

A Catechistical
EXPOSITION
OF THE
Lord's Prayer.

By way of
QUESTION and ANSWER.

By the Right Reverend Father in God, *EZEKIEL*,
Lord Bishop of *Derry*; by which he examined the Youth
each Lord's-Day, during the whole Time he preached
upon the Lord's Prayer.

Quest. **I**s the Lord's Prayer a Form of Prayer, or onely a
Pattern for Prayer?

Ans. It is both: That it is to be used as a Form, ap-
pears, *Luke 11. 2.* When ye pray, say, *Our Father which*
art in Heaven, &c. That it is a Pattern, *Matt. 6. 9.* After
this Manner therefore, pray ye: *Our Father which art in*
Heaven, &c.

F f

Q. What

Q. What are the Parts of this Prayer ?

A. They are Four.

1. The Preface or Introduction.
2. The Petitions and Requests.
3. The Doxology or Praise-giving.
4. The Conclusion and Ratification.

Q. What is the Preface to this Prayer ?

A. Our Father which art in Heaven.

Q. What observe you from it ?

A. That in the Beginning of our Prayers, we ought seriously to consider, and reverently to express the glorious Attributes of God; as an excellent Means to compose us into an Holy Fear of his Divine Majesty.

Q. How many are the Petitions contained in this Prayer ?

A. Six; Whereof the three first respect God's Glory, and the three last our own Good.

Q. What learn you from this Order and Method ?

A. That we ought first to seek God's Glory, before any Interests and Concerns of our own.

Q. How are those Petitions divided, which immediately concern the Glory of God ?

A. In the first of them we pray that God may be glorified; in the other two, for the Means whereby he is glorified.

Q. How divide you those Petitions which concern our own good ?

A. One relates to our Temporal, the other two to our Spiritual good.

Q. What observe you from placing the Petition for our Temporal good, in the Midst of this Prayer ?

A. That we are onely to bait at the World in our Passage to Heaven, and onely refresh our selves with our daily Bread, in our Way and Journey thither.

Q. What

Q. What are the Petitions which relate to our Spiritual good?

A. They are two: One whereby we beg the Pardon of our Sins; the other whereby we beg Deliverance from them.

Q. What ascribe you to God in the Doxology?

A. Four of his most glorious Attributes.

1. First, His Sovereignty; *Thine is the Kingdom.*
2. Secondly, His Omnipotence; *And the Power.*
3. Thirdly, His Excellency; *And the Glory.*
4. Fourthly, The Eternity and Unchangeableness of all these; *They are Thine for ever.*

Q. What signifies that Particle Amen, at the End of this Prayer?

A. It signifies two Things.

So be it; Which notes our Desire for the obtaining of what we ask.

So it shall be; Which notes our Assurance of being heard.

Q. What is the Preface to the Lord's Prayer?

A. Our Father which art in Heaven.

Q. What doth this teach us?

A. That in our Entrance into Prayer, we should seriously consider both the Mercy of God as he is our Father; and likewise his Majesty as he is in Heaven: That the one may beget in us Filial Boldness, and the other awfull Reverence, and by the mixture of both, we may be kept from Despair and Presumption.

Q. In what Respects may God be stiled Father?

A. In three especially.

1. First in respect of the Eternal Generation of his Son. And so this Title is proper onely to the first Person of the Trinity.

2. In respect of Creation and Providence, and so he is the Father of all: Mal. 2. 10. *Have we not all one Father? Hath not one God created us?*

3. In respect of Regeneration and Adoption: And so he is the onely Father of the Faithfull; John 1. 12. 13. *But as many as received him; to them gave he power to become the Sons of God, even to them that believed on his Name: Which were born, not of Blood, nor of the VVill of Flesh, nor of the VVill of Man, but of God: Rom. 8. 15, 16. For ye have not received the Spirit of Bondage again to Fear: But ye have received the Spirit of Adoption, whereby we cry Abba Father. The Spirit it self beareth witness with our Spirit, that we are the Children of God.*

Q. *In what Respects do we call God Father in this Prayer?*

A. In the two last: As he hath created us and doth preserve us, and as he hath regenerated and adopted us.

Q. *When ye stile God, the Father, do ye mean onely God the Father, the first Person of the Trinity?*

A. No. For God the first Person is eminently called, the Father, not in respect of us, but in respect of Christ. In respect of us the whole Trinity, both Father, Son, and Holy Ghost is our Father which is in Heaven; Isaiah 9. 6. *For unto us a Child is born, unto us a Son is given; and the Government shall be upon his Shoulder: and his Name shall be called, Wonderful, Counsellour The Mighty God, The Everlasting Father, The Prince of Peace. John 3. 5. Jesus answered, Verily, verily, I say unto thee; Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God?*

Q. *What is implied in this Particle Our, Our Father?*

A. That God is the Father of all Men; He is the Father of the VVicked by Creation, and Providence; but especially of the Godly by Regeneration and Adoption.

Q. *Is.*

Q. Is it proper in our secret Prayers to say, Our Father?

A. It is: For so we find: Dan. 9. 17. Now therefore, O our God, hear the Prayer of thy Servant, and his Supplications, and cause thy Face to shine upon thy Sanctuary that is desolate, for the Lord's Sake.

Q. What learn we by styling God our Father?

A. First to esteem one another as Brethren; since all partake of the same common Nature; much more as we partake of the same especial Grace: To interest one another in our Prayers, and thereby maintain the Communion of Saints.

Q. But since God is every where present, why hath our Saviour taught us to direct our Prayers to our Father in Heaven?

A. First; because Heaven is the most glorious Place of God's Residence; and therefore God is represented to us in Heaven, to affect us with his Glory and Majesty.

Secondly; Because God no where hears our Prayers with acceptation but onely in Heaven. For there onely are they represented by Christ's Intercession, which he makes in both Natures.

Q. What learn ye from our being commanded to direct our Prayers to God in Heaven?

A. That we should so pray as to pierce Heaven, which cannot be done by the strength and intention of our Voice, but of our Zeal and Affection.

Q. Is the Voice necessary in Prayer?

A. It is, onely upon three Accounts.

1. As that which God requires should be employed in his Service.

2. When in secret it may be an help to raise our Affections, still keeping it within the Bounds of Decency and Secrecy.

3. In our joyning with others it is an help likewise, to raise and quicken their Affections.

Q. What

Q. What is the first Petition of the Lord's Prayer?

A. Hallowed be thy Name.

Q. What is here meant by the Name of God?

A. First, God's Name is himself: Psal. 20. 1. The Lord hear thee in the Day of Trouble, the Name of the God of Jacob defend thee; and many other Places.

Secondly, The Name of God is any perfection ascribed unto him, whereby he hath made himself known unto us.

Q. What are the Names of God?

A. His Titles, and his Attributes.

Q. What are his Titles?

A. They are many; as Jehovah, which signifies Being, and giving being; Creator, denoting his Infinite Power; Lord, and King, denoting his Authority and Dominion; Father, signifying his Care and Goodness towards his Creatures; Redeemer, noting his Mercy and Grace, in delivering them from Temporal Evils, and especially from Eternal Death.

Q. What are the Attributes of God?

A. They are of two Sorts, either Incommunicable or Communicable.

Q. Which are his incommunicable Attributes?

A. Such as are so proper to the Divine Essence, that they cannot in any Measure or Resemblance be ascribed to the Creatures. Such are the Eternity, Immensity, Simplicity, and Immutability.

Q. What are his communicable Attributes?

A. They are such as may in some Analogy and Resemblance be found in the Creatures. As Holiness, Justice, Mercy, Truth, Wisdom and Power.

Q. Since they are to be found in the Creatures, how are they then the proper Names of God?

A. They are the proper Names of God, when they are applied to him free from all those Imperfections that attend them in the Creatures.

Q. What

Q. What are these Imperfections ?

A. They are Three.

1. First, That all the Perfections of the Creatures, are not Originally from themselves, but derivatively from God.
2. Secondly, They are not infinite, but limited.
3. Thirdly, They are not unchangeable, but mutable.

Q. How then do these become the Names of God ?

A. VVhen we ascribe them unto God as Originally from himself, and infinitely, and unchangeably in himself.

Q. What is it to hallow this Name of God ?

A. It signifies to make his Name Holy.

Q. How can God or his Name be made Holy ?

A. Neither by Dedication to Holy Uses, nor by Infusion of Holy Habits ; both which are frequently in Scripture called Hallowing or Sanctifying ; but onely by Declaration of his Glory and Holiness.

Q. How do we hallow the Name of God by Declaration ?

A. VVhen in our most reverend Thoughts we observe and admire the Expressions of his Attributes, and endeavour to set them forth to others, both in VVords and Actions.

Q. What pray you for in this Petition, Hallowed be thy Name ?

A. For three Things in the General.

1. First, VVe beg such Graces for our selves, as may enable us to sanctifie the Name of God.

Q. What are they especially ?

A. Knowledge and Understanding of his Nature, VVill and VVorks ; Thankfulness for every Mercy, Patience under every Affliction, Faith in his VVord and Promises :

For

For to believe God's VVord gives Glory to his Name ; Rom. 4. 20. *He staggered not at the Promise of God through Unbelief ; but was strong in Faith, giving Glory to God : An Holy and Exemplary Life whereby we especially glorified God, and induce others to do so too : Matt. 5. 16. Let your Light so shine before Men, that they may see your good Works, and glorifie your Father which is in Heaven.* And lastly, favoury and well ordered Speech, that we may not prophane the Name of God by Oaths, or Curses, or vain using it ; but speak of him with all Holy Fear, and Reverence.

Q. What else do we beg of God in this Petition ?

A. VVe beg that others also may receive Grace to inable them to sanctifie his Name. And Thirdly, we beg that God would so over-rule all Things ; that his Glory may be promoted by them.

Q. What learn you from Christs making this the first Petition of his Prayer ?

A. 1. First, That the Glory of God is to be preferred by us, before all other Things whatsoever. John 12. 27, 28. *Now is my Soul troubled, and what shall I say : Father save me from this Hour : But for this Cause came I unto this Hour. Father, glorifie thy Name. Then came there a Voice from Heaven, saying, I have both glorified it, and will glorifie it again.*

2. Secondly, That in the Beginning of our Prayers, we ought to beg Assistance from God, to present them that his Name may be hallowed.

Q. What is the second Petition of the Lord's Prayer ?

A. Thy Kingdom come.

Q. How manifold is the Kingdom of God ?

A. It is two fold, either Universal, or else his peculiar Kingdom.

Q. What

Q. What is God's Universal Kingdom ?

A. The whole VWorld ; both Heaven and Earth, and Hell it self and all things in them : Psal. 103. 19. *The Lord hath prepared his Throne in the Heavens, and his Kingdom ruleth over all.*

Q. How doth God exercise his Dominion over this Kingdom ?

A. By the Power of his Providence, disposing of all his Creatures and all their Actions, according to his VWill.

Q. But since wicked Men are Rebels against God, how doth he maintain his Dominion over them ?

A. Three ways.

1. First, In that they cannot sin without his Permission.

2. Secondly, In that he restrains them when he pleaseth.

3. Thirdly, In that he justly punisheth them for their Sins, sometimes in this Life, always in the next.

Q. What is God's peculiar Kingdom ?

A. His Kingdom of Grace, which is the Church, and that, either Mi itant here on Earth, or else Triumphant in Heaven.

Q. How is the Church Militant to be considered ?

A. As it is either Visible or Invisible.

Q. What is the Visible Church of God here on Earth ?

A. It is a Company of People openly professing the Truths that are necessary to Salvation, and celebrating the Ordinances appointed by Jesus Christ.

Q. What is the Universal Kingdom or Church of God ?

A. It is a Company of true Believers, who have Eternal and Invisible Communion with God by his Spirit, and their Faith.

Q. What observe you of both ?

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A. Its

A. Its Mixture and Imperfection; for in the Visible Church there is a great Mixture of Persons, the Bad with the Good; in the Invisible there is a great Mixture in Persons of Evil with Good, and Sin with Grace.

Q. You have formerly told us that the Church of Christ in its Progress is the Church Militant, either Visible or Invisible; and that the Church of Christ in its Consummation, is the Church Triumphant. What is this Church Triumphant?

A. The general Assembly of such glorious Angels as never fell; and such glorified Saints, as are raised from their Fall.

Q. What is that Kingdom, which in this Petition we pray may come?

A. Not the Universal Kingdom of God, which is the VVorld, for his Dominion therein is always the same; but onely the peculiar Kingdom which is his Church, and more especially that part of it, which is Militant on Earth.

Q. In what Respects may God's Kingdom be said to come?

A. In Three.

1. First, In respect of the Means of Grace and Salvation; which are the VVord, and Sacraments; for where these are dispersed, there God's Kingdom is erected.

2. Secondly, In respect of the Efficacy of this Means in the Conversion of Sinners; whereby they are brought into the Invisible Kingdom of Christ.

3. Thirdly, In respect of the Perfection of this Kingdom; for then God's Kingdom comes, when the Saint's Graves are increased; when their Souls are received into Heaven, and when both Souls and Bodies are consummated in Glory.

Q. What do we pray for, when we say, Thy Kingdom come?

A. 1. First,

A. 1. First, That God should plant his Church where it is not: That all the Kingdoms of the Earth may become the Kingdoms of the Lord and of his Christ.

2. Secondly, That his Ordinances may be purely and powerfully administred; his word truly preached, which is the Law of his Kingdom, and his Sacraments duely dispens'd, which are the Seals of it.

3. Thirdly, That God would send into his Church able and faithfull Ministers, to be faithfull Stewards of the Mysteries of the Gospel.

4. Fourthly, That the Ministry of the Word may be successfull to the Conversion of those that hear it.

5. Fifthly, That all the Churches of Christ may be kept from Error, Schism, Superstition and Idolatry, and that true Doctrine and due Discipline may be continued in them to the End of the World.

Q. But may we not pray also for the Church Triumphant in Heaven?

A. We may for the fulfilling of what is promised.

1. First, That the Number of them may be compleated.

2. Secondly, That their Persons may be compleated. That the Bodies of those Saints which now sleep in the Dust, may be raised, united to their Souls, and both made Eternally glorious in the Kingdom of Heaven.

Q. Is not this praying for the Dead so, justly condemned of Popish Superstition?

A. No: for we pray not for another State, as the Papists do, when they pray for Souls to be delivered out of Purgatory, but we pray for the Perfection of the same State, in which the Souls of the Faithful already are; we

pray not for their Release out of Torments, but for a joyfull Resurrection, which both they and we expect; and whatsoever may be the Object of our Faith and Hope, may well be the Subject of our Prayers.

Q. Which is the third Petition?

A. Thy VVill be done on Earth as it is in Heaven.

Q. How is the Will of God distinguished?

A. Into the Will of his Purpose, or the Will of his Precept; or into his secret and revealed Will.

Q. What is the Will of God's Purpose?

A. His Eternal Counsels and Decrees whereby he hath fore-ordained whatsoever comes to pass.

Q. What is the Will of God's Precept?

A. His holy Laws contained in the Scriptures of the Old and New Testament; wherein he hath revealed to us the Duties we ought to perform for the obtaining of Eternal Life.

Q. How do these two Wills differ?

A. 1. First, In that there are many things which God wills by his VVill of Purpose, that he hath not willed by his VVill of Precept. For God commands nothing but what is Holy, yet he purposeth to permit many things that are Evil.

2. Secondly, In that we may effectually resist his Will of Precept, so as to hinder the Accomplishment of it, as we do whensoever we sin; but we cannot resist the Will of God's Purpose, though many times to endeavour it, is our indispensable Duty.

Q. Ought not the Will of the Creature to be conformed to the Will of God in all things?

A. Yes to the Will of his Precept; for that alone is the Rule of our Obedience: But in all things to conform to the Will of his Purpose may involve us in the greatest Guilt.

Guilt. Acts 2. 23. *Being delivered by the determinate Counsel, and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.*

Q. *Is there not then a manifest repugnance between God's Will of Purpose, and of Precept?*

A. No: for the Object of God's VWill of Purpose is Event; but of his VWill of Precept, Duty; and it is no contradiction for God to will, or permit that to be which he hath willed, or commanded us not to do.

Q. *Which of these do we pray may be done?*

A. VVe especially and absolutely pray, that the VWill of God's Precept, may be done in Earth as it is in Heaven.

Q. *What considerations may excite us to be earnest in this Request?*

A. First, because there is a great reluctancy in our corrupt Nature, against the holy VWill of God; therefore we ought earnestly to pray, that he by his Grace would subdue it.

Secondly, because the Glory of God is deeply concern'd in doing his Will, for by this we own his Sovereignty, and our Subjection to his Laws and Kingdom.

Thirdly, because our own Interest is deeply concern'd in it; for it is onely by doing his Will we can inherit the Promises. Rev. 22. 14. *Blessed are they that do his Commandments.*

Q. *Ought we not absolutely to pray, that God's Will of Purpose may be done?*

A. No: And that because many things are brought to pass by this Will, which we ought to pray against; as Temporal Evils, and the Permission of Sin.

Q. *How then do the Saints in Scripture pray for the Accomplishment of this Will of God; as in 1 Sam. 3. 18. And Samuel*

Samuel told him every whit, and hid nothing from him : and he said, It is the Lord, let him do what seemeth him good. *2 Sam. 15. 26.* But if he thus say, I have no delight in thee ; behold, here am I, let him do to me as seemeth good unto him. *Acts 21. 14.* And when he would not be perswaded, we ceased, saying, The Will of the Lord be done. And our Saviour, *Luke 22. 42.* Saying, Father if thou be willing, remove this Cup from me ; nevertheless, not my Will, but thine be done.

A. These are not so much Prayers, as Declarations of their Submission unto, and Patience under the Hand of God.

Q. May we not pray at all, that God's Will of Purpose may be done ?

A. Yes, it is for Temporal, or Spiritual, or Eternal Blessings on our selves or others.

Q. What force doth the Particle Thy carry in it, when we pray, Thy will be done ?

A. It may be taken either emphatically, or exclusively.

1. First, It signifies that God's Will ought to be preferred above, and before all others. *Acts 4. 19.* But Peter and John answered and said unto them, whether it be right in the sight of God, to hearken unto you more than unto God, judge ye. Both because it is most Sovereign, and because it is most Holy and Perfect ; so that we act most like Men, when we act most like Christians.

2. Secondly, It signifies exclusively that God's Will, and not our own, may be done. For ours being carnal and corrupt, we pray for the subduing it to his.

Q. What mean you by praying that God's Will be done in Earth ?

A. First,

A. First, I pray that it may be done by my self, and all others living on the Earth. Psal. 67. 2. *That thy way may be known upon Earth, thy saving Health among all Nations.*

Secondly, We pray that we may improve the few Days, of this Mortal Life, in the Service of God; for there is no Device nor Operation in the Grave.

Q. Having given this Account of the Petition in the Matter of it, what is next observable?

A. The Proportion of it, *As it is in Heaven.*

Q. But is it not impossible to do the Will of God in Earth as it is done in Heaven, where the Holy Angels do perfectly perform it?

A. It is as to the Equality of Perfection, but not as to the Similitude and Proportion of our Endeavours after it. For we are commanded to be holy as God is holy, and perfect, as our heavenly Father is perfect: Matt. 5. 48. *Be ye therefore perfect, even as your Father which is in Heaven is perfect:* Which Command we obey when we seriously endeavour it.

Q. How then is the Will of God done in Heaven?

A. First, Their Obedience is absolutely perfect, both as to Parts and Degrees; that is to say, they obey all God's Will enjoined them, and that with all their might; and after this Perfection we ought to strive, and in this Petition pray for a greater Measure of it.

Secondly, Their Obedience is chearfull, not extorted by Fears or Sufferings.

Thirdly, They do the Will of God with Zeal and Ardency. Psal. 104. 4. *Who maketh his Angels spirits, his Ministers a flaming Fire.*

Fourthly, They do it with Celerity and ready Dispatch; and therefore the Angels are often in Scripture described to have Wings.

Fifthly,

Fifthly, The Will of God is done in Heaven, with all possible Prostration and Reverence. Rev. 4. 10. *The four and twenty Elders fall down before him that sat on the Throne, and worship him that liveth for ever and ever, and cast their Crowns before the Throne, saying.*

Sixthly, The Will of God is done in Heaven with Constancy and Perseverance. Rev. 7. 15. *Therefore are they before the Throne of God, and serve him Day and Night in his Temple; and he that sitteth on the Throne shall dwell among them.* And thus we ought to pray and endeavour, that we may do the Will of God on Earth.

Q. What learn you from this ?

A. That we ought not to satisfy our selves in comparing our Obedience with other Mens, as the boasting Pharisee did; but to take the Examples for our Holiness from Heaven, and to endeavour to imitate the Purity of Angels, and the God of Angels: For St. Paul himself when he prescribes his Life as an Example for Christians, doth it onely as he followed the Pattern of Christ, 1 Cor. 11. 1. *Be ye followers of me, even as I also am of Christ.*

Q. We have already considered the three first Petitions, which immediately related to God's Glory; it remains now to treat of those which immediately concern our own Good; Which is the first of them ?

A. That, wherein we beg the good things of this present Life, in these words, *Give us this Day our daily Bread.*

Q. What is here meant by Bread ?

A. All Temporal and Earthly Blessings that contribute, either to our being, or well being: For Bread being the most usual and usefull Support of Life, it is often in Scripture put for all kind of Provision necessary for natural Life. Gen. 3. 19. *In the Sweat of thy Face shalt thou eat Bread, till thou return into the Ground, for out of it wast thou taken, for Dust thou art, and unto Dust shalt thou return.*

Q. What

Q. What learn we hence ?

A. That it is not below a Spiritual Christian to pray for Temporal Mercies, both because they are needfull for us. Matt. 6. 32. (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things : And God hath promised to bestow them. Phil. 4. 19. But my God shall supply all your need according to his Riches in Glory, by Christ Jesus.

Q. How ought we to pray for them ?

A. Onely conditionally ; if it may consist with God's good Pleasure to bestow them, otherwise we do not pray but invade ; and if it may consist with our good to receive them, otherwise we ask a Curse instead of a Blessing.

Q. What learn you from the word Give ?

A. That God is the Giver of every Temporal Mercy.

Q. How is God said to give us our daily Bread ?

A. First, by producing it, and bringing it to us ; for though the Chain of natural Causes be never so long, yet God holds the first Link of it in his own hand ; Hosea 2. 21, 22. And it shall come to pass in that Day, I will hear, saith the Lord, I will hear the Heavens, and they shall hear the Earth. Vers. 22. And the Earth shall hear the Corn, and the Wine, and the Oil, and they shall hear Jezreel.

Secondly, by blessing it to us, without which our daily Bread can never nourish us ; Deut. 8. 3. *And he humbled thee, and suffered thee to hunger, and fed thee with Manna, (which thou knowest not, neither did thy Fathers know) that he might make thee know, that Man doth not live by Bread onely, but by every word that proceedeth out of the Mouth of the Lord, doth Man live.*

Q. What mean you when you pray for daily Bread ?

A. By this we pray, That God would bestow upon us daily those Mercies which are sufficient for the Day.

Q. What learn you hence ?

A. That, as in praying for Bread, we pray for Conveniencies ;

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niencies; not for Superfluities or Delicacies: So in our ~~prayer~~ daily Bread, we pray for present supplies; not Goods laid up for many Years. Which teacheth us to moderate our Cares and Desires after Earthly Things, and to rest satisfied in God's Providence and present Blessings.

Q. May we not then carefully provide for the Time to come, and the Support of our Dependents?

A. We may, and ought; but our Care must be onely prudent, and provident, not perplexing, and desponding.

Q. Why is that Expression, this Day, added?

A. To shew us, that every Day we stand in need of Supplies from God; and therefore should daily pray to receive them.

Q. Since we pray for daily Bread, why is it called our Bread?

A. To note, that we ought to use lawfull Means to acquire what we pray for.

Q. What pray you for in this Petition?

A. 1. That God would give us the good Things of this Life, as the Acquisitions of our lawfull Endeavours.

2. That he would bless the Increase of what is lawfully ours.

3. That he would bestow upon us a spiritual Right, in whatsoever we enjoy, through Jesus the Heir of all Things.

4. We pray, that we may not desire nor covet what is anothers.

5. We pray for Life it self, that it may be prolonged, whilst God hath any Service for us to do in this World.

6. For all the Means that may lawfully preserve our Life and Health.

7. That he would strengthen our Faith and Dependence on his Providence, who is the giver of all good.

8. That he would give us Contentment in that Portion of Earthly Blessings, which he allots us.

Q. What is the fifth Petition of the Lord's Prayer?

A. For...

A. Forgive us our Debts, as we forgive our Debtors.

Q. *What things are observable in this Petition ?*

A. The Order, and the Matter of it.

Q. *What observe you from the Order of it ?*

A. That after we have prayed for our daily Bread, we are taught to pray for Pardon of Sin. Which Method is most rational.

1. Because the Guilt of Sin many times, with-holds from us those Temporal Comforts which we stand in need of. *Isaiah 59. 2. But your Iniquities have separated between you and your God, and your Sins have hid his Face from you, that he will not hear.*

2. Because without Pardon of Sin, our Temporal Injoyments, are but Snares and Curses.

Q. *What observe you in the Matter of this Petition ?*

A. Two things: The Petition it self, *Forgive us our Debts*: And the Condition, or Proportion, or Plea, and Argument for obtaining this Forgiveness; *As we forgive our Debtors.*

Q. *What mean you here by Debts ?*

A. The same which St. *Luke 11. 4.* Calls Sins. *And forgive us our Sins, for we also forgive every one that is indebted to us.*

Q. *How stand we indebted to God ?*

A. We stand indebted to God, both as we are his Creatures; and as we are Offenders; on the former Account, we owe God the Debt of Obedience; on the latter, the Debt of suffering Punishment.

Q. *Which Debt do we pray God to forgive ?*

A. The latter onely; for the former is irremissibly due to our great Creator.

Q. *How come we to be thus indebted unto God ?*

A. By the Sentence of the Law, which condemneth every Transgressour of it, to undergo the Penalty it threatens, which Penalty is all manner of Woes and Curses,

and Everlasting Death. Gal. 3. 10. *Cursed is every one that continueth not in all things, which are written in the Book of the Law to do them.* Rom. 6. 23. *For the wages of Sin is Death.* Ezek. 18. 4. *The Soul that sinneth, it shall die.*

Q. Since the Suffering of these, is the Debt we owe to Divine Justice, why say you that Sin is that Debt ?

A. Because Sin alone is the meritorious Cause of these, and we owe the Suffering of them onely as we are Sinners.

Q. Are there no Sins venial in their own Nature, so as not to deserve Eternal Damnation ?

A. No, not the least; for the wages of every Sin is Death. All therefore are Mortal in their own Nature, and all are Venial through the Mercy of God in the Merits of Christ, excepting onely the Sin against the Holy Ghost.

Q. Can we no way pay off these Debts, so as to satisfy the Justice of God ?

A. No: for neither can we do it by Obedience, nor yet by Sufferings. Not by the Duties of Obedience, for these are a Debt we owe to God's Holiness and Sovereignty; and therefore cannot pay the Debts we owe to his Justice, and we cannot pay Debts by Debts: Not by suffering; for Sin being an infinite Evil, must be punish'd with an infinite Punishment; but we cannot suffer a Punishment infinite in Degrees, therefore it must be infinite in Duration; so that the Damned in Hell shall never be able to say, It's finish'd.

Q. How then may we hope to be acquitted of our Numberless Debts ?

A. Onely through the free Mercy and Grace of God, pardoning them in Jesus Christ; and therefore we pray, *Forgive us our Debts.*

Q. What is Pardon, or Forgiveness of Sin ?

A. It

A. It is the removal of the Guilt of Sin.

Q. *What is the Guilt of Sin ?*

A. The Guilt of Sin, is either the intrinsical Desert of Punishment; or else an Obnoxiousness and Liableness to it, through God's Designation of the Sinner to undergo it.

Q. *Doth pardon of Sin remove both these Guilts ?*

A. No: it removes not the former, for still the Sins of those who are pardoned, do in themselves deserve Eternal Death: But it removes the latter, viz. it takes away our Appointment unto Death. 2 Sam. 12. 13. *And David said unto Nathan, I have sinned against the Lord, and Nathan said unto David, the Lord also hath put away thy Sin, thou shalt not die.*

Q. *How is it consistent with the Justice of God, to pardon Offenders without Punishment ?*

A. Though Believers are not personally appointed to Punishment; yet Mystically they are; which Punishment they have already suffered in Christ their Surety, with whom they are made one by Faith.

Q. *To whom is this Prayer for Pardon of Sin directed ?*

A. To God onely, whose Royal Prerogative is to forgive Sins, Isa. 43. 25. *I, even I, am he that blotteth out thy Transgressions for mine own sake, and will not remember thy sins.* Mark 2. 7. *Who can forgive sins, but God only ?*

Q. *Have not the Ministers of the Gospel power to forgive sins, according to that of St. John 20. 23. Whosoever sins ye remit, they are remitted ?*

A. They have a ministerial and declarative Power, as Officers; not an authoritative and judicial Power, as Sovereigns: As the Prince onely pardons, the Herald proclaims it: So God alone by the Prerogative of his Grace grants pardon, the Minister by his Office publisheth it to all that repent and believe.

Q. *What*

Q. What then must we judge of that absolute and plenary Power, which the Pope assumes of pardoning Sins?

A. That it proves him to be Antichrist, in exalting himself above God; 2 Thess. 2. 4. Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the Temple of God, shewing himself that he is God. For whosoever can forgive wrongs done against another, must be superiour to him, and have Authority to cause the Person offended to surcease the Prosecution, and sit down by the wrong done him.

Q. If God onely can forgive Sins, how then are we bound to forgive those who trespass against us.

A. We ought to forgive them so far forth as they have wronged us, but we cannot forgive the wrong they have done to God in wronging us, but must leave them to his Mercy, and their Repentance.

Q. Since it is God's Prerogative and Glory to pardon sins, what Inferences may we collect from hence?

A. First, That our pardon is free, and gratuitous, without respecting former Deserts, or expecting future Recompence.

Secondly, That our pardon is full and compleat, because it is an Act of God within himself; whereas what he works in us, is in this Life imperfect; Nothing of Guilt is left upon the Soul when God pardons it, though still there is something of Filth left in it when he sanctifies it; God does not pardon by halves, nor leaves any Guilt to be expiated by Purgatory.

Thirdly, That upon our Faith and Repentance, our sins, whether greater or less, fewer or more, shall be forgiven; for this makes no difference in infinite Grace and Mercy.

Q. But may not this encourage Men to continue in sin?

A. Many do so abuse it, but their Damnation is sure and just. Deut. 29. 19, 20. And it come to pass, when he heareth the words of this Curse, that he blesseth himself in his heart,

heart, saying, *I shall have peace, though I walk in the Imagination of mine heart, to add Drunkenness to Thirst.* Ver. 10. *The Lord will not spare him.*

Q. You have formerly observed, that it is God alone who can forgive sins, and from thence inferred both the freeness and fulness of pardoning Grace. What observe you farther?

A. 1. That though God's pardoning Grace be altogether freely bestowed in respect of us, Isaiah 43. 25. I, even I, am he that blotteth out thy Transgressions for mine own sake, and will not remember thy Sins. Yet in respect of Christ's Purchase, it is not free, but cost him the Price of his Blood, Heb. 9. 22. And almost all things are by the Law purged with Blood, and without shedding of Blood is no remission. Matt. 26. 29. But I say unto you, I will not drink hence-forth of this Fruit of the Vine, untill that day when I drink it new with you in my Father's Kingdom.

2. That the obtaining of Pardon is not free from the Performance of Conditions on our Part.

Q. What are the Conditions upon which Pardon is granted?

A. They are two; Faith and Repentance. Acts 10. 43. That through his Name, whosoever believeth in him, shall receive Remission of Sins. Acts 3. 19. Repent ye therefore, and be converted, that your Sins may be blotted out.

Q. Is therefore a mere sorrow that we have sinned, a sufficient qualification for obtaining Pardon?

A. No: for so Judas is said to repent. Matt. 27. 3. Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief Priests and Elders. But as true Repentance includes in it a Sorrow of Heart, so Reformation of Life, and Manners is always joined with a lively Faith.

Q. Is pardon of sin an Act onely of God's Mercy?

A. It is likewise an Act of God's Justice to pardon the Sins of those, who perform the Conditions of the Covenant of Grace.

Q. How

Q. How prove you this ?

A. Both by expresse Scripture: 1. Epistle of John 1. 9. If we confess our Sins, he is faithfull and just to forgive us our Sins, and to cleanse us from all unrighteousness. And likewise by Scripture-Reason; because Believers being made mystically one with Christ; therefore their Sins being already punish'd in him their Surety, and their Debts paid by him, cannot be again justly punish'd in their own Persons, nor demanded from them.

Q. Is pardon of sin our intire Justification ?

*A. No: but it is one principal part of it. For Justification consists both in Remission of Sins, and Acceptation of our Persons; the former depends upon Christ's Passive, the other upon his Active Obedience; his Satisfaction applied by Faith, makes us accounted guiltless of Death, and his Obedience worthy of Life; both which compleat our Justification, Ephes. 1. 6, 7. *To the Praise of the Glory of his Grace, wherein he hath made us accepted in the Beloved. Ver. 7. In whom we have Redemption through his Blood, the Forgiveness of Sins according to the Riches of his Grace.**

Q. We have thus considered the Petition, Forgive us our Debts, what remains further considerable ?

A. The Condition upon which we ask it, or the Plea we urge for obtaining it; As we forgive our Debtors.

Q. Who are meant here by Debtors ?

A. Other Men.

Q. How are Men Debtors one to another ?

A. Either, 1. By owing them a Debt of Duty, and thus all Men are mutually Debtors to one another: Superiours to Inferiours, and Inferiours to Superiours, and Equals owe one another Love, Respect, and Kindness.

2. By owing them a Debt of Satisfaction for Injuries, and Wrongs done to others.

Q. Which of these Debts is here meant ?

A. The

A. The latter onely, for we are bound to forgive those who owe us Satisfaction and Reparation.

Q. *What learn you from hence, that those who have wronged others, are called their Debtors?*

A. That they who in any kind wrong others, are obliged to make them satisfaction: If in their good Names, by acknowledging the Offence and stopping slanderous Reports: If in their Goods and Estates, by a full Restitution.

Q. *Is Restitution necessary to the obtaining of Pardon?*

A. It is: For unjust Detainure is as Evil, as unjust Seizure, and it is a continued Theft. And our Repentance can never be true, while we continue in the Sin we seem to repent of; and without true Repentance, there can be no Pardon or Salvation.

Q. *But what if those we have wronged, be since dead?*

A. We ought to make Restitution to those, to whom it's to be supposed, what we have detained would have descended.

Q. *If none such can be found, what must we then do?*

A. Then God's Right takes place, as the Universal Lord of all, and we are obliged to restore it to him, that is, to his Servants; and to his Family, and in the Works of Piety and Charity.

Q. *We have already considered the Debtor's Duty, which is to make Satisfaction and Restitution; what is the Duty of the Creditor or Person wronged?*

A. To forgive his Debtors. For we pray that God would forgive us, as we forgive them.

Q. *Wherein doth this Forgiveness consist?*

A. In two Things.

1. First, In abstaining from the outward Acts of Revenge upon them.

2. Secondly, In the inward Frame and Temper of our Hearts

Hearts towards them, bearing them no Grudge nor Ill-will ; but being as much in Charity with them, as though they had never offended us.

Q. Must we then sit quiet under every petulant Wrong that is done us, and so tempt others to the Sport of abusing us ?

A. Private Revenge is in no Case whatsoever to be allowed. Rom. 12. 19. *Dearly beloved, avenge not your selves, but rather give place unto Wrath ; for it is written, Vengeance is mine, and I will repay, saith the Lord.* Revenge onely belongs to God, and the Magistrate to whom he hath delegated it. Rom. 13. 4. *For he is the Minister of God, a Revenger to execute Wrath upon him that doth Evil.*

Q. But if the Wrong done us tend to the Loss of our necessary Subsistence, or our Life ; may we not resist it, and require satisfaction for it ?

A. We may : But it must be onely in a publick and legal Way ; and even then we must harbour no Malice against them, but be ready to perform all the Offices of Charity, and Kindness within our Power.

Q. May we not prosecute those who have wronged us, unless the Injury be intolerable ?

A. We may when we cannot pass by the Wrongs without wronging others : But where the Injuries are supportable, and we may forgive them without injuring of others, the Law of Christianity commands us so to do. Matt. 5. 39. *But I say unto you, that ye resist not Evil, but whosoever shall smite thee on thy Right Cheek, turn to him the other also.* Where the Scope of our Saviour is, that we should rather be willing to suffer a second Injury, than to revenge the first in Matters tolerable.

Q. But since this is a Duty so contrary to the revengefull Humour of Flesh and Blood, what Arguments can you produce to perswade the Practice of it ?

A. 1. First,

A. 1. First, That it is far more honourable to forgive a Wrong, than to revenge it.

Q. *How does that appear ?*

A. 1. First, Because by pardoning Wrongs we act like God, and imitate him in that Attribute, wherein he chiefly glories. Exod. 34. 6. *The Lord, the Lord God, mercifull and gracious, long suffering, and abundant in Goodness and Truth.*

2. Secondly, Because to pardon is always the Act of a Superiour, and a Christian expresseth the Royalty of his Calling, by issuing out of Pardons.

Q. *What is the second Motive ?*

A. Consider how many Offences God hath forgiven us, though the Distance between him and us, is infinitely greater, than onely can be between fellow Creatures ; and though our Offences against him are infinitely more, and greater, than which we are to forgive to others. Ours against him are but a few Pence.

Q. *Which is the third Motive to enforce this Duty ?*

A. The Consideration of that binding Particle, *As* : Forgive us as we forgive others.

Q. *Wherein lies the force of this ?*

A. By this we seal the Guilt of our Sins upon our own Souls, unless we be ready and willing to forgive others. And so we turn our Prayers not onely into Sin, but into a direfull Tremendous Curse.

Q. *Which is the sixth and last Petition of the Lord's Prayer ?*

A. Lead us not into Temptation, but deliver us from Evil.

Q. *What learn you from the Method of this Petition ?*

A. In that it immediately follows the Petition, wherein we prayed for Pardon of Sin ; I learn that it should be our Care, not onely to seek for the Pardon of past Sins, but the Prevention of Future.

Q. How is this Petition divided ?

A. Into two Branches, the one Negative, *Lead us not into Temptation*; the other Positive, but *deliver us from Evil*.

Q. What signifies the Word Temptation ?

A. It signifies proving or trying. Which sometimes is done onely by way of Search and Exploration; and sometimes is joined with Suasion and Inducement; so that Temptations are either merely probatory, or else they are likewise suafory.

Q. How many Sorts of Temptations are there ?

A. Five in the general.

1. Whereby one Man tempts another.
2. Whereby a Man tempts himself.
3. Whereby we tempt God.
4. Whereby God tempts us.
5. Whereby the Devil tempts us.

Q. How is one Man said to tempt another ?

A. When either he persuades him to what is Evil. Prov. 1. 10. *My Son, if Sinners intice thee consent thou not.* Or to do that which may bring him into danger, Luke 20. 23. *Why tempt ye me ?*

Q. How is Man said to tempt himself ?

A. Two ways.

1. First, When he unnecessarily rusheth into Danger, and ventures upon the next Occasions of Sinning.

2. Secondly, When he is drawn away by his own Lust, and inticed. James 1. 14. *But every Man is tempted, when he is drawn away of his own Lust, and inticed.*

Q. How are we said to tempt God ?

A. Two ways.

1. First,

1. First, When we by our Sins provoke him to take Vengeance upon us. *Pfal. 95. 8. Harden not your Hearts, as in the Provocation: and as in the Day of Temptation in the Wilderness.*

2. Secondly, When we presumptuously try the Providence of God, having no Warrant nor Necessity to cast our selves upon the extraordinary Effects of it. *Mat. 4. 6, 7. And saith unto him, if thou be the Son of God, cast thy self down. Vers. 7. Thou shalt not tempt the Lord thy God.*

Q. How is God said to tempt us?

A. When in the Method of his holy Providence, he brings us into such Circumstances, as will discover either our Graces, or Corruptions. Gen. 22. 1, 2. And it came to pass after these things, that God did tempt Abraham, and said unto him, Vers. 2. Take now thy Son; and offer him for a burnt-offering, upon one of the Mountains which I will tell thee of. 2 Chr. 32. 31. God left him, to try him, that he might know all that was in his heart.

Q. How doth the Devil tempt us?

A. Alway by Suasion, inducing us by his Art and Subtilty, to the Commission of Evil.

Q. What Temptations do we especially pray against in this Petition?

A. Three Sorts.

1. First, Such as proceed from our own Lusts and Corruption.

2. Secondly, Such as proceed from other Mens enticing us to Evil, or insnaring us to Danger.

3. Thirdly, Such as proceed from the great Tempter, the Devil.

Q. What

Q. What learn we hence ?

A. That it is a Christian's Duty, not onely to keep himself from Sin, but also from Temptations to Sin.

Q. What Reasons confirm this ?

A. First, Because it is designed of a rotten and corrupt Heart, to be content to lie under a Temptation, though it consents not to the Sin. That Soul is not chaste to God, that is well-pleased with Sollicitations to violate its Duty.

Secondly, Because while a Temptation dwells upon our Hearts, we are in imminent Danger of committing the Sin to which we are tempted.

Thirdly, Because most Temptations, are not onely Temptations, but Sins too, as all evil Thoughts and Desires. And as long as these abide in us with any Complacency and Delight ; so long are we in the actual Commission of Sin.

Q. How is God said to lead Men into Temptation ?

A. Three ways.

1. First, When he providentially presents outward Objects and Occasions, which do sollicit and draw forth our inward Corruptions.

2. Secondly, When he permits Satan, or wicked Men, his Instruments to tempt us. And in these two Sences there is no Temptation whatsoever that befalls us, but God leads us into it.

3. Thirdly, When he withdraws the Influences of his Grace, and Spirit from us, without which Dereliction no Temptation could prevail over us. 2 Chr. 32. 31. *God left him to try him, that he might know all that was in his Heart.*

Q. What therefore do we pray for, when we pray, Lead us not into Temptation ?

A. We pray for three Things.

1. First,

1. First, That God by his Providence would so order and dispose all the Occurrences of our Lives, as not to lay before us those Objects, nor offer us those Occasions which might excite or call forth our inbred Corruptions.

2. Secondly, That he would not permit the Devil to assault us, nor any of his Instruments.

3. Thirdly, That he would continue the Influences of his Grace unto us, to enable us to stand when we are tempted.

Q. For what ends doth God thus lead Men into Temptation?

A. For many wise and holy Ends : especially Four.

1. First, To exercise and breath forth our Graces, to teach us the Wars of the Lord, to administer Matter for our Victory, and Occasion for our Crown and Triumph.

2. Secondly, To engage us to depend upon his Help and Assistance, and earnestly to implore Divine Succours and Supplies.

3. Thirdly, To glorifie his Justice and his Mercy ; his Justice in giving up wicked Men to the Rages of Temptations, to be hurried by them from Sin to Sin, punishing one Iniquity with another, till at last he punisheth all in Hell. And his Mercy in supporting his Children under them, and delivering them out of all their Temptations, making his Strength perfect in their Weakness. 2 Cor. 12. 9. *And he said unto me, my Grace is sufficient for thee ; for my Strength is made perfect in Weakness.*

4. Fourthly, That by our Victory over Temptations, he may confound the Malice of the Devil, and commend the Excellency of his own Ways and Service. Job 2. 3. *And the Lord said unto Satan, hast thou considered my Servant Job, that there is none like him in the Earth, a perfect and an upright Man, one that feareth God, and escheweth Evil?*

Q. Which

Q. Which is the positive part of this Petition ?

A. But deliver us from Evil.

Q. What observe you from the Order and Connexion of this Branch of the Petition with the former ?

A. I observe, that the best Security against Sin, is to be secured against Temptations to Sin.

Q. Are not strong Temptations to Sin, an Excuse for sinning ?

A. No: for the Devil can onely persuade, he cannot constrain; for if he could compell, he would likewise Justifie; since there is no Sin, where there is no Liberty. All our Sins are of our own free Choice, and so by Consequence is the Eternal Misery thy expose unto. Hos. 13. 9. O Israel thou hast destroyed thy self, but in me is thine help. John 5. 40. And ye will not come to me, that ye might have Life. Matt. 23. 37. O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee; how often would I have gathered thy Children together, even as the Hen gathereth her Chickens under her Wings, and ye would not.

Q. Wherein consists the great Danger of being tempted ?

A. In the Sympathy and Suitableness that is between Temptations, and our corrupt Natures, whereby they are apt to excite our Affections, and our Affections will sway our Actions.

Q. What mean you by the word Evil, when you pray, Deliver us from Evil ?

A. First, Satan whose Stile it is to be the Evil, or the Wicked One. Matt. 13. 19. When any one beareth the word of the Kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his Heart. John 2. 13, 14. I write unto you, Fathers, because ye have known him, that is from the Beginning. I writ unto you young Men, because you have overcome the wicked one. Ver. 14. I have written unto you, Fathers, because you have known

known him that is from the beginning; I have written unto you young Men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one.

Secondly, All other Evils, whether they be of Sin, or for Sin; whether Transgressions or Punishments. But especially Sin, which is the greatest of all Evils.

Q. Why call you Sin the greatest of all Evils?

A. Because it is so both in its Nature and Consequents.

1. First, In its Nature, it is wholly defect and irregularity, and that onely thing which he always hates, and never made.

2. Secondly, Because all other Evils are but the Effects and Consequents of Sin; since the Devil could not hurt us but by Sin, and no other Evils befall us but for Sin.

Q. What collect you hence?

A. That in praying to be delivered from Sin, we pray to be delivered from all Evils whatsoever.

Q. What observe you from our Saviours teaching us to direct our Prayers to our Father in Heaven, that he would Deliver us from Evil?

A. I learn hence, that it is onely the Almighty Power of God, that can keep us from Sin.

Q. Whence doth that appear?

A. First, From the Consideration of the Almighty Advantages, that our great Enemy the Devil hath against us.

Secondly, From the Consideration of the Disadvantages we lie under, to oppose his Temptations.

Q. What are his Advantages, and our Disadvantages?

A. He is a Spirit, we are but Flesh; he is wise and subtle, we foolish and ignorant; he long experienced, we raw and unpractised; he is diligent and watchfull, we careless and negligent: He lays a close Siege to us without, and we betray our selves within.

Q. What ways doth God take to keep Men from Sin?

A. In the General three.

1. First, He doth it by restraining Providence.
2. Secondly, By common and restraining Grace.
3. Thirdly, By renewing and sanctifying Grace.

Q. What are the Methods of God's Providence, whereby he delivers Men from the Evil of Sin?

A. They are manifold and various; but Five are most especially remarkable.

1. First, Sometimes Providence cuts short their Power, whereby they should be enabled to Sin; Thus God withered *Jereboam's* hand, which he stretch'd forth against the Prophet.

2. Secondly, Sometimes God cuts off their wicked Instruments either for Counsel, as he did *Achitophel* from *Ab-salom*; or else for Execution, as he did the Host of *Sennacherib*.

3. Thirdly, Sometimes by raising up another opposite Power, to withstand the Sinner. Thus the Rulers would have put Christ to Death, but durst not for fear of the People.

4. Fourthly, By casting in seasonable Diversions. Thus the passing by of Merchants, altered the Patriarchs Resolution from killing *Joseph*, to sell him.

5. Fifthly, Sometimes God removes the Object against which they intended to sin. Thus he delivered *David* from *Saul*, and *Peter* from *Herod*.

Q. We have seen how God preserves Men from Sin, by his restraining Providence, shew now how he doth it by his restraining Grace?

A. By restraining Grace God deals with the very Heart of a Sinner; and although he doth not change the habitual, yet he changeth the actual Inclination of it, and takes away the Desire of committing those Sins, which are unmortified and reigning.

Q. To whom doth God vouchsafe this Grace?

A. To many unregenerate Persons. As he did to *Esau* and *Abimelech*.

Q. To

Q. To what End doth he vouchsafe it ?

A. That their Lives may be more plausible, their Gifts more serviceable, and their Condemnation at last the more tolerable.

Q. How doth God keep Men from Sin, by his special Grace ?

A. By exciting the inward Principle and Habit of Grace implanted in his Children, to the actual Use and Exercise of it ?

Q. Is not inherent Grace alone sufficient to keep the Godly from sinning ?

A. It is not without the continual Influence of God's quickning Grace ; 2 Cor. 12. 7. *There was given to me a Thorn in the Flesh, the Messenger of Satan to buffet me, lest I should be exalted above Measure.*

Q. What are those Graces that God doth especially excite, to keep his Children from Sin ?

A. They are Three, Faith, Fear and Love.

Q. How doth Faith keep them from sinning ?

A. Many ways, but more especially by Two.

1. First, As it lively represents unto us Eternal Rewards and Punishments ; and make them as real as they are certain. Heb. 11. 1. *Now Faith is the Substance of things hoped for, the Evidence of things not seen.*

2. Secondly, As it represents unto us, God to be the Observer of our Actions, who must hereafter be the Judge of them. For by Faith we see him who is invisible.

Q. How doth the Fear of God keep Men from Sin ?

A. By possessing our Hearts with awfull Thoughts of his dread Majesty, whose Power is infinite, and whose Justice is strict and impartial. Psal. 4. 4. *Stand in awe and sin not.*

Q. How doth the Love of God keep Men from Sin ?

A. By working in them an holy Ingenuity, and Sympathy of Affection with God : Loving what he loves, and

hating

hating what he hates ; and therefore those who love God, will certainly hate Iniquity. Psal. 97. 10. *Ye that love the Lord hate Evil.*

Q. What do we pray for in this part of the Petition, Deliver us from Evil ?

A. We pray,

1. That if it shall please God to lead us into Temptation, yet he would not leave us under the Power of Temptation, but would make a way for us to escape, that we might be able to bear it.

2. That if at any time Temptations should prevail over us, God would not leave us under the Power of Sin, but raise us again by true Repentance ; that so we may at last be delivered from the great Evil of Obduration and Impenitency.

3. That God would not onely deliver us from gross and self condemning Sins, but from every evil Way and Work.

4. That he would be pleased to deliver us not onely from what is in it self sinfull ; but from all the Occasions and Appearances of Evil.

Q. After the Petitions of the Lord's Prayer, what next followeth to be considered ?

A. The Doxology or Praise, in these words, For thine, &c.

Q. Of what consisteth this Doxology ?

A. Of four of God's most glorious Attributes. His Sovereignty, Thine is the Kingdom ; His Omnipotence, Thine is the Power ; His Excellency, Thine is the Glory ; His Eternity, All these are Thine for ever.

Q. What observe you in the Manner of our Saviour's ascribing these Attributes to God ?

A. First, The Eminency of them, intimated in the Particle, The ; The Kingdom, the Power, and the Glory ; signifying his the Highest and Chiefest of all these. And,

Secondly,

Secondly, The Propriety of them in the Particle, *Thine*, to note to us that they are God's onely Originally, Independently, and Unchangeably.

Q. What observe you from the illative Particle, For, when ye say, For thine is the Kingdom, &c.

A. This word carries in it the Force of a Reason, both why we should pray unto God, and why we may expect to be heard when we pray.

Q. How is it a Reason for us to pray unto God?

A. We pray unto God, because he alone is able to relieve us, *For his is the Kingdom, and the Power and the Glory for ever.*

Q. How is it a Reason for us to expect, that God should hear our Prayers?

A. Many ways.

1. His is the Kingdom, and we his Subjects; and therefore we may depend on him as our King, for Help and Protection.

2. His is the Power, and therefore he is able to do for us abundantly above what we are able to ask or think.

3. His is the Glory, and therefore what we ask for his Honour and Praise shall be granted us.

4. All these are his for ever, and therefore we may be assured, that at no time, the Prayer of Faith shall be in vain.

Q. What observe you from our Saviour's teaching us, to use these Arguments and Pleas in our Prayers to God?

A. Two things.

1. In our Prayers we ought to plead with God, by weighty and inforcing Reasons.

2. That the most prevailing Arguments in Prayer, are to be taken from the Attributes of God.

Q. What benefit is there in using such Reasons, since God cannot by them be moved to alter his Purposes?

A. The stronger our Reasons are to sue for Mercies, the more fervent will our Prayers be, and the more confirmed our Faith.

Q. How

Q. How doth the Consideration of the Kingdom's being God's, confirm our Faith that we shall obtain what we pray for?

A. Many ways.

1. The Kingdom is God's, and therefore he will see that his Name be hallowed in it; for he is a King jealous of his Honour.

2. The Kingdom is God's, therefore he will take care for the Establishment and Enlargement of it; since it is his own Interest and Concern.

3. The Kingdom is God's, and therefore he will look to be obeyed in it, without which Royalty is but Pageantry.

4. The Kingdom is God's, and therefore we may expect our daily Bread, and temporal Accommodations; for it is a Kingly Office to provide things necessary for their Subjects.

5. The Kingdom is God's, and therefore we pray to him for Pardon and Forgiveness, since it is a Royal Prerogative to forgive Offenders.

6. The Kingdom is God's, and therefore we may pray in Faith, that he would deliver us from Temptations, and the Evils to which we are tempted; for one great End of Government is to protect the Subjects from the Assaults of their cruel Enemies.

Q. Which is the second Attribute ascribed unto God in the Doxology of the Lord's Prayer?

A. Power; in these words, And the Power.

Q. How is the Power of God distinguished?

A. Into his absolute and his ordinate Power.

Q. What call you the absolute Power of God?

A. The absolute Power of God is that whereby he is simply able, to produce whatsoever is possible to be, i. e. all things which imply not Contradiction.

Q. What call you God's ordinate Power?

A. God's ordinate Power, is that whereby he is able to produce those things, which according to his Will shall come to pass.

Q. Why

Q. Why is it called God's ordinate Power ?

A. Because the Effects of it are limited by the Ordination of his Wisdom, and Will. Psal. 115. 3. *But our God is in the Heavens, he hath done whatsoever he pleased.* Psal. 135. 6. *Whatsoever the Lord pleased, that did he in Heaven and Earth, in the Seas and all deep Places.*

Q. Is God's Power in it self infinite ?

A. It is, for his Power is his Essence.

Q. How doth it appear that God's Power is infinite ?

A. 1. By the Works of Creation, for it requires an infinite Power to bring something out of nothing.

2. By the many Miracles which have been wrought in the World, above and contrary to the Course of Nature.

Q. How then have many Men wrought Miracles, as Moses, Elijah, and the Apostles ?

A. They wrought them not by any proper Vertue of their own, but onely as the Moral Instruments at whose Presence or Intercession, God was pleased to manifest his Power, as a Seal to that Commission they had received from him.

Q. Is God's Power infinite likewise in the common Effects of Nature ?

A. It is, for it is no less Power that preserves and moves the Creatures, than did at first Create them.

Q. Is there nothing impossible with God ?

A. Yes, there are several things which God cannot do, because he is Omnipotent.

Q. What are they ?

A. Such as in the General, the doing of them would deny him to be God ; or to be holy, or to be wise.

Q. What are they more particularly ?

A. God cannot do things that are contradictory, or rather such things cannot be done, as to make the same thing to be, and not to be at the same time ; or that the same Body should at once have quantity and extension in Heaven,
and

and no quantity nor extension in the Host, as the Papists affirm of their breadden God, for this were contrary to his Wisdom.

2. God cannot do any thing that may justly bring upon him the Imputation of Sin ; for this were contrary to his Holiness.

3. God cannot do any thing that may argue him mutable and inconstant, for this were contrary to his Being. 2 Tim. 2. 13. *If we believe not, yet he abideth faithfull ; he cannot deny himself.* Heb. 6. 18. *That by two immutable things, in which it was impossible for God to lye.*

Q. Is it not a Diminution of the Power of God, that he cannot do those things ?

A. No ; for these things argue Weakness, and Defect, not Power.

Q. Why hath our Saviour taught us to subjoin this Acknowledgment of the Power of God to our Petitions ?

A. To encourage our Faith, by considering that whatsoever we ask, we ask it of a God who is able to give it us, yea, and to do for us abundantly above whatsoever we are able to ask or think.

Q. What is the third Attribute ascribed to God in the Doxology ?

A. Glory in these words, And the Glory.

Q. What is Glory ?

A. Glory is any Perfection or Excellency that either is, or deserves to be accompanied with Fame and Renown.

Q. How is God's Glory distinguished ?

A. Into his Essential and Declarative Glory.

Q. What is the Essential Glory of God ?

A. All those Attributes, which Eternally and Immutably belong unto the Divine Nature : So Holiness is his Glory. Exod. 15. 11. Glorious in Holiness. His Power is his Glory. 2 Thes. 1. 9. They shall be punished from, i. e. by the Glory of his Power. His Majesty is his Glory. Psal. 145. 11. I will speak

of the glorious Honour of thy Majesty: His Grace and Mercy is his Glory. Ephes. 1. 6. *To the Praise of the Glory of his Grace.* And from all these united, results the Glory of his Name. Deut. 28. 58. *That thou mayest fear this Glorious and Fearfull Name, the Lord thy God.*

Q. What is the Declarative Glory of God ?

A. The Manifestation of his Attributes, so that they are observed to his Praise and Honour.

Q. What is it to glorify God ?

A. To glorifie God, is to admire, and celebrate the Divine Attributes, shining forth in those ways and works, wherein he is pleased to express them.

Q. Do we by glorifying God add any thing to his Glory ?

A. We can neither add unto, nor diminish from the Essential Glory of God, for his infinite Perfections are the same for ever. But we may add to his Declarative Glory, by setting forth his Attributes; and we detract from it by hindering the Manifestation of them.

Q. By what Means doth God declare his Glory ?

A. By three especially.

1. By his Works. Psal. 19. 1. *The Heavens declare the Glory of God: and the Firmament sheweth his handy Work.*

2. By his Word, which discovers to us those Attributes, which we could never have known by the Works of Creation and Providence; and therefore both Law and Gospel, are said to be glorious. 2 Cor. 3. 9. *For if the Ministration of Condemnation be Glory, much more doth the Ministration of Righteousness exceed in Glory.*

3. By his Son, who is the Brightness of his Glory. Heb. 1. 3. *Who being the Brightness of his Glory, and the express Image of his Person.* And in whom the Perfections of the God-head are most visibly displayed.

Q. Why doth our Saviour in the Doxology, peculiarly appropriate Glory unto God: Thine is the Glory ?

A. For three Reasons.

1. Because all that is excellent and glorious in the Crea-

tures, is in God infinitely more perfect than in them ; being neither limited by his Nature, nor allayed with Contraries. 1 John 1. 5. *That God is Light, and in him is no Darkneſs at all.*

2. Because all Glory in reſpect of God, is but Darkneſs and Obſcurity : Job 25. 5. *Behold even to the Moon, and it ſhineeth not ; yea, the Stars are not pure in his Sight.*

3. Because all the Excellencies and Glories of Creatures, ſerve onely to ſet forth, and declare the Glory of God.

Q Why hath our Saviour added the Acknowledgment of God's Glory, at the End of the Petitions he hath taught us to preſent ?

A. That the Conſideration thereof may be a Means to ſtrengthen our Faith, for the obtaining thoſe good things which we pray for.

Q. How is the Conſideration of the Glory of God an Argument to ſtrengthen our Faith in Prayer ?

A. Many ways, according to the Petitions we prefer.

1. The Glory is God's, therefore his Name ſhall be hallowed ; for to ſanctifie the Name of God is to glorifie him : Lev. 10. 3. *I will be ſanctified in them that come nigh me, and before all the People I will be glorified.*

2. The Glory is God's, and therefore his Kingdom ſhall come ; for where ſhould a King be honoured, but in his Kingdom?

3. The Glory is God's, therefore his Will ſhall be done, for our Obedience is the greateſt Glory we can give. John 15. 8. *Herein is my Father glorified, that ye bear much Fruit, ſo ſhall ye be my Diſciples.*

4. The Glory is God's, and therefore he will provide for us daily Bread ; for it is not God's Honour, that any of his Family ſhould want things convenient for them. Exod 16. 7. *And in the Morning, then ſhall ye ſee the Glory of the Lord.*

5. The Glory is God's, and therefore he will forgive our Treaſpaſſes, for it is his Honour and Royalty to pardon penitent Offenders. Prov. 19 11. *And it is his Glory to paſs over a Tranſgreſſion.* Ephes. 1. 6, 7. *To the Praise of the*
Glory

Glory of his Grace. Vers. 7. In whom we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace.

6. The Glory is God's, and therefore he will deliver us from the Assaults of our Enemies ; for it is his Honour to protect his own Subjects.

Q. What observe you from that Particle, For ever ?

A. That God and his Attributes are Eternal.

Q. What is Eternity ?

A. Eternity is a Duration, that hath neither Beginning nor End, nor Succession of Parts : or it is the compleat Possession of an endless Life all at once.

Q. What collect you hence ?

A. Two things.

1. The Duration of God is not to be measured by Days, or Years ; and that he waxeth not elder, neither hath continued longer this Day, than from the beginning of Time.

2. That in strict propriety of Speech, God onely is, and that it is onely allowable for want of Expressions, to say, that he either was, or shall be ; and therefore he calls his Name, *I am.* *Exod. 3. 14. I am, hath sent me unto you.*

Q. How prove you that God is Eternal ?

A. Both by Scripture, and Reason.

Q. What Scriptures prove the Eternity of God ?

A. Several ; especially Psalm 102. 25, 26, 27. Thou art the same, and thy Tears shall have no End. Psal. 90. 2. From everlasting to everlasting thou art God. 1 Tim. 1. 17. To the King eternal, immortal, be Honour and Glory.

Q. How do you demonstrate the Eternity of God by Reason ?

A. There must of necessity be a first Cause of all things : But that which is the first Cause of all things cannot be made by any, and therefore is from everlasting : Neither can it cease to be, because it is not dependent on any, and therefore must be to Everlasting.

Q. What Duties doth the serious Consideration of God's Eternity oblige us to ?

A. 1. To venerate and adore so great and inconceivable an Attribute.

2. To leave the Care of all future Events, whether concerning our own private or the publick Interests, to his Eternal Wisdom and Providence, who for ever lives to mind them.

3. To give unto him the same Honour, Respect and Service, as his Saints have done in former Generations.

Q. What encouragement hath our Faith to expect the Mercies we pray for, from the Consideration of God's Eternity?

A. That because he is the same God, who in all Ages hath heard the Prayers of those who trust in him; therefore we may be assured, that if we have the same Dispositions and Affections with the Saints of Old, we shall obtain the same Mercies and Favours. Heb. 1. 12. *But thou art the same, and thy years shall not fail.*

Q. What signifies that Particle Amen, which is the End and Close of the Lord's Prayer?

A. As in the beginning of a Speech it is Assertory, and signifies, *so it is*; so in the end of it, it is Precatory, and signifies, *so be it*; which denotes our earnest Desires, to have our Prayers heard, and our Petitions granted.

Q. What learn you from hence, that our Saviour hath taught us to conclude our Prayers with, Amen?

A. I learn two things.

1. That we ought to pray with understanding, and therefore not in an unknown Tongue: for who can say *Amen*, to what he understands not? 1 Cor. 14. 16. *How shall he that occupieth the Room of the unlearned, say Amen at the giving of thanks, seeing he understandeth not what thou sayest?*

2. That all our Prayers ought to be presented to God, with fervent zeal and affection. 1 Thel. 5. 17. *Pray without ceasing.*

Q. What is Prayer?

A. Prayer is an humble representation of our wants and desires to God, through the assistance of the Holy Ghost in the Name of Christ, for things according to his Will, with reference to his Glory.

Q. What

Q. What is it to pray by the Spirit, or by the assistance of the Holy Ghost ?

A. To pray by the Spirit, is to present our requests to God, with holy and fervent affections excited in us by the Holy Ghost. Rom. 8. 26. But the Spirit it self maketh intercession for us with groanings, which cannot be uttered.

Q. May those have the Spirit of Prayer, who have not the Gift of Prayer ?

A. Yes, they may ; and on the contrary, some may have the Gift of Prayer, who pray not by the Spirit, for they who use prescribed and set Forms of Prayer, pray by the Spirit, when their Petitions are accompanied with fervent affections, stirred in them by the Holy Ghost ; and again some who are most fluent in conceived Prayer, may pray onely from the strength of their natural parts and endowments.

Q. But doth not the use of Forms damp and quench the Spirit of Prayer ?

A. Forms indeed are too often used formally, and so is any other kind of Prayer ; yet it is the truest Test, and the highest Excellency of praying by the Spirit, when we are fervent in putting up these requests to God, where neither Novelty, Variety, nor Copiousness of Expressions can be suspected to move our affections, but onely the genuine Importance of the matter which we pray for, though in prescribed words.

Q. To whom must our Prayers be directed ?

A. To God onely, and not to Saints, or Angels.

Q. How ought we to conceive of God when we pray to him ?

A. As an infinitely glorious, wise, powerfull and gracious Being, whose presence is every where, whose providence and goodness is over all things, and thus we pray at once, to each Person of the ever blessed Trinity.

Q. May we not particularly address our Prayers, to some one Person of the Trinity ?

A. We may ; especially in those Cases wherein their

parti-

particu'ar Offices and Dispensations are more immediately concerned.

Q. What things ought we to pray for ?

A. Onely such as are according to the Will of God. *1 John 5. 14. That if we ask any thing according to his Will, he beareth us.*

Q. What are those things which are according to the Will of God ?

A. Chiefly spiritual Blessings. *1 Thes. 4. 3. For this is the Will of God, even our sanctification, that we should abstain from Fornication.* And for these we ought to pray absolutely and importunately.

Q. May we not also pray for Temporal Mercies ?

A. We may : but as these are promised onely conditionally, so we ought to pray, that God would be pleased to bestow them upon us, if it may stand with his Will and Glory, and our good and benefit.

Q. How must we direct our Prayers to God ?

A. 1. In the Name of Christ, trusting onely in his Merits and Mediations, for acceptance and answer. John 15. 16. That whatsoever ye shall ask of the Father in my Name, he may give it you.

2. In Faith and Persuasion of being heard. James 1. 6. But let him ask in Faith, nothing wavering. Mark 11. 24. What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

3. With Fervency and Affection. James 5. 16. The effectual fervent Prayer of a righteous Man availeth much.

Q. What ends ought we to propound to our selves in begging Blessings at God's hands ?

A. Chiefly the Glory of God, sincerely purposing to improve those Blessings, which by our Prayers we shall receive in his Service, and to his Praise. *Psal. 50. 15. And call upon me in the Day of Trouble, I will deliver thee, and thou shalt glorifie me.*

Q. What directions have we concerning the Seasons, and Frequency of praying ?

A. The

A. The Scripture commands us to pray without ceasing. *1 Thes. 5. 17. Pray without ceasing.* To pray always and not to faint. *Luke 18. 1. And he spake a Parable to this end, that Men ought always to pray, and not to faint.* To pray always with all Prayer and Supplication. *Ephes. 6. 18. Praying always with all Prayer and Supplication in the Spirit.*

Q. Must we therefore be always so actually ingaged in this Duty, as to do nothing but pray?

A. No: For therefore we pray that we may obtain Grace from God, to perform other Duties of Religion, and a Christian Life; neither ought the Duties of our particular Callings to be neglected by us, for we jumble out one Duty by another; besides the sinfull Omiffion of what we should perform, that which we do perform becomes unacceptable, because unseasonable; and so we commit two Sins in doing one Duty.

Q. What then is it to pray without ceasing?

A. Prayer may be said to be without ceasing four ways.

1. When we observe a constant Course of a Prayer at fixt and appointed Times. Thus *Gen. 8. ult.* God promised that *Winter and Summer, Day and Night, should not cease.* And so the daily Sacrifice is called a continual burnt-offering, *Exod. 29. 42.* And yet it was offered onely Morning and Evening.

2. When we are frequent and importunate in our Prayers, so *Acts 12. 5.* The Church is said to make Prayers for *Peter* without ceasing. And our Saviour spake the Parable of the importunate Widow to this end, *That men ought always to pray and not to faint,* *Luke 18. 1.*

3. When we frequently dart up short mental Prayers and Ejaculations unto God; which we may and ought to do, whatsoever else we are employed about. *Neh. 2. 4. So I prayed to the God of Heaven.*

4. When we keep our hearts in a praying Frame and Temper, so that they are on all Occasions fit and ready to

to pour out themselves before God in Prayer; and thus we habitually pray always.

Q. What must we observe to maintain and cherish such a praying Spirit?

A. Two things especially.

1. That we ingulf not our selves too deeply in the Bu-
sineffes and Pleasures of this Life, for these will dark and
deaden the heart to Prayer.

2. That we fall not into the Commission of any known
and presumptuous Sin. For guilt will fill us with slavish
Fear and Shame, and both will drive us from God.

Q. What are the kinds of Prayer?

A. Three.

1. Publick, As we are Members of the Church.

2. Private, As we stand engaged in Family Relation. And,

3. Secret, As we are particular Christians.

Q. Who is to send up publick Prayers?

A. The Minister, and all the Congregation joining with
him. And these Prayers, though they must needs be more
general, yet with all are more effectual than any other.
Matt. 18. 19. *Again, I say unto you, that if two of you shall
agree on Earth, as touching any thing that they shall ask, it
shall be done for them of my Father which is in Heaven.*

Q. Who is to make private or family Prayers?

A. Every Master and Governour of a Family. And
this he is not to do seldomer than every Morning and Even-
ing. In the Morning, Prayer is the Key that opens the
Treasury of God's Mercies: In the Evening it is the Key
that shuts us up under his Protection and Safe-guard.

T W O
S E R M O N S
Preached by the same
A U T H O R.
