

AN  
EXPOSITION  
OF THE LORDS  
PRAYER.

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

*Corrected and amended*

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

By WILLIAM PERKINS.



LONDON,  
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1626.



TO THE RIGHT HONO.  
RABLE EDWARD, LORD RUSSELL,  
EARLE OF BEDFORD: GRACE AND  
PEACE BE MVLTPLIED.

**R**IGHT Honourable, if you consider what is one of the chiefeft ornaments of this Noble ftate, vnto which God hath aduanced you, it will appeare, that there is none more excellent then <sup>(a)</sup> the ſpirit of grace and prayer. For what doth your heart affect? would you ſpeake the languages? Be'old, by prayer you may ſpeake the moſt heavenly tongue that euer was <sup>(b)</sup> euen the language of Canaan. Would you haue the valour of Knighthood? By prayer you may ſtand in place where Gods hand hath <sup>(c)</sup> made a breach, and doe as much as <sup>(d)</sup> all the chariots and horſemen in a kingdome. Would you enioy Gods bleſſings which you want? By prayer you may <sup>(e)</sup> put your hands into the cofers of Gods treasures and enrich your ſelfe. Doe you deſire the fauour of Monarches and Princes? By prayer you may come in preſence, and haue ſpeech with *Iehouah* the King of heauen and earth. Laſtly, would you know, whether now liuing you be dead, that being dead you may liue for euer? By prayer a man may know, whether hee be dead to finne, dead to the world, alieue to God, liue to Chriſt, and liue eternally.

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

Now Ieſus Chriſt our Lord, and God euen the Father which hath loued vs, and giuen vs euerlaſting conſolation, and good hope through grace, ſtabliſh your Honour in euery good word and worke to the end.

*Your H. to commaund,*

WILLIAM PERKINS.

<sup>a</sup> Zach. 12.

<sup>b</sup> Eſa. 60.

<sup>c</sup> Rom. 15.

<sup>d</sup> 6.

<sup>e</sup> Pſa. 106.

<sup>23.</sup>

<sup>Pſa. 99.</sup>

<sup>d</sup> 2. King.

<sup>2. 11.</sup>

<sup>c</sup> Mat. 7.

# A briefe Exposition vpon the Lords Prayer.

The parts.	The words.	The meaning of the words.	Wants to bee bewailed.	Graces to bee desired.
1 The Preface.	Our father	O Father of Christ, and in him our Father.	1. Want of reverence. 2. By-thoughts.	1. Love of our bretheren. 2. The spirit of adoption. 3. Feare, trembling, reverence, Eccles. 5.
	Which art in heauen.	Who though thou be present euery where, yet doest manifest thy selfe to vs in maiestic and glorie from the highest heauens.		
2 Petition 1.	Hallowed bee thy name.	Graunt that in all our thoughts, words, and deeds, we may giue glorie and praise to thee.	1. Pride of heart. 2. Hardnes of heart. 3. Ingratitude. 4. Euill life.	1. Knowledge of God. 2. Zeale of Gods glory. 3. A desire of sinceritie of life.
2.	Thy kingdom come.	Let not sinne & Sathan reigne and rule in our hearts: but reigne thou by thy word and spirit: and so build in vs the kingdome of grace, and hasten the kingdome of glorie.	1. Bondage under sinne and Sathan. 2. Want of praecting, and Sacraments, &c. 3. Impediments.	1. The kingdom of grace 2. The prosperitie of the Church. 3. The hastening of the last iudgement.
3.	Thy will be done.	Giue grace, that in our liues and callings we may performe obedience to thy commandments.	1. The rebellion of our natures. 2. The wickednesse of the world. 3. Imperfection of obedience.	1. Denying our selues. 2. Obedience. 3. Patience in affliction. 4. Sinceritie.
	In earth, as it is in heauen.	And that sincerely, of vs men on earth, as thy Angels and Saints in heauen doe it.		
4.	Giue vs this day our daily bread.	Bestow on vs all things needfull for this life: yet so as whether they be more or lesse, we may be content therewith, from time to time resting on thy providence in all estates.	1. Conuersionnesse. 2. Distrust in Gods providence.	1. Contentation. 2. Affiance in Gods providence.
5.	And forgive vs our debts, as we forgive our debtors.	Accept the passion, obedience, and righteousness of Christ, as a full discharge for our sins, and in him accept vs as righteous: for euen we that haue not so much as a drop of mercy in vs, in respect of thee, are content by thy grace, to forgive the iniuries done vnto vs, either by friend or foe.	1. The burden of sinne.	1. The spirit of deprecation.
6.	And leade vs not into temptation: but deliuer, &c.	Though the flesh, the diuell, and the world many waies prouoke vs to sinne, yet suffer them not to preuaile, but giue an issue with the temptation.	1. Bondage under sinne and Sathan.	1. The free spirit.
A reason of the praise of God.	For thine is the kingdom, &c.	Thou rulest all things in heauen and earth, power of doing all things is from thee: glorie and praise of them both appertaine to thee.		1. Abuse estimation of our selues, with an high estimation of God.
3 Testification of faith.	Amen.	As we haue asked these things; so we doe beleene that thou wilt graunt them to vs.		Faith in Gods promises.

## An aduertisement to the Reader.



*Good Reader, there was a booke of late published in London vnder this title, PERKINS vpon the Lords prayer. In it I haue double iniurie. First, it was printed without my knowledge or consent. And secondly, the booke is faultie both in the matter and manner of writing. In the matter, these things are not well set downe.*

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

*2. Prayer is the restauration of the Gospel. 7. b.*

*3. The three first petitions concerne Gods glory; the three latter, the meanes of Gods glory. pag. 1. b.*

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

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

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

*7. A lesson in the Lords prayer taken out of Popery. 45. a.*

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

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

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

*Likewise the manner of writing hath other faults.*

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

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

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

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

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

*3. To walke before God in the truth of the satisfaction of Gods iustice. 51. a.*

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

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

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



# AN EXPOSITION OF THE LORDS PRAYER IN THE WAY OF CATECHISME:

seruing for ignorant people, by *W. Perkins.*

*Matthew 6. verse 9.*

After this manner therefore pray ye :

*Our Father, &c.*



**T**HIS occasion, and s<sup>h</sup>ould the coherence of these words with the former is this : The Evangelist *Matthew* setting downe the sermons and sayings of our Sauour Christ, keepest not

this course to propound euery thing as it was done or spoken; but sometimes he sets downe that first, which was done last, and that last which was done before: according as the spirit of God directed him. Which thing is verified in these words, where the prayer is mentioned; yet the occasion wherefore our Sauour Christ taught his Disciples to pray, is not here specified. But in *S. Luk. 11. 1.* the occasion of these words is euident. For there it is said, that the disciples of our Sauour knowing that *Iohn* taught his disciples to pray, made request to their master, that he would doe the same to them likewise.

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

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

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

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

**A** though hee knew it not, to win and procure his fauour & good wil, but for other weighty ends. First, that we might shew our submission & obedience to God, because he hath giuen vs a direct commandement to pray, & it must be obeyed. Secondly, that we may by inuocation shew forth that we doe indeed beleefe and repent: because God hath made the promise of remission of sinnes & of all good blessings to such as doe indeed repent and humble themselves vnder the hand of God, & by true faith apprehend and apply the promises of God vnto themselves. Thirdly, wee pray to God that we may (as our duty is) acknowledge him to be the fountaine, author and giuer of euery good thing. Lastly, that wee might ease our mindes by powring out our hearts before the Lord: for this end hath he made most sweet & comfortable promises. *Prou. 16. 3. Psal. 37. 5.*

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

The second question is, what kind of action praiser is? *Ans.* It is no lip-labor: it is the putting vp of a suit vnto God, & this action is peculiar to the very heart of a man. *Ro. 8. 26. The spirit makes request for vs.* But how? *with groanes in the heart.* *Exo. 14. 15. the Lord saith to Moses, Why criest thou?* yet there is no mention made that *Moses* spake any word at all: the Lord no doubt, accepted the inward mourning and desire of his heart for a cry. *Psal. 28. 10. and 12. 5*

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

commanded

commanded vs to vs, we are in no wise to pray for. 1. Ioh. 5. 14. *This is the assurance which we haue of him, that if we aske any thing according to his will, he heareth vs.* This then is a speciall claue to bee marked, that men must pray in knowledg, not in ignorāce: here weigh the case of poore ignorant people: they talke much of praying for themselves & others, they imagine that they pray very deuoutly to God: but alas they doe nothing lesse, because they know not what to aske according to Gods will. They therefore must learne Gods word, and pray according to the same, els it will proue in the end that all their praying was nothing but as mocking and flat dishonour of God.

The fourth question is, with what affection a man must pray? *Ans.* Prayer must proceed from a broken and contrite heart. This is the sacrifice which God accepteth. Psal. 51. 17. *When Ahab abased himselfe, though he did it in hypocrisie, yet God had some respect vnto it.* 1. Kin. 21. 29. *saith the Lord to Eliah, Seest thou how Ahab is humbled before mee?* This contrition of heart stands in two things. The first of them is, a lively feeling of our own sin, miserie, and wretched estate, how that we are compassed about with innumerable enemies, euen with the diuel and his angels, & within abound euen with huge seas of wāts & rebellious corruptions, wherby we most grieuouly displease God, and are vile in our owne eies. Being therefore thus beset on euery side, we are to be touched with the sense of this our great miserie. And he that will pray aright, must put on the person and the very affection of a poore wretched begger, and certainly not being grieved with the rufull condition in which wee are in our selues, it is not possible for vs to pray effectually. Psal. 130. 1. *Out of the deepes I called vpon thee o Lord:* that is, when I was in my greatest misery, and as it were not far from the gulfes of hell, then I cried to God. Isa. 26. 16. *Lord in trouble haue they visited thee, they poured out a praier when thy chastening was vpon the.* 1. Sam. 1. 15. *I am a woman* (saith Anna) *of an hard spirit:* that is, a troubled soule, and haue poured my soule before the Lord. Hence it appeareth, that the ordinarie praier of most men grieuouly displease God, seeing they are made for fashion onely, without any sense and feeling of their miseries: common men come with the Pharisee in ostentation of their integrity, and they take great paines with their lips, but their hearts wander from the Lord. The second thing required in a contrite heart, is a longing desire and hungering after Gods graces and benefits wherof we stand in need. It is not sufficient for a man to buckle as it were, and to goe crooked vnder his finnes and miseries; but also hee must haue a desire to be eased of them, and to be enriched with graces needefull.

Thus Hezekias the King, and the Prophet Isaiahs the sonne of Amos prayed against Sennacherib, and cried vnto heauen, 2. Chron.

32. 20. where wee may see what a marvellous desire they had to obtaine their request. So also, Rom. 8. 26. *The spirit maketh request with groanes, so great that they cannot be vttered, as they are felt.* David saith, Psal. 143. 6. *Thou desirest after the Lord, as the thirslie land.* Now we know that the ground parched with heate opens it selfe in rifts and cranes, & gapes toward heauen as though it would deuoure the cloudes for want of moisture, and thus must the heart be disposed to Gods grace, till it obtaine it. The people of Israel being in grievous afflictions, how doe they pray? *They poured out their soules like water before the face of the Lord,* Lament. 2. 19.

The fift question, is in whose name prayer must be made. *Ans.* It must not be made in the name of any creature, but onely in the name & mediation of Christ, Ioh. 14. 14. *If ye aske any thing in my name I will doe it.* A man is not to present his prayers to God in any worthinesse of his owne merits. For what is he, to make the best of himselfe, what can he make of himselfe? by nature he is no better then the very firebrand of hell, and of all Gods creatures on earth the most outrageous rebell to God, and therefore cannot be heard for his owne sake. As for Saints they can be no mediators, seeing euen they themselves in heauen are accepted of God not for themselves, but onely for the blessed merits of Christ. *If any man sinne* (saith Saint Iohn. 1. epist. chap. 2. 1.) *we haue an aduocate with the Father Iesus Christ.* But how prouoos he this? It followes then, *And he is the reconciliation for our finnes.* His reason stands thus: He which must be an aduocate, must first of al be a reconciliatio for vs; no Saints can be a reconciliatio for vs; therefore no Saints can be aduocates. Therefore in this place is manifest an other fault of ignorāt people. They cry often, Lord help me, Lord haue mercy vpon me: But in whose name pray they? poore soules like blind bayards they rush vpon the Lord, they know no mediator in whose name they should present their praier to him. Little doe they consider with themselves, that God is as well a most terrible Iudge, as a merciful father.

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

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

The ground of this faith is recôciliation with God, and the assurance thereof. For vnlesse a man be in côsciëce in some measure perswaded that all his sins are pardoned, and that he stands reconciled to God in Christ, he cannot beleue any eîther promises reuealed in the word, nor that any of his prayers shal be heard.

Thus much of the definition of prayer: now let vs see what vse may be made of this commandement, *pray yethus*. Seeing our sauour commands his disciples, and so euen vs also to pray to God, It is our duty not only to present our prayers to God, but also to doe it cheerefully and earnestly. Rom. 15.30. *Also brethren I beseech you that ye would strine with me by prayer to God for me*. What is the cause why the Lord doth often defer his blessings after our prayers? no cause, but that he might stirre vs vp to bee more earnest to crie vnto the Lord. Exo. 32.10. *When Moses praied to God in the behalfe of the Israelites, the Lord answers, Let me alone*: as though his prayers did bind the Lord, & hinder him from executing his iudgements: wherefore this is good aduise, for all christian men to continue and to be zealous in prayer. If thou be an ignorant man, for shame learne to pray, seeing it is Gods cômmandemēt, make côsciëce of it. We see that there is no man, vnles he be desperately wicked, but will make some côsciëce of killing & stealing: and why is this? Because it is Gods commandement, *Thou shalt not kill; Thou shalt not steale*.

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

speake, and as it were familiarly to talke with him, and not as to a fearefull Iudge, but as to a louing and mercifull God.

Consider also that prayer is a worthy means of defence, not onely to vs, but also to the Church and them that are absent. By it *Moses stood in the breach*, which Gods wrath had made into the people of Israel, and staied the same. Plal. 106.13. By this, Christian mē fight as valiant chāpions against their own corruptions & al other spiritual enemies, Eph. 6.18. Infinite were it to shew how many blessings the Lord hath bestowed on his seruants by praier. In a word, *Luther*, whom it pleased God to vse as a worthy instrumēt for the restoring of the Gospell, testifieth of himselfe, that hauing this grace giuen him to cal vpon the name of the Lord, *hee had more reuealed vnto him of Gods truth by prayer, then by reading and studie*.

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

And whereas sundry men in our Church, hold it vnlawful to vse this very forme of words, as they are set down by our Sauour Christ, for a prayer; they are far decciued, as wil appeare by their reasons. First (say they) it is a Scripture, & therefore, not to be vsed as a praier. I answer, that the same thing may bee the Scripture of God, and also the prayer of man, els the prayers of *Moses*, *David*, and *Paul*, being set downe in the Scriptures, cease to be prayers. Againe (say they) that in prayer we are to expresse our wants in particular, and the graces which we desire: now in these words al things to be prayed for, art onely in generall propounded. I answer, that the maine wants that are in any man, and the principall graces of God to be desired, are set downe in the petitions of this praier in particular. Thirdly, they plead that the patterne to make al prayers by, should not be vsed as a praier. I answer, that therefore the rather it may be vsed as a prayer: and sure it is that ancient & worthy Diuines haue reuerenced it as a praier; choosin rather to vse these words then any other, as *Cyprian*. *Serm. de orat. Dominic.* And *Tertullian*, lib. de fuga in persecutions. And *August.* *Serm. 126. de tempore*. Wherefore the opinion is full of ignorance & error. Wel, whereas our Sauour first giues a commandement to pray, and then after giues a direction for the keeping of it, this he doth to

stirre vp our dulnesse, and to allure vs by all meanes to the heavenly exercise of prayer: wherefore still I say, imploy your selues in prayer feruently and continually, and if you can not doe it, learne to praye. Thus much of the commandement of our Sauour Christ: now follow the words of the prayer.

## Our Father which art, &c.

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

Which although it be short, yet it doth not containe the smallest point in the prayer: It is (I say) a testification of our faith, whereas the petitions that go before are only testifications of our desires. Now of these three parts in order.

We must consider how our Sauour Christ doth not set down the petitions abruptly, but he first begins with a solemne preface. Whereby we are taught this lesson; that he which is to pray vnto God, is first to prepare himselfe, and not boldly without consideration as it were to rush into the presence of God.

If a man bee to come before an earthly Prince, he will order himselfe in apparell, gesture, and words, that he may doe all things in seemelines and dutifull reuerence: how much more are men to order themselves, when they are to appeare before the liuing God? *Eccles. 5. 1. Be not rash with thy mouth, and let not thy heart bee hasty to utter a thing before the Lord. And David, Psal. 26. 6. washed his hands in innocency, before he came to the altar of the Lord to offer sacrifice.*

The meanes whereby men may stirre vp their dull and heauy hearts, and so prepare themselves to prayer, are three. The first, is to read diligently the word of God, concerning those matters about which they are to pray: & what then? this will be a meanes not onely to direct him, but also to quicken the heart more feruently to deliuer his prayer. This is euident by a comparison. The beames of the Sunne descending, heat not before they come to the earth, or some solide body where they may reflect, and then by that meanes the earth and ayre adioyning is made hot: euen so the Lord sends downe vnto vs his blessed word, euen as beames and the goodly sun-shine, and thereby he speaks to our hearts: now when we make our prayers of that which we haue read, Gods word is as it were reflected, and our hearts are thereby warmed with the comfortable heat of Gods holy spirit, to poure out our prayers to God more feruently. The second meanes is to pray to God that he would strengthen vs with his spirit, that we might be able to pray as it is practised, *Psal. 143. 1. The third meanes is, the consideration of Gods most glorious maiestie, wherein we are to remember first, his fatherly goodnesse and kindnesse, whereby he is*

**A** willing, and secondly, his omnipotency, whereby hee is able to grant our request. One of these emboldened the leper to pray, *Lord, if thou wilt thou canst make me cleane. Matth. 8. 2.* Therefore both together are more effectuall.

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

## Father.

### 1. The meaning.

**I**N the opening of this word, or title of God, two questions are to be opened.

1. *Quest.* Whether by this title *Father*, is signified the whole Trinitie, or some one person thereof? *Ans.* Otherwhiles this name is attributed to all the persons in Trinitie, or any of them. *Mal. 2. 10. Haue we not all one father, &c. Luk. 3. 38. Which was the sonne of Adams, which was the sonne of God. And in Esa. 9. 6. Christ is called the Father of eternitie,* because all that are truly knit to him, and borne anew by him, they are eternally made the sonnes of God. Again, oftentimes it is given to the first person in Trinitie, as in those places where one person is conferred with an other. And so in this place principally for some speciall respects, this title agrees to the first person. For first, he is the father of Christ as he is the eternal word of the Father, and that by nature, because he is of the same essence with him. Secondly, he is the father of Christ in respect of his manhood, not by nature or adoption, but by personall vnion, because the humane nature doth subsist in the person of the word. Thirdly, he is a father to all the faithfull by adoption in Christ.

2. *Quest.* Whether are we to pray to the Sonne and the holy Ghost as to the Father? *Ans.* Inuocation belongs to all the three persons in Trinitie, and not onely to the Father. *Act. 7. 59. Steuen prayeth, Lord Iesus receiue my spirit. 1. Thess. 3. 11. Now God our Father and our Lord Iesus Christ guide our iourney vnto you. 2. Cor. 13. 13. The grace of our Lord Iesus Christ, the loue of God, and the communion of the holy Ghost be with you.* And men are baptized in the name of the Father, the Sonne, and the holy Ghost, that is, by calling on the name of the Father, Sonne, and holy Ghost.

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

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

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

2. *The vses.*

THE vses of this point are manifold.

1. First, whereas we are taught to come to God as to a father, & therefore in the name of his Sonne our Sauour Christ: wee learne to lay the first ground of al our prayers, which is, to hold and maintaine the vnion and the distinction of the three persons in Trinitie. This being the lowest and the first foundation of prayer, it is requisite that all which would pray aright, should haue this knowledg, rightly to beleue the Trinitie, and to know how the three persons agree, and how they are distinguished, and the order of them, how the Father is the first, the Sonne the second, and the holy Ghost the third: & therefore how the Father is to be called vpon in the name of the Son by the holy Ghost. By this the prayers of Gods Church, and the prayers of heathen men are distinguished, who inuocate God as a Creator out of the Father, Sonne, and holy Ghost. And hence it is manifest, that ignorant and silly people which doe not so much as dreame of the vnion, distinction, and order of the persons in Trinitie, make but a cold and slender kinde of praying.

2. Secondly, we may learne hereby that we are not in any wise to inuocate Saints & Angels, but onely the true *Iehouah*. The reason stands thus: This praier is either a perfect platforme for all praiers, or not: to say it were not, were an iniurie to our Sauour Christ, to say it is so, is also to grant that it doth fully set downe to whom all prayers are to be made. Now, in these words there is set downe no inuocation but of God alone: For in prayer to be termed, *Our Father*, is proper to God, *Esa. 63. 16. Thou art our father: though Abraham be ignorant of vs, and Israel know vs not: yet thou, O Lord, art our father and redeemer.* Papiists therefore that are the great patrons of inuocation of Saints, in their reformed breuiaries & missals, deale very fondly: for first they pray to *Mary*, that she would pray to Christ for them, and when they haue so done, like inglers they come to Christ and pray vnto him, that hee would accept *Maries* prayers for them.

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

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

4. Again, if the God to whom wee pray be a father, wee must learne to acquaint our selues with the promises which he hath made in his word, to quicken our hearts in all our prayers vnto him, and thereby to gather assistance to our selues and perswasion that he will grant our requests. For this word [Father] implies a readinesse and willingness in God to heare and be mercifull to our prayers. And a father cannot but must needs make promise of fauour to those that be his children, & therefore it cannot be that hee should call to God his father truly, which hath not in his heart this assurance, that God will fulfill all his promises made vnto him. Promises made to prayer, as these & such like, are to be marked; as follow. 2. *Chr. 7. 14. If my people among whom my name is called vpon, do humble themselves, and pray, and seek my presence, and turne from their wicked waies, then I will beare in heauen, and be mercifull vnto their sins.* 2. *Chro. 13. 2. The Lord is with you while ye be with him, & if ye seek him, he will be found of you.* *Esa. 65. 24. Before they call I will answer, and while they speake I will heare.* *Mat. 7. 7. Aske and it shall be given you, seeke and ye shall finde, knocke and it shall be opened.* *Luke 11. 13. If ye which are euill can give good gifts vnto your children, how much more shall your beauenly Father give the holy Ghost to them that desire him?* *Rom. 10. 12. Hee that is Lord ouer all, is rich vnto all that call on him.* *1 Ioh. 4. 8. Draw neere vnto God, and he will draw neere vnto you.*

5. If God be a Father who is called vpon, then praier is the note of Gods childe. S. *Luke* and S. *Paul* set out the faithful seruants of God by this note, *Act. 9. 14. He hath authority to binde all that call on thy name.* 1. *Cor. 1. 2. To them that are sanctified by Iesus Christ, Saints by calling with all that call on the name of our Lord Iesus Christ.* And contrariwise, *Psal. 14. 4. it is made one of the properties of an Atheist, Neuer to call on the name of God.* And such persons as neither will nor can, or vse not heartily to pray to God, they may say that they are perswaded there is a God, but in their doings they beare themselves as if their were no God.

6. He which would pray aright, must bee like the *prodigall childe*, that is, he must, not onely confesse his sin, saying, *Father I haue sinned against heauen, and against thee, &c.* but also haue a full purpose neuer after to offend his father. For how can a childe call him father whom hee cares not continually to displease through his lewd conditions? He can not doe it, neither can any father delight in such a childe: therefore in prayer we must call to mind our lewdnesse and rebellions against our heauenly father, and with the Publican in heauynesse of soule say; *Lord be mercifull vnto me a sinner.* He which can truly doe this, is a kinde childe. If we consider our selues as wee are by nature, wee are the children of the diuell;

Luk. 11.  
18.

no childe so like his father as we are like him; and in this estate we continually rebell against God; for the diuell hath all the heart, our whole ioy is to serue and please him. A man that is to pray must thinke on this, and be grieved thereat. And happy, yea a thousand times happy are they, who haue grace giuen them to see their estate, and bewaile it. And further, it is not sufficient to confesse our sinnes against our mercifull Father, but we must set down with our selues neuer in such sort to offend him againe, and to leade a new life. This point is very profitable for these times. For many there bee when any crosse and sicknesse comes on them, will pray and promise repentance and all obedience to Gods word; if it shall please God to deliuer them: but this vially is but in hypocrisie, they dissemble with God and man. For when their sicknes is past, like a dogge that had bene in the water, they shake their eares, and runne straight with all greedinesse to their former sinnes. Is this to call God Father? No, he that doth this shall not haue God to be his Father: but the man that is wounded in his soule for his offences past, and carrieth a purpose in his heart neuer witting and willingly to offend God againe.

7. Lastly, here we are to obserue, that he which would pray, must be endued with the spirit of adoption: the actions whereof in the matter of prayer are twofold. The first, to moue the heart to cry & call on God as a Father. It is no easie thing to pray: for to a man of himselfe it is as easie to moue the whole earth with his hand: how then comes it that we pray? It is a blessed work of the spirit. *Rom. 8. 15. We haue receiued the spirit of adoptiō whereby we cry, Abba, that is, Father.* And *Rom. 8. 26. Likewise the spirit helpeth our infirmities: for we know not what to pray as we ought: but the spirit itselfe maketh request.* And *Zach. 12. 10. the holy Ghost is called the spirit of grace, and of deprecation, and prayers.* Well then, the man that would pray, must haue Gods Spirit to bee his schoole-master, to teach him to pray with groanes and sighes of the heart; for the words make not the prayer, but the groanes and desires of his heart: & a man praies for no more then he desires with the heart, and hee which desires nothing praies not at all, but spends lip-labour. The second worke of the spirit, is to assure vs in our consciences that we are in the state of grace, reconciled to God. *Rom. 8. 16. The spirit of adoption beareth witness with our spirits, that we are the children of God.* And this inward certificate of the spirit in all exercises of inuocation is very necessarie: for hee which wants this assurance, if he be secure & benumbed in his sins, wil nor, and if he be touched in conscience for them, for his life dares not call God Father. Also this confutes the opinion of the Church of Rome, which teaches, that mā is to doubt whether he be adopted or no. For how can a man truly cal God Father, when he doubts whether he be the child of God or no?

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

## Our Father.

### 1. The meaning.

Thus much of the argument of relation: now let vs proceed. It is further said, *Our Father.* And he is so feared, because he is the Father of Christ by nature; and in him the Father of euery beleuer: yea of the whole bodie of the Church.

Quest. Whether may it be lawfull for vs in prayer to say, not our Father, but my Father?

Ans. A christian may in priuate prayer say, *My Father.* This is warranted by the example of our Sauour, *Mat. 26. 39. O my Father, if it be possible, let this cup passe from me.* And *Mat. 27. 46 My God, my God, why hast thou forsaken me?* and *Thomas prayed, My Lord, and my God.* *Ioh. 20. 18. And Paul, 1. Cor. 1. 4. I giue thanks to my God; &c.* And Gods promise is, *1er. 3. 19. Thou shalt cal me, my Father.* The meaning of Christ is not to bind vs to these words, but to teach vs that in our prayers we must not haue regard to our selues only, but also to our brethren, & therefore when wee pray for them in our priuate prayers, as for our selues, we put in practise the true meaning of these words.

### 2. The uses.

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

Of men there be two sorts, some liuing, some dead. Of these two kinds, the liuing are to be praied for, & there is no praying for the dead.

A man that is dead, knowes what shall be his estate eternally: if he died a wicked perso, that is, an vnrepentant sinner, his state shall be according in eternal torment: if he died, hauing repented of his sinnes, then he shall rest with God in his kingdom. *Apos. 1. 4. 13. Blessed are they which die in the Lord, for they rest from their labours, & their works follow the.* *Gal. 6. 10. While we haue time let vs do good to all men.* Where we may note that there is a time, namely, after death, when we cannot doe good to others.

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

Now towards all these, how ought a man to behaue himselfe in prayer? *Ans.* Hee is to pray for them all. *Mat.* 5. 44. *Pray for them which hurt you, and persecute you.* 1. *Tim.* 2. 1. *I exhort that prayers, intercessions, &c. be made for all men, for kings, &c.* Yet when *Paul* gaue this commandement, we reade not that there were any Christian kings, but all infidels. And the Iews are commanded to pray for Babylon, where they were captiue, *Ier.* 29. 7. *And seeke the prosperitie of the citie, whither I haue caused you to be carried captiue, and pray vnto the Lord for it.*

*Quest.* How and in what manner are we to pray for our enemies? *Ans.* Wee are to pray against their sinnes, counsels, enterprises, but not against their persons. Thus prayed *David* against *Achitophel*, 1. *Sam.* 15. 31. *Lord, I pray thee turne the counsell of Achitophel to foolishnes.* And thus did the Apostles pray against their persecutours. *Act.* 4. 29. *O Lord behold their threatenings, and graunt vnto thy seruants with all boldnesse to speake thy word.*

*Quest.* *David* vseth imprecations against his enemies, in which he prayeth for their vicer confusion, as *Psal.* 59. and 109. &c. The like is done by *Paul*, *Gal.* 5. 12. 2. *Tim.* 4. 14. and *Peter*, *Act.* 8. 20. though afterwards hee mitigates his execration. But how could they doe it? *Ans.* 1. They were endued with an extraordinary measure of Gods spirit, and hereby they were enabled to discern of their enemies, and certainly to iudge that their wickednesse and malice was incurable, and that they should neuer repent. And the like praiers did the primitiue church conceiue against *Julian* the Apostata, because they perceiued him to be a malicious and desperate enemy. Secondly, they were endued with a pure zeale, and not carried with desire of reuenge against their enemies, intending nothing else but the glorie of God. Now for vs it is good that wee should suspect our zeale, because sinister affections, as hatred, enuy, emulation, desire of reuenge, will easily mingle themselves therewith.

*Q.* How farre forth may wee vse those *Psalms* in which *David* vseth imprecations against his enemies? *Ans.* They are to be read and sung with these caueats: 1. Wee are to vse those imprecations indefinitely against the enemies of God and his Church: for wee may perfwade our selues, that alwaies ther be some such obdurate enemies; but wee must not apply them particularly. Secondly wee must vse them (as *Augustine* saith) as certaine propheticall sentences of the holy Ghost, pronouncing the last sentence of destruction vpon sinfull impenitent sinners, which oppose themselves against Gods kingdome. 3. They may be vsed against our spiritual enemies, the flesh, the diuell, and his angels, and the world.

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

another. For how should he call God his Father, who will not take the childe of God for his brother? *Matth.* 5. 23, 24. *When thou art to offer thy gift vnto God, if thy brother hath ought against thee: first be reconciled, and then come and offer thy gift.* So also *Esa.* 1. 15. the Lord saith, that while they pray vnto him he wil not heare. Why? because their hands are full of blood. In these times many men can be content formally to pray, but yet they will not leaue bribing, oppression, deceit, vsury, &c. The common song of the world is, *Euery man for himselfe, and God for vs all*: this is the common loue and care that men haue each to other. The prayers of such are abominable, euen as the sacrifice of a dog, as *Esa.* 66. 3. saith. For how can they call God their Father, that haue no loue to their brethren?

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

## Which art in heauen.

### 1. The meaning.

*Quest.* How may God be said to be in heauen, seeing he is infinite, and therefore must needs be euery where? 1. *1. Kin.* 8. 27. *The heauen of heauens are not able to containe him.* *Ans.* God is said to be in heauen: first, because his maiestie, that is, his power, wisdom, iustice, mercy, is made manifest from thence vnto vs. *Psal.* 115. 3. *Our God is in heauen, and doeth what soeuer he will.* *Psal.* 2. 4. *He that dwelleth in heauen shall laugh them to scorne, and the Lord shall haue them in derision.* *Isay* saith, 66. 1. *Thus saith the Lord, Heauen is my throne, and the earth is my footstole.* Secondly, after this life he will manifest and exhibite the fulnesse of his glory to his Angels and Saints in the highest heauens, and that immediately and visibly.

### 2. The uses.

1. Hereby we first learne, that Romish pilgrimages, whereby men went from place to place to worship God, are vaine and foolish. The God to whom wee must pray is in heauen. Now let men trauell to what place, or countrey they will, they shall not come the neerer to heauen, or neerer to God by traouling, seeing the earth is in euery part alike distant from heauen.

2. Secondly, this overthrowes popish idolatry, as worshipping of crosses, crucifixes, roodes, &c. vsed to put men in minde of God and Christ. We are taught to lift vp our eyes to heauen; seeing God is there: and how can we doe this, as long as our minds and eyes are poaring vpon an image made by mans art?

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

4. Again, we are here to consider that our hearts in prayer must mount vp into heauen, and there be present with the Lord, *Psal. 25. 1.* *Vnto thee O Lord lift I up my soule.* The little childe is neuer well but when it is in the fathers lap, or vnder the mothers wing; and the children of God are neuer in better case, then when in affection and spirit they can come into the presence of their heavenly Father, and by prayer, as it were to creepe into his bosome.

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

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

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

Yet must we not imagine that God will indeede giue vnto vs whatsoeuer we doe vpon our own heads fancie and desire: but we must in our prayers haue recourse to the promise of God; and according to the teneur thereof must we frame and square our petitions. Things promised absolutely, as all graces necessary to saluation, may be asked absolutely: and things promised with condition, as graces lesse necessary, and temporall blessings are to be asked with condition, namely, so farre forth as they shall be for Gods glorie in vs, & for our good: except it be so that God promise any temporall blessing absolutely, as he promised issue to *Abraham* in his old age: The kingdome to *Dauid* after *Saul*: A deliuerance from captivity in *Babylon* after 70. yeeres to the *Israelites*.

Again, the preface serues to stirre vp loue and feare in the hearts of them that are about to pray: Loue, because they pray to a Father; Feare, because he is full of maiestie in heauen.

## Hallowed be thy Name.

### 1. The Coherence.

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

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



reth in this; that he punisheth those which of obstinacie set themselves to dishonour him, or by negligence did not sanctifie him, whē they should haue done so. *Herod* sitting in his royaltie, made such an oration, that the people cried, *The voice of a God, and not of a man*: and immediatly the Angel of the Lord smote him, *because he gaue not glory to God. Act. 12. 23.* And *Moses*, because he did not sanctifie the Lord in the presence of the children of Israel, therefore he came not into the land of promise; yet hee did not altogether faile in doing of it. Thus we may see by these punishments, and also by the order of the petitions, that it is our dutie to prefer the glory of God before all things else.

*Quest.* Whether are wee to preferre the glory of God before the saluation of our soules? *Ans.* If the case stand thus, that Gods name must be dishonoured, or our soules condemned, we must account the glorie of God more precious then the saluation of our soules. This is manifest in the order of the petitions. The petitions that concerne Gods glorie are first, and the petitions that concerne directly our saluation are the fift and sixt. Whereby we are taught, that before God should want any part of his glory, we must let body and soule and all goe, that God may haue all his glory. This affection had *Moses*, *Exod. 32. 32.* when he said, *Either forgive them, or if thou wilt not, blot my name out of thy booke.*

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

#### 1. The meaning.

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

### Name.

Name in this place signifieth.

1. God himselfe, *1. Kings 5. 5. He shall build an house to my name.*
2. His attributes, as his iustice, mercy, &c.
3. His workes, creatures, and iudgements.
4. His word.
5. His honor & praise arising from all these.

For God is knowne to vs by all these, as men are knowne by their names; and as all a mans praise and glory lies in his name, so all the glory of God in these.

### Hallowed.

**T**O hallow is to seuer or set apart any thing from the common vse, to some proper & peculiar end: as the Temple was hallowed,

**A** that is, set apart to an holy vse; and the Priests were sanctified, that is, set apart to the seruice of God. And all that beleue in Christ are sanctified, that is, set apart from sinne to serue God. In like manner Gods name is hallowed, when it is put apart from obliuion, contempt, profanation, pollution, blasphemie, and all abuses to an holy, reuerent, and honourable vse, whether we thinke, speake of it, or vse it any manner of way, *Leuit. 10. 3. Exech. 38. 23.*

*Quest.* How can a sinfull man hallow Gods name which is pure and holy in it selfe? *Ans.* Wee doe not here pray that we might make Gods name holy, as though wee could adde something vnto it to make it holy: but that we might be meanes to declare and make manifest to the world by the right vse of it, that it is holy, pure, and honourable. The like phrase is vsed, *Matth. 11. 19. Wisdome is iustified by her children*, that is, acknowledged and declared to be iust, *Exech. 38. 23.*

The scope therefore of the first petition, is an earnest desire that we might set forth Gods glory, whatsoeuer become of vs: and it may be expressed thus: O Lord open our eyes that we may aright know thee, and acknowledge the greatnes of thy power, wisdom, iustice, & mercy, which appears in thy titles, words, creatures, and iudgements: and grant that when we vse any of these, we may therein honour thee, & vse them reuerently to thy glory.

#### 2. The wants which are to be bewailed.

**1.** The wants, which we in this place are taught to bewaile, are specially foure: The first, is an inward and spirituall pride of our hearts; a sinne that none or very few can see in themselves, vnlesse the Lord open their eyes. When our first parents were tempted in paradise, the diuell tolde them they should be as Gods: which lesson not only they, but we haue learned: and we conceiue of our selues, as little Gods, though to the world wee shew it not. This hidden pride, when other sinnes die, it begins to get strength, and to shew it selfe: and appears in vaine thoughts, continually on euery occasion ascending in the minde. As may appeare in the Pharisee, whose thoughts were these when hee prayed thus within himselfe, *Luk. 18. 11. O God I thank thee that I am not as other men, extortioners, vniust, adulterers, or euen as this Publican, &c.* And as this was in him, so it is in vs till God giues grace: for so that men may haue praise and glory in the world, they care not for Gods glory though it be defaced. Wee must therefore learne to discern these hidden corruption, and to mourne for it: for it doth poyson and hinder all good desires of glorifying God, so long as it doth or shall preuaile in the heart.

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

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

3. The third corruption is our great ingratitude, for the Lord hath made heauen and earth, and all other creatures to serue man: yet he is the most vnthankfull of all creatures. Bestow many iewels, or a kings ransom on a dead man, he wil neuer returne any kindnes: so men being dead in sin, deale with God. Commonly men are like the swine that runne with their groines and eate vp the mast, but neuer looke vp to the tree from whence it falls. But the godly are with *Dauid*, to feele this want in themselves, and to beseech God to open, & as it were to ynlooke their lips, that they may in deauour to be thankfull to God, *Psal. 91. 15.*

4. The fourth is the vngodlines and the innumerable wants that be in our liues, and the sinnes committed in the world. *Psa. 119. 136. Mine eyes (saith Dauid) gush out with riuers of water, because men keepe not thy lawes.* The reason is, because he which liues in sin, reproches Gods name; euen as an euill child dishonours his father. Now some will say that this cannot be; because our sinnes cannot hurt God. True indeede: yet are they a cause of slandering Gods name among men: for as wee honour him by our good workes, so we dishonour him by our offences. *Matth. 5. 16. Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.*

5. *Graces to be desired.*

1. The graces to be desired, and to be prayed for at Gods hand, are three. The first is the knowledge of God, that is, that wee might know him as he hath reuealed himselfe in his word, workes, and creatures. For how shal any glorifie God before he know him? Our knowledge in this life is imperfect. *Exod. 33. Moses* may not see Gods face, but his hinder parte. *1. Corinth. 13. 12.* We may see God as men doo through spectacles, in his word, Sacraments, and creatures. And therefore as *Paul* prayed for the Colosians, *Col. 1. 10. That they might increase in the knowledge of God: so are we taught to pray for our selues in this petition.*

2. A desire that the zeale of Gods glorie may be kindled in our hearts, & that we may be kepte from prophaning and abusing of his name. *Psal. 69. 9. The zeale of thine house hath eaten me up. Ps. 45. 1. My heart shall utter, or cast up a good matter, I will speake in my words of the*

A *king.* Here the spirit of God borrowes a comparison from men; thus: As hee which hath somewhat lying heauy in his stomacke, is neuer quiet till he haue cast it vp: euen so the care and desire to glorifie Gods name must lie vpon a mans heart as an heauy burden: and he is not to be at ease and quiet with himselfe, till he be disburdened, in sounding forth Gods praise. *Luther* saith well, that this is *Sanctacrulus*: that is, an holy surfet: & it is no hurt continually to haue our hearts overcharged thus.

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

## Thy Kingdome come.

### 1. The Coherence.

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

### 2. The meaning.

**Thy]** This word doth put vs in minde that there is two kingdomes: one Gods; and that is the kingdome of heauen: the other the diuels, called the kingdome of darknesse. *Coloss. 1. 13.* For when al had sinned in *Adam*, God laid this punishment on all, that seeing they could not be content to obey their Creator, they should be in bondage vnder *Satan*: so that by nature we are all the children of wrath, and the diuell holdes vp the scepter of his kingdome in the hearts of men. This kingdome is spirituall, and the pillars of it are ignorance, error, impiety, and all disobedience to God, in which the diuell wholly delights; which also are as it were the lawes of his kingdome. Blinde ignorant people cannot abide this doctrine, that the diuell should rule in their hearts: they spit at the naming of him; and say, that they desie him with all their hearts: but whereas they liue in sinne, and practise it as occasion is offered, though they cannot discern of themselves, yet they make plaine proofe, that they fit in the kingdome of sinne and darknesse, and are flat vassals of *Satan*, and shall so continue till Christ the strong man come and binde him and cast him out. And this is the estate of all the children of *Adam* in themselves. Wherefore our Sauour in this petition teacheth vs to consider our naturall estate; and to pray that he would giue vs his spirit to set vs at libertie in the kingdome of his owne Sonne.

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

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

In a kingdome there are foure things to be noted. 1. There must be a King. 2. There must be subiects. 3. There are lawes. 4. Authoritie.

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

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

The lawes of this kingdome, is the word of God in the bookes of the old and new Testament. Therefore it is called *the kingdome of heauen, Matth. 13. 24. The Gospell of the kingdome, Marke. 1. 14. The rod of his mouth, Esay. 53. 1.* As a king by his lawes brings his people in order, and keeps them in subiection; so Christ by his word, and the preaching of it, as it were by a mightie arme, drawes his elect into his kingdome, and fashions them to all holy obedience.

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

Kingdome being taken thus specially, is also two-fold. The first is the kingdom of grace of which mention is made, *Rom. 14. 17. The kingdome of God stands not in meate and drinke, but in righteousness:* that is, the assurance of our iustification before God, in the righteousness of Christ; *Peace of conscience,* which proceeds from this assurance; and *joy in the holy Ghost,* which comes from them both. In this kingdome all men liue not, but onely those that are subiect to Christ, obedient to the lawes of his kingdome, & ruled by his authoritie, and are continually taught in his word by his spirit. But those that refuse to liue according to the lawes of this king, and chuse to liue at their owne libertie, are in the kingdome of darkness, that is, sinne and Satan.

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

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

Quest. This coming implies a stopping; but how should Gods kingdome be hindred?

A. Ans. Kingdome in this place is not taken for that absolute and soueraigne power of God whereby he rules all things, for that cannot be hindred; but for the kingdome of grace, which in the vñing of the outward means, as ministers, word & Sacraments, may be hindred by the diuell, the world, and mans corruption.

3. The wants which are to be bewailed.

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

Quest. What difference is then betwene the godly and the wicked? Ans. The euil & vngodly man in the very midst of his bondage hath a merry heart: sin is no trouble to him, nay it is meate & drinke to him. But the godly man is otherwise minded: who considering the power of the diuell, & his craft in manifold feareful temptations, and seeing the pronenes of his rebellious nature cuer & anon to start away from God, is grieved and confounded in himselfe; and his heart bleedes within him that he doth offend so mercifull a Father.

Many men liue in this world & that many yeares, & yet neuer feele this bondage vnder Satan and sin. Such vndoubtedly cannot tell what this prayer means: but he that would haue the right vse of this petition, must be acquainted with his owne estate, and be touched in his conscience, that the flesh and the diuell beare such sway in him. As the poore captiue is alwaies creeping to the prison doore, alwaies labouring to get off his bolts & fetters, and to escape out of prison: so must we alwaies crie to the Lord for his spirit to free vs out of this bondage and prison of sin & corruption: and every day come neerer the prison doore, looking when our blessed Sauour will vnbind vs of all the fetters of sinne and Satan, and fully erect his kingdome in vs.

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

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

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

4. *Graces to be desired.*

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

2. Forasmuch as the kingdome of grace is erected in Gods Church here vpon earth, in this petition we are commanded to pray for the Church of God, and the parts thereof *Psal. 122. 6. Pray for the peace of Ierusalem: they shall prosper that loue thee. Esay. 62. 7. Yet which are the Lords remembrancers, giue him no rest, untill hee set up Ierusalem the praise of the world.* And that Gods Church may flourish and be in good estate, we are to pray for Christian Kings & Princes, that God would blesse them; and increase the number of them. For they are as *nursing fathers, and nursing mothers to the Church.* And we especially are bound to pray for the Kings most excellent Maiestie; as also for other Christian Kings, that they may be blessed, & Gods kingdome by them advanced.

And againe, because ministers are the Lords watchmen in the Church, we are here also put in mind to seeke their good; and to pray that their hearts may bee set for the building of Gods kingdome; for the beating downe of the kingdome of sinne and Satan, and for the sauing of the soules of his people. And the rather because the diuell labourerh night & day to ouerthrow them in this glorious worke, & to resist them in their ministry; as appeareth

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

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

3. Thirdly, we are to desire, that the Lord would hasten the second comming of Christ, as the Saints in heauen pray, *Come Lord Iesus, come quickly:* and therefore the godly are said to *loue the comming of Christ. 2. Tim. 4. 8.* A penitent sinner so abhorres his own corruptions, and the irksome temptations of Satan, that in this respect hee desires that Christ would hasten his particular comming to him by death, for no other cause, but that hee might make an end of sinning and displeasing God.

Reu. 22. 20.

Thy will be done.

1. *The Coherence.*

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

2. *The meaning.*

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

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

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

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

3. *The wants to be prayed against.*

1. **H**ere first we are to bewaile this, that our hearts are so prone to rebellion & disobedience of Gods commandements. Put a match to a heape of gun-powder, on a sudden it will be all on a flame; and as long as we adde matter to the fire, it burnes: so by nature we are most ready to sinne, so soone as the least occasion is giuen. *David* had experience of this when he prayed, *Knit my heart to thee O Lord: &c.* Psal. 86. 11. and, *Incline my heart to thy commandements.* Psal. 119. 36. Those which find not this want in themselves, & the like affection to bewaile it, are in a miserable and dangerous case: euen as a man that hath a great disease vpon him, and knowes not of it.

2. Again, we must here bewaile the sins of the world, as ignorance, schismes, hypocrisie, pride, ambition, contempt of Gods word, couetousnes, oppression, want of loue of God and his word, &c. 2. Pet. 2. 7. *Lot was vexed, and his righteous heart was vexed with the vncleane conversation of the Sodomites* from day to day; so ought our soules to be vexed and grieved continually at the wickednesse of our time; and wee are to send vp our prayers to God for vnbeleeuing, and vnrepentant sinners, that they may be brought to the obedience of Gods will. Ezech. 9. 4. In a common iudgement vpon Ierusalem, *They are marked in the forehead, that inuene and cry for the abominations that be done in the middle of it.*

3. Here also we must humble our selues for our vniquietnesse of minde, and impatience when God layes any crosse on vs: It is Gods will that we should suffer affliction, and with all humble our selues vnder his mightie hand. Our Saviour prayed that the cup might be taken away, but with submission to his fathers will. Luk. 22. 42. And this *David* had learned when he said, *Butt hee thus say, I haue no delight in thee, behold, here I am, let him doe to me as seemeth good in his eyes.* 2. Sam. 15. 26.

4. *Graces to be desired.*

1. **T**HE first thing which wee are here to desire is, that wee may haue grace to deny our selues, wils, and affections: because herein we are vnlike to God, and like the diuell. This is the first Lesson that our Saviour doth giue his Disciples, that they must deny themselves and follow him.

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

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

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

4. Lastly, we desire patience and strength, when it shall please God at any time to exercise vs with the crosse, as *Paul* prayes for the Colossians, *That God would strengthen them by the power of his might, vnto all patience and long-suffering with ioyfullnesse.* Coloss. 1. 12.

5. *Error confuted.*

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

## In earth as it is in heauen.

1. *The meaning.*

**H**AUING shewed the meaning of this petition, *Thy will be done*: now we are to speak of the condition, which shewes in what manner we should doe it. For the question might be, how wee would doe Gods will: and the answer is, that his will must be done in earth as it is in heauen.

**Heauen**] By heauen here is meant the soules of faithfull men departed, and the elect Angels, *Psal. 103. 20. Praise the Lord ye his angels; that excell in strength; that doe his commandments in obeying the voice of his word.*

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

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

2. *The wants to be bewailed.*

Wee are here admonished to bee displeased with our selues, for our slacke and imperfect obedience to God, and for

our hypocrisie, priue pride, presumption, deadnes of spirit, & many other wants which breake out when we are in doing Gods will. There is no seruant of God, but hath wants in his best works; so we must vnderstand *Paul*, when he saith, *To will is present with me, but I finde no meanes to performe that which is good.* Rom. 7. 18: where he signifies thus much in effect, that he could begin good things, but not perfect them, and goe through-stitch, as we say. When the godly doe good; as heare, speake Gods word, pray, praise God, &c. they performe things acceptable to God: but in these actions they finde matter of mourning; namely, the imperfection of the worke: therefore *Dauid* prayeth, *Psal. 143. 2. Enter not into iudgement with thy seruants.* And here we may see how farre wide the Church of Rome is, that holdeth good workes to be any way meritorious, that be euery way imperfect. If the men of that Church had grace, they might see that the corruptions of the flesh were gyues and fetters about their legges, that when they would faime run the wayes of Gods commandments, they are constrained to halt downe right, and to traile their loynes after them.

### 3. Graces to be desired.

THE grace hereto bee desired, is sinceritie of heart, or a ready and constant purpose and indeaour not to sinne in any thing, but to doe Gods will, so as wee may keepe a good conscience before God and men. *Akt. 24. 16. And for this cause I endeavour alwaies to haue a cleare conscience towards God, and towards men.* This must we hunger after, and pray for: seeing it is not sufficient to abstaine from euill, but also do to good, and in doing good, strue to come to perfection. A consermitie with Angels in this dutie is to be sought for, and to be begun in this life, that in the life to come we may be like them in glory.

## Giue vs this day our daily bread.

### 1. The Coherence.

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

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

### 2. The meaning.

**B**Read] By bread in this place, many of the Ancient Fathers; as also the Papiſts at this day, vnderstand the elemēt of bread in the Sacrament, and the bodie of Christ which is the bread of life. But that cannot be: for *S. Luke* calls it *bread for the day*, that is, bread sufficient to preserve vs for the present day: and by this he makes it manifest, that the words of this petition must be vnderstood not of spirituall, but of bodily food: and the bread of life is more directly asked in the second or fourth Petition. As for the opinion of *Erasmus*, who thinks that in this so heavenly a prayer made to God the Father, there should be no mention made of bread, that is, of earthly things, which euen the Gentiles bestow on their children; it is vaine and frivolous. For it is Gods will, that we should not cast the care of heavenly things onely, but all our care vpon him. *1. Pet. 5. 7.* And hee hath elsewhere commanded that earthly things should be asked at his hand. *1. King. 8. 35.* and the same hath beene asked in the prayer of *Isaac*, *Gen. 28. 20.* and *Salomon*, *Prov. 30. 7.* And whereas the Lords prayer is a perfect platforme of praier, tēporall blessings must haue some place there, vnlesse we will ascribe the hauing and inioying of them to our owne industry, as though they were no gifts of God, which to thinke were great impietie.

**C**By bread then we must vnderstand properly, a kind of food made of the floure of graine that is baked & eaten: and thus it must bee taken in those places of Scripture where bread is opposed to water or Wine: and by a figure more generally it signifies all things whereby temporall life is preserved; in this sense *goates milke* is called *bread*, *Prov. 27. 27.* and the fruit of trees, *Ier. 11. 19.* and all things that passe to and fro in trafficke, *Prov. 31. 14.* And so likewise in this place by this one meanes of sustaining our bodies and temporall liues, all other means whatsoeuer must be vnderstood, as meat drinke, cloathing, health, liberty, peace, &c.

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

*Quest.* Must wee then vse Gods creatures onely for necessitie? *Ans.* We may vse them not onely for necessitie, but also for honest delight and pleasure. *Psal. 104. 15. God giues wine to make glad the heart of man, and oyle to make his face shine.* And *Ioh. 12. 3.* our Sauour Christ allowed of the fact of *Marie*, which tooke a pound of oyntment of Spikenard very costly, and annointed his very feete, so that all the

1. Tim. 6.  
8.

house was filled with the smell, though *Iudas* A did esteeme it wast. Yet if it so fall out that the Lord doe graunt vs but bread, that is, so much as shall hold body and soule together, we must thankefully content our selues therewith. 1. Tim. 6. 8. *Therefore when we haue food and rayment, let vs therewith be content.* This contentation was practised of *Iacob*. Gen. 28. 20.

A second cause, is to teach vs that there is a particular providence. All men willingly confesse the generall providence of God ouer all things: but beside that, we must acknowledge another more speciall providence, even in the least things that can be: because euery mortell of bread which we eate, would no more nourish vs then a piece of earth, or a stone vlesse God giue his blessing vnto it.

*Daily.* The word in the original is thus much in effect, *Bread vnto your essence or substance*: then the meaning is, giue vs such bread from day to day, as may nourish our substances. Thus prayeth *Agur*, *Prov. 30. 8. Feed me with foodde conuenient for mee.* Some there are which put an Angelicall perfection in fasting; but we are taught in Scriptures, that as aboue all things wee are to seeke for life eternall; so wee must in this life haue care to sustaine and maintaine our naturall life, that we may haue conuenient space and time to repent, and prepare our selues to the kingdome of heauen. Fasting in it selfe, as it is an abstinence from meat is no part of Gods worship, but in it owne nature, a thing indifferent: and therefore it is to be vsed so farre forth as it shall further vs in Gods seruice, and not further. And seeing wee are taught to pray for such foodde as shall preserue nature, and maintaine the vitall blood, we ought not to vse fasting to the hindrance and destruction of nature.

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

And whereas we call it *our bread*, we learne that euery man must liue of his owne calling and his owne goods. Here also is condemned all oppression, stealing, lying, cogging, and other such deceitfull meanes, which men vse to get wealth and goods. Many thinke it no sin to prouide for their families in such order, but in saying this petition they pray against themselves. 2. *Thess.* 3. 10. *He that labourerh not let him not eate.* Eph. 4. 28. *He which stole, let him steale no more, but rather labour with his hands the thing which is good.*

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

*Giue vs* Not me. This serueth to teach vs that a man must not onely regard himselfe, but also bee mindfull of others. For a man that hath wealth is made a steward to distribute his goods to the poore and the good of Gods Church. True loue seekes not her owne things; the branches of the vine are loden with clusters of grapes, not for themselves, but for others; the candle spends it selfe to giue others light.

*Giue* If bread be ours, wherefore are we to aske it? it may seeme needlesse. *Answer.* Not so: for hereby we are taught to waite on God, who is the fountaine and giuer of all blessings. Men vsually driuen to any distresse, vse euill means, as robbing, deceiuing, consulting with wizzards, &c. 2. Again here we learne, that though a man had all the wealth in the world, all is nothing without Gods blessing. *Quest.* The rich need not say, *Giue vs*, &c. for they haue abundance already; and what need they aske that which they haue? *Answer.* Let a man be neuer so rich, & want nothing that can be desired, yet if he want Gods blessing, in effect hee wants all. Wherefore euen Kings, and the greatest personages that be, are as much bound to vse this petition as the poorest. *Gods blessing is riches*, saith *Salomon*, *Prov.* 20. 22. *Thou maiest eate and not haue enough, bee clothed and not warme, earne wages and put it in a broken bagge.* Hag. 1. 6. if God doe not bleesse thee. This blessing of God is called the *staffe of bread*. *Efay.* 3. 1. In bread there bee two

things, the substance, & the vertue thereof proceeding from Gods blessing: the second, that is, the power of nourishing, is the staffe of bread. For take away from an aged man his staffe, & he falls: and so take away Gods blessing from bread, and the strength thereof is gone, it becomes vnpromitable, and ceaseth to nourish. Lastly, here we see that al labour & toile taken in any kind of calling is nothing, & auayles not, vnlesse God still giue his blessing, *Psalm 127.1.*

3. *The wants which are to be bewailed.*

**S**innes which we are taught in this petition to bewaile are two especially. 1. Couetousnes, a vice which is naturally engrafted in euery mans heart: it is when a man is not content with this present estate. This desire is vnstatiable, & men that haue enough would still haue more. Wherefore he which shall vse this petition must be grieved for this sinne, and pray with *Dauid, Psalm 119.36. Incline mine heart to thy commandements, and not to conuoulesse.* And he must sorrow, not so much for the act of this sinne, as for the corruption of nature in this behalfe. Couetous people will plead that they are free from this vice, but marke mens liues, and we shall see it is a common disease, as *Dauid* noted, *Psalm 4. 6.* where he brings in the people, saying: *Who shall shew vs any good?* This then is a common sinne, that wee are taught to mourne for.

2. The second want is diffidence & distrustfulness in Gods providence touching the things of this life. Men also will shift this off and say, they would be sorry to distrust God. But if we do but a litle looke into the corruption of our nature, we shall see that we are deceived. For being in prosperity, we are not troubled: but if once we be pressed with aduersitie, then we howle and weepe, and as *Paul* saith. *1. Tim. 6. 10. Men pierce themselves through with many sorowes.* If a man shall lose a part of his goods, what then doth he? straight he goes out to a wife man: is this to beleene in God? No: it is to distrust God, and beleene the diuell.

4. *Graces to be desired.*

**T**he grace to be desired, is a readinesse in all estates of life to reit on Gods providence, whatsoeuer fall out. *Psalm 37.5. Commit thy way to the Lord, and trust in him, and he shall bring it to passe.* *Pro. 16. 3. Commit or roll thy workes upon the Lord, and thy thought shall be directed.* Whereby wee are admonished to take paines in our callings, to get meate and drinke, &c. If the Lord blesse not our labour, we must be content: if he do, we must giue him thanks. Now for this cause wee are further to pray to God, that he would open our eyes, and by his spirit teach vs in all his good creatures to see his providence, and when meanes faile and are contrary, then also to beleene in the same, and to follow *Pauls* example, *Phil. 4.12.*

5. *Errors confuted.*

**P**apists teach that men by workes of grace may merit life eternall, and increase of

**A** iustification in this life. But how can this be? for heere we see that euery bit of bread which we eate, is the free gift of God without any merit of ours. Now, it wee cannot merit a peece of bread, what madnesse is it to thinke that we can merit life euerslasting?

2. They also are deceived who thinke, that any thing comes by meere chance or fortune, without Gods providence. Indeepe in respect of men who know not the causes of things, many chances there are, but so, as that they are ordered, and come to passe by Gods providence. *Luke. 10. 31. By chance there came downe a certaine priest that way.*

## Forgiue vs our debts.

1. *The Coherence.*

**T**his is the fifth petition, and the second of those which concerne our selues: in the former we craued temporall blessings, in this & the next which followeth, we craue spirituall blessings. Where we may note, that seeing there is two petitions, which concerne spiritual things, and but one of temporall; that the care for our soules must be double, to the care of our bodies. In the world men care for their bodies, their hearts are set for wealth and promotions: they can bee content to heare the word on the Sabbath, yet neither then, nor in the weeke day doe they lay it vp in their hearts, and practise it; which argues, that they haue litle or no care for their soules.

**C** *Quest.* What is the cause that first we craue things for the body, and in the second place those which concerne the soule? *Ans.* The order of the holy Ghost in these petitions is wonderfull: for the Lord considers the dulnes and backwardnesse of mens natures: and therefore he traines them vp, and drawes them on by litle, euen as a schoolemaster doth his young schollers: propounding vnto them some small elements & principles, and so carrying them to higher points. For the former petition is a step or degree to these two following. The Ruler by the healing of the body of his childe is brought to beleene in Christ, *Iob. 4. 53.* He then that will rest on Gods mercie for the pardon of his sins, must first of all rest on Gods providence for this life: and he that cannot put his affiance in God for the prouision of meate and drinke, how shall hee trust Gods mercie for the saluation of his soule? Here wee may see the faith of worldlings: they say that God is mercifull, and that they beleene in Christ: which cannot be true: seeing in lesser matters, as meate and drinke, they distrust God, as appears by their couetousnesse. Again, by this order wee are taught as earnestly to seeke for the pardon of our sins, as we seeke for temporall blessings.

2. *The meaning.*

**D**ebts] By debt sins are meant, as it is in *Luke. 11. 4.* and they are so called, because of the resemblance between them. For euen as a debt doth binde a man, either to make satisfaction



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

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

### 3. The uses of the words.

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

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

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

4. And when we say, *forgiue not me, but vs*: we are put in minde to pray, not onely for the pardon of our owne sinne, but likewise for our brethren and enemies, *1. Iam.* 5. 16. *Confesse one to another, and pray one for another: for the prayer of the righteous availeth much: if it be fervent.* And as some thinke, the prayer of *Seenen* was a meanes of the conuersion of *Saul*.

5. Also we note that before prayers for pardon of sinne, must goe a confession of sinne: for whereas we say, *forgiue our debts*, we confesse before God that wee are flat bankrupts, and not able to discharge the least of our sins: this appeares, *1. Ioh.* 1. 9. *If we confesse our sins, he is faithfull to forgiue vs.* And it was practised by *Dauid*, *Psal.* 51. and 32. 5. The manner of making confession is this: knowne finnes, and those which trouble the conscience, are to be confessed particularly; but vnkowne finnes generally, *Psal.* 19. 12.

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

### 4. Wants to be bewailed.

The wants to be bewailed are the burthen of our finnes, and the corruptions of our natures, and the wickednesse of our liues, and the finnes of our youth, and of our old age. *Psal.* 40. 12. *My finnes haue taken such hold vpon mee, that I am not able to looke vp: they are more in number then the haire of mine head, therefore mine heart hath failed mee.* Thus with *Dauid* we are to trauell and grone vnder this burthen: but this griefe for sinne, is a rare thing in the world. Men can mourne bitterly for the things of this life, but their finnes neuer trouble them. Again, this sorrow must bee for sinne, because it is sinne, though there were neither hell to torment, nor diuell or conscience to accuse, nor iudge to reuenge.

### 5. Graces to be desired.

The grace which we must desire, is the *spirit of grace and deprecations*. *Zach.* 12. verse 10. which is that gift of the holy Ghost, whereby we are enabled to call to God for the pardon of our finnes. A man hauing offended the lawes of a Prince, and beeing in danger of death, will neuer be at quiet till he haue gotten a pardon: euen so they which feele and see their finnes hauing this spirit, are so moued, that they can neuer be at rest, till in prayer they be eased of the burthen of their finnes. A man may, I graunt, babble and speake many words, but he shall neuer pray effectually, before he haue this spirit of prayer to make him crie, *Abba, father.* For worldly commodities all can pray: but learne to pray for the want of Christ.

## As we forgiue our debts.

### 1. The Coherence.

THESE words bee a part of the fifth petition, which is propounded with a condition, *Forgiue vs*, as we forgiue others: and these words depend on the former as the reason thereof, which seemes to be taken from the comparison of the lesse to the greater, thus: If we who haue but a sparke of mercy, doe forgiue others, then doe thou, who art the fountaine of mercy, forgiue vs: but we forgiue others: therefore doe thou forgiue vs. Thus *Luk.* 11. 4. hath it, *Forgiue vs our finnes, for euen we forgiue.* *Rhema.* Teit. on *Luk.* 7. 47. the Papists take it otherwise, who say, *Forgiue vs*, as wee forgiue, making our forgiuing a cause, for which God is moued to forgiue vs in temporall punishments; whereas our forgiuing of men is onely a signe or effect that God doth forgiue vs.

### The meaning.

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

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

2. *Quest.* How may any man forgieue trespasses, seeing God onely forgieues sins. *Ans.* In euery trespass which any doe to their neighbours, there be two offences, one to God, another to man. In the first respect, as it is against God and his commandement, it is called a sinne; and that God onely forgieues; in the other respect it is called an iniurie or damage, and so man may forgieue it. When a man is robbed, the law is broken by stealing, and the iniury that is done, is against a man that hath goods stolen. This iniury, as it is an iniury, a man may forgieue; but as it is a sin, he cannot, but God onely.

3. *Quest.* whether may a man lawfully pray this petition, and yet sue him at the law, who hath done him wrong? *Answer.* A man man in an holy manner sue another for an iniury: and as a souldiour in lawfull warre may kill his enemy, and yet loue him: so may a man forgieue an iniury, & yet seeke in a Christian manner the remedie: but in doing of this we must obserue three things. 1. We are to take heede of all priuate reuenge in inward hatred; which if wee conceiue, we doe not forgieue. 2. We must take heede of offence, and haue care that our doings bee not scandalous to the Church. 3. Our suites must be taken in hand to maintaine godly peace: for if all iniuries were put vp, there would be no ciuill state or government. 4. This must be, that the partie offending may be chastised, and be brought to repentance for his fault: for if many men were not repressed, they would grow worse. 5. Law must be the last remedie. As Physicians vse desperate remedies, when weaker wil not serue: euen so must we vse law, as the last meanes when al others faile. The dealing of the world in this case is no example for vs to follow. For through rage and stomacke men will abide no priuate agreement, and therefore they vse the law in the first place, as the Corinthians did: but what saith *Paul*, 1. Cor. 6. 7: *It is utterly a fault among you.* But if the law be vsed aright, a Christian man may sue his neighbour at law, and loue the partie sued: for there is difference betweene dealing against a man before a magistrate, and the dealing of one priuate man with another. For priuate dealing is commonly reuenge, and therefore vnlawfull.

### 3. The vse.

The vse of this clause is very profitable, for it shewes vs a liuely signe, whereby our consciences may be assured of the pardon of our sinnes, namely, a readinesse and willing desire to forgieue men. Many vse these words long and often, yet finde no assurance of pardon: & the cause is; because they haue no desire of Gods mercie, nor willingnesse to forgieue others, which if indeed they had, then no doubt the forgienesse of their sinnes should by this meanes bee sealed vnto them. Wherefore if any would be perswaded of Gods mercie in this

A point, let them descend into their own soules and search narrowly, if they can finde their hearts as ready to forgieue, as they are ready to desire forgiveness at Gods hand, then they may assure themselves of Gods mercie in Christ, as we are taught by our Saviour Christ, *Math. 5. 7. Blessed are the mercifull, for they shall obtaine mercie.* Consider these comparisons. A man walking vnder a wall in a colde sunny day, is heated of the wall, which first receiued heate from the Sunne: so he that sheweth mercie to others, hath first receiued mercie from God. Also take a piece of waxe, and put to a seale; it leaueth an impression or marke like it selfe in the waxe: which when a man looks on, he doth certainly know that there hath bin a seale, the print whereof is left behinde. Euen so it is in euery one that hath a readinesse to forgieue others: by which a Christian may easily know that God hath sealed to him the forgienesse of his sinnes in his very heart: therefore let men look into their hearts, whether they haue any affection to forgieue others, for that is as it were the print in their hearts of Gods mercie towards them in forgiving them.

Many there are which pray for pardon at Gods hands, but they cannot brooke it, that they should forgieue their neighbours. Hereupon come these sayings: I may for giue him, but I will not forget him: he may come in my *Pater-noster*; but he shall neuer come in my *Creed*. Behold the diuels logick, which makes malice to bee charitie. Blinde people play with the Lords prayer, as the sie doth with the candle till shee be burnt: for the more they pray these words, the more they cal for vengeance against themselves, *1am. 2. 13.* Neither wil it help to omit this clause, as some haue done in *Chrysolomes* daies: for this is euen to mocke God: & if we doe not forgieue, we shall not be forgiven.

## Leade vs not into temptation,

tion, but deliuer vs from euill.

### 1. The Coherence.

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

them, seeing he hath them at commandment to doe what he will. But when a man once begins to make conscience of sinne, and to sue vnto the Lord for pardon of his offences, and still continues in dislike of sinne and Satan; then the enemie bestirres him, and vseth all meanes to bring that man to confusion: hee offereth all manner of temptations to molest him, and neuer affords this poore sinner any rest. Hereupon, for feare of being overcome, he must pray continually vnto the Lord, that he may not be led into temptation.

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

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

2. *The meaning.*

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

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

*Leade vs not.* Or *carry vs not* into temptation. To be led, isto be overcome of the temptation, when it preuailes and wholly gets the victory; so as men tempted are brought to perdition. Then the meaning is this; *When we are moued or enticed to sinne, Lord keepe vs that we be not overcome; and giue thou assistance with the temptation.*

*Quest.* God is iust and cannot sin: but if he leade men into temptation, shall he not be the author of sinne? *Ans.* Indeed many fearing to charge God with sinne; reade the words thus, *Suffer vs not to be led.* But the text is very plaine, *Leade or carry vs not.* And the Scriptures elsewhere vse the like phraes of God: *Exod. 7. 2. God is said to harden Pharaohs heart. 3. 5. 24. 1. The Lord moued Dauid to number the people. 2. Thes. 2. 11. God sent strong delusions that men might beleeuclies.* These and such places haue a special meaning, thus to be gathered: There is no action of man, or of the diuell, absolutely euil: but although in some respects it be euil, yet in some other it is good: for we are not to think

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

And there be foure respects in which God may be a worker in temptations, and yet bee free from sinne: 1. First, hee tempteth by *offering occasions and objects* to trie whether a man will sinne or not. A master suspecting his seruant, which in word professeth fidelitie, laies a purse of money in his way, to try if he will steale it: which if he stealeth, he hath found by watching him, a secret theefe; and so hath laid him open for deceiuing any more. Now, this trying of him is no sin, though hee sinne in stealing. In the same manner God tempteth his owne seruants, to prooue and trie them. *Deut. 13. 3. Thou shalt not hearken vnto the words of the prophet or dreamer of dreames: for the Lord thy God proueth you, to know whether ye loue the Lord your God with all your heart.*

2. Secondly, God leades into temptation by *wisely drawing his grace.* Neither can this be a sinne in God: because he is bound to no man to giue him grace. And here is a difference betweene the tempting of God and Satan. God holdes backe grace when he tempts, the diuell suggests euill motions.

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

4. The fourth way is in regard of the *ende.* God tempts his seruants onely to correct and humble them for their sins, to trie how they will abide the crosse, and to moue them the more to loue him. *Deut. 8. 1. God afflicts the children of Israel, so try he tempteth them they would keepe his commandments. 2. Chr. 32. 31. He trieth Ezechias so see what was in his heart.* The diuels end in tempting, is onely to bring the partie to destruction. Thus wee neede not feare to say, that God in some respects doth tempt his owne seruants.

*[Deliuer vs from euill.]* That is, free vs from the power of the flesh, or the diuell, & the world. Some take euil in this place only for the diuell, but we may take it more largely for all spirituall enemies. *1. Ion. 1. 9. The whole world lies in euil.* viz. vnder the power of sin and Satan. These words (as I haue said) are a prooffe & explanation of the former: for when a man is deliuered from euil, he is not led into temptation: the cause being taken away, the effect ceaseth.

## 3. The uses.

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

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

3. We are not to pray that temptations be quite taken from vs, or that we be wholly freed from them: but that they doe not ouercome vs. For it is the Lords will that his Church should be tempted. Nay, *Dauid* desired some kinde of temptations. *Psal. 26. 1. Prooue me, O Lord, and Iames saith, Account it for exceeding ioy, when yee shall fall into diuers temptations.* *Iam. 1. 2.*

4. Note also that euery man by nature is the bondslawe of sinne and Satan. For where is deliuerance, there was a bondage first. This confutes the Papiests who maintaine freewill: for we are dead in sinne by nature, as a man in a graue; and we must still pray thus till wee be fully deliuered.

## 4. Wants to be bewailed.

The corruption, which in this petition wee ought to mourne for, is the continuall rebellion of our wicked natures; and our pronenesse to yeeld vp our selues in euery temptation to sinne and Satan. And the remnants of the old bondage vnder Satan must be grieuous & irksome vnto vs, and we must bewaile them bitterly. The Iewes in a bodily captiuitie, *wept when then remembred Sion.* *Pl. 137.* How much more should we weepe, when we feeble the law of our members rebelling against the law of our mindes, and leading vs captiue to sinne?

## 5. Graces to be desired.

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

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

## 1. The meaning.

These words containe a reason of all the former petitions: whereby we are moued to craue things needfull at Gods hand.

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

*The kingdome*] These words, *1. Chron. 29 11.* are fully expounded, *Thine, O Lord, is greatness, power, and victory, and praise: and all that is in heauen and earth is thine: thine is the kingdome, and thou excellest as head ouer all, &c.* The kingdome is said to be Gods, because he is absolute pos-

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

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

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

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

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

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

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

*For euer*] The words in the originall are *for ages*. Now an age signifies the space of an 100. yeeres; but here it is taken for eternitie; because eternitie is nothing but multiplication of ages. And as eternitie is here noted by ages, so on the contrary we read, that eternitie is taken for a certain and distinct time, *Gen. 17. 8.* God promiseth *Abraham* to giue him the land of *Canaan* for an *euermore possession*: that is, for a long season. For else *Abrahams* seede should inherite the land vntill this time, which it doth not. Wherefore, as often the whole is put for the part: *viz.* eternitie for a certaine time: so here the part is put for the whole, ages for eternitie. This also makes a difference betweene earthly princes and the mightie *Iehouah*. They haue kingdome, power, and glory for a short time, but he absolutely and for euer.

## 2. The uses.

2. Here wee learne in prayer to abase our selues before God, & vtterly to denie all that is in vs: Kingdome, power, and glory is all his, not ours: wee are no better then rebels and traitours to him: if we haue any good thing, it is from him, euen the grace whereby we pray.

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

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

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

There is none but in want will be readie to pray: but when we haue receiued, we are slack in giuing thanks: but hee which will pray aright, must ioine them both together. And the summe of all Gods praise stands in these three points. 1. That he is an absolute King. 2. That hee hath absolute power to rule all things. 3. That hauing power and a kingdome, he hath glorie also, which appears in the holding of his kingdome, and the shewing of his power in gouerning of it.

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

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

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

## Amen.

### 1. The meaning.

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

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

### 2. Graces to be desired.

Hereby we are taught, what grace we are to shew in prayer. We must labour to giue assent to Gods promises when we pray, and stricke against doubting and vnbeliefe. Marke. 9. 24. *Lord I beleuee, Lord helpe mine vnbeliefe.* Psa. 42. 11. *Why art thou cast downe my soule, and why art thou disquieted with mine me? waste on God.*

Many there are that will stand vpon the strength of their faith, & pleade for themselves that they neuer doubted, but they are far wide: for true faith being imperfect, is alwaies accompanied with doubting more or lesse. Wherefore the heart that neuer felt doubting, is not filled with faith, but with presumption. As for them which are molested with doubtings, and complaine of them, they haue lesse cause to feare: for as fire and water doe neuer stricke till they meete; no more doth doubting and faith, till faith be wrought in the heart.

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

### Of the use of the Lords prayer.

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

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

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

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

*Of the circumstances of prayer.*

*Quest. 1.* Whether a man is to vse a voyce, in prayer? *Ans.* In publike prayer it is requisite that there be a voyce: for the Minister is the mouth of the people, and to the prayer which hee conceiues, they giue assent. For private prayer, vsing of voyce is conuenient; yet so as it may be done in silence. I. The Lord gaue vs the voyce, as well as the heart to blesse him withal, *Iam 3. 9. 11.* God created the tongue as well as the heart: and so will be praised by both. III. The voyce often stirres vp the heart: and againe, the vehemency of affection doth often draw out a voyce: the voyce then in private prayer is requisite, yet in some cases may be o-

mitted, for it is not absolutely necessarie. *Moses and Anna* prayed in silence.

*Quest. 2.* What gesture is to be vsed in prayer? *Ans.* The word doth not afford any particular direction. Our Saviour and his disciples praied in diuers gestures: kneeling, standing, groueling, looking vp to heauen, looking downe to the earth, sitting, lying, &c. *Luk. 11. 41. Act. 7.* God respects not the gesture, but the affection of the heart: yet two things must alwaies be in gesture: first, that it be comely: secondly, that it doth fitly expresse the affection of the heart: as when wee aske mercie, to looke to heauen: when we bewaile our sinnes, to looke downeward, and to humble our bodies, &c.

*Question. 3.* What place must we pray in? *Ans.* The place is set downe, *1. Tim. 2. 8.* Wee may pray in all places: of which there is no difference. Some will say, that in the time of the law the tabernacle and temple were places of diuine prayer. *Ans.* The temple and tabernacle were types of Christ & his Church, and the vniuersity of it: but now wee hauing the thing it selfe signified thereby, may pray in all places. Our Saviour prayed in the wilderness, on the Mount: Peter on the house toppe; Paul by the sea shore: yet so, that publike prayer must be vsed in publike places, as Churches, Chappels, &c. not because in them is more holinesse, but for order sake.

*Quest. 4.* What is the time appointed for prayer? *Ans.* *Pray continually, 1. Thess. 5. 17.* that is, vpon all occasions: or when a man begins any businesse, whether it bee in word or deede, *Coloss. 3. 17.* or as *Daniel*, who prayed thrice every day, *Dan. 9. 11.* or as *David*, who prayed at evening and morning, and noontide, *Psal. 55. 18.* and *seauen times a day*: that is, many. *Psal. 119. 364.* Thus we shall pray continually. Every day affords three specially occasions. 1. The entrance to our callings in the morning. 2. The receiuing of Gods creatures at noontide. 3. The going to rest at night. Again, beside set and solemne prayers, there be certaine kinds of short prayers, which the Fathers call *Eiaculationes*, that is, the lifting vp of the heart into heauen secretly and suddenly: and this kinde of praying may be vsed as occasion is offered every houre in the day.

*Quest. 5.* Whether may we pray for all men or no? *Ans.* We may, and we may not. Wee may, if all men, or all mankind be taken *discretely*, or *generally*. For there is no particular country, kingdom, towne, person, but wee may make prayers for it. And though men be Atheists, Infidels, Hereticks, yea diuels incarnate, yet for any thing we know, they may belong to the election of God: except they sin against the H. Ghost, which sin is very seldome & hardly discerned of men. And in this sense must the commandement of *Paul* be vnderstood: *I exhort therefore that first of all supplications, prayers, &c. be made for all men, 1. Tim. 2. 1.* We may not pray for all men, if all men or

mankinde be taken *collectively*, that is, if al men be considered wholly together as they make one body or company, and be taken as we say in grosse: for in this body or masse of mankind there be some, though they be vnkowne to vs, yet I say, there be some whom God in his iust iudgement hath refused, whose saluation by prayer shall neuer be obtained.

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

*Of Gods hearing our prayers.*

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

*Quest.* How many waies doth God heare mens prayers? *Ans.* Two waies. The first, in his mercy, when he grants the request of such as cal vpon him in the feare of his name. Secondly, he heares mens prayers in his wrath. This hee gaue the Israelites Quailes according to their desire, *Psa.* 78. 29, 30, 31. Thus often men curse themselves, & wish that they were hanged or dead, and accordingly they haue their wish.

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

*Quest. 3.* After what maner doth God heare his seruants prayers? *Ans.* Two waies. First, by granting the thing which was asked according to his will. Secondly, by denying the thing desired and by giuing something proportionall to it. Thus Gods denies temporarie blessings, & in the roome thereof giues eternall in heauē. Thus he refuseth to remooue the crosse from

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

*Quest. 4.* Why doth not God alwaies heare mens prayers? *Ans.* There be many causes of this. The first, because oftentimes we know not to aske as we ought, *Mat.* 20. 22. The second, because we aske amisse, *Iam.* 4. 3. The third, because otherwise, the things which we aske, though they be good in themselves, yet they are not good vnto vs, and for that cause are withheld, 2. Cor. 12. 7. The last, because God will for some long time deferre the granting of that which we aske, that he may stirre vp our faith and hope, and our diligence in prayer: and that we might the better esteeme of the gifts of God when wee haue them, and shew our seruies more thankfull.

## To the Reader.

**P**aul in his Epistles, hath set downe the sum of many of his prayers: they are very gracious and heavenly, & I haue here set them downe, that thou mightest know them, & in thy prayers follow them.

*Ephes.*

16. I cease not to giue thanks for you, making mention of you in my prayers.

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

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

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

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

*The exposition.*

**I**n this excellent prayer wee are to marke two things: the first, to whom it is made: the second is the matter.

For the first, it is made to God the Father, who is described by two titles. The first, The God of our Lord Iesus Christ, namely, as Christ is man: for as Christ is God, he is equal with the Father. The second, The Father of glorie, that is, a glorious Father, and he is so called to distinguish him from earthly fathers.

The matter of this prayer stands in two principal points. First, he asketh of God, the spirit of wisdom, whereby the seruants of God are enabled to discern out of the word, in euery business which they take in hand, whether it be in word or deed, what ought to be done, and what ought to be left vndone: as also, the circumstances, the time, place, manner of doing any thing.

Secondly, he prayeth for the spirit of reuelation,

tion, whereby the faithfull haue their whole estate before God reuealed vnto them according to the word: the thing it selfe being otherwise secret and hidden. 1. Cor. 2.9; 10. 12. Further, the worke of this spirit in the goodly is two-fold, the one concernes God himselfe, the other the things of God.

The worke of the spirit of reuelation, which respects God himselfe, is an acknowledgement of the Father, or of Christ. Now to acknowledge God the Father, is not onely to know, and confesse that he is a father of the faithfull, but also to be resolved in conscience that he is a father to me in particular. Secondly, that Christ is not onely in general a Saviour of the elect, but that he is in speciall my Saviour and Redeemer.

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

The second thing is the greatnes of the power of God, whereby sinne is mortified, the corrupt nature renued, and mightily strengthened in temptations. This power is set forth by two arguments. The first is the subiect or persons in whom this power is made manifest. In them that beleene. Because none can feele this, but they which apprehend Christ by faith. The second, is the manner of manifesting this power in them, which is according to the working of his mighty power, which he shewed in Christ. And that was in three things. First, in putting all his enemies vnder his feete, v. 20. Secondly, in raising him from death. Thirdly, in placing him at his right hand. Now therefore Paul prays that this wonderfull power of God, which did shew forth in Iesse in the head Christ, might likewise shew it selfe in the members of Christ. First, in treading Satan & sin vnder their feet. Rom. 16. 10. Secondly, in visiting them from sin, as out of a grate to holiness of life. Thirdly, in aduancing them in the time appointed to the kingdom of glory in heauen. Ephes. 3.

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

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

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

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

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

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

fulnesse of God.

20. Vnto him therefore that is able to do exceeding abundantly, aboue all that we aske or think, according to the power that worke in vs

21. Bespraise in the Church by Christ Iesus, throughout all generations for euer, Amen.

The Exposition.

These words containe two parts, a prayer, and a thankesgiuing. In the prayer these points are to be marked. First, the gesture, I bow my knees, whereby Paul signifies his humble submission to God in prayer. Secondly, to whom he prays, To the Father, who is described by two titles: the first, the Father of our Lord Iesus Christ, and that by nature as he is God, and as hee is man by personal vniou. The other title, Of whom the whole family which is in heauen and earth is named: In which words is set down a description of the Church: first, it is a Family, because it is the companie of Gods elect children vnder the government of one Father, 1. Tim. 3. 15. It is called the house of God, Eph. 2. 19. They that beleene are said to be of the household of God: secondly, the parts of the Catholike Church are noted, namely, the Saints in heauen departed, and Saints liuing on earth: thirdly, it is said to be named of the Father of Christ, because as the Father of Christ so the Father of this family: so also this family is called by him, Gen. 6. 2. Dan. 9. 19. Thirdly the matter of this prayer stands of 4. most worthy points.

The first is strength to beare the crosse, & to resist spiritual temptations, v. 16. where the strength is set out by diuers arguments: First, that it is the meere gift of God, that he would grant you: Secondly, the cause of strength, by his spirit: thirdly, the subiect or place where this strength must be, in the inner man; that is, in the whole man, so farre forth as he is renued by grace, Eph. 6. 14. The second is, the dwelling of Christ in their hearts by faith: Faith is when a man beeing seriously humbled for his sinnes, is further in conscience perswaded and resolved of the pardon of them, and of reconciliation to God. Now where this perswasion is indeede, there followes necessarily Christs dwelling in the heart, which stands in two things: the first, is the ruling and ordering of the thoughts, affections, and desires of the heart, according to his will; as a master rules in his house: the second, is the continuance of his rule. For hee cannot be said to dwell in a place, who rules in it but for a day.

The third, is the knowledge & the acknowledgement of the infinite greatnes of Gods loue in Christ, an effect of the former, v. 18. 19. the words are thus explained: Rooted and grounded. Here the loue of God wherewith he loues the elect is as a root and foundation of al Gods benefites: election, vocation, iustification, & glorification. Men are rooted & grounded in loue, when Gods spirit assures their hearts of Gods loue: & doth giue them some inward sense and feeling of it. For then they are as it were sensibly put into the root, and laid ou the foundation. With all Saints: Paul desires this benefite, not onely to the Epheſians, but also to all the faithfull with them. What is the length, the breadth: Here is a speech borrowed from the Geometricians,



and it signifies the absolute greatnesse or infinitenes of Gods loue, and that it is like a world, which for length, breadth, height, and depth, is endlesse. Here note the order of receiuing grace. First, Christ dwells in the heart by faith. Secondly, then comes a sense and feeling of Gods loue, as it were by certaine drops thereof. Thirdly, after this ariseth a plentiful knowledge, and apprehension of Gods loue, and as it were the pouring out of a sea into a mans heart, that for greatnesse hath neither botome nor banke. And know the loue of Christ: These words (as I take it) are an exposition of the former: for to comprehend the loue of God, is nothing else, but to know the loue of Christ: considering that all whom the Father loueth, hee loueth them in Christ: which passeth knowledge, that is, which for the greatnesse of it no man can fully know.

The fourth thing is, the fulnesse of Gods graces, verse. 19. Here the fulnesse of God, doth not signifie the fulnes of the Godhead or diuine nature, but the perfection of the inner man, which shall not bee till after this life.

Now followes the thanksgiuing, or the praise of God, vers. 20. 21. containing these points. The matter of praise, his power & bountyfulness where-by he can work exceeding abundantly aboue all we aske or thinke: and both these are not only to be conceived in minde, but also may be felt in the heart, according to the power that worketh in vs. 2. The forme of praise, glorie vnto God by Christ, as all benefits are receiued from the Father by Christ. 3. The proper place of true praise of God, the Church. 4. The continuance of his praise, thorough all generations for euer.

Philip. 1.

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

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

11. Filled with fruites of righteousness, which are by Iesus Christ, vnto the praise and glory of God.

The Exposition.

His prayer contains three parts. In the first Paul prayeth for increase of loue in the Philippians, whether it be to God or men; vers. 9. and he shewes the meanes of increase, which are two: knowledge, and sense or feeling. For (to goe backward) the more a godly man feels Gods loue, and hath experience of Gods word in himselfe: the more hee knows of Gods word, and perceiues his loue vnto him: the more hee loues God againe, and his neighbour for his sake.

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

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

Thirdly, he prayeth that they may abound in good workes, which are described by a similitude, fruites of righteousness: Christians being fruitful trees. Ezech. 47. 12. Esa. 61. 2. 3. By the cause efficient, which are by Christ. 3. By the end, vnto the glorie and praise of God.

Coloss. 1.

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

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

B 11. Strengthened with all might through his glorious power, vnto all patience and long-suffering with ioyfulness.

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

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

The Exposition.

These words containe a prayer, and a thanksgiuing. In the prayer three things are asked. The first, is the increase of the knowledge of Gods reuealed will in his word, and he diuides it into two parts: wisdom, which is not only to know Gods word, but also to apply it to euery action for the right and holy performing thereof; and spiritual vnderstanding, which is, when men by the assistance of Gods spirit, doe conserue the will of God in generall without applying.

Secondly, Paul prayes for the fruites of this knowledge, which are foure. 1. To walke worthy of God, as good seruants doe, who in their apparell, gesture, and all their doings, so behaue themselves that they may credit their masters. 2. To please God in all things, by approouing their hearts vnto him. 3. To be plentiful in all good workes. 4. To increase in the acknowledgement of God. For the more any increase in knowledge & experience in Gods word, the more shall they acknowledge God the Father to be their father, Christ to be their Redeemer, and the Holy Ghost their sanctifier.

Thirdly, he prayes that the Colossians may be strengthened, v. 11. Where he notes the cause, Gods glorious power; and the effects, which are three. 1. Patience because it is necessarie that the godly suffer many afflictions. 2. Long suffering, because oftentimes the same afflictions continue long. 3. Ioyfulness, because the crosse is bitter.

The thanksgiuing is for a benefit that God had made the Colossians fit for the kingdome of glorie: and the reason is, because he had made them members of the kingdome of grace.

1. Thess. 3.

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

wards all men: euen as we doe towards A you.

13. To make your heartes stable and vblameable in holinesse before God, euen our Father, at the comming of our Lord Iesus Christ with all his Saints.

2. Theff. 2. v. 15.

16. Iesus Christ our Lord, and our God, euen the Father which hath loued vs, and

hath giuen vs euerlasting consolation and good hope through grace:

17. Comfort your hearts, and stablish you in euery word and good worke.

1. Theff. 5.

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

a The minde or vnderstanding.  
b The wil and affection.

*A Song gathered out of the Psalmes, containing the sobes and sighes of all repentant sinners.*

1. A preface to preparation of prayer.

Psalm. 143.  
1.  
Psalm. 61.  
1.

2. A confession of sin with sorrow of heart.  
Psalm. 51.  
1.  
Psalm. 40.  
14.

Verse 16.

Psalm. 143.  
4.

Psalm. 90.  
8.

Psalm. 130.  
3.

Psalm. 143.  
2.  
3. Prayer for pardon of finnes knowne and vknownne.

Psalm. 25.  
10.

**L**ord heare my prayer, hearken the plaint that I doe make to thee: Lord in thy nature truth, and in thy iustice answer mee.

Regard, O Lord, for I complaine, and make my suite to thee:

Let not my words returne in vaine, but giue an eare to mee.

Behold, in wickednesse my kinde, and shape I did receiue: And loe, my sinfull mother eke, in sinne did me conceiue.

And I with euils many one, am fore beset about. My finnes increafe, and so come on, I cannot spie them out.

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

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

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

O Lord my God, if thou shalt weigh my sins, and them peruse: What one shall then escape and say, I can my selfe excuse?

In iudgement with thy seruant, Lord, oh enter not at all: For iustificed in thy sight, not one that liueth shall.

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

**B** O Lord, what earthly man doth know, the crour of this life?

Then cleanse me from my secret sins, which are in me most rife.

And keepe me that presumptuous finnes preuaile not ouer mee:

And then I shall be innocent, and great offences flee.

To thee, O Lord my God, loe I doe stretch my crawing hands: My soule desireth after thee, as doth the thirstie lands.

**C** As hand-maides watch their mistris hands, some grace for to atchieue: So I behold thee, Lord my God, till thou doe me forgieue.

Lord turne thee to thy wonted grace, my silly soule vp take: O saue mee, not for my deserts, but for thy mercie sake.

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

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

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

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

The Lord is kind and mercifull, when sinners doe him grieue: The slowest to conceiue a wrath, and readiest to forgieue.

Psalm. 19.  
12.

Verse 13.

Psalm. 143.  
6.  
4. Faith shewing it selfe in desire of reconciliation with God.  
Psalm. 125.  
2.  
Psalm. 6.

Psalm. 42.  
5. Faith fighteth with distrust, & laboureth to overcome it.  
Verse 12.

Psalm. 30. 5.

Ibid.

Psalm. 103.  
8.

Verse 13.	And looke what pitie parents deare, vnto their children beare : Like pitie beares the Lord to such, as worship him in feare.	A	O would to God it might thee please, my waies so to adresse : That I might both in heart and voice, thy lawes keepe and confesse.	Verse 5.
Verse 14.	The Lord that made mee knowes my shape, my mould and fashon iust : How weake and fraile my nature is, and how I am but dust.		In righteousnesse I doe intend, my time and daies to serue : Haue mercy Lord and mee defend, so that I doe not swerue.	
6. Prayer for rege- neration and Gods holy spi- rit. Psal. 51. 10.	O God, create in me an heart, vnspotted in thy sight : And eke within my bowels, Lord, reneue a sta- ble spright.	B	And with thy sauing health, O Lord, vouch- safe to visit me : That I the great felicitie, of thine elect may see.	8. Prayer for life e- uerla- sing. Psal. 106. 5.
Verse 12.	With thy free spirit confirme thou me, and I will teach therefore Sinners thy waies, and wicked shall be turned to thy lore.		And with thy peoples ioy I may, a ioyfull minde possesse : And may with thine inheritance, a glorying heart expresse.	Verse 6.
7. Prayer for obe- dience to God in our liues and cal- lings. Psal. 119. 30.	My soule is raniht with desire, and neuer is at rest : But seekes to know thy iudgements high, and what may please thee best.		The Lord the God of Israel, be blest for euer- more : Let all the people say, Amen, praise yee the Lord therefore.	9. A con- clusion with praying of God. Verse 14

*FINIS.*