to make all the forenamed Petitions unto God: and of him to ask whatsoever is to be asked in Prayer.

For all are at his disposing. The Psalmist upon his acknowledgement of God's sovereignty maketh this inference, Command deliverance for Jacob.

SECT. 208. Of the absolute Supremacy of God's Sovereignty.

(Q.) What doth the Emphatical manner of attributing Kingdom to God (THE KINGDOM) import?

(A.) God's is the most supreme and absolute Sovereignty. THE KINGDOM, that is, that Sovereignty which may indeed, and properly be called a Kingdom, which is over all, under none, is God's. Wherefore God is styled A great King: A King of Kings and Lord of Lord's: A great King above all God's: The King and Lord of Hosts: A King who hath the heaven for his Throne: and the earth for his footstool.

God was before all, even eternal. Though the creatures over which he reigneth, were not from eternity, yet had the eternal God an eternal right of reigning, by virtue whereof he was King over all things that are so soon as ever they were. And this right he must needs have of himself, and by himself. For he being an eternal King, who could be before him, from whom he might receive a right of Sovereignty? As he is God of himself, so is he Lord of himself: A supreme and absolute Monarch.

This Supremacy of God's Sovereignty, teacheth such as have any Sovereignty to cast their crowns down at the feet of this high Sovereign. Howsoever there be some who in their Dominions are in all causes, and over all persons supreme Governors, yet with this limitation, under God. That Sovereignty which they have is God's image, by virtue whereof they are styled, God's. Yet because they are what they are of God, and under God, they are also styled Children of the most High, Anointed of the Lord, Ministers of God.

2. It teacheth us all to advance God above all, and to prefer him before all, to fear him, love him, trust in him, and every way respect him more than all other, and to obey him rather than any other King or Governor. This is such a ruled case, so clear and evident, as the Apostles made their enemies Judges thereof. If a King in his Dominions is to be preferred and obeyed before all subordinate Magistrates: much more God before all Kings and other Governors throughout the whole world.

SECT. 209. Of God being King only.

(Q.) What doth the appropriating of Kingdom to God import?

(A.) God's is the only Kingdom. This Particle THINE (Thine is the Kingdom) importeth a property. All other Kingdoms are but parts of his. There is no power but of God. The powers that be are ordained of God. Nebuchadnezzar was forced to acknowledge as much.

This is to be known and acknowledged both to keep us from all base, and slavish obedience to earthly Governors in things against God's will: and also to provoke us readily and willingly to obey them in all lawful things for conscience sake, for the Lord's sake. If earthly kingdoms be, as they are, within the limits of God's kingdom, parts thereof, subordinate thereto, then no obedience must be yielded to the Governors of them, but that which may stand with the Laws of God's kingdom: so as God the only King may be obeyed therein and thereby. But in everything that may stand with the Laws of God's Kingdom, obedience is to be yielded to Governors on earth, because their Kingdoms are parts of God's, and they God's Deputies and Ministers. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. These are the grounds that bind us to obey Magistrates for conscience sake. Not that one man hath power over another's conscience; this power is God's

Prerogative: but that God to whom all men's consciences are and ought to be subject, hath ordained the Powers, and requireth subjection to them. So as that which is done for conscience sake, is done for the Lord's sake.

SECT. 210. Of the Duties due to God by reason of his Kingdom, and comfort thence arising.

(Q.) What are the Duties which the holy Ghost by virtue of God's kingdom and Sovereignty requireth of us?

- (A.) 1. To suffer God to enter in, and abide among us.
2. To be willing that he reign and rule over us.
3. To be humbled and to tremble at his presence.
4. To fear and reverence his Majesty.
5. To worship him.
6. To praise and glorify him.
7. To serve and obey him.
8. To offer to him the best that we have.
9. To take heed of profaning or abusing anything that is his.
10. To testify our love to him by rejoicing in him.
11. To seek help of him.
12. To rest and rely upon him.

(Q.) What is the comfort that ariseth from God's sovereignty?

(A.) Assurance of supply of all things needful, and of protection from all things hurtful. Assurance, I say, to such as take him for their King, and in testimony thereof are ready to perform all the forenamed duties. Though God be a King over all, yet all take him not for their King. Some being sons of Belial, without yoke, say, Let us break his bonds asunder, and cast his cords away from us. We will not have him to rule over us. Yet, will they, nill they, God is their King. And because willingly they yield not to him, by

force he keepeth them under. To these more terror, then comfort ariseth from God's sovereignty. But to his loyal subjects much comfort must needs arise. For their King having all things at his command, will he suffer them to want what he knoweth to be behooveful for them? Or to be annoyed with any hurtful thing? All the properties of a good King are in God. But to provide for his subjects, and to protect them are properties set down by the holy Ghost in the description of a good King. Shall not God, the best and chiefest of Kings, the only true King, whose the kingdom is, do those things for his subject?

This of God's kingdom. The next property is his power. In these words,
And the power.

SECT. 211. Of God's power. What it is. How far it extendeth.

(Q.) What is meant by God's power?

(A.) His ability to do anything. Power attributed to a creature implieth that ability which it hath: so it doth also applied to the Creator. Now as other attributes applied to God are his very essence, and as his essence is infinite, so also is his power, which extendeth itself to everything that by power may be done: according to these Scripture Phrases Is anything too hard for the Lord? With God nothing is impossible. With God all things are possible. In this respect he is styled God Almighty.

(Q.) Are all things without exception, within the compass of God's power?

(A.) Not such things as import impotency, or imperfection. God's power were not omnipotent, but rather impotent, if those were within the circuit thereof. Such phrases therefore as these, Cannot, Impossible, are, in relation to those things, applied to God.

Some of the particulars, which by reason of omnipotency, God cannot do, are these.

1. Matters of contradiction: as one thing at the same time to be and not to be: or one and the same thing to be infinite, and finite. Such things are in their nature impossible. And God cannot establish them, because they are against truth, and imply impotency. For whatsoever is, it is by the power of the Creator: and by his power it is as it is. If withal it be not when it is, or be contrary to what the Creator maketh it, where is the power of the Creator? If he himself should be supposed to establish such contradictions, he cannot be supposed to establish them by his power. The one part is by power, the other therefore must be, if it could be, by that which is contrary to power, even by impotency.

2. Matters of iniquity: All sinful matters. As these are contrary to the will, purity and perfection of God, so they arise from impotency of understanding, will, memory, conscience, affection, and actions. By power it is that any either do not, or cannot sin. By weakness it is therefore that any fall into sin. These emphatical phrases (Shall not the Judge of all the earth do right? Are not the ways of the Lord equal? Is God unrighteous? Is there unrighteousness with God?) do imply an impossibility. So far is God from sin, as He cannot be tempted with evil: neither tempteth he any man.

3. Matters of inconstancy and variableness. By power it is that one remaineth firm, stable, constant, inviolable, unchangeable. Weakness therefore causeth the contrary. Of the Almighty it is said, With him is no variableness, neither shadow of turning. Where it is said, He will not repent, He is styled The strength of Israel: Whereby is implied that it is of strength that he changeth not. On this ground it is also said, God cannot deny himself. God cannot lie. It is impossible that God should lie.

4. Matters of Passion, or suffering, as to be mocked, deceived, oppressed, put to death with the like. These imply a subjection to a superior power, and

in that respect an impotency. Wherefore it is said of God, He is not mocked. He cannot be tempted. The Son of God to make himself capable of suffering, which for man's redemption was necessary, assumed flesh, In which he was put to death. For in his divine nature he could not die, nor any way suffer.

SECT. 212. Of the difference betwixt God's absolute and actual power.

(Q.) Doth God's power actually extend itself to all things that by power may be done?

(A.) No: not to bring them into act, or to effect them. Many, many things there be which God is able to do, that he doth not, nor ever will do. He could have sent his Angels to have rescued Christ out of the Jews hands. He could out of stones have raised children to Abraham. He could have made more worlds. He could have sent more floods to destroy the world again and again. He could have redeemed the devils. Infinite are the things which he could do, but will not do. Well therefore is God's power distinguished into his Absolute and Actual power.

God's absolute power is that whereby he is able to do whatsoever by power may be done: as is evident by these phrases, With God nothing is impossible. With God all things are possible.

God's actual power is that whereby he doth all things that in his counsel he determineth to do: as it is written, He hath done whatsoever he pleased.

Herein lieth the difference betwixt God's absolute and actual power, That his absolute power extendeth itself beyond his will, as the fore-named instances show. But his actual power is bounded within the compass of his will. In this limitation was he well instructed who said to Christ, If thou wilt thou canst make me clean. And they who said of God, Our God whom we

serve is able to deliver us, &c. Thereupon they all so trusted to God's power, as they subjected themselves to his will.

SECT. 213. How power is proper to God.

(Q.) Why is power by a property with emphasis applied to God thus, And the power?

(A.) 1. God's only is truly and properly power. It is therefore styled A might of power. So as all power compared to his, is as no power, but very weakness. His is THE POWER, that which is worthy to be called power, is God's. Power belongeth unto God.

2. God's power is beyond all limits. It is an exceeding greatness of power. To it nothing is impossible. By it all things were made, and are upheld and preserved. By it may all things be destroyed and brought to naught. The most stable and inviolable course that is set to any creature, by it may be altered. By it the Sun can be made to stand still, or to run back, The sea to be divided, The Rock to send forth water, and what not?

3. All power is derived from God's. Hast thou given the horse strength? Saith God to man: implying thereby that God hath done it, and none but God. Thou couldest have no power at all (saith Christ to Pilate) except it were given thee from above. Power and might are in God's hand: in his hand it is to give strength to all.

4. All power is subordinate to God's. This Asa acknowledgeth where he saith, It is nothing with thee to help, whether with many, or with them that have no power. So as, If God be for us who can be against us? It is better to trust in the Lord then to put confidence in man. On these and other like grounds well may it be said to God, THINE IS THE POWER.

SECT. 214. Of the Duties due to God by reason of his power.

(Q.) What duties are required by virtue of God's power?

(A.) 1. To put difference betwixt God and all creatures. In regard of the power of God the Psalmist saith, O Lord God of hosts, who is a strong Lord like unto thee? And to prove that none is like to God, he setteth out many evidences of God's power.

2. To fly to God in all time of need, and to seek help of him. As that Leper did of Christ, who said, If thou wilt thou canst make me clean.

3. To believe God's word. For he is able to make it good. Abraham was strong in faith, being fully persuaded that what God had promised he was able to perform.

4. To be strong in God. His power is a power of might. He can give strength to us.

5. To abide contentedly in the estate wherein God setteth us. So did he who said, I can do all things through Christ that strengtheneth me.

6. To endure patiently all afflictions. So did the said Apostle, who said, I suffer these things, for I am persuaded that he is able to keep that which I have committed to him.

7. To carry ourselves humbly before God. Humble yourselves under the mighty hand of God. God's is a mighty hand: we must therefore be humble under it.

8. To fear God. Fear him who is able to destroy both soul and body in hell.

9. To fear no creature. The Lord is on my side: I will not fear: what can man do unto me? On this ground three of the captives of the King of Babel, faithful servants of the Lord of heaven, thus answered that King, We are not careful to answer thee: our God whom we serve is able to deliver us.

10. To praise God. Praise him for his mighty acts. Unto him that is able to do exceedingly abundantly, be glory, &c.

11. To hope well of such as are weak. God is able to make them stand.

12. To be bountiful to such as need. God is able to make all graces abound, &c.

SECT. 215. Of the comfort arising from God's power.

(Q.) What comfort ariseth from the consideration of God's power?

(A.) Assurance of the accomplishment of God's promises. To strengthen the Prophets faith in the promise which God had made of returning the captivity of the Jews, God giveth him this answer, Behold, I am the Lord, the God of all flesh: is there anything too hard for me?

To exemplify this, the holy Ghost putteth us in mind of God's power to strengthen our faith in these promises following.

1. The alteration of our corrupt nature. Though to man it be as easy to make a Camel to go through the eye of a needle, as a rich man to enter into heaven, yet to God that is not impossible. For with God all things are possible.

2. The vocation of the Jews. For God is able to graft them in again.

3. All needful grace. God is able to make all grace abound.

4. Perseverance to the end. No man shall pluck Christ's sheep out of his hand. For his Father which gave him them is greater than all.

5. Supply of all necessities. God that is able will supply them.

6. Assistance in all trouble. Upon this ground that God hath a mighty arm, and strong hand, assurance is given to David of sufficient protection.

7. Deliverance out of all evil. For assurance hereof with great emphasis doth the Prophet press the power of God.

8. The resurrection of our bodies. For assurance hereof the Apostle doth much amplify the power of God.

9. Eternal glorification. Christ shall change our vile body, that it maybe fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things to himself.

Hitherto of God's Kingdom and Power. The third property is his Glory, set down in these words, AND THE GLORY.

SECT. 216. Of God's glory. What it is.

(Q.) What is meant by God's Glory?

(A.) That Excellency which is in him. For the Excellency of a thing, that which causeth it to be in high esteem, and procureth a name, fame, and renown unto it, is the Glory of it. The Hebrew word signifieth that which is weighty and of worth. The Greek word signifieth both fame and glory. For glory causeth fame. In Scripture, glory and excellency are put for one and the same thing: and that in relation both to creatures, and to the Creator: as, where the Prophet speaking of the glory of the Church, saith, the GLORY of Lebanon shall be given unto it, the EXCELLENCY of Carmel and Sharon. The shall see the GLORY of the Lord, and the EXCELLENCY of our God. On this ground where the excellency of our God is set forth, glory is attributed to him, and he is styled God of glory, King of Glory, Father of glory. And his Name, Habitation, Throne and Gospel, because of the excellency of them, are styled a name of glory, a habitation of glory, a throne of glory, a Gospel of glory. Yea for the same end Glory is also prefixed before the things of God, as Glory of Majesty, Glory of Kingdom, Glory of Grace, Glory of Power.

SECT. 217. Of the Incomprehensibleness of God's Glory.

(Q.) May God's glory be comprehended by Man?

(A.) No. It is incomprehensible. It is a light which no man can approach unto. For as all other properties of God are his very essence, so is his glory

which is the excellency of all. When Moses desired God to show him his glory, the Lord answered, Thou canst not see my FACE for there shall no man see ME and live. By this answer it appeareth that God's glory is his face, and his face is himself. For these three phrases applied to God, glory, face, me, are all put for one and the same thing. And that all these are incomprehensible, this phrase showeth, Thou canst not see my face. Yet God being willing to gratify him, so far as he was capable, showed him his Back-parts, some glimpse of his glory.

SECT. 218. Of the means of manifesting God's Glory.

(Q.) How is God's glory manifested?

(A.) By such means as it pleaseth him to afford. For means he hath afforded in all ages to that purpose.

These means have been of several sorts. Some extraordinary, others ordinary: Some more obscure, others more bright.

Extraordinary means were such particular representations of God's glory as at sundry times were showed to sons of men, as A brightness in that cloud wherein God was wont to manifest his presence: and that Apparition, or vision which was showed to Ezekiel.

Ordinary means were the Tabernacle and the Ark.

Other more clear and bright means are his Word, Works, and Image.

Both parts of God's Word, the Law and Gospel do clearly set out the glory of God. The Law, the glory of his Justice: the Gospel, the glory of his Mercy. Glory therefore is attributed to them both. The Apostle where he styleth the Law a ministration of condemnation, attributeth glory to it But the Gospel which he styleth a ministration of righteousness, he affirmeth to exceed in glory. This is that glass wherein with open face we behold the glory of God.

All God's works declare his glory: As his works of Creation, and Preservation or providence. But among the works of God, they which are more than ordinary works of wonder, as all manner of Miracles, Extraordinary judgments on the wicked, Extraordinary deliverances of his people, and other mercies. And most principally that exceeding greatness of his power which he wrought in Christ when he raised him from the dead.

The Image of God, which is sundry ways planted in creatures, doth every way set out the glory of God: as that Image after which man was first created: that after which man is renewed: that whereby such as are in authority have superiority, dignity, and excellency above others: and that which was set in Christ made man. The most bright and perspicuous representation of God's glory that ever was given, was Christ the true, natural only begotten Son of God, the brightness of his glory, and the express Image of his Person: of whom Saint John saith, we beheld his glory, the glory as of the only begotten of the Father. And Christ of himself saith, He that hath seen me hath seen the Father. For Christ is God manifested in the flesh.

Of all places heaven is the place where God's glory is most conspicuously seen. There the fore-named Son of God abideth in his greatest glory: and there are other means of manifesting the divine glory so far as the creature may be made capable of enduring the brightness thereof. There it is said that Stephen saw the glory of God. There shall all the Saints be presented before the glory of God. Now we see thorough a glass darkly: but there face to face. There the Angels always behold the face of God. And there we shall be as the Angels of God.

SECT. 219. How glory is proper to God.

(Q.) Why is glory by a property with emphasis applied to God, thus, And the glory?

(A.) 1. The Fountain of all glory is in God. That which the Psalmist faith of life, may fitly be applied to glory: with God is the Fountain of glory. All excellencies are in God. Excellency of Majesty, Excellency of Sovereignty, Excellency of Purity, Excellency of Power, Excellency of Wisdom, Excellency of Truth, Excellency of Justice, Excellency of Mercy. He hath them all in himself, thorough himself, for himself: and that without measure, above comprehension, even infinitely. Whatsoever excellency is in any creature, it issueth out of this Fountain. The creature hath all the excellency, which in any kind it hath, from this Fountain, by participation and communication. All glory therefore is God's. They glory which is in himself, and the glory which is in any creature, is his.

2. The brightness of God's glory obscureth all other glory. Behold even the Moon and it shineth not: yea the Stars are not pure in his sight. The glorious Angels are said to have wings to cover their faces: because the brightness of God's glory would otherwise dazzle them. If Aaron and the children of Israel were afraid to come nigh to Moses by reason of the shining of his face, how much more may the creature be afraid to come to God, by reason of the incomprehensible shining of his glorious face. Where God's glory shineth in his brightness, no other glory can anymore be seen, then the light of a candle in the midst of clear and bright Sun-shine. As the light of the Sun is to the light of Stars, so is the glory of the Creator to the glory of creatures. None of the Stars have light in themselves, but receive all their light from the Sun. And so bright is the light of the Sun, as, when it shineth, the Stars are not seen. On these grounds there is great and just cause to say unto God, Thine is the glory.

SECT. 220. Of Mans giving glory to God, and taking glory from God.

(Q.) How is the creature said to give glory to God, or to take it from him?

(A.) Not properly, but respectively: namely in respect of the creatures mind, and the Creators account. For giving glory to God, it is truly said, Can a man be profitable to God as he that is wise may be profitable to himself? If thou be righteous what givest thou to him? Or what receiveth he of thine hand? But he that doth those things which are pleasing and acceptable to God, hath a mind, will and desire, if it were in his power, to give glory to God: and God doth account such a mind, will and desire, where there is an answerable endeavor, as if indeed actually and properly glory were given to him. This mind to glorify and praise God is manifested by an acknowledgement of God, and of all his excellencies, by making them known, and by an answerable respect and carriage. Where we are exhorted to give glory to God, these directions are added, Declare his glory among the nations. Worship the Lord. Fear before him. Say, the Lord reigneth, &c.

On the contrary side, taking glory from God, It is truly said, If thou sinnest, what dost thou against God? But the sinner, especially the willful sinner, whose sins are committed directly against the divine Majesty, hath a mind, will and desire, if it were in his power, to rob God of his glory, and to take it from him, and God doth so account of him, as if by him he were indeed actually and properly deprived of glory. To such he saith, ye have robbed me In these respects Glory is taken from God, when he is denied to be, or not glorified as God: or when that which is due to God is given to others, or assumed to ones self. In these and other like respects God is said to be blasphemed. To blaspheme, according to the notation of the original word, is to hurt ones fame: and in the Law a blasphemer is said to strike

thorough the Name of the Lord. Not that any hurt is properly done to God, or to his glorious Name, but that, if it could be hurt, they do what they can to hurt it: or that they hinder the brightness of God's glory from shining forth to others: as a man, that cannot take away any whit of light from the Sun, may notwithstanding by sundry means hinder the Sun-shine from others.

SECT. 221. Of the duties due to God by reason of his Glory.

(Q.) What duties doth the appropriating of glory to God import?

(A.) 1. To account him the only true God. It is his chiefest glory to be a God: yea to be the only true God. This glory will he not give to another. It is therefore to be reserved entirely to him.

2. To advance him above all. The Lord is high above all nations: and his glory above the heavens: accordingly he must be advanced.

3. To acknowledge his infinite perfection, and that in all his attributes. Herein his glory consisteth. Such phrases as these, (His wisdom is infinite: There is no searching thereof. The exceeding greatness of his power. His mercy is great above the heavens, and his truth reacheth unto the clouds. His righteousness is like the mountains: his judgments a great deep) Such phrases as these imply an infinite perfection in God's properties.

4. To admire his excellency. Glory and excellency is the only true cause of admiration. The consideration of God's surpassing glory did even ravish David's heart with a holy admiration thereof.

5. To adore his Majesty. Adoration is properly due to Glory, Majesty, and Excellency. When the Prophet saw the appearance of the glory of God, he fell down upon his face: which was the proper gesture of adoration.

6. To ascribe the glory of all glory to him. If there be any glory in us, glory of dignity, glory of wealth, glory of strength, glory of any virtue, we

ought to ascribe it to him, who is the Fountain of all glory, from whom we have all the glory which we have: and not to ourselves.

7. To seek the glory which cometh from God alone, even that glory which warranteth, approveth and giveth. For glory being God's, God being the Fountain of all true glory, that which cometh not from him, is but a show and shadow of true glory.

8. To abase and cast down ourselves at the glorious presence of God: as Isaiah did. Thus is God's glory magnified.

9. To justify God and condemn ourselves in his proceedings against us, that God may be glorified. So did Daniel in the name of all his people. This was it which Joshua intended when he said to Achan, Give glory to the Lord, and make confession to him.

10. To praise God in all things. Who so offereth praise, glorifieth God. The nine Lepers that being healed of Christ went away without giving thanks, are said, not to return to give glory to God.

11. To do all things to the glory of God. God's glory ought to be the Mark whereat we aim in everything that we do.

12. To cause others to glorify God. For this end Christ chargeth us to let our light shine before men.

SECT. 222. Of the ways whereby others are brought to glorify God.

(Q.) How may others be brought to glorify God?

(A.) 1. By declaring the glory and excellency of God. Thus may others come to knowledge of God: and so to glorify him. The Psalmist having exhorted to set forth the glory of God's Name, and to make his name glorious, addeth as an effect thereof, All the earth shall sing to thy Name.

2. By inciting and provoking men to glorify God. This was David very diligent to do. For it putteth a kind of life into men, and quickeneth them up

the more to do a duty.

3. By furthering the Word of God, and causing it to have a free passage. The Word is a powerful means to make men glorify God.

4. By showing forth the virtue of God in us. Christ by this means drew on multitudes to glorify God.

5. By shining as lights in darkness. Thus they which speak evil of us, may be this light be brought to glorify God.

6. By converting sinners. When the Gentiles so heard the Word as thereby faith was wrought in them, they glorified God. On this ground David voweth to teach sinners God's ways.

7. By our own repentance. When the believing Jews heard that God had granted repentance to the Gentiles, they glorified God.

8. By manifest evidences of entire repentance. They which heard that Paul preached the faith that once he destroyed (a clear demonstration of his sound conversion) glorified God.

9. By works of mercy. Saint Paul was hereby stirred up to give thanks to God: And saith of such works, that they are abundant by many thanksgivings to God: and that many glorify God for liberal contribution unto them.

10. By fruits of righteousness. Of these it is expressly said, they are to the glory and praise of God. Men are made trees of righteousness, the planting of the Lord that he might be glorified.

11. By all manner of good works. They that see them will glorify God.

12. By the measure of grace answerable to the means. Herein is my Father glorified if ye bear much fruit, saith Christ of such as were trained up under his powerful ministry.

13. By suffering for the truth of God. For God on their part who suffer is glorified.

SECT. 223. Of those who are to set forth God's Glory.

(Q.) Who are bound to set forth the glory of God?

(A.) 1. Angels in heaven. They have best ability to do it.

2. Members of the Church. They on earth have the best means to do it. Such are comprised under these titles Jerusalem, and Zion, who are oft incited to glorify God.

3. Ministers of the Word. Their proper and peculiar calling it is to glorify God, and to teach others so to do.

4. Magistrates. They bear God's Image: and on earth are God's.

5. All sorts of people. Young men, Maidens, old men, children and others. For all have just cause so to do.

6. All living creatures. Their life is of God.

7. Senseless creatures also: as Fire, hail, snow, vapors, &c. Their being is of God.

To conclude, God's tender mercies are over all his works. Therefore all his works should praise him.

SECT. 224. Of the chiefest enemies of God's glory.

(Q.) Who among men are greatest enemies of God's glory?

(A.) 1. Atheists, who say in their heart, there is no God.

2. Idolaters, who change the glory of the corruptible God into an image made like to corruptible things.

3. Blasphemers, who strike thorough the Name of God.

4. Sacrilegious persons, who rob God.

5. Profane persons, who despise God.

6. Proud persons, who arrogate God's due to themselves.

7. Unbelievers, who make God a liar.

8 Lewd professors, who cause others to blaspheme the name of God.

9. All impenitent sinners. Of such it is said, They repented not to give God glory. For by repentance is God much glorified: and that both by the penitents themselves, and others.

Hitherto of the three expressed Attributes of God, Kingdom, Power, Glory. The Amplification of them followeth in this clause, Forever.

SECT. 225. Of Eternity. To what things it is applied.

(Q.) How are the Kingdom, Power, and Glory of God amplified?

(A.) By their unchangeable continuance. This phrase FOR EVER implieth both Eternity, and Immutability. The phrase in the original, to translate it word for word, is, for ages: The original root (αἰών) doth properly signify that which is forever. Now because an age is the longest usual distinction of time, the same word that signifieth eternity is put for an age. And when there is no end of that which is spoken of, the plural number indefinitely without any limitation, thus, for ages, is used to set out the everlastingness of it. But everlastingness, or eternity is diversely used in Scripture. For such things are said to be forever, everlasting, eternal, which have both beginning and end, which have beginning, but no end, which have no beginning yet an end, which have neither beginning nor end.

1. The things which having both beginning and end also are said to be eternal and forever, are 1. Such as have no set and determinate date. Thus because there was no date set for that heap which was made of the ruins of Ai, neither was any time of the reedifying of it known, it is said to be an heap forever. The like is noted of that heap which was to be made of that City where Idolaters were harbored. 2 Such as are immutable while their date lasteth. Thus the things which remained inalterable for the time of a

man's life are said to be forever, as the service of him whose ear was bored thorough with an awl, by his Master: and the things which endured all the time of the Jews pedagogy, and polity till the first coming of Christ, as the Passover, and other like legal Rites: and the things which are to endure till the end of the world: as the Covenant whereof the Rainbow is a sign, and the earth. All these had their beginning: and they have had or shall have their end. Yet are they said to be forever, because no abrogation, or alteration was to be of them, till their date and end was come.

2. The things which having a beginning have no end, are more properly said to be forever, or everlasting; because these phrases have especial respect to future continuance. Such are,

1. Good Angels, who never die: who always behold the face of God.
2. Evil Angels, who are reserved in everlasting chains.
3. The human nature of Christ: whose flesh saw no corruption: and who, even as man, continueth forever.
4. The souls of men, which return to God when the body which is but dust returneth to the earth.
5. Men's bodies after the Resurrection, when This corruptible must put on incorruption, and this mortal must put on immortality: and when we shall be ever with the Lord.
6. The highest heaven: that place where Christ now abideth in his human nature, and which is the blessed habitation of the glorious Angels, and glorified Saints. This is styled an eternal house: an inheritance incorruptible, that fadeth not away.

7. Hell: the place of the damned, where their worm dieth not, and the fire is not quenched (Mar. 9:44) where their punishment is everlasting, Mat. 25:46.

8. All things that remain after the day of Judgment: when there shall be no more death, Rev. 21:4.

3. The things which have no beginning but an end, are such decrees of God as were in time accomplished. The decree was in the purpose of God before all times, but performed in an appointed time. Thus grace is said to be given before the world began. The decree of giving it was before the world: yet the decree had his date, and was accomplished: grace is actually given in the time of this world.

4. The things which have neither beginning nor end are most properly eternal. For herein lieth a difference betwixt eternity, and sempiternity or everlastingness. Eternity looketh backward and forward. It never saw beginning, nor ever shall see end. Everlastingness looketh only forward to that which is to come. That which is properly eternal hath his being of and in himself, being supported and sustained by none, and in that respect is immutable. Thus the phrases which do set out true and proper eternity, do also by just consequence imply immutability. Wherefore under this phrase FOR EVER here in the Lord's Prayer both eternity and immutability are comprised. The things thus properly eternal are only God himself and such things as are essential to him, as his Son, his Spirit, his Properties.

1. God saith of himself, Before me there was no God formed, neither shall there be after me. Isa. 43:10. Fitly therefore doth the man of God say unto him, From everlasting to everlasting thou art God, Psal. 90:2. The proper name of God Jehovah doth fully set out this property, and immutable eternity. For it compriseth under it all times, past, present, future.

2. The Son of God is called Father of Eternity, in that, he is eternal himself, and the author of such things as endure forever.

3. The Spirit of God in the beginning moved upon the face of the waters, Gen. 1:2. He was therefore in the beginning: and if he was in the beginning, he had no beginning. For he it was that formed the things that had a beginning: in which respect he is said to move, or (as the Jewish expositors interpret the word) to sit as a Hen upon her Eggs, till her Chickens be hatched.

4. All the properties of God are, as these three, (Kingdom, Power, Glory) forever.

His Dominion is an everlasting Dominion, Dan. 7:14, even from generation to generation, Dan. 4:31.

His Glory is eternal, 1. Pet. 5:10.

His righteousness is an everlasting righteousness, Psal. 119:142.

His truth is forever, Psal. 117:2.

His mercy is forever, Psal. 136:1.

Thus we see that eternity properly taken, is proper to God. Howsoever other things are also styled eternal, yet there is a manifest difference betwixt that which is proper to God, and that which is common to creatures.

1. God's Eternity is without beginning. So is no creatures. For by him were all things created that are in heaven, and that are in earth, visible and invisible.

2. God's is without alteration. So is no creature as we shall afterwards show.

3. God's is independent. He ever was, and ever remaineth to be of himself, and by himself. Creatures have their continuance of God, and by God. In him we live, and move, and have our being. Of him, and through him, and to him are all things.

SECT. 226. Of the Duties which arise from God's Eternity.

(Q.) What duties doth that Eternity which is proper to God teach us?

(A.) 1. To acknowledge him to be the only Creator. By the eternity of Christ doth S. John prove that he is God, and that all things were made by him.

2. To seek preservation of him. On this ground the Psalmist thus prayeth, O my God take me not away in the midst of my days: thy years are throughout all generations.

3. To give the praise of continuance of all good to him. It was usual with the Psalmist to give thanks to God, because his mercy endureth forever.

4. To ascribe eternal glory to him that is eternal. This phrase is frequent among the Saints, To God be glory forever and ever.

5. In our time to serve him. Thus do we what lieth in our power to continue service to the Eternal forever. If all generations were careful everyone in their time to serve God, the mortality of man would be no hindrance to the perpetuity of God's service. Abraham called upon the name of the everlasting God. Because the Lord was an everlasting God, Abraham was careful in his time to worship him.

6. To make him known to posterity. This is a further means of procuring an everlasting name to the everlasting God. For our posterity being instructed by us, may declare God's name to their posterity: and so posterity to posterity throughout all generations. Mark these things (saith the Psalmist) that ye may tell it to the generations following: For this God is our God forever and ever.

7. To depend on him for our posterity. We are mortal, and shall not ever live to provide for our posterity. But God remaining forever we may well commend such as survive us to his providence, and depend on him for his care over them. The Psalmist having made acknowledgement of God's

everlasting continuance, saying thus to him, Thou art the same: and thy years shall have no end, he maketh this inference, The children of thy servants shall continue: and their seed shall be established before thee.

8. To fear him more than creatures. Creatures though never so mighty, and malicious may die, and we be freed from fear of them. But God ever liveth. Thou Lord art most high for evermore, but thine enemies shall perish.

9. To prefer him before all. To show what just cause there is to prefer God before all, thus saith the Lord of himself, Before me there was no God formed, neither shall there be after me.

10. To follow after righteousness.

11. To turn others to righteousness.

For both these shall shine, the one as the Firmament, the other as the Stars in the Kingdom of God, forever and ever.

12. To hope in death.

13. To be comforted for those that die in the Lord. For the eternal God will raise up both us and others believing in him, to eternal life.

Thus much of God's Eternity plainly expressed under this phrase, forever. His Immutability is also employed thereby.

SECT. 227. Of immutability: to what things it may be applied.

(Q.) What, besides Eternity, is implied under this clause FOR EVER.

(A.) Immutability. That whichever remaineth the same without any alteration is most properly said to be forever. Wherefore of God it is said, Thou art the same, and thy years shall have no end. His immutability and eternity are both joined together.

As eternity, so also immutability is diversely taken in Scripture. For,

1. Many things are said to be unchangeable, because by voluntary appointment they are so ordered: as

1. Sundry Laws and Statutes. The Law of the Medes and Persians was, that no Decree, nor Statute which the King establisheth, may be altered.

2. Last Wills and Testaments. No man disannulleth a Testament, or addeth thereto, if it be confirmed.

3. Sacred Vowes of such as have power to make them. Indeed a husband had power in sundry cases, and with due cautions to disannul his wives vow: and a father, his daughters vow. But otherwise the Law is strict in this case, When thou shalt vow a Vow unto the Lord thy God, thou shalt not slack to pay it.

4. Things consecrated. It is a snare to a man to devour that which is consecrated. The first fruits of the Lord might not be sold, exchanged or alienated, because they were holy to the Lord, consecrated to him.

5. Lawful oaths. These must be kept, though they be made to a man's hurt.

6. The bond of marriage. Hereof it is said, What God hath joined together let no man put asunder.

2. Other things by custom become immutable: as,

1. Evil practices. Can the Ethiopian change his skin? Or the Leopard his spots? Then may ye also do good that are accustomed to do evil.

2. Civil ordinances. At the Passover the Governor was wont to release unto the people a prisoner whom they would: thereupon it is said, Of necessity he must deliver one to them.

3. Sundry things are made immutable by special supportance: as,

1. Coelestial spirits. These are the things in heaven which are said to be gathered together in Christ: by whom they are confirmed and established.

2. The Church militant. For the gates of hell shall not prevail against it.

3. Particular Saints. They that trust in the Lord shall be as mount Zion which cannot be removed, but abideth forever.

4. The gifts and calling of God. These are without repentance: Such as God never repenteth the bestowing of them. On this ground the Apostle thus saith of such as were called and made partakers of the gift of God, I am confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.

4. There are many things which have an immutable nature given them: so as according to that course which God hath appointed, they cannot be altered: as,

1. Sundry native properties. Can the Ethiopian change his skin? Or the Leopard his spots? Thou canst not make one hair white or black.

2. The earth and the mountains thereon. These abide forever.

3. Seasons and intercourse of times. While the earth remaineth, seed-time, and harvest, and cold, and heat, and summer, and winter, and day, and night shall not cease. Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day or night in their season, Then, &c. Here the immutable intercourse of those seasons is set down as an undeniable principle.

4. The visible heavens and the host thereof. The Lord giveth the Sun for a light by day, and the ordinances of the Moon and of the Stars for a light by night: namely, so to abide without alteration.

5. The highest heaven and all therein. There neither mouth nor rust corrupt, nor thieves break through, nor steal.

5. Some things are essentially in themselves immutable: and so immutable as it is impossible they should be changed: as,

1. God himself. Mal. 3:6, Jam. 1:17.

2. God's counsel. Psal. 33:11, Heb. 6:17.

3. God's Law. Luke 16:17.

4. God's oath. Psal. 110:4, Isa. 45:23.
5. God's covenants. Jer. 33:20,21.
6. God's promises. Heb. 6:13,18.
7. Every word of God. Num. 23:19.
8. God's love. Jer. 31:3.

As God himself is, so are the things which are essential to him, and come out of him, as those which are before mentioned, and others like unto them, immutable, inviolable.

SECT. 228. Of the difference betwixt the immutability of the Creator and creatures.

(Q.) Wherein lieth the difference betwixt the immutability of the Creator, and of the creatures?

(A.) 1. God hath his stability of himself: which is evident by this style which God giveth to himself, I AM THAT I AM. Creatures have all that stability which they have of God. The Lord giveth the ordinances of the Moon, and of the Stars: he hath appointed them the courses which they keep so constantly. He hath founded the earth, and established the heavens.

2. It is simply and absolutely impossible that God's stability should be altered. But the most steadfast stability of the creatures may be altered. Some of the Angles kept not their first estate. The Lord removeth the mountains and over turneth them in his anger: He shaketh the earth out of her place, and maketh the pillars thereof tremble. He commandeth the Sun and it riseth not, &c. In Joshua's time the Sun stood still. In Hezekiah's time it run back. Though many creatures never were nor shall be changed, as the good Angel, yet is it not simply impossible that they should be changed. He that made them can destroy them. If God in Christ had not confirmed them, but should leave them to themselves, there might be fear of their falling.

3. God remaineth immutable by himself. I am Jehovah, saith the Lord, I change not. Because he is Jehovah, of himself, by himself, therefore he changeth not. But the creatures are supported by God, and kept stable and unchangeable by his providence. As the Lord first appointed them their firm and stable course, so, that they may the better keep it, he putteth under the hand of his divine providence to support them. By him all things consist. The immutability therefore which is in any creature is wholly at God's disposing, either to confirm, or alter it. So as immutability properly taken, is proper to God.

SECT. 229. Of the duties which arise from God's immutability.

(Q.) To what duties are we bound by reason of God's immutability?

(A.) 1. To put difference betwixt the Creator and creatures: as the Psalmist did, where in opposition betwixt the Creator and creatures he saith, They shall perish, but thou shalt endure, &c.

2. To respect God as Saints in former times have done. He is the same God now that ever he was. Why then should he not be accordingly esteemed. This argument taken from God's immutability doth God himself use to provoke to piety, and to reclaim them from all impiety. True Saints have also hereby been moved to carry themselves towards God, as their fathers of old have done.

3. To trust in the Lord. As the mountains round about Jerusalem stand unmovable for the defense and safety thereof, So the Lord is round about his people forever.

4. To believe God's word and promise. Sarah believed God's word even against the ordinary course of nature, Because she judged him faithful who had promised.

5. Confidently to wait for salvation. For this end hath God showed to the heirs of promise the immutability of his counsel, that we might have a strong consolation, &c.

6. To hold close to God's word: not to alter it any way. Who shall dare to change the inviolable word of the immutable God?

7. To yield to the counsel of God made known. God in his counsel is unchangeable. It shall stand: whether we yield unto it, or repine against it. On this ground the Saints, where the purpose of God was manifested, humbly submitted themselves thereto.

8. To be steadfast, constant, and unmovable in every good work. This is one especial point wherein we must be perfect as our heavenly Father is perfect.

Some of those particulars wherein we must be unmovable and immutable are these.

1. In our promises. 2. Cor. 1:17.
2. In our oaths. Psal. 15:4.
3. In our vows. Eccl. 5:4.
4. In our faith and hope. Col. 1:23.
5. In our profession. Heb. 3:12. and 13:9.
6. In all good duties. Gal. 6:9.

Hitherto of the Attributes here appropriated to God singly and severally considered by themselves. The relation which they have to the Petitions is further to be declared.

SECT. 230. Of God's kingdom. How it worketh confidence in Prayer.

(Q.) What relation have the forenamed properties of God to the Petitions of this prayer?

(A.) As reasons to enforce them: which they do by giving us assurance of obtaining them: which will more clearly appear by a distinct application of every particular property to the Petitions: and of every particular Petition to the several properties.

(Q.) How doth God's Sovereignty give us assurance of obtaining our Petitions?

(A.) It importeth God's willingness to hear us. This is a great encouragement to move us to come to God, and to expect a gracious answer from him. Upon this style given to God, O thou that hearest prayer, this inference is made, unto thee shall all flesh come. Now God's willingness and readiness to hear may well be gathered from this clause, Thine is the kingdom, because it is the property of good Kings readily to open their ears to their subjects suites, as is excellently set down in the description of that King that was a type of Jesus Christ the King of kings. But God hath all the properties of a good King in him. Yea they are all originally in him, as in the head, fountain and well-spring. The properties that are in other good Kings are derived from him. He hath them infinitely above all measure. We may well therefore be assured that the kingdom being God's, he being our King and Sovereign, we may boldly present our suites to him, and confidently expect the accomplishment of our desires. Well did he know this, that did usually in his Petitions to God, style him King, saying, Hearken unto the voice of my cry, my KING. Thou art my KING O God: command deliverance for Jacob. God is my KING of old working salvation. Wherefore take due and true notice of thine estate, whether thou be indeed one of God's subjects, that so thou mayest with the more steadfast faith present thy Petitions to God as to thy King, and plead and press this argument, Thine is the kingdom.

SECT. 231. Of God's power. How it strengtheneth faith in Prayer.

(Q.) How doth God's power enforce our desire?

(A.) It showeth how able God is to grant whatsoever we desire of him. A King may be ready and willing to hear his subjects suits, but if withal he be not able to grant their Petitions, and to effect their desires, what confidence can they have in calling upon him? When a poor subject thus cried to a mortal King, Help, O Lord, my King: he answered, If the Lord do not help thee, whence shall I help thee? What heart can a subject have to go to such a Sovereign? There may be more hope of help from him that is unwilling, then from him that is unable. Ost therefore is God's power alleged to strengthen our faith in prayer: and Saints themselves were wont to plead it.

(Q.) May we confidently expect to obtain by prayer whatsoever God is able to grant?

(A.) No: we have before showed that God is able to do many things which he will not do. Though Christ knew that his Father could have sent more than twelve legions of Angels to rescue him, yet because he also knew that it was the will of his Father at that time to deliver him into the hands of his enemies, he would not pray for those legions to be sent. Though God be able at any time to preserve any people from any judgment, yet when his will is not to deliver them, the prayers of Noah, Daniel, and Job, or of Moses, and Samuel, shall not be of force for them. Samuel prayed for Saul, but was not heard.

(Q.) How then is God's power a ground of faith?

(A.) In that it is joined with his willingness. Therefore it is here added to his kingdom, which we have showed to set out his readiness to hear. They who place their confidence on God's power aright, are not ignorant thereof. Instance the Leper, who thus frameth his Petition, Lord, if thou wilt, thou

canst make me clean. In those things whereof we have evidence for God's willingness, we may with confidence rest upon God's power for the obtaining of them. Wherefore, well acquaint thyself with God's Word, and with his promises therein, that thereby thou mayest be well instructed in the things which God is willing to grant, and so with greater confidence trust to his power.

SECT. 232. Of God's glory. How it settleth the soul for obtaining her desire.

(Q.) How doth God's glory encourage us, with confidence to call on God?

(A.) It implieth a concurring of his will and power together. God's glory is the main end that he aimeth at in all things. The Lord hath made all things for himself: namely, to set out his glory. The things therefore which tend to his glory he will assuredly grant. For they are none of those things which were before noted to import impotency, or imperfection: and in that regard are within the compass of his power. But they are the things which God aimeth at, and which he hath ordained to be done: and in that regard, no doubt can be made of God's willingness to grant them. Seeing then that God is able to do whatsoever he is willing to do: And seeing that whatsoever God is able and willing to do shall be done: and seeing that the things which tend to God's glory God is both able and willing to do, will not this conclusion necessarily follow from those premises, The things which are asked of God for the glory of God shall assuredly be granted? How fitly therefore doth Christ having prescribed sundry Petitions, which all tend to the glory of God, teach us to put God in mind of his glory for strengthening our faith in obtaining them? That this motive taken from God's glory, may rightly be used in prayer, and thy faith be strengthened thereby, be sure that

all the Petitions, which thou preferrest to God, do make to God's glory. Let them not be to satisfy thy lusts: So thou mayest ask and not receive.

SECT. 233. Of God's unchangeable Eternity. How it maketh us rest on God for obtaining our desires.

(Q.) How doth God's unchangeable eternity embolden us in faith to call upon God?

(A.) It maketh us confidently to expect what God hath formerly granted: and to do for us that which he hath always done for them that have called on him, and believed in him. On this ground the Psalmist thus pleadeth, Our fathers trusted in thee: they trusted, and thou didst deliver them: They cried unto thee, and were delivered: they trusted in thee, and were not confounded. This pleading of God's former dealings implieth faith in God's unchangeable continuing to be the same God: the same God in our time, that he was of old in our fathers time: the same God to us, that he was to our fathers. On this ground it hath been usual with Saints to call to mind, and to make mention of God's former dealings with others before their time, when they called upon GOD, to strengthen their faith; and to call on others to remember the same. The Prophet rendereth this reason, of declaring God's former dealings, to posterity, That they might set their hope in God. Were not the Kingdom, Power, and Glory God's FOR EVER, Were not God ever the same God, this argument taken from God's former favors, and God's former works, would be of little force to make succeeding ages to trust in him. Wherefore that all ages might in faith call upon God, and with confidence depend on him to be heard and helped: yea that they who have once been heard and helped might hold on in calling upon God and seeking help of him every day, even all the days of their life, fitly doth the Lord add this clause FOR EVER, to set out the immutable eternity of God himself,

and of all his properties, as of his Sovereignty, Omnipotencie, and Excellency. Oft meditate hereon, that thou mayest with as strong confidence call on God as Abraham, David, the Prophets, Apostles, and other Saints have done: but with this Proviso that thou endeavor to be such as they were, and so to call on him as they did: for God forever remaineth the same: and casteth his gracious eye upon the same kind of persons.

Thus much of the application of the particular properties of God to all the Petitions in general. Each Petition shall further be applied to each property.

SECT. 234. Of the special relation which the several Petitions have to the Kingdom of God.

(Q.) What particular respects hath every of the Petitions to God's Kingdom?

(A.) 1. It appertains to a King to have his honor advanced. The Lord forbiddeth to swear by Jerusalem because it is the City of the great King: so as the things of the great King must not be profaned: the King is dishonored thereby, which he will not brook. The Lord will give strength to his King, and exalt the horn of his anointed, It is fit for a King to be exalted, and have his name hallowed. Good ground therefore there is to make this Petition, Hallowed be thy name, to him whose the kingdom is.

2. It cannot be doubted but that a King will maintain his Kingdom. It belongeth to him so to do. Who should do it, if not he? Hereupon the Prophet exhorteth Zion to rejoyce in the coming of her King: for coming to his own kingdom, he cometh with salvation. Well therefore may we say to him whose the Kingdom is, Thy Kingdom come.

3. Obedience is most due to a King. Of Christ the King of the Church it is foretold that All Kings shall fall down before him: All Nations shall serve him. Yea we are commanded to serve him, because he is a King. Ought we

not then to make to him, whose the kingdom is, this Petition, Thy will be done?

4. A King provides all needful things for his Subjects. So much is noted in the description of a good King, He shall come down like rain upon the mown grass, and as showers that water the earth: In his days shall be abundance of peace. May we not now pray thus, Give us this day our daily bread, to him whose the kingdom is?

5. It is in the power of the highest to forgive. If the King grant a Pardon to a Traitor, who can condemn him? Christ sitting in judgment, to show what authority he had to absolve and condemn, styleth himself King. The KING shall say, Come ye blessed, &c. and He shall say depart you cursed, &c. Great reason therefore there is thus to pray, Forgive us our debts, to him whose the kingdom is,

6. It is a Kings Office to deliver his Subjects from their enemies, and from the evils which may befall them. Fitly to this purpose saith the Prophet. The Lord hath taken away thy judgments: he hath cast out thine enemies: The King of Israel, even the Lord is in the midst of thee: thou shalt not see evil anymore. We have therefore just cause to say, Lead us not into temptation, but deliver us from evil, to him whose the Kingdom is.

SECT. 235. Of the special relation which the several Petitions have to God's power.

(Q.) What particular respect hath every of the Petitions to God's power?

(A.) 1. To have God's name rightly and duly hallowed requireth a divine power. The Lord strong and mighty, is the King of Glory. Wherefore to hallow God's name must be desired and expected of him whose the power is.

2. God's Kingdom cannot be perfected but by almighty power. For many and mighty are the enemies thereof. Few, and weak are the true members and friends thereof. They therefore that speak of the glory of God's kingdom, talk of his power. So as this Petition, Thy kingdom come, is to be made to him, whose the power is.

3. By a strong hand it is that mortal sinful men are brought to do God's will. With men it is impossible. To him therefore whose the power is, it is requisite thus to pray, Thy will be done on earth.

4. All our necessities cannot be supplied but by a divine power. A King was forced to say, If the Lord help thee not, whence shall I help thee? Out of the barn-floor, or out of the wine-press? But God is able to make all grace abound towards you, that ye always having all sufficiency in all things, may abound to every good work. As therefore we would have our desire granted, so let us say, Give us this day our daily bread, to him, whose the power is.

5. Whether is it easier to say to the sick of the palsy, Thy sins are forgiven thee, or to say, Arise, and take up thy bed and walk? Both are done by the same power, which is divine, omnipotent. Make therefore to him whose the power is this Petition, Forgive us our debts.

6. To be able to stand against the assaults of Satan, is above the ability of flesh and blood. To him therefore whose the power is, we must pray, Lead us not into temptation, but deliver us from evil.

SECT. 236. Of the special relation which the several Petitions have to God's glory.

(Q.) What particular respect hath every of the Petitions to God's glory?

(A.) 1. The hallowing of God's Name is the chiefest part of his glory. I will be sanctified, saith the Lord, in them that come nigh to me, and before

all the people I will be glorified. By being sanctified, or hallowed, God is glorified. In faith therefore we may thus pray, Hallowed be thy name, to him whose the glory is.

2. God's Kingdom is the prime place of his glory. It is the place where his honor dwelleth. To the Church the peculiar Kingdom of God it is said, The glory of the Lord is risen upon thee: his glory shall be seen upon thee. Confidently therefore to him whose the glory is we may make this suit, Thy Kingdom come.

3. The creature cannot better glorify God then by obeying his will. Herein saith Christ, is my Father glorified that ye bear much fruit. To obey is better than Sacrifice. He therefore that prayeth, Thy will be done, to him, whose the glory is, may be sure to have his prayer granted.

4. The divine providence in temporal blessings much amplifieth God's glory. By giving bread to his people in the wilderness God showed his glory. Where the Prophet saith, They shall speak of thy glory, by way of explication, he reckoneth up many evidences of God's providence in temporal blessings, thus, The eyes of all wait upon thee: thou givest them their meat in due season, &c. His glory therefore whose the glory is will move him to grant this Petition, Give us this day our daily bread.

5. The glory of God is exceedingly commended by pardoning sin. To the praise of the glory of his grace we have forgiveness of sin. In much confidence therefore thou mayest say Forgive us our debts, to him whose the glory is.

6. Preservation and deliverance of Saints from evil much magnifieth and setteth forth the glory of God. Where the Prophet reckoneth up many deliverances which God gave to his people, he inferreth thereupon, They shall fear the Name of the Lord from the West: and his glory from the rising

of the Sun. And on the same ground saith God himself, I will set my glory among the heathen. This Petition, Lead us not into temptation but deliver us from evil, may in faith be made to him whose the glory is.

SECT. 237. Of the special relation which the several Petitions have to God's unchangeable eternity.

(Q.) What particular respect bane every of the Petitions to God's immutable eternity?

(A.) 1. God's Name is forever, and his memorial endureth throughout all generations.

2. His Kingdom is an everlasting Kingdom.

3. God's will is to be done thorough-out all Ages, by us, by our sons, by our sons sons. We may therefore well make these Petitions. Hallowed be thy name, Thy Kingdom come, Thy will be done, though they be of everlasting and immutable matters, to the eternal God whose the Kingdom is, and the power, and the glory FOR EVER.

4. We every day want bread, so shall we do as long as we live. As our Fathers from the beginning of the world have stood in need thereof, so do we, and so shall our posterity also. For whosoever drinketh of this water shall thirst again.

5. Our Fathers of old to our time have sinned: so do we all our days: so will our posterity forever.

6. The Devil hath been a murderer from the beginning, and ever will be. There is perpetual enmity betwixt the woman's seed, and his seed. We and ours shall be forever in this world subject to many evils. We therefore who make these Petitions, Give us this day our daily bread, And forgive us our debts, And lead us not into temptation, but deliver us from evil, have need to be well instructed in God's eternity, and immutability. For in faith we

may make the forenamed Petitions concerning our perpetual needs to him whose Kingdom, and power, and glory is FOR EVER.

Hitherto of the acknowledgement of God's properties as they have relation to the Petitions, and are reasons to enforce them. The said acknowledgement is further to be considered singly and simply by itself.

SECT. 238. Of the necessary use of this clause, Thine is the Kingdom, and the power and the glory forever.

(Q.) What doth the acknowledgement of God's properties singly considered import?

(A.) A form of praise. For where mention is made of David's blessing God, it is set down in this form, Thine, O Lord, is the greatness, and the power, and the glory, &c. Thus is this clause (Thine is the Kingdom and the power, and the glory forever) the second part of the Lord's Prayer: whereby the perfection of that Prayer is set out. For prayer consisteth of these two parts Petition and Praise. They therefore who wholly omit this clause, and cast it out of this pattern of Prayer make it an imperfect pattern: as Papists who throughout their whole Liturgy have omitted it. Yea the vulgar Latin translation hath left it out of the text, in that place where it is expressed by S. Matthew: and the Rhemists English translation doth so also. And the great Champion of Papists, where purposely he undertaketh to expound the Lord's Prayer, clean omitteth this clause, and avoucheth that it is certain that those words are not of the evangelical Text, but were inserted by the Greeks. But as diligent searchers into all sorts of Greek copies, as he, have found it, not only in the expositions and commentaries of Greek Fathers, but also in most of the Greek copies of the New Testament. And the ancient Syriac translator, who was none of the Greek expositors, hath it. Yea many

of the Latin Fathers also make mention thereof, as of a part of the Lord's Prayer, though some of them sometimes in their expositions have omitted it.

(Obj.) Saint Luke hath left out this clause. Luke 11:1. &c.

(A.) The History which Saint Luke recordeth as an occasion of setting down the Lord's Prayer, is not the same which Saint Matthew recordeth, but another.

The occasion mentioned by Saint Matthew was this. The hypocritical Pharisees got to themselves the name of devout persons by their frequent, and much praying. But Christ observing their Devotion to be but plain superstition, discovereth sundry of their aberrations both in the manner and also in the matter of their prayers, and to give his Disciples and others a pattern, whereunto if they held close, they might sufficiently be directed in the matter and manner of prayer, he prescribeth that form which is thereupon called the Lord's Prayer. It was therefore necessary that this pattern of Prayer should be perfect, without deficiency, or superfluity.

The occasion mentioned by Saint Luke was this. John the Baptist had declared to his Disciples what things especially they should by prayer ask of God. Thereupon Christ's Disciples entreat their Master to do the like for them. On this occasion therefore it was sufficient for Christ to note out such principal points as were most behooveful to be asked of God, though he did not prescribe so perfect a form as that which is recorded in his Sermon on the Mount. Let it now be well considered, whether they that use the Lord's Prayer as a perfect pattern, have sufficient cause from Luke's not mentioning of this form of praise, clean to omit it.

Surely as Saint Matthew hath recoded this prayer, Christ uttered it, and so is it to be used of us, when it is used as a form or pattern of Prayer.

SECT. 239. Of adding Praise to Petition.

(Q.) What doth the adding of this last part of the Lord's Prayer to the former import?

(A.) Praise must be added to Petition. If express precepts, approved practices, precious promises, gracious approbations, plentiful remunerations, be motives to stir us up to perform a duty, motives are not wanting to provoke us to praise God: especially to provoke such as have the Spirit of supplication bestowed upon them: and have a ready mind, and forward will to present Petitions unto God according to their needs. For,

1. Praise is the end of Petitions. We call upon God for such and such blessings that we may praise and bless God for the same. Thus are we taught to pray, Save us O God of our salvation, that we may give thanks to thy holy Name, and glory in thy praise.

2. Praise maketh Petition powerful. For God is most willing and ready to grant their Petitions, whose heart he knoweth to be ready and willing to praise him. To give praise for former benefits is an effectual means to obtain further benefits. The trades-man that dealeth with a chap-man that is careful to pay for wares formerly received, will be ready to trust him with more, according to his need. On this direction, Offer unto God thanksgiving, this invitation is made, Call upon me in the day of trouble, and I will deliver thee.

3. Praise is a due debt which Petitioners are bound to pay. He that inviteth thee to call on him, and promiseth to deliver thee, requireth and expecteth this recompense, thou shalt glorify me.

4. Praise is all that we can return unto God for all his benefits to us. Where this question was made, What shall I render to the Lord for all his benefits towards me, this answer was given, I will take the cup of salvation: that is, I will offer a solemn Sacrifice, wherein and whereby I will show the

deliverances, and preservations which God hath afforded to me. For by way of exposition he addeth a little after, I will offer the Sacrifice of Thanksgiving.

5. Praise is an evidence of that good respect we bear to God. By Petition we show the respect which we bear to ourselves. The ten Lepers which came to Jesus, and cried, Have mercy on us, showed a care of their own welfare: only one, who returned to give glory to God, showed his care of God's honor.

6. Praise moveth God to show good respect to man. For he that thus said, Them that honor me will I honor, will perform what he hath said.

7. Praise is the greatest honor that we can give to God. For thus saith the Lord himself, Who so offereth praise glorifieth me.

8. To praise God is the most heavenly exercise that in this world can be performed. The celestial spirits spend their time therein, Rev. 5:13. And 7:11,12. & 19:1. &c.

9. A setting forth of God's praise, is an especial means to quicken the spirit, and to make the heart the more ready to prayer, and the more cheerful therein. When the Psalmists heart was set to Praise the Lord, then he saith to his tongue, and instruments, Awake up my glory, awake Psaltery and Harp, I myself will awake early. When the Spirit of a man is dull and heavy, so as he cannot pray, let him meditate on God's mercies and other excellencies, and set himself to praise God, and he shall find a spiritual vigor thereby put into him.

10. Ingratitude is one of the most odious vices that can be: detestable to God and man. The Apostle reckoneth it up among those notorious vices that should be in the world in the last and worst times thereof. The Prophet herein maketh such as did bear the name of God's people to be more brutish

then the brutest of beasts, the Ox and the Ass. Nothing more provoketh God to take away his blessing, as he threatened Israel. The things which God useth to bestow upon grateful persons, he useth to take away from the ungrateful. The most memorable judgments that are recorded in the Scriptures were caused by ungratefulness. When God had culled a Church out of the world, who in that respect were called sons of God, they unmindful of God's gracious calling, mixed themselves with daughters of men: which made God repent that he had made man, and thereupon he brought upon the world that general deluge, wherewith he swept away all but eight persons. After that God by his servant Abraham had rescued Sodom and the neighboring Cities from the hand of their enemies, they were not careful to render praise to God, but continued in their beastly abominations. They were therefore all burnt with fire and brimstone from heaven. Israel's ungratefulness was the cause of her captivity. This was it that provoked God to give over the Gentiles to a reprobate sense: and to give Christians over to Antichristianism. This caused that Nebuchadnezzar was made as a beast; and that Herod was eaten with worms. This I hope may be sufficient to work some care and conscience to perform this duty of praise.

SECT. 240. Of praising God. How it is done.

(Q.) What is it to praise God?

(A.) 1. To acknowledge God to be what he is. Thus doth Moses in his Psalm of thanksgiving praise God, saying, The Lord is a man of war: Jehovah is his name.

2. To attribute to God that which is his: as Christ doth in this form; and David, saying, Thine O Lord, is the greatness, and the power, and the glory, &c.

3. To ascribe to God that which is done by him. Thus doth Moses praise God, by ascribing to him the overthrow of Pharaoh and his host. So doth the Psalmist in most of his Psalms of praise.

4. To profess that which God giveth to be given of him: as David in his form of praise thus doth, All things come of thee, and of thine own have we given thee.

5. To declare to others all the forenamed points concerning God. To this purpose saith David, Give thanks unto the Lord, make known his deeds among the people. Sing unto him: sing Psalms unto him: talk ye of all his wondrous works. And again, I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

6. To worship God in testimony of all the said points: as is evident by this exhortation, Give unto the Lord the glory due to his Name: bring an offering, and come before him: worship the Lord, &c.

By all these particular branches of praising God gathered out of the Scriptures, it is most clear, that by praising and glorifying God, we give nothing at all to God: but only what he is, what is his, what is done, or given by him, is acknowledged and declared, and God with due respect revered and adored. Which as it directeth us how to praise God, so it setteth out God's goodness in accepting that which is his own, as given to him by us: and also it discovereth the perverse disposition of ungrateful persons, who do as much as in them lieth to with-hold from God that which is his own, and most due unto him.

SECT. 241. Of the things for which God is to be praised.

(Q.) Which are the Principal grounds for which God is to be praised?

(A.) 1. His Excellency in himself.

2. His Sovereignty above us.

3. His Mercy towards us.

All these show that God is most worthy of all praise.

1. Excellency in anything is praise worthy: as excellency of knowledge, excellency of wisdom, excellency of power and strength, excellency of any virtue, yea excellency of eloquence, excellency of beauty and every other excellency. It is said of the woman whose excellencies were many, She shall be praised: and Let her own works praise her: But we have showed that all excellencies are in God. Yea the excellencies which are in creatures are God's, because they come all from God. If therefore praise be due to any, much more to God. That very praise which in any respect may lawfully be given to any creature, is most properly due to him. Where David blesseth Abigail for her wise advise, he first blesseth God that sent her, saying, Blessed be the Lord which sent thee this day to meet me: and blessed be thy advise, and blessed be thou, &c. But because Herod gave not God the glory which was given to him he was eaten of worms. Besides there are such infinitely surpassing excellencies in God, as no creature is capable of: as Self-existency, Eternity, All-sufficiency, Immutability, Omnipotency, Ubiquity, &c. That praise therefore is due to God, which may be ascribed to no other. For who is like unto thee, O Lord, amongst the God's? Who is like thee, glorious in holiness, fearful in praises, &c. There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God. Great is the Lord, and greatly to be praised. Thus we see how God's excellency ministereth just and great cause of praising God. If when we are about to praise God, our hearts were deeply fixed on a due meditation and serious consideration of God's excellencies, they would be much quickened unto this heavenly duty of praising God.

2. Sovereignty maketh one to be much praised. Who more praised than Kings? They are praised for the things praise-worthy in their own persons, and praise-worthy in their subjects. If in a kingdom there be learned Divines, faithful Ministers, just Magistrates, wise Counselors, valiant Soldiers, victorious Captains, skillful Artificers, industrious Husbandmen, obedient Subjects, the King is much praised for them all: and it is supposed that his wise and good government is the cause of all. Besides praise useth to be proportioned according to the dignity wherein men are. The higher a man's place is, the more praise useth to be given to him. Kings therefore being the highest in their Dominions, greatest praise useth to be given to them. But God hath been proved to be the most supreme and absolute Sovereign over all, The King of Kings. On this ground we are thus incited to praise God, Sing praises to God, sing praises, sing praises to our KING, sing praises: for God is the King of all the earth, &c. This reason is given of the heavenly Halleluiah, For the Lord God omnipotent reigneth. As God by his Sovereignty is the highest of all, so by virtue of his prudent government, all good things which are any way praise-worthy, are indeed done. They that have knowledge hereof, and can in truth of heart acknowledge as much, will assuredly be ready on all occasions to praise God.

3. Kindness, goodness, and mercy are the things which do most of all enflame the heart to give praise. They are the most principal object of praise, for which thanks useth to be given. I will praise thy Name, saith the Psalmist to God, for thy loving kindness. And he exhorteth all nations to praise the Lord, on this ground, His merciful kindness is great towards us. After he had thus set out the goodness of God, The Lord is gracious, and full of compassion: slow to anger, and of great mercy: the Lord is good to all, and his tender mercies are over all his works, he maketh this inference,

All thy works shall praise thee, O Lord: and thy Saints shall bless thee. God's mercies therefore, the main matter of praise, are to be called to mind, and to be set in order, when we go about to praise God. These are they, that are of greatest power to rouse up our dull spirits, to put a spiritual life into us, and to provoke us to praise the Lord. *I have distinctly laid down these in, The whole Armor of God, Treat. 3. Part. 2. SECT. 63.*

Now in that the forenamed grounds of praise are only in God, praise is due to him alone. For,

1. His only is true excellency, as was before proved.
2. His Sovereignty only is absolute. As before.
3. He only is good. And every good thing cometh from him.

Idolaters, who give praise to false gods (as Belshazzar did) and flatterers, who unduly praise men (as Herod's people did) deprive God of that glory which is due to him. Let such duly weigh the fearful issue that befell both Belshazzar and Herod.

How far praise may be given to men, is declared in, The whole Armor of God. Treat. 3. Part. 2. SECT. 61.

Hitherto of the Substance of the Lord's Prayer. The Circumstance following it remaineth to be handled.

SECT. 242. Of the meaning and use of AMEN being prefixed before a Speech.

(Q.) What is the circumstance following Prayer?

(A.) The ratification of all. This is expressed in this one word AMEN. That Amen importeth a confirmation of that which is said, is evident by Benaiah's answer to David's direction concerning Solomon's crowning. For Benaiah desiring from his heart that David's said direction might be accomplished and ratified, he answereth thereto Amen: and to explain his

mind and meaning more fully, he addeth, The Lord God of my Lord the King say so too: that is, as other Translators turn it, ratify it. The Greek Translators thus turn it, Be it done. The root from whence the word cometh signifieth as much, as is evident by this phrase in Solomon's Prayer, O God of Israel, let thy word, I pray thee, be ratified, which thou spakest unto David.

This Particle in Scripture is diversely used.

Sometimes it is prefixed before that which is uttered: and sometimes it is inferred after it.

It is prefixed before Speeches, to show both the certainty and the necessity of that which is delivered. When Christ instructed Nicodemus in the mystery of regeneration, to declare unto him the necessity thereof, he thus expresseth it, Amen, Amen, I say to thee, except a man be born again he cannot see the Kingdom of God. And because Nicodemus made question thereof in the same manner he doth again repeat it (saying, Amen, Amen, I say to thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God) to show that it was a true, certain, sure, infallible point which fell not from his mouth unawares, but such an one as he durst stand to, yea and pawn his credit thereupon.

(Q.) What duties doth Amen import when it is prefixed before a Speech?

(A.) Two especially. 1. Attention. 2. Belief.

1. Where the holy Ghost by any note or sign setteth out the Excellency, Necessity, Utility or any other like commendation of a point, he requireth us to give more than ordinary attention thereunto. When the Disciples showed Christ the glorious building of the Temple, that they might the better mark what he foretold of the destruction thereof, thus he expresseth it, AMEN I

say unto you, there shall not be left here one stone upon another, that shall not be thrown down.

2. Where the Holy Ghost knoweth us to be backward and hard to believe such Principles as be of an infallible verity, he useth asseverations, and obtestations to draw us on to give the more credence thereunto. Answerably therefore we must mix faith with our hearing of such points. To this purpose when Christ observed unbelief, and doubting in his Disciples, he used this his note of asseveration, Amen, to move them the more steadfastly to believe what he said.

SECT. 243. Of the use of AMEN being added to a Speech.

(Q.) How is AMEN added to a speech?

(A.) 1. By him that uttereth a speech.

2. By him, or them that hear it.

It was usual with the Apostles when they made a prayer, or gave thanks, or pronounced a blessing, themselves to add thereunto Amen: And as usual it was with the people of God that heard like speeches uttered by others, to say Amen: whether it were only one, or many together.

Many are the kinds and forms of speeches whereunto AMEN is in Scripture noted to be added, as,

1. Petitions.
2. Benedictions and Praises.
3. Imprecations and Curses.
4. Exhortations to Duties.
5. Declarations of Promises.
6. Denunciations of Judgments.

Three especial things doth AMEN import, when it is pronounced after any of the fore-named speeches.

1. True assent. This the Apostle implieth, where he directeth the Church to pray, read and preach in a known tongue, for this end, that even the unlearned Hearer may say Amen, that is, understanding what he heareth give assent thereto.

2. Earnest desire. When the Prophet Jeremiah heard the prophesy of Hananiah concerning the return of the King of Judah to his Kingdom, and the other Captives to their land, and of the vessels that were taken away, to the Temple, though he knew that to be a false prophesy, yet to show how earnestly he desired that it might be so, he saith thereto, AMEN: and fully to declare what he meant thereby, he addeth, The Lord do so: the Lord perform thy words, &c.

3. Steadfast faith. Where Christ maketh a promise of his second coming, saying, Surely I come quickly: the Church, to show her steadfast faith in that promise, saith, AMEN, which importeth thus much, Lord, I believe what thou hast said: Even so, come Lord Jesus.

These being the proper ends of saying Amen, to manifest Assent, Desire and Faith, it is without contradiction true, that whosoever saith Amen, must understand that whereunto he saith Amen. In this case two things are necessarily to be understood.

1. The words that are uttered.
2. the meaning of those words.

If the words spoken be not understood, they are as spoken into the air, altogether in vain: and the speaker and hearer are as Barbarians one to another. No more benefit can be received by the words of a man not understood, then by the indistinct voice of an unreasonable creature. But suppose the words be such as in themselves are intelligible, being English words to an English man, yet if the sense and meaning of them be not

conceived, they are to no better purpose than words of a strange and unknown language. Words have sometimes a figurative sense and meaning, which if it be not understood, the proper and true use and benefit of them is lost. If Christ had not made his Disciples to understand the sense and meaning of this direction, Take heed and beware of the leaven of the Pharisees and of the Sadducees, they had got no good at all thereby. It is therefore necessary that as the words themselves, so the proper sense of them be well understood.

(Obj.) AMEN is a Hebrew word: that language is understood of very few: why then is it used of all Nations, of all people in all Nations, learned and unlearned?

(A.) The Apostles, though they spake, and wrote not in Hebrew, but in Greek, yet they used this Hebrew word: so as we have an express warrant for retaining this word in another language.

2. Continual use hath made it familiar to all persons, of all languages, in all nations. So as it is everywhere as a proper vulgar, mother word. Thus these two Titles Jesus Christ, though the one be Hebrew, and the other Greek, are made so familiar, as in all languages they are retained.

3. No other one word so fit for the purpose, can in any other language be invented, as Amen is. Not without reason therefore, and just cause is it, that it hath been made a word of all languages. It compriseth under it whatsoever is expressed or understood in and by the speech whereunto it is added. These words, (Cursed be he that confirmeth not all the words of this Law to do them) had a large extent: yet the AMEN, which the people were to say thereto, extended itself as far.

SECT. 244. Of the duties which AMEN added to a speech implieth.

(Q.) What duties are implied by the use of AMEN after a speech ended?

- (A.) 1. Such as concern the Speaker.
2. Such as concern the Hearer.
3. Such as concern both Speaker and Hearer.

Three duties especially are required of him that uttereth the speech whereunto Amen is added.

1. To speak intelligibly in a known tongue. *This is a point much pressed, 1. Cor. 14:2. &c. See more hereof in, The whole Armor of God, on Ephes. 6:18. SECT. 87,88.*

2. To speak audibly, so as they which are to say Amen, may hear what is said. The Levites under the Law were expressly enjoined to speak to the people with a loud voice. Accordingly the Levites that were the mouth of the people to God, and prayed in their presence, cried with a loud voice unto the Lord their God. Be a prayer made as intelligibly as may be, if it be not heard of them that are present, they cannot with assent, desire, and faith say Amen.

3. To speak distinctly: that is, so treatably as hearers may observe every Petition, and every particular point for which thanks is given. It is expressly noted of such as instructed the people of God that they did it distinctly: whereby the hearers better understood what was delivered. If Prayer or Thanksgiving be uttered by a voluble, swift tongue, too fast, hearers cannot advisedly observe the several branches thereof: so as if they say AMEN, at the best, it cannot be but to some parts: it cannot be to all the prayer, or praise that is uttered.

Three duties also are required of them who say Amen to a speech uttered by others.

1. To attend diligently to that which is uttered. The people that said Amen to Ezra his blessing, are said to stand up, while he spake. That gesture

implieth a diligent attention. If our minds be wandering, and not attentive to that which is uttered, what assent, what desire, what faith can there be? And if there be none of these, to what end is Amen said? Surely it is a plain mockage of God.

2. To give assent thereto. If with the mouth Amen be uttered and no assent given with the heart, heart and tongue are repugnant, and no better censure can be given of such an Amen, then that it is the Amen of a hypocrite, which is odious and detestable to God? The Apostle under this phrase (How shall we say Amen?) implieth assent: for a man may utter this word Amen to that which he understandeth not: but with assent of mind and heart he cannot say Amen.

3. To manifest that assent. The phrase of saying Amen, oft used in Scripture doth import a manifestation of assent. For that which is said and uttered, is manifested. This manifestation of assent on the hearers part, must be, as the uttering of the prayer on the Speakers part, audibly. Every hearer in an assembly must utter Amen, as loud as the Minister uttereth the prayer. In many places it is put off only to the Clerk. But herein all should be Clerks. There is mention made of a celestial sound, which was as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundering, saying, Halleluiah. If full assemblies in our Churches did all of them audibly after a prayer say Amen, so audibly as the sound of every ones voice there present might come at least to the Ministers ears, it would be such a sound as is there mentioned, as heavenly sound: A sound well beseeming a Church. No Echo like to the Echo which maketh the walls of a Church to ring again with Amen. Such a sound would quicken a Ministers spirits, and put a kind of heavenly life into the people themselves.

The duties which are required both of speaker and hearers by virtue of Amen to be added, are these that follow.

1. To know the ground of all that is uttered, that that which is mentioned, whereunto Amen is to be added, is grounded on God's Word, and agreeable to his will. For this is the confidence which we have in him, that if we ask anything according to his will, he heareth us.

2. To have the mind fixed thereon. The mind of the speaker, as well as the Hearer may be roving and wandering: especially when a set, prescribed, usual form of prayer is uttered: or when a prayer is read. Now because the utterer of a prayer must say Amen to his own prayer, as well as the hearers, he, as well as they, and they, as well as he, even all of them must hold their mind steady thereon; else will their heart be removed from God, while they draw near to him with their mouth: which is an abomination to him.

3. To retain, as well as they can, in memory all that is uttered. For Amen must be applied to the whole speech, and to every part thereof. Matters well retained in memory make Amen to come from the heart, and to be uttered with a goodwill. When I remember these things, I pour out my soul in me, saith the Psalmist. That which is forgotten, is as not heard, or not understood, or not attended unto.

4. To be affected with the prayer. This will make men double their Amen, as the Jews did when Ezra blessed the Lord. All the people answered, Amen, Amen, with lifting up their hands. Did not their speech and gesture both declare much affection of heart? Without this inward affection Amen will be but coldly uttered.

5. To believe God's gracious acceptance of the prayer. It hath been before proved that Amen is a ratification of all that which is uttered before it. But with what heart can that which is not before believed, be after ratified.

Expressly therefore saith Christ, What thing so ever ye desire, when ye pray, believe that ye receive it, And his Apostle putteth this in, as a necessary proviso, to prayer, Let him ask in faith.

SECT. 245. Of the grounds of Faith, whereby we may expect the obtaining of what we pray for.

(Q.) How may we believe the obtaining of those things which we pray for?

(A.) By praying for such things as we know to be promised. God's promises are the true and proper ground of a sound faith. Whatsoever is supposed to be believed without a promise, is but supposed, or rather presumed: it is not rightly and truly believed. The Psalmist having desired God to remember his promise made unto him, thus saith, Upon it thou hast caused me to hope, or to trust. The ground then of his confidence was God's promise. Now because God's promises are of diverse kinds (some things being absolutely promised, others but conditionally) as God's promises be made, so must our faith be ordered. Absolute promises must be believed absolutely: conditional promises, with submission to God's wisdom in granting, or not granting what we pray for. S. Paul having prayed for the Philippians, and knowing that he prayed for such things as God had absolutely promised, thus manifesteth his steadfast faith, I am confident of this very thing that he which hath begun a good work in you, will perform it until the day of Jesus Christ. But when he desired to come to the Romans, he referred that matter to the will of God, to be ordered therein, as it should seem good to God. So did David in his desire of returning to his kingdom, and to the Tabernacle and Ark of God, when by the treason of Absalom he was forced from all.

Concerning the Petitions of the Lord's Prayer they are most of them absolutely promised: even all of them but the fourth.

1. For hallowing God's Name, God himself hath said, I have both glorified my Name, and will glorify it.

2. For the coming of his kingdom, Christ hath said, The gates of hell shall not prevail against my Church.

3. For doing his will, this is a branch of the new Covenant which by Christ's death is made absolute, I will put my Law in their inward parts, and write it in their hearts. And again, I will put my Spirit within you, and cause you to walk in my Statutes, and you shall keep my judgments and do them.

5. For pardoning sin, this is another branch of the foresaid new Covenant, I will forgive their iniquity, and I will remember their sin no more.

6. For not leading into temptation, but delivering from evil, the Apostle saith, God will not suffer you to be tempted above that you are able: but will with the temptation make a way to escape.

4. For daily bread, God can instruct us, both to be full, and to be hungry, both to abound and to suffer need. Yea he can so give, and so take away, as to minister thereby to his Saints matter of blessing him, as Job did.

Well therefore may we say Amen to all the Petitions of the Lord's Prayer: to those five, which are of blessings absolutely promised, with an assured faith of obtaining the very things which are prayed for. To that which is not so absolutely promised (which is the fourth) with such a submission of ourselves wholly to God's good pleasure, as to believe that God will do that which he in his wisdom seeth to be best for us. That he will give such temporal blessings as he knoweth to be good for us: or give us such grace as shall enable us to bear the want of such things as he denieth us. What God denieth to the Prayers of his Saints, he knoweth that it is good for them to

be without it. He therefore that is well instructed in God's wisdom, and assured of his love, will without question think it much better to have that which God knoweth to be hurtful, or unmeet for him, to be denied, rather than granted unto him.

If that which we pray for, be not at the first granted, we ought to persist, and hold on in praying for it, as Jacob, who said to the Angel of the Covenant the Lord Jesus Christ (with whom by Prayer he wrestled) I will not let thee go, except thou bless me. And in this perseverance in Prayer we must also wait, and with patience expect a gracious answer of our humble and faithful supplications ordered according to the will of God. This is the express charge of the Prophet, Though it tarry, wait for it. This is the property of true faith. For He that believeth will not make haste.

SECT. 246. Of setting AMEN in the last place.

(Q.) Why is AMEN set in the last place?

(A.) 1. To show the extent of it.

2. To show the use of it.

For the extent of AMEN, It must be applied to the whole Prayer that goeth before it, and to every part and particle thereof. Therefore in reciting the particular curses of the Law, AMEN was expressly added to every particular curse. Though so expressly by an audible voice it be not always added to every clause of every Prayer, yet the mind giving assent, and the heart inclining a desire, and mind and heart yielding faith to the whole and to every part, Amen, after all is uttered is a testification of as much. Thus then by saying AMEN when all the Lord's Prayer is ended, we show that our assent, desire and faith is extended to praise, as well as to Petition: and, among Petitions, to such as tend to God's glory, as our own good: and, of them which tend to his glory, to that which maketh to the prosperous

increase of his Church, as well as to that whereby his Name is hallowed: yea and to that which tendeth to the doing of his will, and that in the manner of doing it, as it is done in heaven, as well as in the matter thereof: and among the Petitions that tend to our good, as well to them which concern our spiritual well-fare as to that which concerneth our temporal well-fare: and of those which promote our spiritual well-fare, as well to that whereby our sanctification is craved, as to that whereby we desire to be justified: and in that of our justification, of our profession of forgiving our debtors, as well as to our supplication for God's discharge of our debts to him: and in that of our sanctification, both to preservation from Satan's assaults, and also to recover out of his snares, and full delivery from all evil: yea in every Petition to others good, as well as to our own. Were Amen placed in any other place then in the very end of a prayer, even after all is finished, it could not have so large an extent.

2. For the use of AMEN, It is a recapitulation, or collection into a brief sum, of all that hath gone before, so as it being uttered when the prayer is finished, it showeth that when all particulars have been in special mentioned, we must as in a general view cast our mind upon them all again, and review our desire of them: As Solomon did more amply and expressly. For after he had finished his long, pithy, powerful prayer which he made at the dedication of the Temple, with a new and fresh desire he compriseth the sum of all, and thus commendeth it to God, Let these my words wherewith I have made supplication before the Lord be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel, at all times, as the matter shall require. As the Preface therefore prefixed before the Lord's Prayer, teacheth us not rashly but advisedly, with due preparation to come into God's presence and to pray to

him, so AMEN, being added after the Prayer, teacheth us, not abruptly but circumspectly, with due consideration of all that hath been prayed, to depart out of God's presence, and to break off Prayer. Whensoever we present any Prayer to the divine Majesty let us so do. AMEN.

FINIS.