

NINETEEN SERMONS
UPON
PRAYER IN GENERAL,
AND
THE LORD'S PRAYER IN PARTICULAR.

PREPARATION TO PRAYER.

SERMON I.

2 COR. iii. 5.

Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God.

[*Non quod sufficientes simus cogitare aliquid a nobis, quasi ex nobis; sed sufficientia nostra ex Deo est. Lat. Vulg.*]

[*Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Eng. Trans.*]

TOUCHING our hope which we have concerning the performance of God's promises the Apostle saith, that unto "the full assurance of hope" there must be "diligence" shewed, and that we are to prepare ourselves to receive Christ, and also having received Him with all His benefits to strive to hold Him fast, and never suffer our hope to be taken from us. Heb. 6. 11.

Upon which points, the doctrine that is to be delivered out of this Scripture doth follow by good consequence, for of these points of holding fast our faith in Christ two questions may arise, which may be answered by the Apostle's words in this place, where it may be demanded first, Whether we be able of our own strength to shew forth that diligence that is required to assure us of our hope. The Apostle resolveth us of that doubt in saying, "We are not able of ourselves to think any good of ourselves."

Secondly, because it may be objected, If we be not able of ourselves, from whence then may we receive ability? he addeth, that "our sufficiency is of God," from Whose goodness it cometh that we are able to do any good thing whatsoever; to the end that when God stands without, knocking

S E R M. I.
 at the door of our hearts for the performance of such duties
 Rev. 3. 20. as please Him, we, in regard that of ourselves we cannot do
 the least thing that He requireth, should knock at the gate of
 His mercy, that He will minister to us ability to do the same
 Mat. 7. 7. according to his promise, "Knock, and it shall be opened
 to you." That as by the preaching of the Law there was
 Acts 14. 27. opened unto us "the door of faith," and as the Creed is
 Hosca 2. 15. unto us "a door of hope," so the consideration of our own
 insufficiency might open unto us a door unto prayer, by
 which we may sue unto God for that ability which we have
 not of ourselves. So this Scripture hath two uses, first, to
 preserve us from error, that we seek not for that in ourselves
 which cannot be found in us; secondly, for our direction,
 that seeing all ability cometh from God, we should seek for
 it where it is to be found.

Both these things are matter very necessary to be known:
 Rom. 3. 27. the first serveth to exclude our boasting; we ought not to
 boast of our ability, because we have none. The second is a
 means to provoke us to call upon God by prayer, that from
 Him we may receive that which is wanting in ourselves.

To speak first of the negative part, both heathen and holy
 writings do commend to us that saying, *Γνώθι σεαυτὸν*, but in
 a diverse sense. The heathen use it as a means to puff up
 our nature, that in regard of the excellency which God hath
 vouchsafed us above other creatures we should be proud
 thereof; but Christian religion laboureth by the knowledge
 2Cor. 10. 5. of ourselves and of our misery "to cast down every high
 thing that exalteth itself against the knowledge of God, and
 to bring into captivity all imaginations to the obedience of
 Christ."

Whereas heathen philosophers will us to consider the ex-
 cellent virtues wherewith man's nature is endued, the Scrip-
 tures all along put us in mind of our insufficiency and tell us,
 Gal. 6. 3. that "if any man seem to himself to be something when he
 1 Cor. 8. 2. is nothing, he deceiveth himself" in his own fancy. And "if
 any man thinketh that he knoweth any thing, he knoweth
 nothing yet as he ought to know."

Amongst the places of Scripture which the Holy Ghost
 useth to shew our insufficiency, none doth so much disable
 our nature as this place of the Apostle, which deniecth' unto

us all power ever to conceive a good thought, so far are we off from fulfilling that good which we ought.

In this negative we are, first, to consider these words, whereby the Holy Ghost doth disable us: "We are not able to think any thing;" secondly, the qualification in these words, "as of ourselves."

In denying our ability he setteth down three things: 1. "not able to think;" 2. "any thing;" 3. this want of ability is imputed not to the common sort of men only, but even to the Apostles themselves, who of all other seemed to be most able. The Apostle to shew our insufficiency telleth us, "We are not able" so much as "to think any thing;" therefore much less are we able fully to perform that good which is enjoined us. For whereas there are seven degrees to be considered in the effecting of any thing, to think that which is good is the least and lowest degree; which being denied unto us, doth plainly shew what is our imperfection.

The first thing to be observed in undertaking any good, is the accomplishing of it; secondly, the working or doing of the thing required; thirdly, the beginning to do it; fourthly, to speak that which is good; fifthly, to will and desire it; sixthly, to understand; seventhly, to think. But the Scripture doth deny all these unto us. The perfecting or bringing to pass of that which is good, is not in ourselves. "To will is present with us," *sed bonum perfice. non invenio. Deus est,* &c. "It is God Which enableth us to perform." Rom. 7.18.
Phil. 2.13.

This we find by experience to be true in things that are evil. The brethren of Joseph, when they sold him to the Egyptians, had a purpose to work their brother's hurt, but they had no power to perform their wicked attempts, for God turned their wicked purpose to good. When Paul was going to Damascus with purpose to persecute the Church, it pleased God in the way to stay his purpose so that he could not perform that evil which he intended. Thus much the Wise Man sheweth, when by an example he proveth that the strongest doth not always carry away the battle. Gen.50.20.
Acts.9.3 6.
Ecc. 9 11,
15. 16

The heathen themselves say that heroical virtues are in the mind of man, but if any singular thing be done, it is the gods that give that power; and the Pelagian saith, though we be

SER M. able to begin a good work, yet the accomplishment is of
 I. God.

Secondly, we are not able *facere*, no more than we were
 [Joh. 15. able to effect, for so saith Christ, *Sine Me nihil potestis facere.*
 5.] The Prophet saith, *Scio quod viri non est via ejus.* If it be not
 Jer. 10.23. in man's power to order his way and to rule his own steps,
 much less is he able to hold out to his journey's end, but it is
 Prov. 16.9. God That ordereth and "directeth man's steps." Therefore Si.
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 Isa. 26. 12. us, as the Prophet confesseth: *Domine, omnia opera nostra
 operatus es in nobis.*

Thirdly, the inchoation or beginning of that which is good
 is denied us: though we purpose in our hearts to perform
 those duties of godliness that are required, yet we have not
 Isa. 37. 5. the power to put them in practice. *Filii venerunt ad partum,
 et non sunt vires pariendoi,* "The children are come unto the
 birth, and there is no strength to bring forth." If we begin
 Phil. 1. 6. to do any good thing, it is *Deus Qui capit in nobis bonum
 opus.* In consideration of which place Augustine saith of the
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 point, are not able to deliver their mind in such sort as they
 had purposed; as on the other side, when God doth assist
 them with His Spirit, they are enabled on a sudden to deliver
 that which they had not intended to speak.

Phil. 2.13. Fifthly, as the ability of effecting was attributed to God, so
 is the will.

1 Cor. 2. Sixthly, for understanding, the Apostle saith, "The natural
 14. man perceiveth not the things that are of the Spirit of God."

Rom. 8. 7. "For the wisdom of the flesh¹ is enmity with God."

[¹ φρόνημα
 τῆς σαρκός.] Seventhly, the power of thinking the thing that is pleasing
 to God is not in us, so far are we from understanding or

desiring it, as the Apostle in this place testifieth. And therefore where the Prophet speaketh generally of all men, "The Lord knoweth the thoughts of men, that they are but vain;" the Apostle affirmeth that to be true of the wise men of the world that are endued only with wisdom of the world and the flesh, that "their thoughts are vain" also.

1 Ps. 94. 11.
1 Cor. 3.
19, 20.

Secondly, that we should not think that the want of ability standeth only in matters of difficulty and weight, the Apostle saith not we are unable to think any weighty thing, but even that without the special grace of God's Spirit we cannot "think any thing." So Augustine understandeth Christ's words, John the fifteenth, where He saith not, *Nihil magnum et difficile*, but, *Sine Me nihil potestis facere*.

[Tract. in
Joan. 81.
31]
[Joh. 15.
5.]

This is true in natural things, for we are not able to prolong our own life one moment; the actions of our life are not of ourselves but from God, in Whom "we live, move, and have our being." Therefore upon those words of Christ's, *Ego a Meipso non possum facere quicquam nisi quod video Patrem*, "I of Myself can do nothing but what I see My Father do," &c. Augustine saith, *Ei tribuit quicquid fecit, a Quo est Ipse Qui facit*.

Act-17. 28.
Joh. 5. 19.
[Vid
Tract. in
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But the insufficiency of which the Apostle speaketh, is not in things natural, but in the ministration of the Spirit. So he saith, that God of His special grace hath made them "able Ministers of the New Testament, not of the letter, but of the spirit:" his meaning is, that no endeavour of men can endue us with the grace of repentance, with faith, hope, and Christian charity, except the inward working of God's Spirit.

[2 Cor. 3.
6.]

As the Apostle speaks of the gift of tongues, of the understanding of secrets, and of all knowledge without charity, *Nihil mihi prodest*; so all our endeavours are unprofitable to us, unless God by His Spirit do co-operate with us; for, "He that abideth in Me, and I in him, the same bringeth forth much fruit," that is, "the fruit of righteousness, the end whereof is eternal life."

1 Cor. 13.
2, 3.

Joh. 15. 5.
Rom. 6. 22.

Thirdly, the persons whom he chargeth with this want of ability, are not the common sort of "natural" men that are not yet regenerate by God's Spirit, but he speaketh of himself and his fellow Apostles. So these words are an answer to that question, *Kai πρὸς ταῦτα τίς ἰκανός*; "Unto these things

1 Cor. 2. 14.

2 Cor. 2. 16.

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2, 3.

Joh. 15. 5.

Rom. 6. 22.

1 Cor. 2. 14.

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SERM. I. who is sufficient?" he answereth himself, Not we, for we are not able of ourselves to think a good thought, much less are we fit of ourselves to be means by whom God should manifest the savour of His knowledge in every place; so that which [Joh. 15. 5.] Christ spake, John the fifteenth, He spake it to His disciples, who albeit they were more excellent persons than the rest of the people, yet He telleth them, *Sine Me nihil potestis facere.*

The negative being general, we may make a very good use of it: if the Apostles of Christ were unable, how much more Gen.32.10. are we. If Jacob say, "I am unworthy of the least of Thy Mat. 3. 11. blessings;" if John Baptist say, "I am not worthy;" if St. 1 Cor. 15. 9. Paul confess, "I am not worthy to be called an Apostle:" much more may we say with the prodigal son that had spent Lu. 15. 19. all, "I am not worthy to be called Thy son;" and with the Mat. 8. 8. centurion, "I am not worthy Thou shouldest come under my roof."

The reason of this want of ability is, for that the nature of men cannot perform that which the Apostle speaks of, neither as it is in an estate decayed through the fall of Adam, and that general corruption that he hath brought into the whole race of mankind: nor as it is restored to the highest degree of perfection, that the first man had at the beginning. Adam himself, when he was yet perfect, could not attain to this, for he was but "a living soul;" the second Adam was "a quickning 1 Cor. 15. 45. Spirit." And it is not in the power of nature to elevate and lift itself up to conceive hope of being partakers of the blessedness of the life to come, to be made "partakers of the Divine 2 Pet. 1. 4. Nature," and of the heavenly substance: if men hope for any such thing, it is the Spirit of God That raiseth them up to it.

As the water can rise no higher than nature will give it leave, and as the fire giveth heat only within a certain compass, so the perfection which Adam had was in certain compass, the light of nature that he had did not reach so high as to stir him up to the hope of the blessedness to come: that was without the compass of nature, and comes by the supernatural working of grace.

As we are corrupt, it never cometh into our minds to hope Gen. 6. 5. for the felicity of the life to come; "for all the thoughts of man's heart are only evil, and that all the day long."

That is true which the Apostle witnesseth of the Gentiles, "That they by nature do the things of the law," if we understand it of moral duties, for the very light of nature doth guide us to the doing of them. But as the Prophet saith, "My goodness doth not extend to Thee;" so whatsoever good thing we do by the direction of natural reason, it is without all respect of God, except He enlighten us before. Therefore in our regeneration not only the corruption of our will is healed, but a certain divine spark of fire and zeal of God's Spirit is infused into us, by which we are holpen to do those duties of piety, which otherwise naturally we have no power to do.

Now follows the qualification of this general negative sentence. For where the Apostle hath said, "We are not able to think any thing of ourselves," the Scripture recordeth divers good purposes that came into the hearts of God's servants. The Lord Himself said of David: "Whereas it was in thine heart to build an house to My name, thou didst well in thinking so to do." The Apostle saith of unmarried folks, "that they care for the things that belong to the Lord, how they may please the Lord." But the Apostle sheweth, that if we have any such thoughts at any time, they do not proceed from us.

By which words the Apostle no doubt maketh this distinction, that there are some things that come of us, and are of ourselves; again, there are other things that come from us and yet are not of us.

That is from and of ourselves, that groweth in us naturally: that is said to be from ourselves but not of ourselves, which is engrafted in us. It is the true olive that, from itself and of itself, yieldeth fatness; and the wild olive being engrafted in it doth from itself yield fatness but not of itself, but as it is by insition made partaker of that fatness which naturally is in the true olive.

Figmenta cogitationis are from and of ourselves; but if any divine and spiritual thoughts come into our hearts, the Lord God is the "potter" that frames them in us.

The Apostle saith, *Scio quod in me, hoc est, in carne meâ, non habitat homin.* But "sin dwells in me:" therefore sin that dwells in us, is from us and of us, but the grace of God's

SERM. Spirit, which dwells not in us but doth tarry guest-wise, is
 ---^{I.}— that which is from us but not of us.

Lu. 24. 38. Our Saviour saith, "Why do thoughts arise in your hearts?"
 Such thoughts are from us and of us; but those thoughts that
 Jas. 1. 17. come from "the Father of lights," are from ourselves but not
 of us.

All that we have by the strength of nature, is said to be of
 ourselves and from ourselves, but the power wherewith we
 are endued from above to the doing of heavenly and spiritual
 things, is of ourselves but not from ourselves. *Perditio tua ex*
 Hos. 13. 9. *te, Israel*—that is from us and of us: *Tantummodo sulus ex Me*
 —that is neither of us nor from us.

1 Cor. 15. The Apostle saith, "I persecuted the Church:" that was
 9, 10. from himself and of himself; but when he saith, "yet I la-
 bourd more than they all," he correcteth that and saith, "yet
 not I, but the grace of God with me;" because that was of
 himself, but not from himself but from the grace of God
 which did co-operate with him.

Sins are of ourselves and from ourselves, but not good
 Aug. actions. *Hoc piarum mentium est, ut nihil sibi tribuant,* 'This
 is the part of godly souls, that they attribute nothing to
 themselves.' It is dangerous to ascribe too little to the
 grace of God for then we rob Him of His glory, but if we
 ascribe too little to ourselves there is no danger; for what-
 soever we take from ourselves, it cannot hinder us from being
 true Christians; but if we ascribe that to the strength of our
 own nature which is the proper work of grace, then do we
 blemish God's glory.

The affirmative part is, "Our sufficiency is of God." So that
 [2 Cor. albeit in regard of themselves he said, "Who is sufficient to
 2. 16.] these things?" yet having ability from God he is bold to say,
 Phil. 4. 13. *Omnia possum in Eo Qui me confortat.*

The Apostle willeth Titus to choose sufficient men, such as
 Tit. 1. 9. were "able to exhort with wholesome doctrine," that is, such
 as God hath made able: so he speaks of all in general, that
 Col. 1. 12. "God the Father hath made us meet to be partakers of the
 inheritance of the saints in light."

As none are meet but such as are made meet, so there are
 Lu. 20. 35. none *ἀξιοι*, 'worthy,' but *ἀξιοθέητες*, "such as are made worthy."
 2 Cor. 1. 15. The Apostle saith, "I was indeed to come to you, that ye

might receive a second grace." Whereby he sheweth that to be true which St. Paul affirmeth, "That the grace of God is manifested." And so much we are to understand by the words of the Evangelist, when he saith, "That from the fulness of Christ we received grace for grace."

As Noah is reported to have "found grace in the sight of God," so many do find grace with God. First, He worketh grace in men by the means of His word, when before they were void of grace: "The grace of God hath appeared to all, teaching them." Also by the means of the cross, and by that He worketh a second grace that is inherent, whereby they are enabled to do the duties of holiness.

In which respect as He is said to give grace, *Humilibus dat gratiam*, so we receive grace. After God by His Spirit hath thus enabled us, we are said to be able and meet to do those things which we are commanded, so that though our righteousness be but *menstrualis justitia*, He will not reject it; though our zeal in godliness be but as "smoking flax" or the "bruised reed," He will not quench nor break it; and though the measure of our charity exceed not the "cup of cold water," yet we shall not "lose our reward." And though "the afflictions of this life" which we suffer for Christ's sake "be not worthy of the glory that is to be revealed," yet as the Evangelist speaks *καταξιωθήσονται*, "for if we suffer together with Christ, we shall be glorified with Him."

So then, the sum of all cometh to this: Where the Apostle exhorteth, "Let us have grace," the question is, from whence we may have it? It is certain we have it not of ourselves, for it is a divine thing, therefore we must have it from Him That is the well of grace. If we come to Him, "out of His fulness we shall receive grace for grace."

He is not a well locked up, but such an one as standeth open that all may draw out of it. Therefore the Apostle saith that the grace of God is *χάρις φερομένη*. And as Solomon saith, *Bonus vir haurit gratiam*.

The means to obtain this grace at the hands of God is by prayer. For He hath promised to "give His Holy Spirit to them that ask it." And having received grace from God, we shall likewise have *bonam spem per gratiam*. He hath promised that "those that seek shall find."

S E R M. If in humility we seek for grace from God, knowing that
 -- ^{1.} -- we have it not of ourselves, we shall receive it from God, for
 1 Pet. 5. 5. He "giveth grace to the humble."

Seeing then that in us there is no ability, no not so much as
 "to think any thing," and all ability cometh from God, we are

Lam. 5. 21. to learn from hence that if God say, Turn to Me, and I will
 turn to you, we must pray, Convert Thou us, O Lord, and

Ezek. 18. we shall be converted. If He say to us, "Make you clean

^{31.}
 Ps. 51. 10. hearts," because that is not in us we must pray, "Create
 in me a clean heart, and renew a right spirit in me."

Joh. 11. 26. When Christ saith, "Believest thou this?" forasmuch as

Eph. 2. 8. faith "is the gift of God," we are to pray with the disciples.

Lu. 17. 5. *Domine, adde nobis fidem.* When the Apostle exhorteth,

1 Pet. 1. 13. *Perfecte sperate,* we should say with the Prophet, "Lord my

Ps. 39. 7. hope is even in Thee." And where our duty is to love with
 all our hearts, because we cannot perform this without the

Rom. 5. 5. assistance of God's Spirit, we are to pray that "the love of
 God may be shed in our hearts by the Holy Ghost."

PREPARATION TO PRAYER.

SERMON II.

JAMES i. 16, 17.

*Err not, my dear brethren.**Every good giving and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning.*[*Notite itaque errare, fratres mei dilectissimi.**Omnis datum optimum et omne donum perfectum desursum est, descendens a Patre luminum, apud Quem non est transmutatio, nec vicissitudinis obumbratio. Lat. Vulg.]*[*Do not err, my beloved brethren.**Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning. Eng. Trans.]*

As St. Paul tells us, "that we are not sufficient to think" a 2 Cor. 3.5. good thought, "but our sufficiency is of God;" so the Apostle saith, It is God only from Whom "every good giving and every perfect gift" cometh; and that we shall err if we either think that any good thing which we enjoy cometh from any other but from God, or that any thing else but good proceedeth from Him; so that as well the ability which man had by nature, as our enabling in the state of grace, is from God. He is the fountain out of Whom, as the Wise Man saith, we must draw grace by prayer, which is *situla gratiæ*, 'the conduit or bucket of grace.' Therefore He promiseth in the Old Testament to pour upon His Church both "the Spirit of grace and of prayer," that as they sue for grace by the one, so they may receive it in by the other. Unto this doctrine of the

[Prov. 12.
2.]Zech. 12.
10.

SERM. II. Apostle in this place, even those that otherwise have no care of grace do subscribe, when they confess themselves to be destitute of the good things of this life, and therefore cry,
 Ps. 4. 6. *Quis ostendet nobis bona?*

As before the Apostle shewed that God is not the cause of any evil, so in this verse he teacheth there is no good thing but God is the author of it; if He be the fountain of every good thing, then He cannot be the cause of evil, for "no one fountain" doth out of the same hole "yield sweet and bitter water."

Jas. 3. 11. Secondly, if every good thing be of God only, then have we need to sue to Him by prayer, that from Him we may receive that which we have not of ourselves. Wherefore as this Scripture serves to kindle in us the love of God, forasmuch as He contains all good things that we can desire, so it is a special means to provoke us to the duty of prayer.

This proposition hath two parts: first, an universal affirmative in these words, "Every good giving;" secondly, a prevention; for where it may be objected, that howsoever some good things come of God yet evil things also may successively come from Him, even as the heathens say that Jupiter hath divers boxes out of which he doth pour both good and evil, the Apostle preventeth that objection and saith, "that with God there is no variableness nor shadow of changing." So that as the meaning of these words in the
 Hos. 13. 9. Prophet Osee, *Salus tua tantummodo ex Me*, is both that salvation is only of God, and that nothing else but salvation cometh from Him; so the Apostle's meaning in these words is, both that God is only the cause of good, and that He is the cause of nothing else but good, lest when we are tempted unto evil, we should make God the author of all such temptations.

The former part of the proposition called *subjectum* is, "Every good giving, &c." The latter part called *prædicatum* is, "descendeth from above."

Where the heathen call all virtues and good qualities which they have, *ἔξεις*, of having, the Apostle calleth them *δόσεις καὶ δωρήματα*, of giving, to teach us that whatsoever good quality is in any man, he hath it not as a quality within himself, but he receiveth it from without as it is a gift.

Esau speaking of the blessings bestowed upon him saith, "I have enough;" and the rich man, *Anima*, "Soul, thou hast much good;" as though they had not received them from God: but the saints of God spake otherwise. Jacob saith, "These are the children which God hath given me." Again, when Pilate without all respect of God of Whom the Apostle saith, "There is no power but of God," said, "Knowest Thou not, that I have power to crucify and to loose Thee?" our Saviour said again, "Thou shouldst have no power over Me, except it were given thee from above."

The consideration hereof serveth to exclude our "boasting:" that "the wise man boast not of his wisdom," seeing wisdom, strength, and whatsoever good things we have, it is the good gift of God, as the Apostle tells us, *Quid habes quod non accepisti?*

Secondly, this division is to be marked, that of the good things which come from God some are called *donatives*, others *dana*; and to these two substantives are added two adjectives, whereof one doth answer to the givings of God's goodness, the other to the gifts of God ascribeth perfection.

The first error the Apostle willeth them to beware is, that they think not that God is the cause of any evil, because every good thing cometh from Him; the second error is, that they should not conceive this opinion, that the main benefits are from God, and the lesser benefits are from ourselves: not so, for the Apostle tells us, that as well "every good giving," as "every perfect gift, is from above."

That which the Apostle calls *donatio*, is a transitory thing; but by gift he meaneth that which is permanent and lasting.

Joseph is recorded to have given to his brethren not only corn, "but victuals to spend by the way." So by "giving," the Apostle here understandeth such things as we need in this life, while we travel towards our heavenly country; but that which he calleth "gifts," are the treasures which are laid up for us in the life to come; and thus the words are used in these several senses.

Of things transitory the Apostle saith, "No Church dealt with me in the matter of giving;" there the word is *δόσεις* but speaking of the good things that come to us by Christ he saith, "The gift is not as the fault," where the word is *δώρημα*.

S E R M. By "giving" he understandeth beauty, strength, riches,
 II. and every transitory thing whereof we stand in need, while

Job 1. 21. as Job speaks of, *Dominus dedit, Dominus abstulit*. By "gift" he meaneth the felicity that is reserved for us after this life, the kingdom of heaven, that whereof our Saviour saith to
 Lu. 10. 42. Martha, "Mary hath chosen the better part, which shall not be taken from her."

1 Cor. 2. 9. That which is a stay to us in this life is *δόσις*, but "the things which neither eye hath seen, nor ear heard, all which are reserved for them that love God," these are *δωρήματα*, and as well the one as the other come from God. So much we are taught by the adjectives that are joined to these words. "Givings" are called "good," and the "gifts" of God are called "perfect;" in which words the Apostle's purpose is to teach us that not only the great benefits of the life to come, such as are perfect, are of Him; but that even that good which we have in this life, though it be yet imperfect and may be made better, is received from Him and not elsewhere.

Zech. 4. 10. "Who doth despise little things?" saith the Prophet.

God is the author both of "perfect" and "good things:" as the image of the prince is to be seen as well in a small piece of coin as in a piece of greater value, so we are to consider the goodness of God, as well in the things of this life as in the graces that concern the life to come, yea even in this,

2 Cor. 3. 5. "to think that which is good."

Of Him are the small things as well as the great. Therefore our Saviour teacheth us to pray, not only for that "perfect gift," *ut adveniat Regnum*, but even for these lesser good things, which are but His "givings," namely, that He would "give us our daily bread."

Under "good" are contained all gifts, both natural or temporal. Those "givings" which are natural, as to live, to move, and have understanding, are good, for of them it is said,
 Gen. 1. 31. "God saw all that He made, and lo, all was good."

Of gifts temporal, the heathen have doubted whether they were good, to wit, riches, honour, &c., but the Christians are resolved that they are good. So our Saviour teacheth us to
 1 Joh. 3. 17. esteem them, when speaking of fish and bread, He saith, "If
 Lu. 11. 13. you which are evil can give your children good things." And

the Apostle saith, "He that hath this world's good." For as 1Joh. 3.17. Augustine saith, That is not only good *quod facit bonum, sed* [Aug. Ser. 61. 2, 3.] *de quo fit bonum*, 'That is not only good that makes good, but whereof is made good:' so albeit riches do not make a man good always, yet because he may do good with them they are good.

The "gift" which the Apostle calls "perfect" is grace and glory, whereof the one is in this life the beginning of perfection; the other in the life to come is the end and constancy of our perfection, whereof the Prophet speaketh, "The Lord will give Ps. 84. 11. grace and glory."

The Apostle saith, *Nihil perfectum adduxit Lex*, "The Law Heb. 7. 19. brought nothing to perfection:" that is, by reason of the imperfection of our nature, and "the weakness of our flesh." Rom. 8. 3

To supply the defect that is in nature grace is added, that grace might make that perfect which is imperfect.

The Person That giveth us this grace is Jesus Christ, "by Joh. 1. 17. Whom grace and truth came." And therefore He saith, *Estote perfecti sicut Pater vester caelestis perfectus est.* And by this Mat. 5. 48 grace not only our sins are taken away, but our souls are endued with inherent virtues, and receive grace and ability from God, to proceed from one degree of perfection to another all our life time, even till the time of our death, which is the beginning and accomplishment of our perfection, as our Saviour Lu 13. 32. speaketh of His death.

In the latter part of the proposition we are to consider the place from whence, and the Person from Whom, we receive these gifts; the one is *superne*, the other *a Patre luminum*. Now he instructeth us to beware of a third error, that we look not either on the right hand or on the left hand, that we regard not the persons of great men, which are but instruments of God, if we have any good from them; all the good we have it is *desursum*, the thoughts of our hearts that arise in them, if they tend to good, are not of ourselves but infused into us by the divine power of God's Spirit, and so is whatsoever good thought, word, or work, proceeding from us. This is one of the first parts of divinity John Baptist taught: "A man Joh. 3. 27. can receive nothing, except it be given him from above." This was the cause of Christ's ascending into heaven: "He Ps. 68. 18. went up on high," and *dedit dona hominibus*; and the Evan-

S E R M. II.
Joh. 7. 39. gelist saith, "The Holy Ghost," Which is the most perfect gift that can come to men, "was not yet given, because Christ was not yet ascended." Therefore, if we possess any blessing or receive any benefit, we must not look to earthly means but to heaven.

The thing which is here mentioned excludeth the fourth error: we think that things come to us by fortune, or customably; he says not that good things fall down from above, but they descend, *et qui descendit proposito descendit*. Our instruction from hence is, that they descend from a cause intelligent, even from God Himself, Who in His counsel and provision bestoweth His blessings as seemeth best to Himself; for as the heathen men speaketh, God hath *sinum facilem* but not *perforatum*, that is, 'a lap easy to receive and yield, but not bored through,' to let things fall through without discretion.

Ps. 145. 16. When the Prophet saith, *Tu aperis manum*, he doth not say that God letteth His blessings drop out of His fingers. Christ, when He promised to His disciples to send the Comforter, saith,

Joh. 16. 7. *Ego mittam Eum ad vos*. Whereby He giveth them to understand, that it is not by casualty or chance that the Holy Ghost shall come upon them, but by the deliberate counsel of God:

[Jas. 1. 18.] so the Apostle speaks, "Of His own will begat He us by the word of truth."

The Person from Whom, is "the Father of lights." The heathens found this to be true, that all good things come from above, but they thought that the lights in heaven are the causes of all good things: therefore is it that they worship the sun, moon, and stars. St. James saith, "Be not deceived. all good things come not from the lights, but from the Father of lights." The natural lights were made *in ministerium cunctis*

Deut. 4. 19. *gentibus*; and the Angels that are the intellectual lights, are appointed to do service unto the elect.

Heb. 1. 14. But it is "the Father of lights" That giveth us all good things; therefore He only is to be worshipped, and not the lights which He hath made to our use.

God is called "the Father of lights," first, in opposition to the lights themselves, to teach us that the lights are not the causes of good things but He That said, *Fiat lux*. Secondly, in regard of the emanation, whether we respect the sunbeams called *radii* shining in at a little hole, or the great beam of

Gen. 1. 3.

the sun called *jubar*, He is author of both, and so is the cause of all the light of understanding, whether it be in small or great measure. Thirdly, to shew the nature of God: nothing hath so great alliance with God as light; "the light maketh all things manifest," and the wicked hate the light, "because their works are evil." But God is "the Father of lights," because as out of light cometh nothing but light, so God is the cause of that which is good.

Again, light is the cause of goodness to those things that are good of themselves; "It is a pleasant thing to behold the light." On the other side, howsoever good things are in themselves, yet they afford small pleasure or delight to him that is shut up in a dark dungeon, where he is deprived of the benefit of light. So God is "the Father of lights," for that not only all things have their goodness from Him, but because He makes them good also.

Light is the first good thing that God created for man; *Fiat lux*. But God is "the Father of lights," to shew that He is the First Cause of any good thing that can come to us.

Again, because He is that only cause of the visible light which at the first He created, and also of that spiritual light whereby He shineth into our hearts by "the light of the Gospel," the Apostle saith of the whole Trinity, *Deus lux est*. More particularly Christ saith of Himself, *Ego sum lux mundi*.

The Holy Ghost is called light, where He is represented by "the fiery tongues." The angels are *φλόξ πυρός*. David also, as a civil magistrate, was called "the light of Israel." Ecclesiastical ministers are called light; *Vos estis lux mundi*. And not only they, but the people that are of good conversation are said to shine *tanquam luminaria in mundo*. All these "lights" have their being from God, and for this cause He is worthily called *Lux mundi*, and "the Father of lights." Again, this name is opposed unto darkness; "God is light, and in Him there is no darkness:" therefore the ignorance of our minds is not to be imputed unto Him. "He is the light that lighteneth every one," and "cannot be comprehended of darkness:" therefore it is not long of Him, that we through ignorance are said "to sit in darkness, and in the shadow of death;" this comes of the devil, the prince of darkness, who blindeth men's eyes. God is "the Father of lights."

8 E P M. Furthermore, He is so called to distinguish Him from heat.
 — H. The lights which we make for these private uses, do not
 only give light but heat also, but God giveth light without
 heat; wherefore such as are of a fiery spirit as the disciples
 1 Th. 5. that said, "Shall we command that fire come down from
 24. heaven and consume them?" are not like God. Christ is
 2 Pet. 1. 19 called the "day-star," not the dog-star. God is said to have
 Gen. 3. 8. "walked in the cool of the day," not in the heat of the day.
 When God would speak to Elijah, He shewed Himself neither
 1 Kings 19. "in the strong wind, nor in the earthquake, nor in fire, but in
 11, 12. a small still voice:" to teach men that, if they will be like
 God, they must be of a meek and quiet spirit. He is said to
 IT. 2. 13. "dwell in the light," not that He is of a hot fiery nature as our
 lights are, but because He giveth us the light of knowledge.

In respect of the number, He is not called the Father of
 one light, but *Pater luminum*. It was an imperfection in Jacob,
 Gen. 27. 37. that he had but one blessing. God is not the cause of some
 1 Cor. 13. one good thing, but as there are divers stars "and one star
 31. differeth from another in glory," so as we receive many good
 things and of them some are greater than others, so they all
 come from God, Who is the author and fountain of them all.

Our manifold imperfections are noted by the word *trubia*,
 which is a word of the plural number, and in regard thereof
 it is needful that God in Whom we have perfection shall not
 be *Pater luminis* but *Pater luminum*. Our miseries are many;
 therefore that He may deliver us quite out of miseries, there
 Ps. 139. 7. is with the Lord *copiosa redemptio*. The sins which we
 commit against God are many; therefore He is the Father,
 2 Cor. 1. 3. not of one mercy but *Pater misericordiarum*. The Apostle
 1 Pet. 4. 10. Peter tells us that the mercy of God is *multiformis gratia*.
 So that whether we commit small sins or great, we may be
 Ps. 51. 1. bold to call upon God for mercy: "According to the multi-
 tude of Thy mercies have mercy upon me." For as our sins
 do abound, so the mercy of God whereby He pardoneth and
 Rom. 5. 17. is inclined to pardon us, is *exuberans gratia*.

The darkness that we are subject to is manifold: there is
 darkness inward, not only in the understanding where the
 Eph. 4. 18. Gentiles are said "to have their cogitations darkened," but in
 1 Joh. 2. 9. the heart whereof the Apostle speaketh. "He that hateth his
 brother is in darkness."

And there is the darkness of tribulation and affliction, whereof the Prophet speaketh, "Thou shalt make my darkness to be light;" and the misery which the wicked suffer in the world to come which our Saviour calleth "utter darkness." God doth help us and give us light in all these darkneses, and therefore is called "the Father of lights."

As the sun giveth light to the body, so God hath provided light for the soul; and that is, first, the light of nature, which teacheth us that this is a just thing, *ne alii facias quod tibi fieri non vis*: from this light we have this knowledge, that we are not of ourselves but of another, and of this light the Wise Man saith, "The soul of man is the candle of the Lord." They that resist this light of nature are called *rebeldes lumine*. With this light "every one that cometh into this world is enlightened." Howbeit this light hath caught a fall, as Mephibosheth did, and thereupon it halteth; notwithstanding, because it is of the blood royal, it is worthy to be made of.

Next, God kindleth a light of Grace by His word, which is *lux pe libus*, and *lux oculis*; and that we may be capable of this outward light, He lighteneth us with His Spirit: because the light of the Law shined but darkly, therefore He hath called us into the light of His Gospel, which is "His marvellous light."

He lighteth the outward darkness of affliction by ministering comfort: "there springeth up light for the righteous, and joyful gladness for such as are true of heart." "In the multitude of my sorrows, Thy comforts have refreshed my soul." "He giveth us everlasting consolation, and good hope through grace." And that we should not be cast into utter darkness, He hath "made us meet to be partakers of the inheritance of the saints in light," yea, "He hath delivered us from the power of darkness, and hath translated us into the kingdom of His beloved Son."

From hence it followeth: first, if all good things be "gifts," we may not boast of them; if they come from God, we may not forget Him from Whom we receive them.

Secondly, because "gifts" are rather *commendata quam data*, because there is *λόγος δόσεως*, seeing God will come and take account of the talents, we must neither wastefully mispend them, nor have them without profit. *Ut crescat donum, sic crescat ratio donati.*

SERM. Thirdly, seeing they come from above, we must not be
 — II — like blind moles, nor as swine grovelling upon the earth,
 which eat the acorns that fall from the tree and never look
 up, but it may teach us to look up: *Sursum cor, qui habes
 sursum caput.*

Fourthly, seeing God is *Pater luminum*, we must walk as
 1Thes. 5. 5. “children of light,” for we are not “darkness but light.”

Eph. 5. 8. Fifthly, seeing God hath divers good things in His hand to
 give, we must desire to receive them from Him by prayer.

PREPARATION TO PRAYER.

SERMON III.

MATTHEW vii. 7.

Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you.

[*Petite, et dabitur vobis; quærite, et invenietis; pulsate, et aperietur vobis. Lat. Vulg.*]

[*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Eng. Trans.*]

AFTER the consideration of our own inability mentioned by St. Paul, and the examination of the manifold goodness of ^{2 Cor. 3. 5.} God from Whom, as St. James saith, "every good giving ^[Jas. 1. 17.] and every perfect gift cometh;" because we see that of ourselves we cannot so much as think any good, and yet that from "the Father of lights" we may receive that grace which shall enable us to do all things; now it followeth by good order, that we repair to God for that power which we have not of ourselves. Christ will not have "holy things given to ^[Mat. 7. 6.] dogs," nor "pearls cast to swine," that is, to such as make no account of them; and therefore if we esteem of the grace of Christ or make any reckoning of it, we must come to Him for it. Now we cannot come to God but by prayer, as Augustine saith: *Non passibus sed precibus itur ad Deum, et nuncius noster oratio est quæ ibi mandatum nostrum peragit quo caro nostra pervenire nequit*; 'It is not with paces but with prayers we go to God, and our messenger is prayer which there doth our errand where our flesh cannot come.' Therefore Christ saith, Do not wait as swine till the grace of God be

SERM. cast unto you, but if you will have it, "ask, and it shall be
III. given to you."

The tenor of this Scripture hath this coherence: first, knowing our own insufficiency and the goodness of God from Whom "every good thing cometh," presently we wish with ourselves that He would admit us to be suitors unto Him. Therefore Christ in the word "Ask," tells us, that God hath His Courts of Requests, that we may be bold to put up our supplications.

Secondly, whereas earthly princes may perhaps afford a good countenance but will not grant the thing that is sought for at their hands, Christ saith that "the Father of lights" is not only affable but liberal; so that albeit we be not only
Gen. 18. 27. "dust and ashes" and therefore unworthy to pray to God, but also wretched sinners unworthy to be heard, because as
Joh. 9. 31. the blind man saith *peccatores non exaudit Deus*, "yet He will
Ps. 66. 18. not cast out our prayers nor turn His mercy from us;" but if
20. we "ask, it shall be given."

Thirdly, that we should not think that as in the world there are many suitors but few obtainers, so howsoever all do pray unto God yet we are not in the number of those that speed, therefore Christ addeth, "Whosoever asketh, receiveth; whosoever seeketh, findeth; and to him that knocketh, it shall be opened." No unworthiness of our own can exclude us from the mercy of God, for He receiveth the prayer not only
Lu. 18. 14. of the Publican but of the prodigal son, and promiseth mercy
Lu. 15. 20. to the "thief hanging on the cross," if at the last hour he
Lu. 23. 43. seeketh it by prayer.

Of these two verses there are three parts: first a precept, *Petite, quærite, pulsate*, "Ask, seek, knock;" secondly, a promise, "It shall be given, ye shall find, and it shall be opened;" thirdly, an enlargement of the promise, which is made not only to such as are of just and holy conversation, but to sinners, "for whosoever asketh, receiveth."
[Mat. 7. 8.]

As on God's behalf we see, first, His affability; secondly, His liberality; thirdly, the largeness of His liberality: so on our own parts we are taught, first, that we may boldly pour out our desires before God; secondly, we may conceive hope to be heard in the thing we crave; thirdly, not an uncertain hope, confounded through our own unworthiness, "For who-

soever asketh, receiveth;" and, as Christ speaketh, "Him Joh. 6. 37. that cometh to Me, I will in no wise cast out."

In the precept four things are to be considered: first, the necessity; secondly, the vehemency, signified by a three-fold petition which implieth an instaury, as Solomon speaks: "Have I not written three times to thee?" thirdly, the coherence of these three terms, asking, seeking, and knocking: ^{1st. 22.} ^{2^o.} fourthly, the distinguishing of them.

Touching the first, the example of our Saviour might be a sufficient motive to stir us up to prayer, Who "in the morning ^{Mark 1. 35.} very early before day went into a solitary place and there prayed," and in the evening prayed, Himself "alone in the ^{Mat 14. 23.} mountain."

Secondly, whereas He setteth down a form of prayer, He ^{Mat. 6. 9.} sheweth that prayer is necessary; but when unto both He addeth a precept, we may not think any longer it is a matter indifferent but of necessity; a commandment is a thing obligatory. So when Christ commands us to pray, He doth not leave it as a thing in our own choice, but binds us to the performance of it; for prayer is not only required as a thing supplying our need—for when we feel want, we need not be provoked to prayer—the brute beasts themselves being pinched with hunger "do seek their meat at God," and "the ravens call ^{Ps. 104. 21.} upon Him for food;" ^{Ps. 147. 9.} but it is required as a part of God's service. Anna being in the Temple, "served God by prayer;" ^{1st 2. 37.} by prayer the Apostles performed that service to the Lord, which the Apostle calls *λειτουργία*. Therefore, so oft ^{Acts 13. 2.} as we resort to the house of God to put up our petitions to God, then we do Him service properly, and not only when we are present at a sermon, for then God rather serveth us and attends us, and entreats us by His ministers "to be re- ^{2^o Cor. 5. 20.} conciled to Him."

As prayer is a part of God's worship, so the neglect of prayer is a sin, as one saith, *peccatum non orandi*. Therefore the Prophet among other sins wherewith he chargeth the wicked, reckoneth this to be one, that "they call not on the ^{Ps. 14. 4.} Lord." The neglect of this duty was the beginning of Saul's fall, as all the Fathers interpret that place where it is said that Saul commanded the priest to "withdraw his hand" from ^{1st Sam. 14.} the ark. For this hath been commanded ever from the be- ^{1^o.}

SERM. III. —
 Job 5. 5.
 Deut. 10.
 12.
 Ps. 141. 2.
 Lu. 1. 10.
 Ps. 50. 15.
 Ps. 81. 10.
 Joel 2. 32.

ginning, that we should pray unto God; not only in the law of nature, but also in the law of Moses.

In the time of the Law, a special part of the service which the people performed to God was the offering up of incense, and therefore the Prophet compareth prayer to incense. And it is most fitly resembled to incense, for the use of incense was to sweeten those places which are unsavoury; even so the wicked imaginations and unchaste thoughts of our hearts, which yield a stinking smell in the nostrils of God, are sweetened by no other means than by prayer; and therefore to shew how the one is resembled by the other, it is said that while the incense was burning, the people were without upon their knees in prayer. Neither was it a thing usual in the Law only, but also in the Prophets. "Call upon Me;" and, *Aperi os tuum et implebo*. Touching the effect and fruit whereof it is said, "Whosoever calleth on the name of the Lord, shall be saved."

Secondly, albeit God have little commandments, as Christ Mat. 5. 19. speaks, "He that breaks one of these little commandments;" yet this touching the duty of prayer is not a slight commandment but of great instance, and so much we are to gather from hence, that Christ is not content once to say "Ask," but repeats it in three several terms, "Ask, seek, knock;" which, as Augustine saith, sheweth *instantissimam necessitatem*.

[Retrac. 1.
 19. 9.]

From the vehemency of this commandment we are to consider these three things: first, it lets us see our want and need, in that we are willed to ask; secondly, by seeking, Christ doth intimate thus much to us, that we have lost ourselves; thirdly, in that He would have us to knock, He would have us to learn that we are as men shut out of the presence of God and His kingdom, where is the fulness of joy and pleasure for ever.

The first sheweth man what is the misery of his estate, in regard whereof he is called Enoch; secondly, his blindness, which is so great, that when he doth pray he asketh he knows not what. If he would pray, he knows not how to pray, for which cause the disciples desire Christ to teach them. Their blindness is such as they know not the way to come to the Father, as Thomas confesseth. Thirdly, it sheweth our slothfulness in seeking our own good, which appeareth

herein, that we have need to have a commandment given us to stir us up to pray to God.

The third thing in the precept is the dependence of these three words, *Petite, quærite, pulsate*. For there is no idle word in God's book. Therefore as they that have to do with gold will make no waste at all, but gather together the least paring; so we must esteem precious of God's word, which is more precious than gold. We must be gone hence, and there is a place whither we desire all to come, which we cannot do except we knock; and because we know not at what door to knock, therefore we must seek the door; but we have no will nor desire to seek, therefore Christ willeth in the first place that we ask it, and the thing that we must ask is the Spirit of grace and of prayer; and if we ask It, then shall we have ability and power not only to seek the door, but when we have found it to knock at it.

Fourthly, as these words depend one upon another, so they are to be distinguished one from another: they that are suitors for any earthly benefit do occupy not only their tongue in speaking, but their legs in resorting to great persons; they that seek do occupy not only their legs in going up and down, but their eyes to look in every place; and they that knock, as they use other members, so especially they use their hands. But when our Saviour enjoineth us the use of prayer, He expresseth it not in one word but in three several terms, to teach us that when we come to pray to God the whole man must be occupied, and all the members of the body employed in the service of God, for Christ will not have pearls cast unto swine, and we may not look to have the gifts of God cast into our mouths; but if we will obtain, we must first "open our mouths" to ask it. Secondly, they are not so easily found as that we shall stumble upon them, but we must seek diligently with the lifting up of our eyes; and, "to God That dwells in the heavens." Thirdly, because the door is shut and locked up, therefore we must knock; for which end we are willed "to lift up our hands with our hearts to God Which is in heaven." Ps. 81. 10.
Ps. 123. 1.
Lam. 3. 41.

The lifting up of our hand is that which the people call the "evening sacrifice." As the body, so also the soul may not be idle, but occupied with these three virtues: first, it must

SERM. *petere*, which noteth confidence and trust; secondly, *quærere*,
 III. which signifies diligence; thirdly, *pulsare*, which implieth per-
 severance. If we join these three virtues to our prayer, doubt-
 less we shall be heard.

As the second cause of our life here is *sudor vultûs*—for
 we live *arando ac serendo* ‘by ploughing and sowing’—so the
 second cause of our living is another *sudor vultûs*, which con-
 sisteth in asking, seeking, knocking. As in the sweat of our
 brows we eat the bread that feeds our bodies, so by these
 spiritual pains and endeavours we come to the bread of life,
 which feedeth our souls eternally.

Job 21. 15. Now if we ask that question that is made, “What profit
 shall we have if we pray unto Him?” it is certain that God
 having created us, may justly command us; but He doth not
 only constrain us to pray by His commandment, but allure us
 thereunto by His promise; He saith, if we ask the life of
 grace we shall obtain it; if we seek it, we shall find it;
 thirdly, having found the way, we shall *intrare in gaudium*
 Mat. 25. 21. *Domini*, “enter into our Master’s joy.”

Ps. 24. 5, 6. If we ask we shall have grace, whereby it shall appear we
 have not received our soul in vain; secondly, seeking we
 shall find the help and assistance of God’s Spirit, so that we
 2 Cor. 6. 1. shall not receive “grace in vain;” thirdly, by knocking, the way
 1 Cor. 15. of entrance shall be opened unto us, so that “our labour shall
 not be in vain in the Lord;” as Augustine saith. *Non dicitur*
 20. *quid dabitur*, ‘Christ nameth not what shall be given to you;’
 to let us know that that gift is a thing *supra omne nomen*,
 ‘above all that can be named.’

It is as great a gift as an earthly prince can give, to promise
 Mark 6. 23. “half his kingdom,” but God hath promised not half His King-
 dom, but all His Kingdom; we shall receive of God not only
 whatsoever we desire, (for *desiderare nostrum*, as one saith, is
 not *terminus bonitatis Dei*, ‘our desire is not the limit or
 Eph. 3. 20. bound of God’s goodness’) but “above all that we can ask or
 think.”

In the confidence of this promise, the saints of God in the
 time of their misery fly unto God by prayer as their only
 ready help. In the days of Enoch, which were full of miseries
 Gen. 4. 26. and troubles, men “began to call upon the name of the Lord;”
 and Abraham in every place where he came, being departed

out of his own country and living in exile, "built an altar, Gen. 12. 8. and called on the name of the Lord." David saith, that his only remedy which he used against the slander and injuries of his enemies stood herein, that "he gave himself to prayer." Ps. 109. 4. Jehoshaphat being besieged with enemies on every side, used this as a bulwark against them: "Lord, we have no power to 2 Chron. 20. 12. withstand this great company that are come against us, and we know not what to do, but our eyes are towards Thee." The like comfort did Hezekiah find in prayer, both when Sennacherib threatened his destruction, and in his sickness; and it is indeed the city of refuge, whither the godly in all times have used to fly for safeguard from their miseries. It is *rete gratiarum et situla gratiae*, 'the net of graces and bucket of grace,' by which a good man draweth the grace of God. Prov. 12. 2.

The special gift that we can desire of God is Christ Himself, Who is *Donum illud Dei*. Now forasmuch as indeed Joh. 4. 10. nothing can be a greater benefit than to enjoy the presence of God—as the Prophet saith, "Whom do I desire in heaven Ps. 73. 25. but Thee?" and Philip saith, *Ostende nobis Patrem, et sufficit*, "Shew us the Father, and it is sufficient"—we are to consider Joh. 14. 8. how we may come to it.

Christ saith, "I am the way," *et Ego sum ostium*. If He be Joh. 14. 6. both the way and the door, then no doubt but if God bestow Joh. 10. 7. Christ on us, we shall both find the way to God, and enter into His kingdom by Christ, Who is the door. For the obtaining of this gift we must be instant with God in prayer, which if we do, He will give us that we ask; therefore Augustine saith, *Domine cupio Te, da mihi solum Te, aut non dimittam Te*, 'Lord, I desire Thee, give me Thee alone, or else I will not let Thee go.'

In the third place our Saviour enlargeth the promise: lest we should doubt that God will not bear all manner of persons that pray to Him, or that He will not grant all their suits, therefore in regard of the persons Christ saith, *Quisquis*, "Whosoever asketh receiveth." Whosoever join these three virtues in their prayer, confidence, diligence, perseverance, and occupy all the parts of their body in this service of God, they shall be sure to receive the thing they ask, for the promise is made only to them that perform God's commandment, *Potenti dabitur*, we must ask and we shall have it; for God

S E R M. useth not to cast holy things upon them that make no
 III.
 Mat. 7. 6. reckoning of them.

Touching the things themselves, He That is the truth hath
 Joh. 16. 23. said, "Whatsoever you ask My Father in My name, He will
 give it you." Therefore it is impossible He should lie, especi-
 ally when He confirmeth it with an oath, as in that place,
 "Verily, verily, I say unto you, whatsoever you ask the
 Father in My name, He will give it you." But we must take
 heed what we ask: we may not *αἰτεῖν ἄνευ αἰτίας*, 'ask with-
 I Joh. 5. 11. out a cause.' "If we ask any thing according to His will, He
 heareth us." Therefore our prayers must be grounded upon
 some just cause; we may not ask any childish petition of God,
 for He will revert them. If we like children ask we know
 not what, we cannot assure ourselves to be heard, for unto
 Mat. 20. 22 such prayers He answereth, "Ye ask ye know not what."
 Much less will He grant hurtful petitions.

As He is our physician, He will not give us cold drink
 when we are sick of an ague, though we cry for it never so
 much. They that ask vengeance of God, and would have
 Prov. 21. Him to be the executioner of their wrath, "shall not be
 13.
 Ps. 109. 7. heard," but "their prayer is turned to sin." So far is it from
 [S. Aug. the service of God.
 Ser. 20. 2.]

If the child ask fish, the father will not give him a scorp-
 [Lu. 11. ion; no more will God hear us in those things which we
 11. 12.] ask of Him, if He know they will be hurtful.

He only is wise, and knoweth what is good for us; and if
 we receive not the thing which we ask, yet—as Jerome saith
 —*non accipiendo accepimus*, 'in not receiving we have re-
 ceived.' Christ saith not, 'Ask and ye shall receive the thing
 ye ask,' but "Ask and it shall be given unto you," that is, the
 thing that you desire. We all desire those things that be
 good though outwardly we are not able to discern what is
 good, but God our heavenly Father as He knoweth best what
 is good for us so He will give us good things, though we be
 not able always to ask that which is good for ourselves.

Secondly, we must pray in such manner and form as He
 requireth: God doth hear us many times, even *quando peti-*
 mus *malum*, inasmuch as He doth not give us the hurtful
 things which we ignorantly ask. But He will not hear us
 Jas. 4. 3. *cum petimus male*: "Ye ask, and receive not, because ye ask

amiss." Therefore we must beware how we stand affected at the time of prayer: if we pray coldly, without any great desire to attain the thing we ask, we ask like swine that esteem not of pearls but trample them under their feet: if "we draw near with our lips, but our hearts be far from God," Isa. 29. 13. then it is not like we shall be heard; if we pray as Peter, and the other disciples, who "being heavy with sleep" asked they Lu. 9. 32, 33. knew not what, we cannot receive the truth. But if, as Moses speaks, "we seek the Lord with all our heart," if we do Deut. 10. 12. with Paul *orare spiritu et orare mente*, then we may conceive hope to be heard, for the commandment to ask is given *cordi non pulmone*, 'to the heart not to the lungs;' *id quod cor non facit non fit*, 'that which the heart doth not, is not done.'

Secondly, touching the manner, as with fervency so we must pray with reverence, not having our heads covered, as we see many do: which behaviour, how rude and unbecoming it is we may easily discern, as the Prophet speaks, "Offer this kind of be- Mat. 23. 5. haviour to thy lord or master, and see whether he will accept it."

If thou having a suit to an earthly prince darest not speak but upon thy knees with all submission, how much more ought we to reverence the Lord God, in comparison of Whom all the princes in the earth are but crickets and "grasshoppers." There- Isa. 40. 25. fore the manner of our prayer to God must be in all reverence.

Solomon prayed upon his knees; Daniel fell down upon his knees: so did St. Peter, so Paul; and not only men upon earth but the glorious spirits in heaven cast themselves and their crowns down before Him That "sits upon the throne;" yea, Jesus Christ the Son of God fell down upon His knees and prayed to His Father, *et cunctis propter reverentiam*. So did Paul serve God *μετὰ πάσης ταπεινοφροσύνης*. 2 Chron. 6. 11. Dan. 6. 10. Act. 9. 40. Eph. 3. 14. Rev. 4. 10. Lu. 22. 41. Heb. 5. 7. Acts 20. 19. Secondly, if we would obtain any thing at God's hand, we must not only ask it but seek for it. He that having prayed sits still without adding his endeavour, shall not receive the thing he prays for, for he must not only *orare*, but *laborare*; *pro quibus enim orandum, pro iis laborandum est*. To this end the Apostle would have us "to pull up our faint hands and Heb. 12. 12. weak knees." And when we have asked grace, we must be careful that we ourselves be not wanting unto grace, as well as we were careful that grace should not be wanting unto us.

This diligence is noted in the word *Petite*, which as it is

SERM. III. used in the first place, so also it signifieth 'to go to,' or 'to hit and knock,' so that it containeth all the three virtues that are required unto prayer; but for our instruction, our Saviour hath expressed them in three several terms.

Thirdly, having found the way we may not rest there, there is a door whereby we must enter; and that shall not stand open for us against we come, we must knock at it. It pleaseth God to "entreat" us, to seek and find us when we are "lost;" "He stands and knocks at our door." Therefore as Moses speaks in Deuteronomy, we are to consider what He doth require at our hands.

The service that we owe Him is likewise to entreat Him, to seek for grace at Him, to knock continually till He open the gate of His mercy. If God hear us not so soon as we ask, we may not cease to knock as Saul did, who because that "God answered him not, neither by dreams, nor by Uriam, nor prophet," asked counsel of a witch. Importunity, as our Saviour speaks in the eighteenth chapter of St. Luke, is a means whereby oftentimes men obtain their suits. The unjust judge will be content to hear the widow's cause at length, even because he would be rid of cumber: if she be earnest with him, she shall at last obtain her suit by importunity; so howsoever God be not inclined to do us good and have His ears open to our prayers, yet He is much delighted with our importunate suits.

If the unjust judge that neither feared God nor revered man, may be overcome with importunate suit, much more will God revenge them which give not over their suits, but "cry to Him night and day." "Let us not be weary of well-doing; for in due season we shall reap, if we faint not."

These conditions being performed; first, that we seek in the desire of our heart and in humility: secondly, that we be not wanting to grace, but work with it; thirdly, if we do it with continuance, not giving over, then we shall find it true which Christ saith, *Omnis qui petit accipit.*

The sum is, as when God said, "Seek ye My face," David answered, "Thy face, O Lord, I will seek:" so when Christ saith to us, "Ask," our answer must be, We will at least dispose ourselves thereunto, especially seeing He doth not only *praire exemplo*, but *dicere ut petas*, seeing He doth

not only by His commandment *permittere*, but *præcipere ut petas*.

Lastly, seeing by His promise He doth not only allure them *ut petant*, but doth *minari si non petas*, 'threaten if thou ask not;' for if we ask of any but from Him He is angry, as He was with the King of Israel that enquired of Baal-zebub when he should recover; "Is there not a God in Israel?" 2 Kings 1. 2, 3. And Christ was offended with His disciples for the neglect of this duty: "Hitherto ye have asked nothing." And when Joh. 16. 24. we come to ask of God, we must not cease our suit if He grant us not our suit at the first, but say with Jacob, *Non dimittam Te*. We must be instant, as the Canaanite was; Mat. 15. 22-27. we must be earnest, as he that came at midnight to borrow bread; and importunate, as the widow with the judge; and Lu. 11. 5. Lu. 18. 5. then we may assure ourselves of a comfortable effect of prayers.

PREPARATION TO PRAYER.

SERMON IV.

ROMANS viii. 26.

Likewise the Spirit also helpeth our infirmities: for we know not what to pray for as we ought: but the Spirit Itself maketh request for us with sighs which cannot be uttered.

[*Similiter autem et Spiritus adjuvat infirmitatem nostram: nam quid oremus sicut oportet nescimus: sed Ipse Spiritus postulat pro nobis gemitibus inenarrabilibus. Lat. Vulg.*]

[*Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Itself maketh intercession for us with groanings which cannot be uttered. Eng. Trans.*]

SERM.

IV.

2 Cor. 3. 5.
Jas. 1. 17.
Mat. 7. 7.

OUT of St. Paul we may see, first, “that of ourselves we are not sufficient” at all to do good; and that all good comes “from the Father of lights,” and that in that regard we must ask and receive at His hands from Whom it comes. Now the Apostle meeteth with another difficulty, which is, how we may pray; for as we cannot perform any good thing of ourselves unless God minister power, so we know not how to ask this grace at His hands. Therefore to answer that question of the disciples which desired that Christ should teach them how to pray, the Apostle saith, that because “we know not what to pray for as we ought,” therefore “the Spirit doth help our infirmities.”

Lu. 11. 1.

The Apostle begins at “our infirmities,” which he lays down in such sort as we may plainly see that our defects and wants are many. For as there are infirmities of the body which the Deut. 7. 15. Scripture calls “the infirmities of Egypt,” whereunto the

saints of God are subject as well as other, as the Apostle speaks of Timothy that he had *crebras infirmitates*; so the soul also hath certain infirmities, and that is the infirmity whereof the Apostle speaketh; for albeit our soul be the stronger part, as our Saviour speaketh when He saith, "The spirit indeed is strong," yet it is subject to many infirmities and weaknesses when it doubteth of God's mercies, saying, "Will the Lord absent Himself for ever? hath God forgotten to be gracious?" which the Prophet acknowledgeth to be signs of his infirmities. And as the spirit is weak, so there is a weakness of conscience: and no marvel if there be such infirmities in the bodies also, for life itself is but weak, in regard whereof it is said of God, that hereby He is content to spare us, for that "He remembereth that we are but dust," and considereth "that we are but even as the wind that passeth away."

The difference is that, as Christ saith, *hæc infirmitas non est ad mortem*, and the dropsy, palsy, and such like diseases and infirmities of body, are not mortal.

The second thing which the Apostle teacheth is, that howsoever we be, as the Apostle speaketh, "compassed with infirmities," yet they are not past cure, for "the Spirit helpeth our infirmity;" so that albeit we are subject to fall through weakness, yet "there is hope concerning this thing," and our error may be healed, for there is "balm in Gilead," which serveth to cure all our spiritual diseases.

Now the cure of the infirmities of our soul is not performed by any strength of our own nor by our own spirit, but by the Spirit of God: for so long as our infirmities are but bodily, the "spirit of man will sustain them," and there is help to be found; but when the "spirit itself is wounded, then who can help it?"

The spirit of man must have help from a higher thing than itself, as from the Spirit of God, Which only is able to minister help.

The Apostle ascribeth to the Spirit of God two benefits: first, in regard of the life to come; secondly, in respect of this present life. For the one, as He is the Spirit of adoption, assures us of our estate in the life to come; namely, that as God hath adopted us to be His children, so we shall be fellow-

S E R M. —
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heirs with His own Son of His heavenly kingdom. Touching the other, because we are subject in this life to fall through infirmity we have this benefit from Him, that He stays and upholds us, and therefore is called *Spiritus ἀντιλήψεως*.

As our infirmities are manifold whether we respect the body or the soul, so the weakness and defects of our souls
Gal. 5. 17. appear not only in good things which we cannot do “because the flesh ever lusteth against the spirit so that we cannot do the things that we would,” but in evil things which we should bear and are not able.

The evil things that we should bear, are not only afflictions and the crosses which we are subject to, which the Apostle proveth to be more tolerable because they are not worthy of the glory to come, but *dilat'o boni*, wherein we need the virtue of magnanimity, because it is a great cross; as the Wise Man saith, *Spes quæ differtur affligit animam*. Touching which affliction and crosses, because in this life we cannot obtain that
[2 Cor. 4 17.]
Prov. 13. 12. which the Prophet wisheth, namely, “to fly away (as it were) with the wings of a dove, that so we might be at rest,” therefore we must betake ourselves to the mourning of the dove,
Ps. 55. 6. Isa. 38. 14. waiting patiently when God will give us time to escape.

The means and ways whereby the Spirit doth help us are many, but he only meaneth prayer; to teach us, that howsoever it be not esteemed as it ought, yet it is the chief prop and principal pillar which the Holy Ghost useth to strengthen our weakness. Therefore when the Apostle willeth that, “first
1 Tim. 2. 1, 2. of all, prayers and supplications should be made for Kings and all in authority,” the reason is, as Augustine noteth, because both man's salvation, the honesty of life, knowledge of the truth, quietness of kingdoms, duties of Kings, and whatsoever tendeth to the public benefit, come by and from prayer: so that not only the Church and spiritual matters, but the commonwealth and temporal things, are stayed upon the pillar of prayer.

Wherefore as prayer is a special help, so we are not only exhorted by religion to use it, but nature itself binds us unto it; for so long as we can devise any help of ourselves, or receive it from any other, so long we lean upon our own staff; but when all help fails, then we fly to prayer as our last refuge.
Ps. 147. 9. And therefore when God is said to “feed the ravens that call

upon Him," that cry of theirs is the voice of nature; so that albeit men for a time lean to their stays and help, yet there is a day when all flesh shall be made to come unto Him Ps. 65. 2. Who only it is That heareth prayer; that is, when they lie Hos. 7. 14. "howling upon their beds," then they shall be fain to call upon God for help. So, howsoever Pharaoh in the pride of his heart say, "Who is the Lord that I should hear His voice?" yet Exod. 5. 2. He made him come to Him, when He plagued him with thundering, and rain, and hail, which made him send to Moses Exod. 9. 27, 28. and Aaron that they might pray unto God for him.

But here the Apostle meaneth the prayer of the spirit, which always reckons prayer to be the first and chiefest help in all trouble and not the last, as the prayer of the flesh doth.

Therefore, as we must discern *simulacra virtutum* from virtues themselves, and that which is natural from that which is of grace, so we must distinguish the prayer of the spirit from the carnal prayer; and be sure that the virtues which we have, if they be any, are not natural as those in many of the heathen, but that they proceed from grace and the working of God's Spirit.

To the right framing of our prayer it is required that we do not only *orare mente et spiritu*, but as the Psalmist saith of the 1 Cor. 14. praising of God so we pray to God "with understanding." Ps. 47. 7. Both our heart, our understanding, our affection must concur in making intercession to God.

For a second point, if prayer be a stay to us in our infirmities, then we must be careful that our prayers be not faint and weak, but that they proceed from the fervency and vehemency of the spirit; for as Christ saith, "If the light that is in thee Mat. 6. 23. be darkness, how great is that darkness?" if our prayer be nothing else but infirmity as it is for the most part, how great is our infirmity!

But the Apostle sheweth our weakness in prayer in that he denieth men two things: first, that "we know not what to pray for;" secondly, that we know not "how to pray." For both these defects we have a double supply: for Christ, as He is the "light of the world," hath directed us what to pray for Joh. 8. 12. by that form of prayer which He hath prescribed unto us; and the Holy Ghost, Who is compared to the "wind that [Joh. 3. 8.] bloweth where it will," instructeth us how to pray, for that It

SERM. stirreth up our affections, so that we pray with fervency of
 IV. spirit, and utter our desires unto God with sighs that cannot
 be expressed. For, as a man that travelleth must have a know-
 ledge of his way, so he cannot take a journey in hand,
 except he have a good wind to set him forward: to this end
 we are taught, not only by the wisdom of God the Father
 what to pray for, but from the power of His Spirit we have
 those motions kindled in us whereby our prayer is made fer-
 vent.

Touching the persons whom the Apostle chargeth with this
 twofold ignorance, they are not the common sort of men but
 even the Apostles themselves, for he includes himself in the
 words, "We know not." So Christ said, not to the heathen
 Mat. 20. 22. men, *Nescitis quid petitis*, but to His disciples, James and
 John; so that this is generally true of all men, that they
 know not what to ask *καθὸ θεῶν*, "as they ought," except God's
 Spirit help them.

It is true that we have a diffused knowledge of good and
 evil, and a desire to be partakers of the one and to be de-
 livered from the other, (for, *Ignoti nulla cupido*) but we must
 have a distinct knowledge, that is, whether the thing we de-
 sire be good or no. There is an estate of life which is contem-
 plative, and another active, and our infirmity is such as we
 know not which of them to take ourselves unto, but often-
 times we think that course of life to be good for us, which
 albeit it be good in itself yet turns to our overthrow; so that
 when we desire of God to place us in any such course of life
 Rom. 6. 19. we "speak after the manner of men," taking it for a contented
 course for ourselves, whereas it falls not out so.

This will appear more plainly, both in things temporal and
 Mat. 20. 20-23. spiritual. The sons of Zebedee in their suit to Christ had a
 desire to obtain some good thing at our Saviour's hands, and
 they could not bethink themselves of any thing better than to
 be exalted to some place of honour, and therefore desired that
 "one of them may sit at His right hand, and the other at His
 left hand:" but Christ told them "they asked they knew not
 what," for honour is not fit for all men; they were the disci-
 ples of Christ, and were to drink of the cup of affliction, and
 therefore willed them to be mindful of it and not to affect
 that which was not for their good.

Likewise in spiritual things we may err, and hereof we have example in St. Paul, whom a man would think to have had knowledge enough so that he would not ask the thing that was not good for him; he had "the messenger of Satan sent to buffet him," and he prayed that it might be removed from him; which seemeth to have been a reasonable petition, but God answered him that he asked he knew not what, it was more necessary for him to be exercised with the temptations than not; and whereas he desired to be so pure as not once to be driven to evil, God told him that His "grace was sufficient" for him, for it was His will to perfect His strength in his weakness. Therefore if we have any revelation from "flesh and blood" that persuadeth us that this or that is good for us, we must know that all such are false; and that we must suffer ourselves to be directed by God's Spirit, Who knoweth better what is good for us than we ourselves.

But to the end that we should not err the Spirit of God maketh intercession for us, and therefore we may be sure that although we know not how to pray in such sort as may please God, yet the Spirit of God Who knoweth the secrets of the counsel of God will make that prayer for us which shall be both for our good and also according to God's will.

It cannot be verified of the Holy Ghost Which is God, that He either prayeth or groaneth; but the Apostle's meaning is that He makes us to make intercession, and hath that operation in our hearts that He makes us to groan. So when the Apostle says that "the Spirit cries, Abba, Father," his meaning is, that "by It we cry, Abba, Father."

Again, the Spirit is said to make intercession for us, because It "sheddeth abroad the love of God in our hearts." For from the love of God proceeds this love and affection in us that we desire Him and all His blessings, and therefore make our prayer to Him to that end, which is nothing else but *explicatio desiderii*; so that we do not so soon desire any good thing, but we are ready to pray for it. So saith the Prophet, "Lord, Thou knowest my desire, and my groaning is not hid from Thee."

Likewise, when our desire is delayed, so that we obtain not the thing we would have, then we are cast into sorrow, which is wrought in us by the Spirit Which is in us, and by prayer; for it is the Spirit of God Which kindleth this fervency of

2 Cor. 12.
7.2 Cor. 12.
9.

Mat. 16. 17.

1 Cor. 2.
10, 11.[S. Aug.
Epist. 184.
16. 17.]
Gal. 4. 6.
Rom. 8. 15.

Rom. 5. 5.

Ps. 38. 9.

SERM. IV. desire in prayer, as Augustine saith, *Tepida est omnis oratio, quam non prevenit inspiratio*. 'Every prayer is lukewarm which is not prevented with inspiration.'

[Vid. ad Simp. l. 21.]
The first thing that the Spirit of God works in us is, that He inclineth our hearts to pray to God for the good which we lack, which is a thing not in our own power; and therefore David thanks God "that he found in his heart to pray;" 2 Sam. 7. 27. for when we would settle ourselves to pray, *nihil tam longe abest a nobis quam orare ut decet*, 'there is nothing so far from us as to pray as we ought.'

Now being thus untoward in ourselves, the Spirit of God comes and helps our infirmity, and as the Psalmist saith, He opens our hearts to pray. By this means it comes to pass, that a man having his affection cold shall on a sudden feel Ps. 103. 1. in himself a desire to pray, and shall say, *Domine, paratum est cor meum*, "O Lord, my heart is ready."

Ps. 81. 10. Secondly, whereas the Lord saith, "Open thy mouth and I will fill it," we find this infirmity in ourselves, that when we have found a heart to pray yet we cannot open our mouths, Ps. 51. 15. and therefore David saith, "Open Thou my lips;" and so must we sue to Christ that He will give us words to speak, for God hath a key both to our tongue and will.

Thirdly, having begun to pray, that falls out many times Ps. 10. 12. which David complains of, *Cor meum dereliquit me*. Our heart will be gone, and our mind will be wandering abroad, not regarding what our tongue speaks.

It falls out often, that as Abraham had his sacrifice ready, Gen. 15. 11. he was no sooner gone from it but the fowls of the air did Hos. 14. 2. light upon it. So while we offer up to God "the calves of our lips," and our course is past, it comes to pass through our wantonness many foul thoughts be got upon our sacrifice Ps. 141. 3. and despoil it; and the remedy that the Spirit of God affords 4. us against this infirmity is, that It calls us home and tells us we are kneeling before the Majesty of God, and therefore ought to take heed what we speak in His presence. Therefore Bernard, to keep his mind in the meditation of God, Ps. 68. 1. when he would pray began thus, "Let God arise, and let all His enemies be scattered;" and Augustine to the same Ps. 69. 1. purpose began thus, "Save me, O God, for the waters overflow."

Fourthly, though we have our meditation still on God, yet

we shall find in ourselves that our spirits are dull and heavy, and have no manner of vigour to help our infirmity: herein the Spirit helps and puts these meditations in our hearts, whereby It kindleth, as the Prophet saith, a fire burning [P. 396.] within us; so that God shall be fain to say to us as He did to Moses, *Dimitte Me*, "Let Me alone."

Ex. 32. 10.

Fifthly, albeit we pray but faintly and have not that supply of fervency that is required in prayer, yet we have comfort that ever when we most faint in prayer there are of God's saints that pray for us with all instancy, by which it comes to pass that being all but one body their prayers tend to our good as well as their own, for the faithful howsoever they be many and dispersed into divers corners of the world yet they are but one body; and as they are the members of one body, so they pray not privately for themselves but for the whole body of the Church; so that the weakness of one member is supplied by the fervent and earnest prayer of the other. Therefore when the Apostle saith, "The Spirit maketh intercession for us" *gemitibus inenarrabilibus*, Augustine asketh, What groanings are these? are they thine or mine? No, they are the groanings of the Church, sometime in me, sometime in thee. And therefore Samuel, to shew that the ministers of God do the people no less good when they pray for them than when they teach them, said, "God forbid I should cease to pray for you, and so sin against God;" for he was a help to them not only in preaching to them, but in offering burnt offerings for them. Therefore the people pray to Esay, "Lift [Isa. 37. 4.] thou up thy prayer for us," for as the offering of the minister is to put the people in mind, so they are God's remembrancers; 2 Pet. 1. 12 they are angels as well ascending upwards by their prayer in the behalf of the people, as descending to teach them the will of God.

But if the spirit that quails in us do quail also in the whole Church, yet we have a supply from the tears which our Head, Lu. 19. 41. Christ, shed on His Church, and from "the strong cries" Heb. 5. 7. which He uttered to God His Father "in the days of His flesh," by which He ceaseth not to make request to God still for us; so that albeit the hardness of our heart be such as we cannot pray for ourselves nor the Church for us, yet we may say, *Conqueror Tibi, Domine, lachrymis Jesu Christi.*

SERM. IV. desire in prayer, as Augustine saith, *Tepida est omnis oratio, quam non prævenit inspiratio.* 'Every prayer is lukewarm which is not prevented with inspiration.'

[Vid. ad Simp. l. 21.]

The first thing that the Spirit of God works in us is, that He inclineth our hearts to pray to God for the good which we lack, which is a thing not in our own power; and therefore David thanks God "that he found in his heart to pray;" for when we would settle ourselves to pray, *nihil tam longe abest a nobis quam orare ut decet,* 'there is nothing so far from us as to pray as we ought.'

2 Sam. 7. 27.

Now being thus untoward in ourselves, the Spirit of God comes and helps our infirmity, and as the Psalmist saith, He opens our hearts to pray. By this means it comes to pass, that a man having his affection cold shall on a sudden feel in himself a desire to pray, and shall say, *Domine, paratum est cor meum,* "O Lord, my heart is ready."

Ps. 103. 1.

Secondly, whereas the Lord saith, "Open thy mouth and I will fill it," we find this infirmity in ourselves, that when we have found a heart to pray yet we cannot open our mouths, and therefore David saith, "Open Thou my lips;" and so must we sue to Christ that He will give us words to speak, for God hath a key both to our tongue and will.

Ps. 81. 10.

Ps. 51. 15.

Thirdly, having begun to pray, that falls out many times which David complains of, *Cor meum dereliquit me* Our heart will be gone, and our mind will be wandering abroad, not regarding what our tongue speaks.

Ps. 10. 12.

It falls out often, that as Abraham had his sacrifice ready, he was no sooner gone from it but the fowls of the air did light upon it. So while we offer up to God "the calves of our lips," and our course is past, it comes to pass through our wantonness many foul thoughts be got upon our sacrifice and despoil it; and the remedy that the Spirit of God affords us against this infirmity is, that It calls us home and tells us we are kneeling before the Majesty of God, and therefore ought to take heed what we speak in His presence. Therefore Bernard, to keep his mind in the meditation of God,

Ps. 111. 3. 4.

Ps. 68. 1.

Ps. 63. 1.

when he would pray began thus, "Let God arise, and let all His enemies be scattered;" and Augustine to the same purpose began thus, "Save me, O God, for the waters overflow."

Fourthly, though we have our meditation still on God, yet

we shall find in ourselves that our spirits are dull and heavy, and have no manner of vigour to help our infirmity; herein the Spirit helps and puts these meditations in our hearts, whereby It kindleth, as the Prophet saith, a fire burning within us; so that God shall be fain to say to us as He did to Moses, *Dimitte Me*, "Let Me alone." Ps. 39. 3.]
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23.
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S E R M.
— IV —
Lastly, because we cannot pray καθὸ δέου, we have two helps also in that behalf from the Spirit; first, that the Spirit teacheth us to submit our will unto God's will, because as Rom. 6. 19. we are men so we "speak after the manner of men."

This submission we learn from the example of Christ's prayer to God His Father: *Transcat calix iste a Me*, "Let this cup pass from Me, yet not My will but Thy will be done." So David qualified his desire: "If I have found favour with the Lord, He will bring me again; but if not, let Him do what seemeth good to Himself."

Secondly, when we look back upon our prayer and see that by reason of want of fervency and zeal it is but "smoking flax," then the Spirit stirreth us up to desire God that according to His promise "He will not quench it," but that His grace may be sufficient for us, and that He will make perfect His strength in our weakness.

The other thing wherein the Spirit helpeth our infirmities is, that He worketh in our hearts certain groans that cannot be expressed, which is a plain opposition to drowsy and slothful prayer; for a devout prayer *plus constat gemitibus quam sermonibus*, it is not fine phrases and goodly sentences that commend our prayer but the fervency of the Spirit from Whom it proceeds.

[S. Aug. Epist. 130. c. 10.]
It is well if we do *orare mente et spiritu*, but if our prayers do draw our sighs and groanings from our hearts it is the better for them, for then it appears that our prayer is not a breath coming from the lungs but from the very depths of the heart, as the Psalmist says of his prayer, *De profundis*, "Out of the deeps have I cried to Thee, O Lord."

What the Apostle meaneth by "groanings which cannot be expressed" is plain, for when the grief of the heart is greatest then are we least able to utter it, as appears by the Shunamite. Notwithstanding, as it was God That wakened in us the desire of good things, so though we be not able to utter them in words, yet He doth hear *etiam vocem in silentio*.

There are *mutæ preces et tamen clamantes*, such as are the silent prayers of Moses which he made in his heart to God though he expressed it not in words: to this God said, *Cur clamas ad Me?*

Now as Martha was loath to serve alone, and therefore

would have Mary to "help her;" so the Spirit doth not Lu. 10. 40.
 pray alone, but doth *συναντιλαμβάνεται*, "bears together, or
 helps us," whereby the Apostle gives us to understand, that
 man must have a co-operation with God's Spirit. So we see
 the saints of God, albeit they acknowledge prayer to be the
 work of God's Spirit in them, forasmuch as we are not able
 to "call Jesus Lord but by the Spirit of God," yet they 1 Cor. 12.
 are not themselves idle but do add endeavour; as David, ³³
 "Lord, open Thou my lips," so he affirms of himself, "I Ps. 119.
 have opened my lips, and drew in my breath." 131.

But that we may have the help of God's Spirit without
 which our endeavour is but vain, we must still think upon our
 own weakness and humble ourselves in the sight of God, as
 the Publican did. So the Spirit of God will rest upon us, Lu. 18. 13.
 as the Lord promiseth. For this end fasting is commended Isa. 66. 2.
 to the Church, for it hath been an use always among the
 faithful, "to humble their souls with fasting." Ps. 35. 13

Secondly, as we must pray in faith, so we must also be
 charitably affected to our brethren, first, by forgiving them,
 if we will have forgiveness at the hands of our heavenly Mark 11.
 Father. Secondly, by giving them that need: this com- 25.
 mended Cornelius' prayer, that he gave alms. Acts 10. 4.

If our prayer be thus qualified, we shall have God's Spirit
 to assist us in prayer; Whose help if we obtain and unto our
 prayer add a patient expectation, so that we be not in haste to
 obtain the thing we crave but we wait upon God's leisure,
 as the Prophet saith, *Qui crediderit non festinabit*, "He that Isa. 28. 16.
 believeth makes not haste," thus we shall find that the Lord
 will not cast out our prayer.

PREPARATION TO PRAYER.

SERMON V.

LUKE xi. 1.

And so it was, that as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Master, teach us to pray, as John also taught his disciples.

[*Et factum est, cum esset in quodam loco orans, ut cessavit, dicit unus ex discipulis Ejus ad Eum, Domine, doce nos orare, sicut docuit et Johannes discipulos suos. Lat. Vulg.*]

[*And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples. Eng. Trans.*]

S E R M. WHICH words do bring us to that form of invocation, to
 -- V -- which by degrees we have been approaching: for, first, out
 2 Cor. 3. 5. of St. Paul we learned, that “of ourselves we are not able so
 much as to think” a good thought, much more unable to do
 that which is good; secondly, from St. James, that albeit we
 have no power in ourselves, yet our want may be supplied
 [Jas. 1. 17.] by “the Father of lights;” thirdly, that therefore to the end we
 may obtain this ability, we are to seek for it by prayer, as Christ
 [Mat. 7. 7.] counselleth; *Urite, et dabitur vobis.*

But then we meet with another difficulty, and that is, as
 Paul confesseth, that albeit grace may be obtained at the
 hands of God by prayer, yet we know not how or what to
 Rom. 8. 26. ask except “the Spirit” of God supply “our infirmities;” and
 therefore, as then it was said that “the Spirit of God
 maketh intercession for us,” so here the same Spirit doth
 move the disciples to seek for a form of prayer of Christ;
 whereby we are taught, that if we know not how or what to

pray for, our duty is to repair to Christ with the disciples that He would direct us.

This text hath two parts: first, the petition of the Apostles: *1. 11. 1. 2.* secondly, Christ's answer thereunto.

In the first part we are to consider, first, the occasion of the petition: secondly, the petition itself, *Domine, doce nos.* "Master, reach us."

Touching the first point, the disciples took occasion of this petition from Christ's praying; for seeing Him not only pray now but at sundry other times, presently they conceived thus within themselves, that doubtless prayer was a matter of great importance and a means of no small benefit, otherwise Christ would never have prayed so often.

Before, we considered two special motives to prayer: the first was Christ's commandment, the second Christ's promise, *Mat. 7. 7.* "Ask, and it shall be given you." And here again we have other two motives: first, the provocation of Christ's example, Whom the disciples found praying in a certain place; secondly, the mould and set form of prayer which He hath given us for our better direction in this duty, "Our Father, &c."

Concerning the first of these, no doubt the examples of holy men ought to move us to pray: much more when Jesus Christ Himself, Who is the "Holy of Holies," doth by His *1. Tim. 2. 24.* own example stir us up hereunto.

King David, when he had his crown pulled off his head by his own son, and was driven out of his kingdom, said to the priest, "If it please God He can bring me again, and shew me" *2 Sam. 15. 25.* both the ark and the tabernacle. Declaring hereby, that he was more careful to have the liberty to come into the house of prayer to pour out his supplication before the Lord, as he was wont, than to be restored to his crown; so great account did he make of prayer. The like account did the holy prophet Daniel make; for when by the commandment of the king it was proclaimed that whosoever made any petition to God or men save only to the king should be "thrown into the lions' den," he chose rather to adventure his life than not to pray. *Dan. 6. 7.* Whereby we may gather, both how acceptable to God, and also how necessary for us, this duty of prayer and invocation is; so that these examples of these holy men ought to be of no small efficacy to persuade us hereunto, and especially if we consider the example of our Saviour Jesus Christ, Who

S E R M. is greater than either David or Daniel. Of Whom it is reported, that He went into a "solitary place" alone, not only in the morning but also in the evening; not for an hour, but to spend "the whole night in prayer;" He prayed not only in *deserto*, "in the desert," which was a place of distress, but in *horto*, "in the garden," which was a place of pleasure. As He prayed when He was in His agony, so also when He was to be made King, to teach us that as well in prosperity as in adversity we have need to pray; for hereunto our Saviour doth exhort us in plain words not only by precept. "Pray that ye enter not into temptation," because prayer is a mean to keep us from evil, both *a malo culpe et a malo pœnis*, 'as well from sin as from all manner of plagues' which are the effects of sin—as one saith, there would none adversity come upon us, unless there were perversity in us—but secondly, by promise of reward, "Pray unto your Father in secret, and He will reward you openly."

We think it sufficient, if earthly princes will vouchsafe to hearken to our prayer; but God promiseth us more. He will reward us for the same. Therefore seeing God both commands us to pray, and promiseth to grant us that we pray for; seeing He doth not only by His example teach us that prayer is requisite, but prescribes us also a form of prayer, we ought not to be negligent in this duty.

Besides, out of this occasion we are to consider this, that Christ prayed though He needed nothing. As He was "the only-begotten" Son of God, He was "full of grace and truth;" He had received the Spirit without "measure:" yet for all that He prayed.

There are three uses of prayer: first, there is an use of necessity; for God hath left prayer to be our city of refuge, to the end that when all means fail we should fly unto God by prayer. In which regard the Wise Man saith, *Terris aliis-sima est nomen Domini*, "The name of the Lord is a strong tower." But Christians should have a further use of this duty; for unreasonable creatures, as lions and ravens, are provoked in regard of their necessity to call upon God.

Secondly, the use of duty, for prayer is an offering: the Prophet compareth it to "incense," "a reasonable service," our "spiritual sacrifice." It is compared to "incense," which giveth a sweet smell to all our works, words, and thoughts,

which otherwise would stink, and be offensive to the Majesty of God. This use of prayer we have not only for the supply of our wants in the time of adversity, but at all times, as Job saith, Job 27. 3

Thirdly, there is the use of dignity, when a man doth abstract himself from the earth, and by often prayer doth grow into acquaintance and familiarity with God: for this is a great dignity, that flesh and blood shall be exalted so much as to have continual conference with God.

Now as Christ was the Son of God, He had no cause to pray in any of these three respects; but as he was *Principium* C. 3. l. 15. *omnis creature*, "the first-born of every creature," as He was L. 6. l. 22. "the Head of the Church," He had use of prayer in these three respects. As He was a creature, He stood in need of those things which other creatures of God were wont to desire. Again, as He was a creature, though the chief of all creatures, He owed this duty of invocation unto God His Creator; and as he called on God in these two respects so He was heard, as Christ speaks, "I know Thou hearest Me" Job. 11. 11 always." But as He was in the state of a creature, the last use^{42.} doth most of all concern Him; for which cause having told Martha that "one thing was needful," because the obtaining L. 10. l. 42. of the same is not in our power, He presently withdraweth Himself unto prayer in the beginning of this chapter, teaching us to do the like.

Before we come to the petition, these words, *ut cessavit*, are to be considered; for there are some with Saul will call for the ark, and will presently cry, Away with it; that is, will begin their prayers and will break them off in the midst upon any occasion: but the Spirit of God doth teach us to be of another mind, when He willeth us to avoid whatsoever may be a means to interrupt our prayers. 1 Sam. 14. 19. 1 Pt. 3. 7.

The disciples forbore to make their petitions to Christ till He had done praying, and therefore from their example we are to learn so to settle ourselves to prayer as that nothing should cause us to break off, and so to regard others that are occupied in this duty as by no means to interrupt them.

In the petition we are to consider, first, the thing that they desire; secondly, the reason why they make this petition. First, whereas they make request that Christ would teach them how to pray, they do by implication acknowledge as

S E R M. much as St. Paul speaketh of, that they "know not what to ask."
 V. Not that they were without that general institution which we
 Rom. 8. 26. have from nature, that is, to desire that which is good, but
 because they know not how to limit their desire.

As in temporal things, they know not whether it were good
 Mat. 20. 21. for them to be the chief men in a kingdom, which was the
 ignorance of the sons of Zebedee, so in spiritual matters they
 will be like St. Paul, who thought it good for him to be saved
 2 Cor. 12. 9. from the temptation, whereas God told him that His "grace
 was sufficient" for him, and yet that the temptation should
 continue still.

As James and John made a request ignorantly for them-
 selves, so they make another in the behalf of Christ: "Lord,
 Mat. 20. 20. will Thou that we command that fire come down from heaven?"
 Lu. 9. 54. and therefore were reprov'd by Christ for it. And as we see
 Jas. 4. 3. both by examples of Christ's own disciples that we may "pray
 amiss," so in the Old Testament David saith we may pray so
 Ps. 109. 7. as "prayer" (which is a part of God's service) "shall be turned
 into sin." For prayer is nothing else but an interpreter of our
 desire, as one saith, *Ea petimus quæ appetimus*, 'We pray for
 those things which we desire;' and as our desires are many
 times not only vain and unprofitable but dangerous and hurt-
 ful, so it falls out likewise that our prayers are vain, and so
 are turned into sin.

The disciples therefore being privy to their own infirmities
 in this case are stirred up by God's Spirit to seek for a perfect
 Col. 2. 3. form of prayer of Christ, in Whom "all the treasures of wis-
 dom and knowledge are hid." And this they do to the end
 they might not fail either in the matter or manner of their
 prayers, and that having received a platform of prayer from
 Christ they might use it as a pattern and complement of all
 their petitions.

The Pharisees were great prayers, but they under a pre-
 Mat. 23. 11. tence of long prayers did "devour widows' houses," and there-
 fore their prayers turned into sin. The heathen used also to
 Mat. 6. 7. make long prayers, but they erred, for they thought that they
 should be heard for their long babbling. Therefore the dis-
 ciples that they might not pray amiss do make their request
 Lu. 11. 1. to our Saviour, "Lord, teach us to pray." Which petition
 was therefore acceptable to Christ, because profitable for

themselves; for thus He professeth of Himself, *Ego Dominus Deus tuus docens te utilia*. Not *subtilia*, saith Augustine. So I a. 48. 17. St. Paul confirmeth that he "withheld nothing" from the Church "that was profitable" for them to know. Acts 20. 20.

The world is full of curious questions: The Pharisees move questions touching matrimony. ^{Mark 10. 2.]}

The Sadducees asked what should come to pass after the end of the world, whether we shall know one another. ^{Mat. 22. 23. &c.} These were unprofitable and curious, the inventions of flesh and blood, not those that proceeded from the Holy Ghost. The disciples' question is here, how they may serve God, and how they may perform that duty for which they came into the world: curious things are those *abscondita* which "belong to God," with which we may not meddle; we must enquire of things which concern us. ^{Deut. 29. 29.} Of the sons of Cain and Abel, who were inventors of tents, some devised to work in brass and copper, others found out music, as they thought it most profitable for the public weal. ^[Gen. 4. 20, 21, 22.] The trade that the sons of Seth used and professed at the same time, that they thought to be most profitable, was the "calling upon the name of the Lord;" and they were occupied therein as an art no less profitable than the building of houses, or making of armour. ^{Gen. 4. 26.} And ever since, howsoever the world do addict themselves to other things that serve to make most for their private profit, yet the Church and city of God are busy in studying how they may by prayer "receive mercy, and obtain grace to help them in time of need." ^{Ileb. 4. 16.}

The reason whereby they urge their suit is, "as John taught his disciples." Which reason, in the judgment of flesh and blood, might seem of small efficacy; for whereas John confessed himself "unworthy to unloose Christ's shoe," He might have took it in scorn that the disciples of John should teach Him His duty after the example of John: but Christ to commend His humility is content both in His preaching and praying to follow John. John said, "Every tree that brings not forth good fruit;" and Christ, though He were the wisdom of God, and furnished with all manner of doctrine, yet was content to borrow that sentence from John Baptist, as appeareth in His sermon. ^{Mat. 3. 10.} So He was content to follow him in prayer; so that the example of John's diligence ^{Mat. 7. 19.}

SERM. in teaching his disciples that duty, was a motive to Him to do
 the like unto him.

Whereas the disciples of Christ tell Him that John was wont to teach his disciples to pray, they speak by experience, for divers of them were before-time disciples unto John, as appears by John the first chapter and thirty-seventh verse.

The ordinary prayer that was used in the Synagogue among the Jews, was that prayer which is intituled "The Prayer of Moses;" and as Christ saith, "The Law and the Prophets were until John," so that prayer of Moses continued in the Church of the Jews until John's time. When he was come, he used another form of prayer, which endured to the coming of Christ, Who having taught His disciples a third form of prayer, John's prayer ceased. The reason was because, as the Apostle speaketh of Moses, albeit both Moses, the Prophets, and John, were faithful in the house of God, yet they were but servants, but Christ was that Sun of Righteousness, and the Day-Star that was long before promised; and therefore seeing He being come hath taught a more perfect form of prayer, He being only wise, all other forms ought to give place to His.

Secondly, according to the rule of John Baptist, "a man can receive nothing except it be given him from above." Then if we will obtain any thing, we must put up our supplications to God for it. But in making our prayers we may offend, for "he that is of the earth is earthly, and speaks earthly things:" therefore John, according to his own confession, may mingle some corruption with his prayer. But Christ "That is from heaven is above all," and therefore if He teach us to pray, it shall be in such sort as God shall accept it: and for this cause Christ's prayer doth excel the prayers both of Moses and John, and all the Prophets.

Touching which form of prayer, as before He had given them an abridgment of that obedience which the Law requireth, so here He doth briefly set down a form of prayer.

As it is said of Him, that "grace and truth is by Jesus Christ," so when in the other chapter He had shewed them the truth of the Law, so now He tells them that grace must be sought for of God by prayer, whereby we may be able to obey that law.

The suit of the disciples being both profitable to themselves and no subtle question, Christ is content presently to grant their request, and therefore His answer is. "When ye pray, say," &c.

Wherein we are to observe two things: first, whereas there are certain practis spirits that cross that saying of our Saviour, and tell us we may not use this prayer which Christ gave, saying, "Our Father," but that we are to frame our prayers of our own as our state shall require, these words are a contradiction to their *Ne dicite*.

Christ Himself hath commanded us to use this form of prayer. and therefore we may be bold to say, "Our Father." Whatsoever prayers we make of ourselves they have some earth, because we ourselves are of the earth, but the prayer instituted by Christ is free from all imperfection, because it was penned from Him That was "from above."

Joh. 1. 31

In this prayer there is not one word wanting that should be put in, nor any word more than ought to be. Therefore both in regard of the Author of it and the matter, we may safely use this form of prayer.

Secondly, these words are an opposition betwixt *Cogitate* and *Dicite*. It is not enough to think in our minds this prayer, but our prayers must be vocal; so that as in this Christ casteth out the dumb devil, so here he casteth out the dumb prayer. It is true that the life of prayer and thanksgiving standeth herein, "that we sing praises with understanding," that we do *orare mente et spiritu*. Herein stands the soul of prayer, but as we ourselves have not only a soul but a body also, so our prayer must have a body; our "tongue must be the pen of a ready writer." We must at the time of prayer bow our knees, as our Saviour Christ did. We must "lift up our hearts with our hands." Our eyes must be lifted up to God "That dwelleth in the heaven." And, as David says, all our "bones" must be exercised in prayer.

[Lu. 11.

P. 47. 7.

1 Cor. 14.

15.

Ps. 45. 1.

Lu. 22. 41.

Lam. 3. 41.

Ps. 123. 1.

Ps. 35. 10.

The reason why we must use this form of prayer is taken from the skill of Him That hath penned it, and from His favour with God.

We are not acquainted with the phrases of the Court, and we know not what suit to make unto God. But Christ Who is our Advocate, in Whom "all treasures of wisdom and

Col. 2. 3.

S E R M. knowledge are hid," He can form us a bill, and make such a
 --- V. --- petition for us, as shall be acceptable at the hands of God:
 I Cor. 2. "None knows the things of God, but the Spirit of God." So
 11. none knows what pleaseth God but Christ, Who hath received
 the Spirit from God; and in this regard, as He knows God's
 will best, so He is best able to frame a form of prayer so as it
 may be agreeable to God's will.

Secondly, touching the authority which Christ hath with
 God His Father, it was such as God proclaimed from
 [Mat. 17. 5.] heaven. "This is my beloved Son;" and Christ saith, "Thou
 Joh. 11. 42. hearest Me always." So greatly was He respected with God.

In both these respects we may be bold to say, "Our
 Father," &c.

Joh. 16. 23. We have the promise, that if we ask any thing in the
 Name of Christ, He gives it us. Much more may we have
 confidence to be heard, *si non modo in nomine Ejus, sed verbis*
Ejus.

I Cor. 13. 1. The Apostle saith, "If I had the tongue of men and
 angels." His meaning is, that the tongues of Angels were
 more glorious than the tongues of men; and therefore that
 Isa. 6. 3. song of the Angels, "Holy, holy, holy," is magnified in the
 Church: but this prayer was formed by the tongue of Christ,
 Who is the Lord of Angels.

The Cherubims hid their faces before the Lord of hosts.
 [Joh. 12. 41.] And He That made this prayer was the Lord of Hosts, of
 [Isa. 1. 20.] Whom it is said, *Os Domini exercituum locutum est.*

This prayer, as one said, is *δάκρυμα τῆς ἀγάπης*, 'the en-
 gaging of our character and love;' for we desire to have re-
 mission of sin no otherwise than as we forgive our brethren,
 whereby the love of our brother is continually increased.
 And this prayer is *brevarium fidei*, it teacheth us to believe
 those things which we pray for.

Lastly, our perfection in obeying the Law, and believing
 those things which we ought to intreat, with such a hope by
 prayer: *Legem implendi, et legem credendi, lex statuit suppli-*
candi.

PREPARATION TO PRAYER.

SERMON VI.

LUKE xi. 2.

And He said unto them, When ye pray, say, Our Father Which art in heaven, hallowed be Thy name. Thy kingdom come. Let Thy will be done, even in earth as it is in Heaven, &c.

[*Et ait illis, Cum oratis, dicite, Pater, sanctificetur nomen Tuum. Adveniat regnum Tuum. Lat. Vulg.*]

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IT is the answer of our Saviour Christ to that disciple of His, which in the name of the rest desired to be taught a form of prayer.

Concerning prayer, among other things already noted, we are to know that it is the doctrine of the Fathers, that God not prayed unto on our parts, and His Holy Spirit not yet possessing our souls, hath notwithstanding promised, “that Joel 2. 28. He will pour His Spirit upon all flesh,” as it was poured upon the Apostles after Christ’s ascension; namely, that Acts: 2. 17. Spirit Which He calls “the Spirit of grace and prayer.” Zech. 12.

When He thus vouchsafeth to send “the Spirit of grace” ^{10.} into our souls, then from thence there do run two streams into the two several faculties of our soul: that is, the Spirit of grace hath a working on our understanding by the light of faith, and secondly, in our will, by inspiring us with holy desires; of which holy desires the interpreter betwixt us and God is prayer, for that, as the Apostle speaks, our “requests are made known to God by prayer and supplication.” Phil. 4. 6.

Now as prayer is properly the effect of grace, so whatsoever we obtain of God by prayer, it is the gift of grace; which

SERM. VI. prayer is therefore our reasonable service of God, because we do therein acknowledge not only our own wants and unworthiness, but also that as God hath in His hands all manner of blessings to bestow upon us, so if we sue to Him for them

Ps. cxi. 11. "He will withhold no good thing" from us.

Before we can pray for good things, it is required that we do conceive a love of them; which if it be in us, then we shall not only be inflamed with a desire of them which is an effect of love, but shall be stirred up to pray for them. But it is the peculiar work of the Holy Ghost to shed in our hearts the love, not only of God, but of all other good things: which work He performeth not in all indifferently.

1. Cor. v. 5. for He is compared to the wind that "bloweth where it will." But those whom it pleaseth the Holy Ghost to inspire with a love and affection towards good things, they do not only desire them, but withal do pray earnestly for them unto God: for as it is the work of Jesus Christ, the eternal Word, to enlighten "every one that cometh into the world," so it is the office of the eternal Spirit to inspire our hearts with holy desires.

In this answer of our Saviour, we are to consider three points: first, a time limited for prayer: secondly, the contents of the word *oratis*; thirdly, what is to be noted out of the word *Dicite*.

Touching the time limited for prayer, we have heard already that there are three uses of prayer: one was the use of dignity and perfection, when men do converse and enter into familiarity with God by abstracting their minds from human affairs, and sublevating them into Heaven by a continual meditation of God and things pertaining to the life to come, which because it is peculiar to them that have already attained to some perfection we must say of it as Christ did of another matter, *Qui potest capere capiat*, "He that is able to receive it let him receive it." Our weakness is such as cannot by any means come to this use: yea the infirmity of the disciples themselves was so great, that albeit Christ had so many other things to tell them of, yet they were not able as yet to bear them.

Therefore we are to consider the two other uses, which do more nearly concern us; whereof the one is the use of neces-

sity, which standeth either upon fear or upon want; and when necessity lieth upon us, in either of these respects, they are so forcible that they make "all flesh to come unto Him Ps. 63. 2. That heareth prayer." Of fear the Prophet saith: "Lord, in Isa. 26. 16. trouble they visited Thee, they poured out a prayer when Thy chastening was upon them." And the want of outward things is so vehement a motive, as when nothing else can move men to prayer, yet they will "assemble themselves" Hos. 7. 11 before the Lord "for corn and oil."

These two, the one being, as Solomon termeth it, *plaga cordis*, 'the plague of the heart,' the other, *desiderium cordis*, 'the heart's desire,' do point to us two times of prayer: namely, when either we are oppressed with misery as the effect of sin, or disquieted with ourselves with the conscience and guilt of sin itself, which is the cause of all our miseries.

Touching sin, the Prophet saith, "While I held my tongue, my bones consumed away;" but after he had "confessed his sins unto the Lord," and craved pardon, He "forgave his wickedness;" and because it is not his case only, forasmuch as we have all sinned, his counsel is in this behalf, *Pro hoc orabit omnis pius*, "For this shall every one that is godly pray unto Thee." Which being done as the Prophet speaketh, the weakest of them, that is, every sinner, shall be as David. Ps. 52. 3. Neither are we of necessity to pray that God will forgive the guilt of our sins past, but that He will prevent us with His grace against temptations of sins to come; for in this regard our Saviour Christ would have His disciples occupy themselves in this holy duty: *Orate*, "Pray ye that ye enter not into temptation." Lu. 22. 40.

For the effect of sin, which is adversity. Then is prayer necessary in the time of affliction, when outwardly through the malice of our enemies we are in misery: in which case the Prophet saith, When the ungodly, for the love he bare to them, requited him with hatred, then he gave himself to prayer. Or else inwardly, by reason of crosses which it pleaseth God to bring upon us, against which the only remedy is to use prayer, as the Apostle exhorts, "Is any afflicted? let him pray." Jac. 5. 13. *A timore Tuo concepimus spiritum salutis.* That is, for fear. Isa. 26. 18.

And when we consider our own wants, the troubles that are upon us, though for a time we hold our tongues and speak nothing, yet a fire will kindle in us, we cannot long be silent,

SERM. VI.
Ps. 39. 3. but the desire of our heart must have a vent by prayer, as the Prophet had experience in himself. So that as well the fear of danger to come, as present want and affliction, will lead us to prayer.

But when we are rid of all adversity, yet there is another use of prayer, which is the use of duty.

We are to pray, not in regard of ourselves, but in obedience to God, Who commandeth prayer to be made by us, as a part of His service and duty which we owe to Him.

Prayer made of duty is of two sorts, both in regard of time and place.

Job in the law of nature telleth us, that it is our duty *in-*
Job 27. 10. *vocare Deum omni tempore*, “always to call upon God;” and our Saviour’s charge unto His disciples is, that they should
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Rom. 6. 19. “speak after the manner of men” *propter infirmitatem*, “because of our weakness:” and so when we are commanded
[Vid. S. Aug. de Haeres. 57. et Epist. 130. ad Prob.] “to pray always,” the meaning is, that it is our duty to appoint certain hours for prayer; for, as Augustine saith,
Rom. 12. 1. *Semper orat, qui per certa intervalla temporum orat*. The reason of this exposition is, for that our service to God must be
1 Pet. 2. 2. “a reasonable service,” and the preaching of the word must not be done negligently; for it must be *λογικὸν γέλα*, which cannot continually be performed of man without some respect.

Touching the set times appointed to the service of God in the Law, it is appointed and required that there should be both morning and evening sacrifice day by day, and that upon the Sabbath there should be twice so long service as upon other days.

This public service was performed by the Jews, among
Neh. 9. 3. whom the book of the Law was read four times a day.

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In the New Testament this duty of prayer was by the
Acts 2. 15. practice of St. Peter limited to “the third hour,” to “the
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John went up to the temple together to pray; whose diligence and care ought to stir us up to the like.

Further, the disciples desire to be taught a right form of prayer, not only as here, as Christians, but as Apostles and Ministers sent forth to preach the Gospel; whereby we learn that prayer belongeth not only in general to every Christian, but more particularly and specially to those that have any ecclesiastical authority over others.

So that is an opinion very erroneous, that we have no other use of the Apostles of Christ and their successors, but only for preaching; whereas, as it is a thing no less hard to pray well than to preach well, so the people reap as great benefit by the intercession of their pastors which they continually make to God both privately and publicly, as they do by their preaching.

It is the part of the ministers of God, and those that have the charge of the souls of others, not only to instruct the flock but to pray for them.

The office of Levi and his posterity, as Moses sheweth, was not only to teach the people the laws and judgments of the Lord, and to instruct Israel in the Law, but also to offer "incense" unto the Lord; which "incense" was nothing else but a type of prayer made by the faithful. Deu. 33. 10. Ps. 141. 2.

Therefore Samuel confesseth that he "should sin" no less "in ceasing to pray for" the people, than if he were slack to shew them "the good and right way." 1 Sam. 12. 23.

This duty the ministers of God may learn from the example of Christ's own practice, Who "went out early in the morning" to pray. So He prayed for Peter, "that his faith should not fail." Also from the example of the Apostles, who albeit they did put from them the ministration of the sacraments, yet gave themselves "continually to prayer, and the ministry of the word." Mark 1. 35. Lu. 22. 32. Acts 6. 4.

In which regard Paul saith, he was "sent not to baptize but to preach the Gospel;" which they did refuse to do, not as a thing impertinent to their office, but that they might with more attention of mind and fervency of spirit apply themselves to make intercession for God's people. 1 Cor. 1. 17.

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SERM. VI. not only descend to the people to teach them the will of God, but ascend to the presence of God to make intercession for the people; and this they do more cheerfully, for that God is more respective to the prayers which they make for the people than the people are heedful to the Law of God taught by them.

Isa. 62. 1. For this cause the priests are called the Lord's remembrancers, because they put God in mind of His people, desiring Him continually to help and bless them with things needful; for God hath a greater respect to the prayers of those that have a spiritual charge, than to those that are of the common sort. Thus the Lord would have Abimelech

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This day of prayer, made by the priests in the behalf of the people, was so highly esteemed, that they took order that prayer should be made continually; and because the same priests are not to do all one thing, but to pray, therefore some were appointed for the first watches, others for the second, and others for the third watches, that so while one rested the other might pray, whereof David speaketh when he saith, "Mine eyes prevent the night watches." So Christ speaketh of the "second and third watches."

Ps. 119. 148. Touching David's diligence in performing of this duty for
Lu. 12. 38. the good of the people, he saith, "At midnight I will rise up to give thanks to Thee." So did Paul and Silas rise "at midnight to sing praise to God." And it were to be wished that the like order were taken in the Church, that the sacrifice of prayer were continually offered among Christians as it was in the synagogues of the Jews.

Secondly, in regard of the place, we are every-where to

“lift up pure hands;” and so the Psalmist extended this part of God’s service to “all places” generally “of His dominion.” Ps. 103. 22. Howbeit, though it be not to be neglected in no place, yet especially we must offer this sacrifice of prayer and praise “in the assembly, among the faithful in the congregation;” Ps. 111. 1 and so we must learn to distinguish the Liturgy and the public service of God in the Church from that private devotion which our Saviour would have us to perform daily when He saith, “When thou prayest, enter into thy chamber.” Mat. 6. 6. For God hath promised to accept that worship which we tender unto Him in the place consecrated for that purpose: “In every place where I put My name, thither will I come and bless thee.” Ex. 20. 21. *Non solum quod oratis, sed quod ibi oratis,* that is, the public place whither the saints of God from time to time assemble themselves to call upon God together. In His temple doth every man “speak of His praise.” Our Saviour Christ did therefore tell them that it was *dominus orationis*, to teach us that the chief end of our meeting there should be not to make it a public school of divinity and instruction, but to pour out our prayers to God; for private prayers were not enough, unless at times appointed we meet together to pray publicly.

So the Apostle St. Peter doth teach us by his example, who not only when he was at home “went up to the top of his house to pray,” but “to the temple” also. Acts 10. 9. Acts 3. 1.

St. Paul did not content himself to bow his knees to God when he was at Rome and Ephesus and other places, but he went to Jerusalem and prayed in the Temple; which thing as he did for himself, so no doubt he did it in behalf of the Church of God to which he was sent to preach; and it were to be wished, that in the Church there were *minus oratorum et plus orantium*.

The second general point is, touching the contents of the word *Oratis*.

Our necessities are manifold, and the grace of God which we sue for to God is *multiformis gratia*. Besides, the Apostle saith, “Pray with all manner of prayer:” therefore it is meet that we should take notice how many kinds of prayer there are, wherein the Apostle guides us when he saith, “Let supplications, prayers, thanksgiving and interces-

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SERM. sions be made." These four contain all those sorts of prayer
 VI.— which are contained in the body of the word *Orate*.

Prayer or invocation consists of confession and petition; confession is divided into *confessionem fraudis*, which the Greeks call *ἐξομολόγησις*, that is, the confession of sins, whereunto they add supplication to God for pardon, like that of the Publican, "God be merciful to me a sinner."

The other kind of confession is *confessio laudis*, that is, thanksgiving to God for His goodness in pardoning our sins, and bestowing His benefits upon us, which kind of confession is called *ἀπομολόγησις*. This also is a part of prayer, and ought to go with it, as appears where the Apostle doth "thank God always" for the Churches "in his prayer."

Both these the Jews gather from the words Judah and Israel; for Judah is 'confession,' and Israel is the name of 'prevailing' in wrestling with the Angel, as the faithful do strive with God in prayer.

The one they call *Tehillah*, the other *Tephillah*.

They had both these, Hosanna and Hallelujah.

Petition stands upon comprecation and deprecation.

Deprecation is, when we desire that evil be removed, which kind of prayer is *δέησις* and *Techinah*.

Comprecation is, when we would have our want supplied with good things, which is *προσευχή* and *Tephillah*.

Intercession is in another kind of prayer proceeding from charity, as the other came from faith, when we do not only confess our own sins but the sins of others, when we pray not only for ourselves but for others; when we praise God not only for His goodness on ourselves, but for others.

So it was the charge which God gave by His Prophet to them in captivity, not only to pray for themselves, but to pray for the prosperity of the city where they were prisoners.

As they were to have a care of the commonwealth, so the like is to be had of the Church. Therefore when Peter was in prison, "there was prayer made continually of the Church to God for him." "Pray for all saints," saith the Apostle. "and for me especially, that utterance may be given to me," &c. And as for them that have any special place in the Church or commonwealth, so we are bidden to pray for all

[Vid. S.
Aug. Ep.
ad Paul.
149. c. 2.]

Rom. 12.
12.

Phil. 1. 3, 4.
Col. 1. 3.

Lu. 18. 13.

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such as are in misery, as David teacheth us by his example; who, when his enemies were sick, ceased not to pray for them no less than for himself, but “put on sackcloth, and humbled his soul with fasting.” Ps. 35. 13.

Unto these kinds of prayer some add two more: the first is, when upon condition that God will grant us our desire, we vow that we will faithfully serve Him afterwards, as Jacob Gen. 28. 20, 21. prayed; the other is a simple prayer or petition uttered in short words, as “Lord have mercy upon me,” and such like, Ps. 6. 2, 4 which are nothing else but sparks of that fire which kindleth Ps. 39. 3 within us, whereof David spake, “Hear me, Lord, and that Ps. 143. 7 right soon, for my spirit faileth.”

In regard of this our weakness, our Saviour hath in a short prayer comprehended whatsoever is needful for us, which brevity He used lest if He had set a large form of prayer our spirit should be dead, and our devotion key-cold before we could come to the end; and for the same purpose the Church hath prescribed Collects, prayers answerable to that short petition of our Saviour Christ.

All these kinds of prayers were used by our Saviour Christ in the days of His flesh, as He took our nature and was the Head of a body. *Factus pro nobis peccatum*, “He was made 2 Cor. 5. 21. sin for us,” and so did not only confess Himself a sinner, but suffered the wrath of God for it, which made Him cry, *Deus Mi, Deus Mi*, “My God, My God, why hast Thou forsaken Mat. 27. 46. Me?” “The rebuke of them that rebuked Thee, fell on Me.” Rom. 15. 3.

Also he was an example to us of thanksgiving: “I thank Thee, O Father, &c.” “I thank Thee that Thou hast heard Joh. 11. 41. Me.”

For deprecation, as He was a man: “Let this cup pass Mat. 26. 39. from Me.”

The good He prayed for at the hands of His Father was, *Pater glorifica Me ed gloriâ quam habui apud Te, &c.*, “Father Joh. 17. 5. glorify Me with that glory which I had with Thee before the world was.”

Touching intercession, He prayeth, *Pater ignosce eis*. “I Lu. 23. 34. pray not for them only, but for all them that shall believe by Joh. 17. 20. their preaching.”

As He used all these kinds of prayer, so He set them all down in this form of prayer.

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The confession of sin, and the supplication for remission, is in the five petitions; the thanksgiving is that *δοξολογία*. "For Thine is the Kingdom, power, and glory:" and the good which He desireth is, the sanctification of God's name, the accomplishment of His Kingdom, and the fulfilling of His will, as also a continual supply of all things needful for this present life.

The evil from which he prays to be delivered is, first, from sin itself; secondly, from the temptations of sin; thirdly, from evils which are the effects of sin.

The third and last point in this text is, that we observe something in this word *Dicite*; whereof the first is, that here [Mat. 6. 9.] Christ doth not say, "Say thus," as Matthew the sixth, whereof some gather, that we may frame prayers after the form of the Lord's Prayer, but not use the words themselves; but He saith to His disciples, *Dicite, Pater noster*. "Say, our Father," &c., that is, we may boldly use the very words of this prayer; and albeit, to set forth the desire of our hearts, we use other forms of prayer, and that in more words, yet we must conclude our prayers with this prayer of Christ.

Secondly, when He says *Dicite*, He doth not say *Cogitate*, or *Recitate*, or *Murmurate*, but *Intus dicite et cum ore*, for there is a mouth in prayer, *et non est oratio sine ore*, therefore He alloweth vocal prayer. And as He will have us express the desire of our hearts in words, so the chiefest thing is that our prayers be from the heart: for invocation is "a spiritual sacrifice," "a reasonable service." So both the understanding and reason must be occupied, and also the spirit or inward affection of the heart. Our Saviour requireth both in express words, "Worship Him in spirit and in truth." "Sing with understanding." "I will pray with the spirit, and I will pray with the understanding also."

We must not only have a spiritual fervency and zeal, but also must know what we pray for, which is belonging to the understanding; so that if both do not concur, our service is not reasonable, nor our sacrifice of praise spiritual.

As for that prayer that comes only from the lips, it may be said of it as God spake of hypocrites, "Is that the fast that I required?" So of assembling to hear the word, as a people useth to do, "Is that this which God requireth?" "Is this to eat the Lord's Supper?"

Ezek. 33.
31, 32.
1 Cor. 11.
20.

It is not enough to make long prayers and use many words, there is a spiritual prayer which God will have with our vocal petitions; and therefore, that we may pray with understanding, we have need to be instructed in the sense of the Lord's Prayer.

The excellency of this prayer is in regard of Him That made it, Who is come from above, Who hath mixed nothing with these petitions that savoureth of the earth; so they are all heavenly, as He Himself is heavenly. Secondly, in respect of the form, which is a most perfect form; it was compiled by Him Who was the wisdom of God, and therefore cannot be but perfect, *quia perfecta sunt opera Jehova*, "because the works of the Lord are perfect." Thirdly, in regard of the excellent benefits that are procured to us by it, which are so many as can be desired at the hands of God. Fourthly, for the order which Christ keepeth.

If man did make a prayer, he would begin at daily bread; but Christ in this prayer teacheth us "first to seek the Kingdom of God." Mat. 6. 33.

Our first petition must be for the glory of God, and then for our own welfare, chiefly in the world to come, and also in this life; for as we may not pray at all for things that are evil, so in things that are good and lawful we must take heed that we ask not amiss.

The petitions, being seven, are divided thus: The first concerns God Himself, the other six concern us.

They concern us in a threefold estate: first, of Glory; secondly, of grace; thirdly, of nature.

In these petitions that concern us, the evil that we would have removed from us is: first, sin; secondly, temptation; thirdly, evil.

The good we desire to be granted to us is: first, that God's Kingdom may be in our hearts; secondly, that His will may be performed of us; thirdly, that He will give us things necessary for this present life.

THE LORD'S PRAYER.

SERMON VII.

LUKE xi. 2.

Our Father.

SERM. VII. THIS prayer, penned by our Saviour Christ in the behalf of His disciples and His Church unto the end of the world, standeth first upon an invocation, then upon certain petitions.

The invocation is the style or word of salutation, wherein we call upon the Majesty of God. The petitions contain the sum of those things we seek for at the hands of God.

That which we have generally to note out of this preface is, that this is one benefit which God vouchsafeth us, that we may pray unto Him and be heard; whereby we are to conceive of Him that He is not like the great monarch to whom no man might presume to speak, except he "hold out his golden sceptre" to him, as it is in Esther. The heavenly Majesty vouchsafeth every man this honour to speak to Him, and the golden sceptre of his word doth allure us thereunto.

Secondly, it is a greater benefit to pray to God on this manner, that is, by the name of Father: and therefore by that which He promiseth the faithful, "Before they call I will hear them," we are taught that we are so assured of God's goodwill and favour towards us, even before we open our mouths to ask any thing of Him, that we doubt not to call Him Father; from whence we may reason as the Apostle doth, "Seeing He hath given us His Son, how shall He not with Him give us all things?" So seeing God taketh us for His children, how shall He deny us any thing whereby He may shew Himself a Father?

In the first, we consider the perfection of God's goodness in these words, "Our Father." In the second, the excellency of His power, expressed thus: "Which art in Heaven."

Both these are attributed unto God, not only of the Christians but even by the heathen that are strangers to the Church, for they attribute this unto God, that He is *optimus maximus*; and therefore where these two doubts arise in our hearts, *Domine si vis*, "Lord, if thou wilt," and *Domine si quid potes*, they are both taken away by these two attributes. Mar. 7. 9
Mark 9.22.

By that term which setteth out the perfection of God's goodness, He assureth us that He is willing; and by that which expresseth the excellency of His power, we are taught that He is able to perform our requests.

His goodness giveth us *fiduciam*, that in regard of it we may "boldly come to the throne of grace." Heb. 4.16.

The consideration of God's power breedeth in us devotion and reverence—for both must be joined together; neither fear without the consideration of His goodness, nor bold confidence that is not tempered with a dutiful regard of His power, is acceptable to Him.

So that which we learned *in lege credendi*, that God is the Father Almighty, is here taught again *in lege supplicandi*, where we are instructed in our prayers to ascribe both these unto God; first, that He is "our Father," secondly, "our heavenly Father."

The consideration of these two are the pillars of our faith, and there is no petition wherein we do not desire that God will either shew us His goodness or assist us with His power, and no psalm or hymn that is not occupied in setting forth one of these.

The titles which express God's goodness have two words; the one a word of faith, the other a word of hope and charity.

Of both these words of *Pater* and *noster* Basil saith, that here *Lex supplicandi non modo credendi sed operandi legem statuit*, 'The law of prayer doth not only establish and confirm the law of belief, but of working also;' for where in the word "Father" is expressed the love of God to us, it comprehendeth withal the love we bear to Him.

Where we call God "our Father," and not 'my Father,'

SERM. VII. therein is contained our love to our neighbour, whom we are
 Mat. 22. 40. to love no less than ourselves: "Upon these two hang the
 Law and the Prophets."

Gal. 5. 6. Again, the word "Father" is a word of faith, and "our,"
 a word of charity; and the thing required of us in the New
 Testament is, *fides per charitatem operans*, "faith which
 worketh by charity."

So that in these words, "Our Father," we have a sum both
 of the Law and the Gospel.

Ju. 11. 13. Christ might have devised many more magnificent and ex-
 cellent terms for God; but none were apt and fit for us, to
 assure us of God's favour. Our Saviour saith, that earthly
 fathers which many times are evil men have notwithstanding
 this care for their children, that if they ask them bread they
 will not give them a stone: "much more shall our Heavenly
 Father give us the Holy Spirit if we ask it."

Wherefore Christ teaching us to call God by the name of
 "Father," hath made choice of that word which might serve
 most to stir us up unto hope; for it is *magnum nomen sub quo
 nemini desperandum*, 'a great name under which no man can
 despair.'

There may seem an opposition to be betwixt these words
 "Father" and "our," if we consider, first, the majesty of God,
 before Whom the hills do tremble, and the Angels in heaven
 cover their faces; secondly, our own uncleanness and base-
 ness, both in respect of the mould whereof we be made, which
 Gen. 18. 27. made Abraham confess himself unworthy "to speak unto God,
 being but dust and ashes;" and also in regard of our pollu-
 tion of sin, in which regard we are called the slaves of sin,
 Job. 8. 31, 44. and children of the devil.

Herein we find a great distance between God and us; and
 so are we far from challenging this honour to be the sons of
 God in regard of ourselves. 'Who durst,' saith Cyprian, 'pray
 God by the name of Father, if Christ our advocate did not
 put these words in our mouths?' He knoweth how God
 standeth affected towards us for all our unworthiness, and
 therefore seeing He hath framed this petition for us, we may
 boldly as He commandeth say thus, "Our Father."

Therefore, albeit of ourselves we cannot conceive hope that
 God is "our Father," yet we may call him Father by the

[De Orat.
 Domin.
 post init.]

authority of Christ, and say with Augustine, *Agnosce, Domine, stibum Advocati Filii Tui*, 'Lord, take notice of the style of our Advocate, Thy Son.'

We know not God's affection towards us, but by Christ we take notice of Him, for He hath "declared Him" unto us; and Joh. 1. 13. being taught that God in Christ vouchsafeth to admit us for His children, "we do with boldness come to the throne of Joh. 4. 16. grace."

Therefore we have thankfully to consider unto what dignity we that live under the Gospel are exalted, not only above the patriarchs in the time of the Law, but above the heavenly Spirits.

Before the Law was given, Abraham saith, "Shall I speak Gen. 18. 27. to the Lord?" In the Law Christ saith, *Ego sum Dominus Deus Ex. 20. 2. tuus* · then He was not called "Father." But if we ask that question which the Apostle maketh, "To which of the Angels Heb. 1. 5. said He, 'Thou art My Son?'" it will appear that God hath honoured us in a degree above Angels, for that He giveth us leave to call him "Father."

Thus we see what pre-eminence we have from God, above, as well the saints on earth in time of the Law, as the heavenly Angels; that we may not only pray, but pray thus, "Our Father."

In the word "Father" we are further to note, not only that God is the cause of all things, for that He bringeth forth all things, but also His *στοργή φυσική*, or 'natural affection,' to those things that are produced.

God's paternity is, first, generally to be considered in all creatures, which for that they have their being from God, He is said to be their Father: so Job called God *Pater pluvie* Job 38. 28. "the Father of the rain." Also He is called *Pater luminum*, Jas. 1. 17. and this is a motive sufficient to move God to be favourable to our prayer, if there were no more, that we are His creatures: so David spake, "Despise not the work of Thine own hands." Psa. 138. 8. But men have another use of God's paternity; for whereas of other things God said, *Producat terra*, when man was to be Gen. 1. 11. created He said, "Let Us make man," giving us to understand [Gen. 1. 26.] that howsoever other creatures had their being from God mediately, God Himself would be his Father and frame him immediately with His own hand.

S E R M.
 - VII. — Secondly, when God created man according to His own image, He breathed into him life immortal, He gave him the sparks of knowledge, and indued his soul with reason and understanding, in which regard it is called “the candle of the Lord.”

Pro. 20. 27. Thirdly, when man was fallen from his first estate, God opened to him a door of repentance, which favour He hath not vouchsafed to the Angels that fell; and so we may crave God’s favour, not only as we are the works of God’s hands, but as we are His own image.

Fourthly, God is “Our Father,” as we are Christians. That which Moses saith, “Is He not thy Father?” and, “Doubtless Thou art our Father,” is to be understood of our generation: but we have a second birth, called *ἀναγέννησις*, or ‘regeneration,’ which setteth us in a degree above mankind, and makes us not only men but Christians; which if we be, then we are the sons of God, not as the rain or lights, or they that are created to the image of God, but for that we are “born of God,” that is, “born again of the water and of the Spirit,” without which regeneration no entrance is “into the kingdom of God.”

And our dignity in being the sons of God, in these three sorts, is to be considered: first, in that we are the “price” of Christ’s blood. Secondly, we have *characterem*, that is, ‘the stamp’ of the sons of God, when we are “called Christians.” Thirdly, we are “the temples of the Holy Ghost;” by means whereof He giveth us holy desires, and maketh us sorry that we have offended His Majesty. The assurance of this is that which the Apostle calleth “the Spirit of adoption,” Which He sendeth into the hearts of Christians, to certify them both that they are the sons of God, and may call Him “Father,” in a double sense, both in respect of nature and grace; not only by generation, but by regeneration.

In the natural affection that God beareth us, we have two things; 1. the immutability of it, 2. the excellency.

God doth teach us, that His love to us is unchangeable, in this, that He expresseth it by the name of “Father;” *Nam pater etiamsi offensus est pater, et filius etiamsi nequam tamen filius*, ‘A father though offended is a father, and a son though naughty yet is a son.’

The master may cease to be a master, so may a servant:

the husband may cease to be a husband, so may the wife by means of divorce; but God can never cease to be "our Father" though He be never so much offended, and we cannot cease to be His sons how wicked soever we be; and therefore God doth by an immutable term signify unto us the immutability of His affection. Heb. 6. 18.

And indeed, whether He do bestow good things on us, or chasten us, His love is still unchangeable, for both are to be performed of a father towards his children; and therefore whether He afflict us, or bestow His blessings on us, we are in both to acknowledge His fatherly care, howsoever to flesh and blood "no affliction seemeth good for the present." Heb. 12. 11.

This immutability of His love, as it ministereth comfort in time of affliction, so doth it comfort and raise us up in sin and transgression, so that notwithstanding the greatness of our sins we may be bold to seek to God for favour and say, *Etsi amisī ingenuitatem filii, tamen Tu non amisisti pietatem Patris*; 'Although, Lord, I have lost the duty of a son, yet Thou hast not lost the affection of a Father!'

The excellency of God's love appeareth herein, that He is not described to be God under the name of a King or great Lord, as Matthew the eighteenth. There we have an example of great goodness in pardoning ten thousand talents, but yet a doubt will arise in our minds except we know Him to be good otherwise than as He is a King; for so, look what mercy He sheweth to us, the like He will have us shew to others: but we come short of this. But this is it that contents us, that He describes His goodness under the term of Father, in which regard how wickedly soever we deal, yet still we may say with the evil child, "I will go to my Father." He had cast off his father, he had spent all his patrimony; yet for all that he resolveth to go back, and his father is glad to receive him; he went, and met, and entertained him joyfully. Such affection doth God bear to His children. [Mat. 18. 24, 27.]

The benefits that we have by the fatherly love of God, are of two sorts: First, *fructus indulgentiæ paternæ*; secondly, *fructus liberalitatis paternæ*; that is, 'the fruit of fatherly compassion,' and 'the fruit of fatherly bounty.'

Fathers stand thus affected towards their children, that they are hardly brought to chasten them; and if there be no

SERM. VII. remedy, yet they are ready to forgive, or soon cease punishing. *Pro peccato magno paululum supplicii satis est patri*, 'For a great offence, a small punishment is enough to a father.'

And for their bountifulness, the Apostle saith, that there is naturally planted in fathers a care "to lay up for their children." They are both in God; for facility *ad veniam*, 'to pardon,' and readiness to forgive, makes him *Patrem misericordiarum*, "a Father of mercies," not of one, for He hath "a multitude of mercies," great mercy and little mercy.

The affection of David toward Absalom, a wicked son, was such that he forgave him, though he sought to deprive his father of his kingdom; and though we offend the majesty of God, yet He assureth us that He will be no less gracious to our offences than David was, for David was "a man after God's own heart."

Touching the care which God hath to provide for us, the Prophet saith, and also the Apostle, "Cast your care upon the Lord, for He careth for you." He careth for us, not as "He

careth for oxen," but such a tender care as He hath for "the apple of His eye." He provideth for us, not lands and goods

as earthly fathers, but "an inheritance immortal, incorruptible, and that fadeth not, reserved in heaven for us;" and hath prepared for us a heavenly kingdom, whereof we are made

"co-heirs with His Son Christ." And this is the fruit of His fatherly bountifulness towards us.

Out of these two, the immutability and excellency of God's love, shewed both in forgiving sins and providing good things, ariseth a duty to be performed on our parts. For *nomen Patris ut explicat sic excitat charitatem*, 'the name of a Father as it sheweth, so it stirreth up love;' as it sheweth *quid sperandum*, 'what is to be hoped for,' *sic quid sit prestandum*, 'so what is to be performed of us.' The name of a Father doth promise unto us forgiveness of sins, and the blessings not of this life only, but especially of that that is to come; and this duty lieth upon us, that we so live as becometh children; we may not continue in sin, but at the least must have *virtutem redeundi*, 'the virtue of returning.' "Why hast Thou caused us to go out of the way?"

A child though he have wandered never so far, yet at length will come to that resolution, "I will return to my father."

But if we consider the dignity whereunto we are exalted, we shall see on earth, *Si filii Dei, quodammodo dii sumus*, 'If we be sons, we are after a sort gods;' *et divinæ participes* ^{2Pet. 1. 4.} *naturæ*, "partakers of the divine nature," as the sons of men are men.

But the Apostle sets down this plainly: "Behold, what great love He hath shewed us, that we should be called ^{1Joh. 3. 1.} the sons of God." This dignity requireth this duty at our hands, that we reverence our Father. "If I be your Father, ^{Mal. 1. 6.} where is My love?" "If ye call Him Father, Who without respect of persons, &c.," then "pass the time of your dwelling here in fear." ^{1Pet. 1. 17.}

"Our" is a word of hope, as "Father" is a word of faith; for he that says *noster*, "our," includes himself, and by hope applieth God's favour in particular to himself, which by faith he apprehends to be common to all, neither doth appropriate it to himself, saying, 'My Father,' but includes them with himself; and so the word "our" is also *vox charitatis*, 'the voice of charity.'

As the first word did teach us the Fatherhood of God, so the word "our" implieth the fraternity we have with one another; for God, to shew what great regard He hath of the love of our neighbour, hath so framed and indited this prayer, that there is neither *Ego*, nor *mi*, nor *meum*, nor *mea*, neither 'I,' nor 'mine,' nor 'my,' but still the tenor of it is, "Our Father," "our bread," "our trespasses," "us from evil."

Therefore one saith, that prayer is not only *breviarium fidei*, ^[Vid. Tertull. de Orat. c. 1.] 'an abridgment of our faith,' but *δάνεισμα ἀγάπης*, 'a mutual pledge of our love' towards our brethren, which is then especially testified when we pray to God for them. For this prayer which our Saviour sets down for us, and all Christians' prayers, are not the prayers of nature (*pro se orat necessitas*, 'necessity stirreth up men to pray for themselves') but the prayers of charity, when we are to commend the state of our brethren to God as well as our own, *quia pro aliis charitas*, 'for charity prayeth for others;' for in this prayer there is matter not only of supplication for the avoiding of evil, and comprecation for the obtaining of good in our own behalf, but of intercession also, to teach us that whether we desire

S E R M. that evil be removed or good bestowed upon us, we should
 . . . VII. . . desire it for others as well as for ourselves.

The use of this doctrine is of two sorts: first, against pride, for if God be not the Father of one man more than another, but all in common do call Him "Our Father," why then doth
 Mat. 2. 10. one man exalt himself above another? "Have we not all
 Gal. 3. 26. one Father?" and the Apostle saith, "Ye are all the sons of God by faith in Christ Jesus;" and our Saviour saith, *Ios*
 Mat. 23. 8. *omnes fratres estis*, "Ye are all brethren." Therefore we are not only to love one another as brethren, but to honour one another, because we are the sons of God; for this end the
 Rom. 12. 10. Apostle exhorteth—"in giving honour to one before another." So far ought we to be from despising one another: *Cur enim non pudeat aspernari fratrem, quem Deus non aspernabitur filium?* 'Why are we not ashamed to scorn him to be our brother, whom God scorneth not to be His son?'

Secondly, it serveth against malice: we were all in the loins of Adam when he fell, and all one in the body of Christ: so that whatsoever He as our Head hath done or suffered, the same all men do and suffer in Him.

And lastly, we are all included in this word, to teach us that we ought to wish the same good to others which we do to ourselves: for this is that which Christ commendeth in our Christian practice in the duty of prayer, *ut singuli orent pro omnibus, et omnes pro singulis*, 'that each should pray for all, and all for each other.'

He hath taken order that no man can pray this prayer but he must pray for others as well as for himself and so do good to all, and the mends that is made him is that they also for whom he prayed do likewise at another time pray for him: and though we cannot always pray in such fervency of spirit as is required in prayer, yet the Holy Ghost doth "supply our infirmity" by stirring up others to pray and make intercession in our behalf *cum gemitibus inenarrabilibus*, "with unspeakable groans," even then when we cannot do for ourselves; and this is a special benefit, which the faithful have in the communion of saints.
 Rom 8. 26.

The Apostle saith that God, to assure us that He takes us for His sons, hath sent His Spirit into our hearts, whereby we
 Gal. 4. 6. cry "Abba, Father." The one of these words hath respect to

the Jews, the other to the Gentiles, teaching that it is our duty to pray both for Jews and Gentiles, and so for all, though they be strangers to us.

Secondly, we are to pray for sinners, be their sins never so great, in hope that "God will give them the grace to repent," ^{2 Tim. 2. 25, 26.} and to come "out of the snare of the devil," and that He will translate them out of the state of sin into the state of grace: for this life as long as it lasteth is, *tempus præstitutum penitentiæ*, 'a time ordained for repentance.'

Thirdly, as for our brethren, so for our "enemies," as Mat. 5. 44. our Saviour willeth, for they also are comprehended under the word *noster*; "for God hath shut up all in unbelief, that He may have mercy upon them all." ^[Rom. 11. 32.]

Neither are we to pray in general for all, but for some in particular as need requireth.

Not in general for all good things, but for some special blessings.

As we are to pray generally that God's will may be done, so (for "that this is God's will, our sanctification") we may ^{1 Thes. 4. 3.} pray in particular for those things that we have need of; as to be delivered from all temptation generally, so specially from those sins whereunto the corruption of our nature is most inclined.

THE LORD'S PRAYER.

SERMON VIII.

Which art in Heaven.

- SERMON VIII. — WHICH words contain the second part of this invocation, for as in the word “Father” we call upon the bowels of God’s mercy, so by these words, “Which art in heaven,” we do invoke the arm of His power—-for so it is termed by the Prophet in the Old Testament—“Stir up Thy strength and help us.” “Rise up, thou arm of the Lord.” So that as the leper’s doubt is taken away by the consideration of God’s fatherly goodness, so that when we know that this “our Father” hath His being in heaven, it takes away that doubt which we use to make of His power, *Domine, si quid potes*, “Lord, if Thou canst, do us any good.” For the style of God in respect of our necessities consists of His goodness and greatness, which as they are both expressed by the heathen in the title *optimus, maximus*, so the power of God in these words which they use, *τὰ ἄνω πια δώματ’* [*ἔχοντες*²], “dwelling in heavenly habitations.” Christ willing to express the greatness of God’s power doth it by that place where His glory and power are most manifest, and that is heaven whereof the Prophet saith, “The heavens declare the glory of God, and the firmament sheweth His handy work.” For when we see a poor cottage we presently guess that the dweller is no great person, but if we meet with some great house, we conjecture that some person of account dwells there: and therefore Job saith, that the baseness of man in respect of the Angels is great, for that he “dwells in the houses of clay, whose foundation is of the dust” But here our Saviour tells us, that God “our Father” hath His
- Ps. 80, 2.
Isa. 54, 9.
Met. 8, 2.
- Mark 9, 22.
- [¹] Cicero de Nat. Deor. 2, 25.]
[²] Hom. Il. 4, 18.]
- Ps. 19, 1.
- Job 4 19.

dwelling in the stately tabernacle of heaven; whereby we may gather what is the greatness of His power.

But before we come to these things which are particularly to be considered in these words, first, we are to take heed that we run not into their error which so confine and compass God in heaven as if He had nothing to do in earth, such as they who say, "How should God know? can He judge through the dark cloud? the clouds cover Him that He cannot see." For when He is said to have His being in heaven, the Holy Ghost thereby doth not express His presence but His power; therefore we are to know that God is not so in heaven that He is not in earth also, for so doth the Old Testament witness of Him, *Cælum et terram Ego impleo*. "Behold the heaven, and heavens, and the heaven of all heavens, are not able to comprehend Thee." And the Prophet David saith, "If I go up to heaven, Thou art there; if I go down to hell, Thou art there also." Whereby it appeareth that we may not limit God's power and presence to any one place, Who is every where present, for when God is said to be in heaven, we learn thereby what His excellency is, which doth especially shew itself there; for as the glory and majesty of earthly princes doth chiefly appear in their thrones, so the glory and majesty of God doth especially shew itself in "heaven, which is His throne." He hath not His denomination from earth a place of worms and corruption, but from heaven a place of eternal glory and happiness.

Secondly, the use of this is to temper our confidence in God; for albeit we love Him as He is "our Father," yet withal we must fear Him forasmuch as He dwelleth in heaven; as we may in regard of His goodness pray unto Him with confidence, so withal considering His power we must pray with due devotion and reverence unto His majesty, for He is not as an earthly father that dwelleth in houses of clay; but His dwelling is in heaven, and therefore as He is "a Father" and consequently will be honoured, so because He is our Lord He requireth fear at our hands. "With Thee is mercy, that Thou mayest be feared." Whereby the Prophet would have us so to esteem of God's mercy, that withal we be bound to fear Him; and that we be not like those that contemn the riches of God's mercy, the more that He laboureth with His

Job 22. 13,
14.

Jer. 23. 24.
1 Kings 8.
27

Ps. 139. 8.

Isa. 66. 1.
Mat. 9. 34.

Mal. 1. 6.

Ps. 130. 4.

S. F. R. M.
VIII.
Rom. 2. 4.

bountifulness and goodness to bring us “to repentance;” for as sweet things have an obstructive power to stop the passages which are in our bodies, and on the other side sour and bitter things do fret and consume and so open the veins, so it fareth with the soul; for it is stopped when we consider nothing but the mercy of God, and contrariwise when we cast our eyes too much upon the majesty and power of God the force thereof casts us into an astonishment and brings to desperation; and therefore, that we neither have *nimum trepidationem*, ‘too much terror,’ nor *nimum ostentationem*, ‘too much security,’ we must know that God is so in heaven as that yet He is Father, and as He is a Father so not an earthly but a heavenly Father; and we cannot but fear and reverence God, if we in humility consider our baseness in respect of Him; for though He be our Father, yet so long as we be on earth we are strangers and exiles from Him, and howsoever it please Him to account us sons, yet as it fared with Absalom we cannot see our Father’s face until He take us hence, that we may be at home with Him in His kingdom of glory.

2 Sam. 14.
21.

Thirdly, these words lead us also to a confidence in God, and serve to raise up our faith. There is *Paternitas* both in heaven and earth; there are “fathers of the flesh.” and Fathers of the spirit. But when the Holy Ghost saith that God our Father hath His being in heaven, we are thereby to distinguish Him from other fathers. If He be a heavenly Father, He is of a more excellent nature than other fathers that are earthly and carnal, for they are mortal; as they live on earth, so by death they shall be brought *sub terris* and forsake us, but our heavenly Father is immortal, “His years change not;” and though our fathers and mothers forsake us, yet the Lord will take us up and succour us. Secondly, though earthly fathers were immortal, yet they are mutable, and their affections are turned away, either by means of some lewd parts in the children, or for that they bear not that natural affection towards their children which they ought. But God is immutable in His love; so that although Jacob will not acknowledge us, and Abraham will not know us, yet God will be our Father.

Rom. 1. 31. The Apostle saith, there are wicked parents that are

ἀστοργοί, “without all natural affection.” And it falleth out that sometimes a woman will deal cruelly with her own child; but though she “forget” it, yet God our heavenly Father “will not forget” His children, nor turn His fatherly affection from them; and therefore Tertullian saith, *Nullus pater tam pater.* ‘No father so fatherly.’ Thirdly, though they wish us never so well, yet many times they cannot do us that good they would for want of ability; yea though they be never so able, yet they cannot deliver from sickness and death, for the sons of princes die daily; they can give us “bread” and “fish,” they have a care to provide and “lay up for their children,” but it is such “treasure” as the “moth and rust will corrupt.” But God our heavenly Father can deliver us from all evil, He can give us not only bread and fish, and other things necessary for this life, but His “Holy Spirit” if we ask it.

The treasure that God layeth up for us is not earthly, but “an inheritance incorruptible and undefiled,” such things as “neither eye hath seen nor ear hath heard.” For God is not only careful in this life for our well doing (the knowledge of that is *spes mortua*, ‘a dead hope,’) but His care extendeth to the life to come; and therefore the Holy Ghost saith not, *Pater in celo, sed in celis*, “in the heavens” whereby He begotten us unto a lively hope.” *Quæcumque optant vel timent homines*, ‘whatsoever things men either wish for or are afraid of,’ all things come from heaven, whether it be rain, drought, or contagion, or plague, and from the first heaven, *ubi vultures caeli.*

From this heaven St. Paul tells the heathen, that God sends us “rain and fruitful seasons.” And when Job saith that God sends rain, and frosts, and snow; and thundereth, and worketh marvellous things, &c. that is done in *primo celo*, ‘in the first heaven.’ But in the second heaven are the eciipses of the sun and moon: there He works in the signs of heaven, He binds the seven stars together; whatsoever wonders are wrought there it is God That worketh them, and therefore He saith to His sons, *Nolite timere a signis caeli*, “be not dismayed at the signs of heaven;” He is in the second heaven, and will not suffer any thing to hurt them.

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S E R M. that were not lawful to be uttered. So that as God will not
 - VIII. - suffer the first or second heaven to do us hurt, so He will
 bring us to the happiness of the third heaven, for he is *Pater*
noster in caelis, "Our Father in the heavens." Whereby we
 have hope and comfort not in this life only, which is but a
 dead hope, but a lively hope touching the life to come. For
 Christ doth not express God's power by an action, saying,
 Ps. 121. 2. 'Our Father Which madest heaven and earth,' nor, 'Which
 Ps. 68. 4. ridest upon the heavens;' but by a local word, to shew that
 as God is in heaven, so we have an interest in the same
 place, and that He will at the length bring us to the same
 place where He is.

Fourthly, this word "heaven" serveth to prepare us to
 prayer, to the end that we should lift up our hearts and affec-
 tions from earth to heaven, seeing we speak not to an earthly
 father but to One That is in heaven, and this is that "*Ανο*
τὰς καρδίας, or *Sursum corda*, 'Lift up your hearts.' Touching
 which thing one saith, *Aquilarum est hoc negotium*, 'This busi-
 ness belongs to eagles,' which as they fly highest so they look
 most steadfastly upon the sun; *non talparum*, 'not belonging
 to moles,' nor of such as are blind and will not open their
 eyes; *nec milvorum*, 'neither to kites,' which albeit they fly
 aloft yet cast their eyes still downward to the dunghill. We
 Ps. 55. 6. must wish with the Prophet, "O that I had the wings of a
 dove," and labour more and more to fly up with the eagle into
 heaven, into the presence of God the Father, and His Son
 Lo 17. 37. Who sitteth at the right hand bodily, for *ubi caeterum ibi con-*
gregantur aquilæ, "wheresoever the body is there will the
 eagles be gathered together."

As the consideration of God's majesty Who is in heaven
 Eph. 3. 14. doth bring us down and make us "bow our knees" before
 Lem. 3. 41. God our Father, so it must cause us *levare manus et corda*, "to
 Ps. 121. 1. lift up our hands and hearts," and "to lift up our eyes to the
 hills," and to have such a continual meditation of His power
 [Ps. 16. 8.] that we may say with David, *Providebam Dominum in conspectu*
meo semper, "I have set the Lord always before me."

Fifthly, this word doth admonish us what things we should
 sue unto God for. He is a heavenly Father, therefore we
 must ask of Him heavenly things; His answer to the sons of
 Mat. 20. 22. Zebedee was, "Ye ask ye know not what;" honour and

wealth are not things proportionable to Him That is in heaven. and an earthly prince will count it a disgrace if a man ask at his hands mean things, such as may be had of every man.

The gifts we are to ask of our heavenly Father are, the eternal salvation of our souls, the gift of the Holy Ghost, which He hath promised "to them that ask it," and "all spiritual blessings in heavenly places." Lu. 11. 13
Eph. 1. 3.

God is a Father, as Abraham was; and as he had moveable goods which he gave to the sons of Keturah, so he bestowed the inheritance which was immoveable upon his son Isaac. Gen. 25. 6 So we that are "the children of the promise as Isaac was." must Gal. 4. 28 seek for the inheritance of Isaac, and not content ourselves with that portion which was given to the sons of Keturah.

Solomon saith not amiss, "Two things have I desired of the Lord." But David saith better, *Unum petii a Domino*, "I have sought one thing of the Lord, that I may dwell in the house of the Lord;" that I may be partaker of grace in this life, and may be received into glory in the life to come. 1 Cor. 10. 7.
Ps. 27. 5.

Unto Martha that was troubled about many things our Saviour said, *Unum est necessarium*, "one thing is necessary;" and this is the reason why it is not said, *Qui es in terris*, 'Which art in earth,' for God sheweth Himself a Father rather in heaven than in earth; *Deus Pater est in caelis*. He is in heaven by assuring us of God's heavenly blessings, for they are the signs of God's fatherly bounty to such as are His heirs by promise. As for earthly things He sheweth Himself in them rather to the sons of Keturah than to Isaac, and in respect of this world Martha is said to have chosen "the better part." Lu. 10. 42.

Sixthly, as it teacheth us what we must pray for, so also we learn hereby what we are to judge of ourselves, and how we are to dispose of our minds when we come to pray: if God our Father be in heaven, then because we are yet on earth, we must esteem ourselves as strangers and pilgrims. This did all the Fathers acknowledge: "I am a stranger, and a sojourner upon earth as all my fathers were;" and therefore having a longing to be in our city, "Wo is me that I am strained to dwell in Mesech." The Apostles Peter and Paul confessed the same: the one writing to the Church of God, called them "pilgrims and strangers;" the other report- Ps. 39. 12.
Ps. 120. 5.
1 Pet. 2. 11.

S E R M. VIII. eth of the Fathers, that they confessed themselves strangers and pilgrims upon earth. And in saying these things they shew that they sought a country, not the land of Canaan from whence they came—for they had time to return thither “if they had been mindful of it”—but they sought a better, that is, an “heavenly city;” and “we have no abiding city here, but do look for one to come.”

These shew us that albeit we have our dwelling in earth, and be subject to many calamities, yet for all this our exile we do *genus de celo ducere*, ‘we take our pedigree from heaven.’ When therefore, as the Poet saith, *Os homini sublime dedit*, it is a shame for us to have our hearts downward; we must remember that we are of a more excellent nature than other creatures, *Toῦ γὰρ καὶ γένος ἐσμὲν*, “for we are His offspring;” we have received from God a soul and a spirit endowed with many heavenly qualities, which being dissolved from the body “returneth to God That gave it.”

During this our exile and pilgrimage, we are not only to consider that we look upwards with our faces, (which moved the heathen to meditate of heaven) but chiefly, that in our soul we have the image of God imprinted, which ought to move us to think of God, and to “set our minds on things above.”

Albeit we be here in “a far country,” far from our Father’s dwelling, yet we must not forget our Father’s dwelling house.

The portion is in heaven which our Father will give us, and therefore we must seek to be acquainted with the laws of that country where our inheritance lieth, that we may guide our lives according to the same, lest being rebellious we deprive ourselves of our right and be disinherited.

Secondly, seeing we know that we are not in our own country, we must say as Absalom did, “Why am I come hither, if I may not see the king’s face?” He, being an ungracious son, was desirous to see his Father: then it shall be a shame for us that are “all the sons of God by faith in Christ Jesus,” if we have not a longing desire to come before the presence of God our Father. If we have a desire to enter into “the courts of the Lord,” if with the Apostle “we desire to be dissolved and to be with Christ,” the first begotten of many brethren; and if with our Father God we lay up our treasure in heaven, and count it our chief felicity to be there, then

would we think upon heaven more than we do, for “where our treasure is there must our hearts be also.” But because we altogether set our hearts on earthly things, therefore it falls out that our heart is as a heavy clod of earth, and unable to lift itself up to heavenly meditation.

Thirdly, as we desire to be in heaven in our Father’s house, so our conversation must be *πολίτευμα ἐπουράνιον*, we must not live by the laws of earthly princes, and acts of parliaments, but by a heavenly law. Though we be strangers on earth, yet we are citizens of heaven, and must carry ourselves according to the laws of our country, being always desirous to do that which pleaseth our heavenly Father, though there were no human law to compel us thereunto; and whereas natural men have for the end of their civil actions, *bonum commune*, ‘a common utility,’ we that are spiritual must make *bonum cælestes*, ‘the heavenly good,’ our end; we must do well, because God will behold our well-doing favourably, and the Angels of heaven will be glad of it.

Christ, Who is “the Lord from heaven,” did subject Himself to the will of God His Father; “Not My will, but Thy will be done.” “And as He that is heavenly,” so must they that will be “heavenly;” as we now “bear the image of the earthly, so shall we *portare imaginem cælestis*, “bear the image of the heavenly.”

He, while He lived on earth, did guide Himself by a heavenly law, and we that remain on earth must express His image by the imitation of His obedience. It is true which both our Saviour Christ and John Baptist said, that “that is born of the flesh is flesh,” and so “that that is of the earth is earthly, and speaketh of the earth.” But there must be an imitation, and we must set ourselves forward to our heavenly country. But because it is not in our power to do this of ourselves, for that, as Christ saith, “No man can come to Me, except the Father draw him,” therefore we must pray with the Church in the Canticles, *Truhe me*, “Draw me.” And to this end doth the holy exercise of fasting and mortification serve greatly, that we may, as it were with dove’s wings, fly up into heaven.

As the word “Father” doth shew us not only our dignity, but our duty also, so the word “heavenly” doth not only give

SERM. VIII. us a hope of heaven, but also teacheth us that seeing our Father is heavenly we must live by the laws of heaven. As we are careful to be made partakers of the inheritance which God hath prepared for us, so we must be as careful to please Him and to do those things which are agreeable to His will. We must not only know *quid sperandum*, ‘what is to be hoped for,’ but *quid præstandum*, ‘what is to be performed of us.’ If we pray not only with confidence, because God doth take us for His sons, but also with invocation, with devotion and reverence, knowing that our Father hath His dwelling in heaven, and we are pilgrims in earth, thus shall we be *veri adoratores*, “true worshippers.” As we know we shall have our part in heaven, so we must begin our heaven here on earth; and this shall be done if we add our endeavour to those things which we pray for at the hands of God, as Augustine prayeth: *Da, Domine, ut pro quibus oramus. pro iis laboramus*, ‘Grant, Lord, that the things we pray for and crave of Thee, for them we may also labour.’

Joh. 4. 23.

THE LORD'S PRAYER.

SERMON IX.

Hallowed be Thy Name.

HAVING ended the first part of this prayer which was called invocation, consisting upon the power and goodness of God, we come to the petitions themselves, which are seven of which the first concerneth God, the other concern our selves: or they may be divided as the days of the week, whereof as one falleth out to God's portion, the other to be employed in our own affairs. So, of these petitions, the first doth immediately concern the glory of God, the other six the supply of our own necessities. In the beginning we heard that it is expedient to know not only what we are to ask, but in what order: what first, and what second; touching which point we are taught by this form of prayer, that that petition which concerneth the sanctification of God's name is *caput eorum*; and that all other things that we either desire or pray for in our own behalf, ought to stand after it; and that we must both desire and pray for the sanctification of God's name before any thing that we desire, either for ourselves or for our brethren, whether it be for the removing of evil, or for the obtaining of good; for as before we learned what His love is to us, in that He vouchsafed to be our Father, so hereby we shall express our love again to Him, if when we come to pray to Him for our necessities we be carried away with such a desire of the glory of our heavenly Father, that we forget our own selves and desire only that His name may be sanctified, which duty Christ doth by His own example commend unto us.

SERM. IX. In this form of prayer we are put in mind of that which before was required in the law of works; for, as there we learned that God is not honoured aright except He be loved above all things, because "He created all things and for His will's sake they all were created," so we cannot pray to Him aright, except above all things and in the first place we seek for the sanctification of His name.

In respect of God Himself there is no cause why we should make this petition on His behalf; for as the Prophet saith, Ps. 16. 2. "Thou hast no need of any goods." So He stands not in need of any thing that can come to Him by our means: if we would wish Him any profit, "the earth is His, and all that is therein;" if pleasure, there is with Him *torrens voluptatis*, "a river of pleasure." Wherefore albeit that in His own essence and nature He be perfect, yet *extrinsecus assumpsit sibi nomen*, "He took Himself a name from without," He calls Himself the Lord Almighty; not that any term can sufficiently express Him and His essence, but to the end that while we have a reverend regard of His name He might receive some service at our hands.

[Prov. 22. 1.] The account that men do make of their name is such as Eccles. 7. 1. Solomon saith, "A good name is more to be desired than great treasure;" it is "more worth than precious ointment." God accounts that we do not only greatly profit Him but do procure great delight and pleasure to Him, when we reverence His holy name; which how precious it is it doth appear hereby, that He setteth the hallowing of His Name before His Kingdom.

Many of the king's subjects that are in the farthest parts of the land never see his face all their lifetime, and yet in reverence to his name are ready to make long journeys to appear when they are commanded in his name; and so it fareth with us that live on earth, for *Deum acino vidit unquam*. Nay, very few are admitted to see His "back parts." But though we cannot see His face, yet as those are counted dutiful subjects that do not only reverence the prince's person but obey such commandments as come in his name; so look, what duty we do to God's name here on earth, He reckons it to be as good service as that which is performed by the Angels in heaven that always behold His face.

Joh. 1. 18.
Ex. 33. 23.

And reason it is that we should esteem of God's name, for as in time of trouble *turre altissima nomen Domini*, "the name of the Lord is a strong tower," so being delivered once of danger, yet we are sure of the salvation of our souls, and "sanctified in the name of the Lord Jesus."

Prov. 18.

10.

1 Cor. 6. 11.

Besides, "there is no other name given under heaven by which men can be saved;" and therefore ought by good right to receive sanctification of us.

Acts 4. 12.

Howbeit we may not hereupon ground that error which some gather upon these words, where it is said that God "hath chosen us in Christ to the praise of the glory of His grace." Not that God is desirous of vain-glory, He is not to receive any thing from us, (but contrariwise as He is good, so He is desirous to communicate His goodness to us) but the care that He hath for the sanctifying of His name ariseth from the duty which man oweth unto Him; in which regard such as have been most religious in all times have reared up altars, and set up temples in honour of God's name.

Eph. 1. 4. 6.

The account of this petition is that which maketh the difference betwixt the papists and religious people, between heretics and the true worshippers of God, that the one esteemeth highly of the name of God, the other doth not.

We usually account of men's names, according to the worth of their persons; but God Himself is holy, therefore He tells us, that "His name also is holy," as the Prophet saith, "Holy and reverend is His name;" and it is not only holy in itself, but it gives holiness unto all things that are holy.

Ps. 96. 3.

Ps. 111. 9

The word of God is holy, because it is published in *nomine Dei*: wherefore the name of God being holy in itself needs not be hallowed by us, that can neither add holiness to it nor take any from it; but when God willeth us to hallow His name it is to prove us, that by glorifying His name we may shew how we glorify God Himself and what reckoning we make of Him, that God may have proof how we do with the Virgin "magnify God our Saviour," and how we do "glorify God in our bodies, and in our spirits."

Luk. 1. 16.

47.

1 Cor. 6. 20.

The name of God must be considered in two sorts, either as it is expressed by the term of Lord, Father, Lord Almighty, or else as it is expressed in such things as bear His name, as He speaketh of Moses, "Behold I will send my Angel before

Ex. 23. 20.

S E R M. thee, beware of Him, and hear His voice," &c. *quia nomen*
 IX. *Meum est in Eo.*

Ex. 23. 20. Touching the expressed name of God, whether it be Father which importeth His goodness, or Lord which implieth His power, as we may not account basely of them, so we must not use them lightly and negligently but upon just occasion.

The things that have the name of God impressed and imprinted in them, are either those persons which have their denomination of God, either jointly as the Church which is called *Sancta Ecclesia Dei*, or severally as the priest of whom Deu. 33. 5. Moses saith, "Let thy Urim and thy Thummin be with Thy holy one."

The priests are called holy, because they are consecrated to the Lord; in which respect as in the Old Testament they are called *viri Dei*, so in the New they are *vasa nominis Dei*, 'vessels of the name of God,' as the Lord speaks in a vision Acts 9. 15. touching Saul to Ananias, that "he was a chosen vessel to bear the name of God among the Gentiles."

Secondly, those places are said to be God's which are consecrated to holy uses, as the sanctuary which is *domus Dei*, and all those places where He puts the remembrance of His name, and whither He promiseth that He will come to bless Ex. 20. 24. His people that are assembled there for His worship.

Thirdly, those times which are kept holy to the Lord, as Rev. 1. 10. the Sabbath, which is *dies Domini*.

Fourthly, the word of God preached in God's name.

Fifthly, the element consecrated in the Sacrament for a Joh. 6. 33. holy use, called therefore *panis Dei*.

In all these there is an impression of God's name, and therefore we must not lightly account of them but shew great reverence to them, that thereby we may testify the high and reverend regard and estimation we have of God Himself, for sanctification is when God is said to magnify or glorify.

It signifies to make great and glorious. So when sanctification is given to Him, it betokeneth to make holy, but when we are said to sanctify, that is to account holy; when we magnify God, that is *magni facere Deum*, 'to esteem greatly of God,' and our glorifying of God is to account Him glorious. So that when we pray, "Hallowed be Thy Name," our desire is,

that God's name which is holy of itself, may be so accounted of us, and be holily used by us.

And whereas He saith not, *Glorificetur*, or *Magnificetur Nomen Tuum*, 'Glorified,' or, 'Magnified be Thy Name,' but *Sanctificetur*, "Hallowed" or "sanctified be Thy Name," it is to the end that we receiving the sanctification of God's Spirit might have a holy regard of His name; for things may be accounted great and glorious by those which are accounted neither great nor glorious, but *Sanctificetur* cannot come from any persons that are profane but only such persons as are holy; therefore the Angels in heaven cry not, 'Glorious, 1-a. 6. 3. Glorious,' but "Holy, Holy, Holy."

The title that Aaron wore upon his breast was not 'Glory,' but Ex. 28. 26. "Holiness unto the Lord." And the four beasts ceased not to Rev. 4. 8. cry day and night, "Holy, Holy, Holy, Lord God Almighty."

The duties which pertain to the sanctifying of God's name, are two: first, that against which we do *depreccari*, or pray to be removed; secondly, that for which we do pray, or desire to be granted.

First, we are to pray that we may not use the name of God, which is wonderful and holy, either contemptuously to magic or cursing, or negligently abuse it upon any slight occasion; because that holy things are to be separated from a common use, and are not to be used but when necessity requireth.

We see by experience that the holy name of God hath not that reverence which it ought to have, and therefore the persons which do take it in vain do oftentimes pull upon themselves the plagues and vengeance of God by that sin; for God doth in justice punish such offenders, not because the name of God can receive any pollution by men's default, but because we do, *quantum in nobis est*, 'as far as in us lieth,' pollute the holy name of God, even as he that "looketh Mat. 5. 28. after a woman to lust after her, hath already committed" the sin of uncleanness, although she be not a whit the less chaste for his lust.

The heathen fail in this duty, because they do appropriate the name of God to "four-footed beasts," and change the Rom. 1. 23. glory of God Who is incorruptible into the similitude of mortal man.

The Jew sinneth because he contemns the name of Jesus,

SERM. IX. which is "a name above all names," and despiseth the name
 Phil. 2. 9. of Christ, the preciousness whereof appeareth herein, by that
 Cant. 1. 3. that it is, *oleum effusum*, "an ointment poured out."

But as we are to pray against the contemptuous abuse of
 God's name, so we are to pray that we do not negligently
 or carelessly use it without that reverend estimation and
 11-cb. 10. 29. regard that is due to it; that we "tread not under feet the
 Son of God, nor account of the blood of the Testament,
 whereby we are sanctified, as a common thing."

Secondly, Moses and Aaron were debarred from entering
 into the land of Canaan, not because they polluted God's
 11-cb. 32. 51. name, but for that they did not "sanctify the Lord among
 the children of Israel at the waters of strife."

Therefore as we pray against the contempt and negligent
 use of God's name, so we must pray that we may have a
 11-cb. 3. 15. due regard of it: first, that we "sanctify" God's name "in
 our hearts." Secondly, we must not use the name of God
 with our tongues but seriously, and therefore we are forbidden
 to take it in vain in the third Commandment. Thirdly, in
 all our actions we must not begin any thing that is extra-
 11-cb. 124. 8. ordinary but in the "name of the Lord That made heaven
 and earth." and men must refer the end of them to the
 11-cb. 10. "glory" of His name.
 31.

God, Whose name is called upon by us, is holy; and Christ,
 11-cb. 11. 26. of Whom we are "called Christians," is holy: therefore we must
 sanctify God in our actions.

Neither do we pray that we ourselves only may sanctify
 God's name, but that others also may do the same; for Christ
 saith not, *Sanctificemur*, 'Let us sanctify,' but *Sanctificetur*,
 "Let Thy Name be sanctified."

This is it whereunto the Prophet exhorteth, *Laudate Domi-*
 11-cb. 117. 1. *num omnes gentes, Laudate Dominum omnes populi*, "Praise
 the Lord all ye nations, praise Him all ye people:" that is for
 persons.

For places, "The Lord's name be praised from the rising
 of the sun to the going down of the same."

Thirdly, for the time, "Blessed be the name of the Lord
 11-cb. 113. 2. from this time forth for evermore."

But because it cannot generally be sanctified except it be
 known, we must desire that all may know God, and pray

with the Prophet, "Let Thy way be known upon earth, and Thy saving health among all nations." Ps. 67. 2.

Secondly, not to know it only, but cheerfully to go forward in the profession of God's truth, and in the worship of His name: "Thou hast multiplied the people, but not increased their joy." But we are to pray that as all nations know His name, so that they may so carry and profess it as that the heathen may not have occasion to say scoldingly *Populus Dei est iste*. We must desire of God that all that profess His name may so carry themselves, that for their sakes "the name of God may not be evil spoken of among the Gentiles," but contrariwise that they may "shine as lights in the world among a froward and crooked generation:" that they may "by their good works" stir up all men to "glorify our heavenly Father," and "by their good conversation, without the word, win those that obey not the word." Isa. 9. 3. Ezek. 30. 20. Rom. 2. 24. Phil. 2. 15. Mat. 5. 16. 1 Pet. 3. 1.

We are to desire that such as have not yet cared to perform this duty may now begin, that such as have begun to sanctify God's name may go forwards, and that such as are fallen away from God and pollute that holy name, which sometimes they did highly esteem, may *resipiscere*, that being renewed by repentance they may recover themselves out of relapses, that they may be of the society of Angels that cry continually, "Holy, Holy, Holy." Isa. 6. 3. Rev. 4. 8.

We must be careful not for ourselves only but for those over whom we have power, that they may sanctify God's name and account it holy; that the heathen may not take occasion to pollute the holy name of the Lord, saying, Are these the people of the Lord? but that while they behold our good conversation they may have occasion to say, "Verily God is in you." 1 Cor. 14. 25.

Thirdly, *Tuum Nomen*, "Thy Name." Men are given generally to give a kind of honour to God, but in the mean time they will have themselves honoured; but here they are taught otherwise. It is our duty to ascribe all glory to God: *Non nobis, sed nomini Tuo da gloriam*, "Not unto us, O Lord, not unto us, but to Thy name give the glory." So that all men are no less desirous of their own honour and glory, than the builders that built Babel that said, "Let us get us a name." Ps. 115. 1. Gen. 11. 4.

But such as are thus affected, and carried with the love of

SERMON IX. themselves, are not fit to sanctify the name of God; as our Saviour speaks, "How can ye believe, seeing ye receive glory one of another, and seek not the glory which is of God." Joh. 5. 44.

As we may not usurp God's honour for ourselves, so we may not deify princes; for we see how ill that voice was taken.

Acts 12. 22. *Vox Dei et non hominis*, "The voice of God and not of man." Neither may we give divine honour to the Apostles and Prophets of God. The heathen people said of Paul and Barnabas, "Gods are come down to us in the shape of men;" and they would have sacrificed unto them: but the Apostles

Acts 14. 11, 14, 15. not willing to admit this sacrilege "rent their clothes and cried, We are men subject to the same passions that you yourselves be." For we are desirous to give honour, if not to ourselves, yet to others; but here Christ tells us that no other name is to be sanctified but the name of God, whereof we should be so careful that we ought to pray that God's name may be sanctified by others if not by ourselves; though we in our own persons cannot hallow it, yet *sanctificetur Nomen Tuum*, "let Thy Name, O Lord, be sanctified."

Isa. 11. 2. Hereby, as we pray for the gift of "the fear of God," which is one of the seven virtues which are set down because we do truly sanctify God when we make Him "our fear and dread,"

Isa. 8. 13. so we pray against the vice of pride which is the contrary to the virtue of fear; so shall we obtain the blessings, "Blessed are the poor in spirit," &c. And upon this petition is grounded not only whatsoever hymn or psalm is sung of the congregation, but even the end of all assemblies is to ascribe holiness to God, and to sanctify His name for His benefits bestowed upon us.

And in this they acknowledge, first, their own unworthiness; secondly, they bless Him for His goodness extended toward them; thirdly, they do not acknowledge it in themselves, but do tell it forth as the Psalmist speaketh, "O come hither and hearken all ye that do fear God, and I will tell you what He hath done for my soul." Fourthly, to this end they lift up their voices in singing, "to the end they make the voice of His praise to be heard."

And among other benefits, we are to praise and bless His name for the benefits of sanctification, which we have in the

name of the Lord Jesus; secondly, for the means whereby this sanctification is offered and wrought in us, which is the word, as Christ saith, "O Father, sanctify them in Thy Joh. 17. 17. truth." For the perfection of sanctification, that we shall have after this life, when we shall be "partakers of the in- Col. 1. 12 heritance of the saints in light," when we shall continually sing with the heavenly angels, "Holy, Holy, Holy, Lord God Isa. 6. 3 of Hosts."

And howsoever, when we desire of God that His name may be sanctified, we seem like natural children to forget our own necessities in respect of the care we have to God's glory; yet even then we pray no less for ourselves than for God, for the Lord hath promised, "Them that honour Me I will 1 Sam. 2. 30. honour;" and Christ saith, "that if the name of the Lord 2 Thes. 1. 12. Jesus be glorified in us, we also shall be glorified in Him."

Et sanctificando nomen adveniet regnum, In sanctifying His name His kingdom shall come, as the next petition is.

If while we remain on earth our whole desire be to sanctify God's name, we shall at length come to the place where we shall day and night sing as the Cherubims do, and with the Isa. 6. 3. heavenly host of Angels sing, "Glory to God on high;" we Lo. 2. 11. shall fall down before His Throne, saying always, "Thou art Rev. 4. 11. worthy, O Lord, to receive glory and honour and praise for ever."

THE LORD'S PRAYER.

SERMON X.

The Kingdom come.

SERM. ^N HAVING intreated of the first petition touching the holy
estimation of God's Name, we are consequently to speak of
those six that concern ourselves, whereof the first three are
spent in praying for that which is good, in the other three we
pray for the removing of evil. The first two petitions, or the
sum of them, is excellently expressed by the Prophet and by
our Saviour: for agreeably to the words of David and of
Ps. 84. 11. Christ our Saviour, in the first petition we ask for "glory" and
Mat. 6. 33. seek for "the Kingdom of God:" in the second, for grace and
righteousness; in the third, for the good things of this life,
which shall not be withheld from them that lead a godly life,
but shall be ministered unto them that upon earth do seek
God's Kingdom and the righteousness thereof.

Wherefore, as of things which concern our good, the first
both in order and nature is the Kingdom of God; for the
first thing in our desire ought to be the Kingdom of God
according to the commandment of our Saviour, and we are to
Phil. 3. 8. "account all things but dung" in respect of it. Hereunto is
I sa. 11. 2. required "the Spirit of wisdom and understanding," That may
teach us to contemn all earthly pleasures in respect of the
heavenly Kingdom.

Here our Saviour condemneth that capital vice that reigns
in those men which in the world live of their own, and take
no further care but to establish for themselves a kingdom upon
earth. But if, according to His direction, we fix our desire
upon the Kingdom of heaven, and by despising the world do

labour for the virtue which consists in the purity of the heart, then shall we have the blessing that is promised to "the pure in heart," that is, they shall be exalted to "see God."

Now when He saith, "None shall see My face and live," they that truly make this prayer shall behold His face in the Kingdom of glory.

These two first petitions have relation to the invocation; for as God by the word "Father" doth express His love to us, and for that He is in heaven doth give us hope for a heavenly estate, so we in these petitions do first desire that whereby our love towards Him may appear, while we prefer the sanctifying of His name before the regard of our own good. Secondly, we declare our heavenly hope that may come of being partakers of His heavenly Kingdom.

Howsoever God will not have any man's name hallowed or glorified but His own, as He speaks of Himself, "My glory will I not give to another;" yet He will communicate His Kingdom to us, and therefore in our own behalf we are taught to pray, "Thy Kingdom come."

In the petition we are to consider two things; first, the Kingdom itself, secondly, the coming of His Kingdom.

Touching the first point it may be objected, how it is that Christ teacheth us to make this petition; for "God's Kingdom is an everlasting Kingdom, and His dominion endureth throughout all ages." How then is it said to "come?" For the answer of this doubt, the Kingdom of God must be distinguished. First, God hath an universal Kingdom, such a Kingdom as ever was and for ever shall be; of which it is said, "The Lord is King, be the people never so impatient; He ruleth as King, be the people never so unquiet." Secondly, there is a Kingdom of glory, that whereof our Saviour speaketh, "Come, ye blessed of My Father, inherit the Kingdom prepared for you," &c. And the thief upon the cross said, "Lord, remember me when Thou comest into Thy Kingdom." And this is the Kingdom which in the first place Christ teacheth us to pray for; we pray for this Kingdom, that it may come; we pray for our own good, for it is a Kingdom of power, and therefore able to defend us; and therefore our Saviour in the conclusion of His prayer addeth this, "Thine is the Kingdom." According to which the Prophet

S E R M. David saith, "Thy saints give thanks to Thee, they shew the
 X. glory of Thy Kingdom, and talk of Thy power."

Ps. 14. 10, 11. The government of His Kingdom is committed to Christ,
 Ps. 2. 6. of Whom it was said by God, "I have set My King upon My
 holy hill of Zion." In which regard He doubteth not to affirm
 Mat. 28. 18. of Himself, *Data est Mihi omnis potestas*, &c. "All power is
 given Me in heaven and in earth." And notwithstanding God
 reigneth as King, yet that is verified which the Prophet
 Is. 26. 13. complaineth of, "O Lord God, other gods besides Thee have
 ruled over us;" for Satau taketh upon him to be king, and
 hath played the tyrant, and hath prevailed so far as that the
 greatest part of the world are subdued unto him; in which
 Joh. 14. 30. regard our Saviour calleth him "the prince of the world," and
 by the Apostle he is termed "the god of this world." for that
 2 Cor. 4. 4. he "blindeth men's eyes," and maketh them subject to the
 kingdom of darkness.

Secondly, there is a kingdom of sin, against which the
 Rom. 6. 12. Apostle exhorteth: "Let not sin reign in your mortal bodies;"
 Rom. 5. 21. which he meaneth when he saith, that "sin hath reigned
 unto death."

Thirdly, the Apostle sheweth that death hath a kingdom,
 Rom. 5. 14. when he saith, that by means of sin "death reigned from
 Adam to Moses."

These are enemies to the Kingdom of God; for while the
 devil reigneth by means of sin, as he doth so long as he
 Eph. 2. 2. "worketh in the children of disobedience," he taketh away
 the glory of God's Kingdom, and death takes away the power
 of it.

And in regard of Satan's kingdom, he is said to be "a
 Job 41. 34. king over all the children of pride." For he makes the
 whole world rebel against God, so that they are not ashamed
 to deny Him to His face; and that is true not only of the
 common sort of the world, but even of a great many of the
 Church, of which number are those that stick not to say,
 "We will not have" Christ "to rule over us."

Again, there are many stumbling-blocks for the hindrance
 Lu. 19. 14. of God's Kingdom, that the Kingdom of God cannot come:
 Mat. 13. 41. and therefore we do worthily pray as well that the kingdom
 of Satan and sin may be overthrown, as for the removing of
 those offences.

God having exalted His Son into the highest heaven saith unto Him, "Sit Thou at My right hand, till I make Thine Ps. 110. 1. enemies Thy footstool."

"The last enemy that is to be destroyed is death." 1 Cor. 15. 26.
Wherefore our desire is, that there may be such a Kingdom, as wherein the Law of God may be exactly kept, and that it would please God in this Kingdom to "tread down Satan Rom. 16. 29. under our feet," that not only death itself, but he that hath "the power of death" being destroyed, "God may be all Heb. 2. 14. 1 Cor. 15. 28. in all."

When we behold the state of the world, and see that good men are trodden under feet, and the vessels of wrath and sin are exalted and prosper, then we may know that that is not the true Kingdom, and therefore we pray that God will set up / His Kingdom in our hearts, and govern us by His Spirit.

And therefore this point doth not only concern ourselves but also God, for unless His Kingdom come, His name cannot be sanctified of us.

As there are temporal kingdoms, so there is a spiritual Kingdom, called the Kingdom of grace, whereof our Saviour speaketh, "The Kingdom of God is within you." Lu. 17. 21.

As before we prayed for the Kingdom of glory, so now for this Kingdom of grace; for without this we shall never be partakers of that other Kingdom.

The glory of other kingdoms is the reformation of things that were before amiss, but the glory of the Kingdom of grace is, that as during the tyranny of Satan "sin reigned unto death," so now under this Kingdom "grace may reign Rom 5. 21. through righteousness by Jesus Christ."

That we may have interest in both these Kingdoms, we must hearken to that which Christ proclaimeth, "Repent, Mat. 4. 17. for the Kingdom of God draweth near." As it draweth near to us, so we must draw near to it, else we shall never enter into it, for "except a man be born again, he cannot enter into the Joh. 3. 3, 5 Kingdom of God."

And that we may begin to draw near to it, there is an outward regiment to be used, which is a token of the grace of God bearing rule in our hearts; we must by the Kingdom of God within us cast out devils. We must entreat God by the power of His Spirit to plant in our hearts that which is

S E R M. good, and to root out and remove out of them that which is
 X. bad. We must displace Satan and sin that they set not up
 Mat. 13. 48. their thrones in our hearts, and instead of it we must set up
 God's Kingdom ruling in us by His Spirit; for the Kingdom
 Rom. 14. of God stands in "righteousness, and peace, and joy in the
 17. Holy Ghost."

If we find these virtues in us, they are sure pledges of the Kingdom of grace, and we may assure ourselves that after this life is ended we shall be received into the Kingdom of glory.

And howsoever He hath appointed kings and rulers over us for our outward safety and defence, yet they have their sceptre from Him, and the end of their rule is to further
 1 Tim. 2. 2. God's Kingdom, as the Apostle speaketh, "that we may live under them in all godliness and honesty."

Touching the coming of His Kingdom, it may be demanded why we pray that it may come to us, seeing that it were meet that we should come toward it. But hereby Christ giveth us to understand what our corruption is. It is with us as with the Israelites, that were so addicted to the flesh-pots of Egypt that they cared not to go into the promised land; likewise we are so in love with this present world, as that we have no mind of heaven.

Besides, there are so many stumbling blocks in our way as that the Kingdom of God must come unto us, or else we shall never possibly come unto it. Therefore, as we pray that God would lighten our blind eyes, and inflame our hard
 hearts with a love of His heavenly Kingdom, so also that He
 Mat. 13. 41. would send His "angels to gather out of His Kingdom all things that offend."

The things that we pray against are the kingdom of Satan, darkness and sin, that they may depart from us, and that the inward Kingdom of grace may take place in our hearts; but the principal Kingdom that we desire is the Kingdom
 Rev. 22. 7. of glory, whereof our Saviour said, "Behold, I come quickly."

Rev. 22. 20. This is the Kingdom which the saints desire, saying, "Come quickly, Lord Jesus;" and all creatures do wait for this Kingdom, looking when they shall be "made free from the bondage of their corruption." For whereas now all things are

“subject unto vanity,” then there shall be a Kingdom that shall not perish.

It is not for the wicked to desire the coming of His Kingdom: “Woe be to you that desire the coming of the Lord, it is darkness and not light.” The wicked shall say to the mountains, “Fall upon us;” for the wrath of the Lord, no man is able to abide it. But to the godly it is a day of comfort, “Lift up your heads, for the day of redemption draws near.”

Howsoever, He will render vengeance to the ungodly that have not known nor obeyed the Gospel of God. Yet He comes to make a garland to crown the godly, and to set them in His throne; they shall be received into His Kingdom of glory, where they shall enjoy the things which “neither eye hath seen, nor ear hath heard, nor hath ever entered into the heart of man, which He hath prepared for them that love Him.”

Therefore St. Paul saith, “I desire to be dissolved, and to be with Christ.” Simeon’s desire is, “Lord, now let Thy servant depart in peace.”

Thus the remembrance of the day of our redemption is a joyful remembrance to them, and the chief thing that they desire, so that they are willing to depart, in regard of their future hope, rather than to tarry here; and howbeit that Christ defers His Kingdom and coming, yet we are to be watchful, “for it will come as a snare,” and when He cometh He will rather be for us than against us.

S E R M
X. —
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Rom. 14.
17.

If we find these virtues in us, they are sure pledges of the Kingdom of grace, and we may assure ourselves that after this life is ended we shall be received into the Kingdom of glory.

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Besides, there are so many stumbling blocks in our way as that the Kingdom of God must come unto us, or else we shall never possibly come unto it. Therefore, as we pray that God would lighten our blind eyes, and inflame our hard hearts with a love of His heavenly Kingdom, so also that He would send His "angels to gather out of His Kingdom all things that offend."

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Rev. 22. 7.

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Rev. 22. 20.
Rom. 8. 20,
21.

“subject unto vanity,” then there shall be a Kingdom that shall not perish.

It is not for the wicked to desire the coming of His Kingdom: “Woe be to you that desire the coming of the Lord, it is darkness and not light.” Amos 5.18. The wicked shall say to the mountains, “Fall upon us;” for the wrath of the Lord, no man Eccl. 6. 16. is able to abide it. But to the godly it is a day of comfort, “Lift up your heads, for the day of redemption draws near.” Luk. 21. 28

Howsoever, He will render vengeance to the ungodly that have not known nor obeyed the Gospel of God. Yet He 2Thes. 1. 8. comes to make a garland to crown the godly, and to set them in His throne; they shall be received into His Kingdom of glory, where they shall enjoy the things which “neither 1 Cor. 2. 9. eye hath seen, nor ear hath heard, nor hath ever entered into the heart of man, which He hath prepared for them that love Him.”

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Thus the remembrance of the day of our redemption is a joyful remembrance to them, and the chief thing that they desire, so that they are willing to depart, in regard of their future hope, rather than to tarry here; and howbeit that Christ defers His Kingdom and coming, yet we are to be watchful, “for it will come as a snare,” and when He cometh Luk. 21. 35. He will rather be for us than against us. 1Thes. 5. 2.

THE LORD'S PRAYER.

SERMON XI.

Thy will be done.

SERM. THE sum of all our desires is set down by those words of
the Prophet, where he saith, "The Lord shall give glory and
Ps 84. 11. peace, and no good thing shall be withheld from them that
live uprightly;" and our Saviour doth excellently express the
Mat 6. 33. same, "Seek the Kingdom of God and His righteousness, and
all other things shall be ministered."

The petitions of glory, and God's Kingdom, have already
been handled. Now in this third—which is the second of
those which concern ourselves—we are suitors for the grace of
God in this life, whereby we may be enabled to do His will
here, that so we may obtain the Kingdom of glory in the
world to come; for the Kingdom of God and of glory is the
Heaven that we desire all to arrive at, and grace and righte-
ousness is the gale of wind that drives us forward thereunto,
and our suit to God in this petition is, that by doing of His
Rom 5. 21. will here on earth "grace may reign" in our hearts "by righte-
ousness," that so hereafter we may reign with Him in glory.
Mar. 6. 33. He doth not only will us to "seek God's Kingdom," and
Mat. 25. 34. tells us that there is one "prepared for us before the founda-
tion of the world," but also how we may find it and attain to
Mat. 7. 21. it: "Not every one that saith, Lord, Lord, shall enter into
the Kingdom of God, but he that shall do the will of My
Father Which is in heaven."

Therefore touching the order of this prayer, as of those
things which concern our good, the first is, that God's King-
dom may come to us, so the door whereby we must enter

into the same is the doing of God's will; and therefore in the second place we are taught, that the Kingdom of God shall come, not by wishing or desiring but by doing of God's will, as Christ saith, "The Kingdom of God is come near (Lu. 10. 9.) you." So Christ tells us, "If we draw near to God, He will (Je. 4. 8) draw near to us."

Touching the will of God it may be demanded, why we should demand and ask this petition; for as the Psalmist saith, "Our Ps. 115. 3. God is in heaven, He doth whatsoever He will." "What- Ps. 135. 6 soever the Lord willed, that did He in heaven, in the earth, and in all deep places;" and, "Who hath resisted His will?" Rom. 9. 19. "No counsel or wisdom can prevail against the Lord." And Prov. 21. 30. if any do oppose themselves against His will, yet they do but "kick against the pricks." Acts 9. 5.

The answer to this objection is, that we pray not so much that God's will may be done, but rather that what God willeth may be our will; for there is one will of God which we may resist, another which we may not resist.

For the distinction of God's will, it is either hidden and secret, or revealed and open: the one is that which the Prophet calls "the counsel" or "thought of His heart;" the other is Ps. 33. 11. that will of His word, wherein He declareth and openeth to men what His will is.

His secret will is, *voluntas beneplaciti*, 'the good pleasure of His will;' His revealed will is, *voluntas signi*, which is disclosed to us.

God's secret will is, *voluntas quam Deus vult*, 'that will which God willeth;' His revealed will is, *voluntas quam Ipse nos velle vult*, 'that will which He willeth us to will.' The secret will of His heart is, *voluntas adoranda non scrutanda*: he that curiously searcheth the glory of heavenly things, Prov. 25. 27. shall not enter into glory. "How unsearchable are His Rom. 11. 34. judgments;" and, "Who hath known the will of the Lord? or who was His counsellor?" But the open and revealed will of God is, *voluntas scrutanda et facienda*, 'both to be searched out, and to be done of us.' "Be not unwise, but understand Eph. 5. 17. what is the will of God." The knowledge of His will is not enough, but as Christ saith, "If ye know these things, blessed Joh. 13. 17. are ye if ye do them."

Of the secret will of God, that is true which the Apostle

S E R M. XI. saith, "Who hath resisted His will?" and therefore we pray not that that will may be done.

Rom. 9.19. Of His revealed will, that is verified which Christ complaineth, *Quoties volui congregare vos, et nolulistis?* "How often would I gather you together, but ye would not?" God oftentimes willeth when we will not, and therefore we have need to pray that His revealed will may be accomplished in us.

Deu. 29.29. Moses thus distinguisheth God's will: *Secreta Deo nostro, quae autem reuelavit nobis et filiis nostris,* "The things that are secret belong to God, but the revealed are for us and our children."

Joh. 6. 39. The secret will of the Father is, "that of all that He hath given Me, I should lose nothing." The revealed will of Him That sent Me is, that every one that seeth the Son, and "believeth in Him, should not perish, but have everlasting life."

[Joh. 3. 16.]

Ps. 36. 6. God's "judgments," which are the fountain of reprobation, are *abyssus magna*: and His mercy, extended to all that by faith apprehend the same, is *abyssus et profunditas*, 'a great depth.' Therefore we are not curiously to enquire and search out of God's secret touching reprobation or election, but to adore it.

Rom. 11. 33.

His revealed will doth especially concern us, which is expressed in His Commandments, whereby He declareth whatsoever He desireth at our hands, and therefore our study must be to frame our lives and actions according to that will.

Unto both these wills we must give a *fiat*, but severally.

The first will is passive, and forasmuch as the secret will of God shall be done whether we will or no, we crave that with patience we may submit ourselves to whatsoever He in His secret will hath appointed to bring upon us.

The other will is active, and therein we desire that we may willingly practise that which He willeth in His word.

There is *voluntas de nobis*, and *voluntas in nobis*: for the first, we desire that we may approve of it, though it be done without us; in the second, we desire not only an approbation, but a co-operation.

Touching His secret will, when we say *Fiat voluntas Tua*, we pray that *nihil Dei displiceat nobis*, 'that nothing which God commands displease us;' and in respect of His will de-

clared our desire is, that *nihil nostrum displiceat Deo*, 'that nothing we do do displease God.'

Touching His secret will, so long as it is not plain—within His own counsel He will compass—we may dissent from it, for a man may *bonâ voluntate velle quod Deus nonvult*, 'he may with a good will will that which God wills not;' so Samuel's will was good when he wept for Saul, whom God 1Sam. 16.1. would not have him to bewail.

Secondly, we may *bonâ voluntate nolle quod Deus vult*, 'with a good will not will that which God willeth;' as a child may be unwilling of the death of his father, whom notwithstanding God's will is shall not recover.

Thirdly, men may *malâ voluntate velle quod Deus nonvult*, 'with an ill will he may will that which God willeth not;' the Patriarchs in a corrupt will would go into Egypt, whom God would not to go thither.

And fourthly, they may in a corrupt will be unwilling to that which God willeth: so it was God's will that Saul should be king, when as the people were unwilling to it; and this is the state of the will of the creature, so long as it is not acquainted with the will of his Creator.

But when once it pleaseth God to reveal His will, then we must say with the people, *Fiat consilium Domini*, 'Let the Isa. 46. 10. counsel of the Lord come to pass.' We must not wrestle nor struggle against it, but patiently submit our wills to His, not only when God's will is *voluntas dulcis*, 'when His will is to do us good,' as Bethuel spake concerning the marriage of Gen. 24. 9. his daughter, but when it is *amara et aversa voluntas*; we must submit our wills to His when it pleaseth Him to cross us, either outwardly by taking away those that are beneficial to us, (in which case it was said by some that bewailed the departure of St. Paul, "The will of the Lord be done") or in Acts 21. 14. ourselves, in which case we may say with Christ, "I would Lu. 22. 42. have this cup pass from Me; yet, O Father, if Thy will be otherwise, not My will, but Thy will be done."

This lesson had David learned; for albeit he had complained of the great affliction that he had suffered, yet he saith, *Tacui tamen Domine*. And as he was content to bear P. 39. 2. this so he gave God thanks for them, acknowledging that it was good for him that he had been in trouble.

S E R M. We must learn Job's fruits as well as Bethuel's; and these
 being joined, we shall perfectly conform our wills to God's
 secret will.

Concerning the will of God declared, or the will of His
 word, the Lord by His Prophet saith of His Church, "My
 will is in it;" but David speaks more plainly of this revealed
 will, "Thou hast charged that we should keep Thy com-
 mandments diligently."

The Apostle speaks more particularly, *Hæc est voluntas Dei*
sanctificatio vestra; and, "This is the will of God, that by well-
 doing ye should stop the mouths of ignorant and foolish
 men."

This is the revealed will of God, and we must not only
 take notice of it, but labour to practise that which in our un-
 derstanding we know is meet to be done.

As the Apostle saith, *Ostende mihi fidem ex operibus tuis*,
 "Shew me thy faith by thy works," so we must shew our
 desire that we have unto God's kingdom by obedience of His
 will; for not they that sing or say or wish that God's will
 be accomplished, but *qui fecerit*, "he which doth the will" of
 God, "shall enter into the kingdom of God."

To the doing of God's will two things are required; first,
 that we lay aside our own will, for they as will sanctify God's
 name must say with David, "Not to us, but to Thy name
 give the praise." So that God's will may be done we must
 say with Christ, "Not My will but Thy will be done;" we
 must abridge ourselves of our own will, that God's will may
 take place.

The better sort that are regenerate do assent to the law
 of God that it is good, and have a delight to it, but yet they
 see "another law in their members, which leadeth them into
 the law of sin" and death.

Every man finds that to be true in himself, that "the flesh
 lusteth against the spirit, and the spirit against the flesh."

The will of the flesh wills one thing, and the will of God
 another; therefore that God's will may take place, we must
 renounce our own will and, as Christ saith, willingly "deny
 ourselves." We must oppose God's will to "the will of the
 flesh" and "the will of man."

We must pray unto God, *Concerte meam nolle in Tuam cella*,

‘Convert my froward and unwilling will into Thy will;’ and because ‘Thy will is the true will, *insere oleam voluntatis Tue oleastro voluntatis mee*, ‘ingraft the true olive of Thy will into the wild olive of my will.’

If our will be contrary unto God’s will and will not be subject unto it, then we must scatter it and pull it up by the roots. *In chamo et freno constringe maxillas meas*, saith Ps. 32. 9. an ancient Father; and upon the words of Christ, “Compel them to enter that My house may be full,” saith he, *Compelle me Domine intrare, si vocare non est satis*.

Secondly, that God’s will may be done in us, we must be possessed with a base conceit of our own will, and have a high and reverent opinion of God’s will; we must be persuaded that our own will is blind and childish and perverse, and therefore Solomon saith, *Ne inuitaris, &c.* “Do not lean to thine own wisdom.” “Every man is a beast by his own knowledge.” And to express the fault of man’s will, Job saith that man is *tanquam pullus asini*, “like a wild ass’s colt,” which of all other beasts is most foolish. But he he never so wise naturally, yet he is but a fool in heavenly things, as St. Paul witnesseth.

Men “speak evil of things which they know not,” yea, even in those things “which they know naturally they are but beasts.” All our reason and understanding hath not in itself sufficient direction for our will; and therefore Christ saith of St. Peter, that “flesh and blood did not reveal” to him that knowledge that is attained by God’s Spirit: and in spiritual things St. Paul, he “counselled not with flesh and blood.”

Lastly, our will is wholly inclined to that which is evil: wherefore one saith truly, *Tolle voluntatem tuam, et ego extinguam infernum*, ‘Take away thine own will, and I will quench hell fire.’

They that are “given over to Satan,” as the incestuous Corinthian, may be restored, but those whom God giveth over to their own will, their case is desperate; and therefore we have the more cause to think the more humbly of our own will, and willingly submit ourselves to the holy will of God.

Touching both St. Paul saith, “The Law is holy, and the Commandment is holy, and just, and good;” and, “The Law is spiritual, but I am carnal, sold unto sin.”

81 R 9
— XI. — But we must think honourably of God's will, and this we cannot but do if we consider that His will is so perfect as it needeth no rule to be guided by: but our will being crooked and perverse must of necessity be directed by the rule of His will, or else we shall swerve out of the way.

Our will is blind and foolish, but His will is full of counsel and wisdom: our will is crooked and perverse and froward, but His will is full of all goodness: which we are to understand hereby, that He sheweth Himself a Father to us. If a child be left to his own will, it is as much as his life is worth: therefore Pro. 13. "withhold not correction, but strike him with the rod, and he shall not die;" and our will being childish, we must be abridged of it, or else we shall fall into danger. Therefore we do pray that we may not only submit our will to God's, but that we may utterly deny our own will being foolish, the God's most holy will may take place in us: but we do not only pray that we may have a will, and desire to do God's will, but also ability and power, for of ourselves we have no strength to do it. That appeareth by the petition itself, *Non quid stultius quam petere id quod penes nos est?* "What is more foolish than to ask those things that are in our own power?" 2 Cor. 12. And the Apostle saith, "We are not sufficient of ourselves to Ma. 137. think" a good thought. Such is our corruption, that though God will, yet we will not.

We cannot speak unto God; for "no man can say that 1 Cor. 12.3. Jesus is the Lord, but by the Holy Ghost."

Phil. 2.13. We do not find either will or ability, but it is God that Mat. 26.11. giveth both; and though the "spirit be willing, yet the flesh is but weak."

Therefore we are petitioners for the grace of God, and for power from Him, without which we cannot do God's will: so that our desire is to obtain something from God whereby His will may be accomplished in us; for it is not said, *Faciamus*, or *Fac Tu Tuam voluntatem*, 'Let us do,' or, Do Thou Thy will; but, *Fiat voluntas Tua*, "Thy will be done."

Wherein we are to consider, *a quo, et per quem fit*, 'from whom and by whom it is to be done;' we pray not that we of ourselves may do the will of God, for no man can rise up to Job. 3.31. heaven unless he first receive a grace from heaven: "he that is of the earth speaketh of the earth." Therefore our

suit is not only for good thoughts, and heavenly desires, but also for ability of grace: but this grace is either active or passive.

The passive grace is that which proceeds from God towards us, which standeth in offering grace, as God is said to do, or when He causeth His grace to “appear to all men;” and that is not enough unless we be made capable of it, as it is in vain that light doth shine unless we have eyes to see it: and therefore as He offers grace, so He must give us grace and enable us to draw grace from Him. That He would pour grace into us, that He would sow in our hearts good thoughts, change our affections, and make them conformable to His will; and so though the thoughts of His heart seem hard to flesh and blood, may for all that please us.

And last, our desire is, *ut induamur virtute ex alto*, and He doth offer His grace, and doth pour it into us.

Then we must have that active grace, by which the will of God may be done in us, of which the Prophet saith, *Omnia opera nostra operatus es in nobis*, “Thou, Lord, hast wrought all our works in us.” God must not only *sanare cogitationem et mutare affectum*, ‘heal the thought and change our affection,’ but *perducere ad actum*, that is, ‘He must bring to pass,’ that as He gives us ability to do His will, so His will may be done by us; we must say with the Prophet, “Thou art my help, forsake me not, O God of my salvation.”

As He prevents us with His grace by giving us both a will and a power, so He must still follow us with His grace that we may go forward in doing of His will, for our case is compared to the state of the Israelites which in their fight with Amalek did prevail as long as “Moses held up his hand,” but “when he let it down” they were put to the worse. We may see it in the case of St. Peter who was able to walk upon the water while Christ held him up, but when he was left to himself he sunk; therefore we must have not only a preventing but also an accomplishing grace that may still follow us in our works, *ne cessent in effectum*, ‘that they fail not in the upshot,’ whereof the Evangelist makes mention, that from Him Who is full of grace “we must receive grace for grace.”

It was not the grace of God only that wrought in St. Paul, stirring him up to holiness, but also *gratia Dei solummodo*, “the

SERM. grace of God with me." And when the Angels say *εὐδοκίαν εἰς*
 — XL — *ἀνθρώποις*, "toward men good will," they do not only wish that
 I Cor. 15. God will shew good will towards men, but that He would ac-
 10. — accomplish it in them by infusing grace into their hearts.
 Lu. 2. 14.

Our desire therefore is, that the will of God may be done and fulfilled in us, but yet by His grace and the assistance both of His preventing and following grace. And as for sanctifying of God's name our desire was that it may be sanctified of us, but if not yet that it may be by others so here though the will of God be not done in us, yet *ut fiat quocumque modo*, 'that it be done howsoever,' that it may be done in others; but especially in our own behalf, that when we are either unwilling or unable to do His revealed will it may please Him to give us the knowledge of it, and to put into us the obedience of it, that being assured in our consciences that we have done the will of God we may have that peace and joy of the Holy Ghost wherein the Kingdom of grace standeth which may be to us a pledge of the Kingdom of glory whereunto we shall be exalted after this life, if we be careful both to submit our wills to God's secret will, and to frame our wills and the actions of our life to that declared and open will of God which for our direction He hath revealed in His word.

THE LORD'S PRAYER.

SERMON XII.

In Earth as it is in Heaven.

Which words are an appendix to the three first petitions: for though it be added to the third which concerneth the doing of His will, yet the ancient Fathers refer it also to the two former; so that we are to pray no less that God's name may be sanctified in earth as it is in heaven, and that His kingdom may be consummate in earth as it is in heaven, than that His will be accomplished on earth as it is in heaven.

Wherefore we may observe by this complement of the three first petitions, that God respects not only the doing of that which He requireth but chiefly the manner of it; for it sufficeth not simply to do God's will as others do on earth, but we must do it as it is done in heaven; for adverbs please God better than verbs, and He respecteth more in the doing of His will the manner of the doing of it than our doing itself.

The Greeks distinguish the will of God by both the words of *θέλημα* and *εὐδοκία*. When we do God's will without any regard how, so it be done, that is His *θέλημα*, but when God's will is done with a *sicut*, and in such sort as He requireth, that is His good pleasure, and *εὐδοκία*.

God's will was done of the people when they sacrificed any beast whatsoever, but if they chose out the fittest then the sacrifice was the more acceptable; so in this prayer we do not only desire to do God's will *utcumque*, without regard

S F R M. XII. how, whether with willingness and cheerfulness or against our wills, but we desire to do it in the best manner "as it is done in heaven;" wherein we offer that sacrifice or service to God which is as the fat of rams, for the sanctifying of His Name.

Phil. 2. 10. The Apostle saith, that "at the name of Jesus every knee shall bow, both of things in heaven, in earth, and things under the earth." But our desire is so to reverence the name of Jesus as the things in heaven reverence it.

Ps. 110. 2. 3. Of God's Kingdom it is said, that Christ is "ruler both in the midst of His enemies," and also that "in the day of His power the people shall as friends offer free-will offerings with a holy worship." But we pray that God's Kingdom may come among us not as among His enemies, but that we may willingly submit ourselves to His will and government.

Ps. 135. 6. Lastly, for the doing of His will the Prophet said, " whatsoever the Lord pleased, that did He in heaven, in earth, and in the sea."

We desire that His will may be performed in us, not as in the deep places but as in heaven, for this prayer contains two *sicuts*: the one pertains to God, teaching us how to love Him; the other concerns our neighbour, where we pray so to be forgiven as we forgive our debtors: so that, as heretofore we have noted, *lege operandi lex statuitur supplicandi*, though there were no law to require the love of God and our neighbour, yet this form of prayer doth teach us how to love God and what perfect love we owe to our neighbour.

In the thing itself we are to observe three points: first, a qualification; secondly, an elevation of the soul; thirdly, an application.

In the qualification we are to enquire what is meant by heaven and earth, either *tanquam continentia*, or else we may understand them as things contained therein; then, how God's will is done therein.

Howsoever our tongue or dialect speaks of heaven singularly, yet both Greek and Latin imply a plurality of heavens, for there are three heavens: first, the air, where the birds fly, whence they are called *volucres cæli*; secondly, the heaven of heavens, where the sun, moon, and stars, are set to give light; thirdly, that which the Apostle calls "the third"

Mat. 6. 26.

heaven," whereunto he was taken up, which is the place of 2 Cor. 12. 2. blessedness, where God's majesty is especially resident.

In all these heavens which contain other bodies, in them we shall find that God's will is done.

Of the lower heaven the Prophet saith that it is obedient to God's will, and fulfils His word by sending down snow Ps. 105. 3. and fire and wind.

In the second heaven, which Solomon calls the "heaven 1 Kings 8. 27. of heavens," God's will is done, for there at God's commandment "the sun and moon stood still," contrary to their usual Josh. 10. 13 course, "till the people of God avenged themselves of their enemies."

Thirdly, the earth itself, and things contained in it, do yield obedience to heaven; for if the heaven be favourable in sending down "rain and fruitful seasons," the earth answerably Acts 14. 17. "will bring forth her increase" for the good of man; but if Ps. 97. 5. the "heaven be brass, the earth also will be iron." Dee. 28. 23.

Lastly, as the powers of the heavens are such as that they can draw up clouds from the earth, which do distil rain Ps. 65. 10. upon the earth, to "water the furrows thereof," so we desire that the spiritual heaven may transform us into a heavenly nature, not setting our minds on earthly things but on things above.

For the things contained in heaven, as they are heavenly, so we desire that we living on earth may have "our conversa- [Phil. 3. 20.] tion in heaven," that earthly man to whom God said, *Terra es*, Gen. 3. 19. may by this means be made heavenly.

In the third heaven is contained, in respect of His humanity, first Christ Himself, Who is both in heaven and earth; for as He is called "the Head of His Church" He is in heaven, but Eph. 1. 22. in respect of His body Which is called Christ He is on earth. 1 Cor. 12. 27. Therefore we pray that Christ on earth, that is, the Church, may do God's will, even as Christ the Head Who is in heaven hath done it; that as Christ our Head came not "to do His Joh. 6. 38 own will, but the will of Him That sent Him," so the whole body of Christ may labour to fulfil the same.

Secondly, in heaven thus are Angels, "which fulfil His Ps. 103. 20. commandment, and hearken to the voice of His word." So our prayer is, that men to whom God hath made the promise that they shall be *ἰσάγγελοι*, may labour to be "like the Angels" Luk. 20. 36.

SERM. XII. in doing God's will, as they hope to be like them in nature.

Heb. 12. 23. Thirdly, in heaven there is the "congregation of the first-born," that is, the saints departed; wherefore our prayer is, that as they have and still do carefully fulfil God's will, so the saints on earth and Church militant may do the same.

[Vit. in
Orat.
Dom.] Again, whereas St. Cyprian out of the sixteenth Psalm and second verse, and the nineteenth and first verse saith, that heaven is here upon earth; for when the Psalmist saith, "The heavens declare the glory of God," the Apostle applieth that to himself and to the rest of the Apostles, of whose preaching he saith, "No doubt their sound went out into all lands, and their words unto the ends of the world," so that the Apostles were heavens living on earth; so our prayer is, that as they living on earth lived a heavenly life and began heaven here, so our carnal heart may be applied to the meditation of heaven, that we may be "saints on earth."

Ps. 16. 3. The Wise Man saith of the body, that it being "dust," at the hour of death "turns itself to dust from whence it came, and that the spirit returns to God That gave it." Thus must the spirit return to God in our lifetime, and we must while we be on earth and "bear the image of the earthly man" seek still to be in heaven, and here labour more and more to "bear the image of the heavenly." As the heavenly part of man, that is, his spirit, is willing and doth not only "consent that God's law is good" but "delight" in it, so must we be careful to bring our flesh in subjection, that our old man and outward man may conform himself to the inward and new man.

Secondly, touching the question how God's will is done in heaven, the answer is, that where His will is both *dulcis* and *amara voluntas*, 'a sweet and bitter will,' it is there obeyed and performed in both kinds; for the heavens do not only at God's commandment keep a continual motion which is agreeable to nature, but against nature sun and moon stand still at His will, whose obedience tells us that our duty is to do His will, not only in things agreeable with our nature, but when His will is contrary to our liking.

Josh. 10. 13. This obedience was performed in Christ: "Not My will, but Thine be done;" and in the Angels, which at God's commandment are ready not only to ascend but also to descend.

Lu. 22. 42.

Gen. 28. 12.

to shew that they are content not only to appear in heavenly glory which is their nature, but also to be abased according to the Apostle's rule, "I can abound, and I can want." Phil. 4.12.

The heavenly bodies do service to all nations, and the Angels are "ministering spirits." Heb. 1.14.

As naturally they have a desire to ascend to bear rule, so at God's commandment they are content to descend to do service here below, they do altogether "fulfil God's will;" Ps. 103.20 whereas the nature of man doth hardly grant to obey God's will in that which seemeth strange to flesh and blood, as Agrippa affirmeth of himself, "Thou somewhat persuadest me." Acts 26.28.

The saints in heaven confess to God, "Thou hast created all things, and for Thy will's sake they are and were created," and therefore refuse not to subject their will to the will of God, be it pleasant to them or not; but as our Saviour speaketh, "Ye seek Me, not because ye saw the miracles, but for that ye did eat of the loaves and were filled," so if we do that which God requireth, it is rather for our own sake with regard to our own private profit than to do God's will. Rev. 4. 11. Joh. 6. 26.

The heavenly Angels do God's will with willingness and readiness of mind, which is the fat of their sacrifice; and therefore they are said to have, every one "six wings." From whose example we must learn to "do all things" commanded of God "without murmuring or disputing," and that because it is God's will we should do it. Isa. 6. 2. Phil. 2.14.

In earth, when God willeth any thing that is not pleasant to our wills we "make excuse," or we post it off to others as Peter said to John, *Quid autem hic?* We are ready to communicate with "flesh and blood," and to say with the disciples, *Durus est hic sermo*, "This is a hard speech." If we cannot shift it off from ourselves, yet as the devil reasoned, *Cur venisti ante tempus?* And as the people say, "It is not time yet to build the house of the Lord," so we are ready to defer and prolong the doing of God's will as much as may be, when we do it; as the unclean spirit would not come out of the child but with much crying and renting of him, so we cannot do God's will but with great murmuring and grudging; and when men do God's will in this sort, they do it not as it is done in heaven by the Angels and saints that willingly obey Lu. 14. 18. Joh. 21.21. Gal. 1. 16. Joh. 6. 60. Mat. 8. 29. Hag. 1. 2. Mark 9.26

SER. M. it, but as the devils in hell which against their wills are
 XII. — vain to do it. Therefore our rule in this behalf is, that we do
 2 Cor. 5. 7. God's will, not *ἐκ λύπης*, but *ἐκ καρδίας*, not "grudgingly,"
 Gal. 3. 23. but cheerfully "from the heart," accounting it our "meat" to
 Joh. 4. 34. do the will "of our heavenly Father."

Secondly, for the elevation, it is true that the qualification is signified by *ὡς*, not *ὅσου*, and our prayer is that we may do God's will "as it is done in heaven" but not as much, with like readiness of mind but not in like measure—for that is impossible for earthly men; we desire to fulfil God's will in the manner, but not in the same degree of obedience, which may be expressed by the words "image" and "likeness." Our obedience may be the likeness of the Angels, but not the image.

The character or stamp of the Angels' obedience is that which is equal in proportion, but such obedience is not to be found: there may be a beam of it, answerable in likeness and quality, not in quantity. So in likeness we are *conformēs*
 Rom. 8. 29. and quality, not in quantity. So in likeness we are *conformēs*
 1 Cor. 15. 49. *imagini Christi*, and "bear the image of the heavenly" man, as endeavouring thereunto, but yet we cannot attain to it.

But albeit it is hard for flesh and blood which our Saviour required, "Be ye perfect, as your heavenly Father is perfect," yet there is a use of such precepts; first, *ut feramur ad*
 Heb. 6. 1. *perfectiorem*, "that we may be led on to perfection." Secondly
 Ps. 51. 12. we must have an heroic and "free spirit," which may stir us up to wish that we could do more than we can, which consists of aspiration and suspiration. We must aspire to the
 Ps. 119. 20. greatest perfection with David: *Concupivit anima mea*, "My soul hath lusted to keep Thy righteous judgments for ever."
 Ps. 119. 5. And, "O that my ways were so directed."

This is an angelical perfection, which we cannot attain unto in this life: therefore we must *suspirare*, when we consider that the Law saith, "Thou shalt not lust," and yet that
 [Ex. 20. 17.] that we do lust; we are to sigh and say with the Apostle
 Rom. 7. 24. "Who shall deliver us from this body of death?"

If we consider that we cannot love our God with all our heart and soul as we ought, then to say with the Prophet, 17
 Ps. 120. 5. *mihī, quia prolongatus est incolatus meus in terra!* "Woe is it that my dwelling is prolonged in the tents of Kedar."

We must desire to do more than we can, and grieve then

we cannot do so much as we ought; that as we do what we can, so what we cannot do we should supply it *voto, desiderio, animo*, 'with our hearty wish, desire, and mind.'

Thirdly, the supplication is of two sorts, real and personal. Touching the first, as the grace of God is *multiformis gratia*, 1 Pet. 4.10, so the will of God being one is of many sorts, and containeth divers particulars; therefore, as we generally pray that the will of God may be done, so when by the word of God we understand what is the will of God in particular, we are to desire no less that it may be performed: "This is the will of God, even your sanctification." Therefore our desire must be, that this will of His may be done and fulfilled in us. This is a special remedy against the temptations of the flesh, which oppose themselves against God's will.

There is another will of God for patience, for He would have us suffer for Christ's sake without murmuring, that so "we may stop the mouths of ignorant men." Therefore we are to pray that this will of God also may be done in us.

As Joseph was careful to do God's will touching sanctification, and Job to obey God's will in suffering patiently, both which are now saints in heaven, so must we after their examples be both holy, and careful, and patient.

It may be we are willing to obey God's will in particular, but we will say, *Nondum venit hora*, 'It is not yet time;' therefore we must learn to practise the Prophet's resolution, "I made haste, and prolonged not the time to keep thy law."

When God revealeth His will to us, we must presently put it in practice, and as Saul did, and not counsel with flesh and blood; and this is the real application.

The persons to whom the doing of God's will is to be applied, are not only the whole earth—which is also to be wished, as the Prophet sheweth—"Set up Thyself, O God, above the heaven, and thy glory above all the earth," but the earth or land wherein we dwell, as the Prophet speaks, "that glory may dwell," *in terra nostrâ*, "in our land." So we pray that God's will may be done in all lands, but especially in our land and country, that so He may bestow His blessings upon it; but yet we are every one of us particularly to apply to ourselves, for to man it was said by God, *Terra es*. To man it was said, "Earth, earth, earth, hear the word of

S E R M. the Lord." So we desire that God's will may especially be
XII. done and fulfilled in that part of the earth whereof God hath
made us, that is, that in these our earthly vessels, which we
carry about with us, we may be careful to do that which God
requireth at our hands.

THE LORD'S PRAYER.

SERMON XIII.

Give us this day our daily bread.

OUT of the words of our Saviour, in the sixth chapter of Mat. 6. 23. Matthew verse the thirty-third, we have elsewhere set down the order of these three petitions which concern ourselves, for the first is the petition of glory and of God's Kingdom which our Saviour willeth us to seek in the first place. The second is the petition of grace and of God's righteousness, wherein we pray that God's will may be done. The third petition tendeth to this end, that, as the Prophet speaks, God would not withhold any temporal blessing needful for this life, but that He would give us all things that are necessary for us. [Ps. 81. 11.]

The things pertaining to glory, for which we pray in the first place, are eternal; those that concern grace are spiritual, and the blessings of this life which we desire may not be withheld from us are natural and temporal.

This is nature's prayer, for not only we but all creatures above and beneath make the same suit to God by the voice of nature. "The ravens" of the air call upon God, that He would feed them; "the lions" beneath, "roaring for their prey, do seek their meat at God;" and therefore no marvel that we, inasmuch as we are creatures, do seek to God Who is the God of nature to supply the defects of nature that we find in ourselves as other creatures. And yet there is a difference betwixt us and them, for they call upon God only for corporal food that their bellies may be filled; but the prayer that we make for outward things is not without respect to things

SERM. spiritual, and this petition followeth upon the other by good
XIII. consequent and order; for, as the heathen man saith,

[Juv. Sat.
3. 164. 5.]

*Haud facile emergat quæram virtutibus obstat
Res angusta d'ni,*

so we shall be unfit to seek God's Kingdom, and to do His will, unless we have the helps of this life.

Therefore we desire that God will give us the things of this life, those things without which we cannot serve Him: that as we desire the glory of His Kingdom, and the grace of His Spirit whereby we may be enabled to do His will, so He will minister to us all things for the supply of our outward wants in this life, the want whereof hath been so great a disturbance to the saints of God in all times, that they could not go forward in godliness as they would.

Abraham, by reason of the great famine that was in Canaan Gen. 12. 10. was fain to "go down into Egypt." The same occasion moved Gen. 26. 1. Isaac to go down to Abimelech at Gerar: and Jacob, to relieve his family in the great dearth at this time, was fain to Gen. 42. 2. send his sons, the patriarchs, into Egypt to buy corn. The children of Israel, when they wanted bread or water, "murmured" Ex. 16. 2. against God and His servants; the disciples of our Nu. 20. 2, 3. Saviour were so troubled in mind because they had forgotten to take bread with them, that they understood not their Master when He gave them warning to "beware of the leaven of the" Mark 8. 15. Scribes and "Pharisees." So the want of outward things doth distract our minds, and make us unfit for God's service.

Therefore, that we may in quietness of mind intend those things that go before in this prayer, our Saviour hath indited us a form of prayer to sue to God, as well for things temporal, as spiritual and eternal; for it is lawful for us to pray for them, so that we do it in order.

The first petition that the natural man makes is for his daily bread, but our care must be first for the Kingdom of God, next for the fulfilling of God's will and doing that righteousness which God requires at our hands; and after, we may in the third place pray for such things as we stand in need of during our life.

This blessing the Fathers observe out of the blessings which Isaac pronounced upon his sons; Jacob's blessing was first "the dew of heaven" and then "the fat of the earth," shewing that

the godly do prefer heavenly comforts before earthly. Esau's blessing was first "the fatness of the earth," and next "the dew of Heaven," to teach us that profane persons do make more reckoning of earthly commodities than of heavenly comforts.

Therefore in regard of the spiritual account we are to make of God's Kingdom, and the doing of His will, we are to wish them in the first place, and then David's *Unum petii a Domino*, "One thing I have required of the Lord." And that which Christ saith to Martha, *Unum est necessarium*, "One thing is needful," would bring us to Solomon's two things, "Give me not poverty, nor riches, but feed me with food convenient for me, lest being full I deny Thee and say, Who is the Lord? or being poor I steal, and take the name of my God in vain." And that is it which we are bold to do by Christ's own warrant, for He hath taught us first to pray for His Kingdom, then for the working of righteousness; or, for the doing of God's will, and lastly for daily bread.

If we do first pray for the two former, then we may be bold in the third place to sue to God for the latter, for He hath promised to "withhold no good thing from them that lead a godly life;" if the doing of God's will be our meat, then *requiem dedit timentibus Se*, "He hath given rest to them that fear Him."

In the petition we are to observe, from six words, six several points: first, the thing that we desire, that is, "bread;" secondly, the attribute, "our bread;" thirdly, "daily bread;" fourthly, we desire that this "bread" may be "given" us; fifthly, not 'to me,' but *nobis*, "to us;" sixthly, *hodie*, and as long as we say, *hodie*, "to-day."

To begin with giving. Hitherto the tenor of this prayer ran in the third person: now we are to pray in the second, saying, *Da Tu*, whereupon the Church hath grounded a double dialect of prayer, which comes all to one effect; for that which the Church prayeth for, "God be merciful unto us and bless us," is no less a prayer than if she should say in the second person, *Miserere nostri*, "O Lord, be merciful to us, and bless us;" and that which is added, "and lift up His countenance," is all one as if the Church speaking to God should say, "Lift up the light of Thy countenance."

This change, or alteration of person, proceedeth from the confidence which the saints are to gather to themselves in

SERM. prayer; for having prayed for the sanctifying of God's name,
 XIII. for the accomplishment of His Kingdom, and for grace and
 ability to do His will, Christ assureth us that we may be bold
 to speak to God for our own wants.

Out of the word 'giving' we are to note three things: first,
 our own want, for if we had it of ourselves we would not crave
 it of God. This confession of our want and indigence is a
 great glory to God, that all the inhabitants of the earth *usque*
 P. 10. 17. *ad Regem Davidem* should profess and say, "I am poor and
 needy but the Lord careth for me;" they do profess them-
 selves to be His beggars, not only by the voice of nature
 which they utter for outward things as other unreasonable
 creatures do, but by those prayers which they make for the
 supply of grace, whereby they may be enabled to do God's
 will, so that not only *Regnum Tuum*, "Thy Kingdom" is God's
 gift, but also *panem nostrum*, "our bread," we acknowledge to
 be His gift. It is from God from Whom we receive all things;
 Jas. 1. 17. as well the "good givings" as the "perfect gifts;" He is the
 author not only of blessings spiritual but of benefits temporal:
 He gives us not only grace to obey His will, but, as the
 P. 136. 25. Prophet speaketh, *dat escam*, "He giveth us meat."

The idolatrous people say of their idols, I will go after my
 lovers that give me my bread, and my water, my oil, and my
 Hos. 2. 8. wine; but God saith after, "It is I That gave her corn, and it
 2Cor. 9. 10. is My wine, and My flax, and My oil." *Ipsa dat semen sementi,*
et panem manducanti, "He ministereth seed to the sower, and
 good bread for food." We are destitute of the meanest bless-
 ings that are, it is God only from Whom we receive all
 things; therefore to Him we pray, acknowledging our own
 want, *Da nobis panem*, "Give us bread."

Secondly, we must consider the word *Da*, as it is set in
 opposition to *Veniat*, or *Habeam panem*; it must not content
 us that we have bread, but we must labour that we may have
 Gen. 33. 9. it of God's gift. Esau said of things temporal which he en-
 joyed, "I have enough," not acknowledging from whom.
 Balaam cared not how he came by promotion so he had it.
 2Pet. 2. 15. and therefore he is said to have "loved the wages of unrighte-
 ousness:" but we must labour not so much to have good
 things as to have them from God; and Pilate is to acknow-
 Joh. 19. 11. ledge that the power which he hath was "given him from
 above," and not to vaunt of any usurped power.

It is said of God, *Tu aperis manum Tuam*, "Thou openest" Ps. 104. 23
the doors of heaven." So we are not so much to labour for Ps. 78. 23.
temporal things by our own endeavour, as that we may have
them from God.

Thirdly, *Da*, opposed to rendering, teacheth us that it is
not of our own endeavour, but it is of God's free bounty and
liberality that we have bread and other things, which while
we seek for of God's gift we confess that to be true which
Solomon saith, *Non est panis sapientis*; be a man never so Fecl. 9. 11.
wise, yet he hath not always to supply his need. As he
that is highest gets not always the goal, nor the strongest
man the victory, so saith our Saviour, "Which of you by Mat. 6. 27.
taking thought can add one cubit to his stature?"

All our endeavours for the things of this life are unprofit-
able without God's blessing: "It is vain to rise up early, and Ps. 127. 2. 1
to go to bed late."

And when He blesseth our labour, then He is said to give
us "bread;" and therefore we are to confess with David that
whatsoever we have received, we have received it at His 1 Chron.
hands. 29. 14.

Now the means of God's giving is of four sorts: first,
God giveth bread when He blesseth the earth with plenty,¹
when He gives force to the heaven; when the heaven Hos. 2. 21.
heareth the earth, the earth heareth the corn, the wine, the 22.
oil, and they hear man.

Secondly, He gives when He sets us in some honest trade,
of life, and vouchsafeth His blessing to our endeavours
therein, that we may get our living and "eat the labour of Ps. 128. 2.
our hands," without which the first giving will do us no good.

Thirdly, He gives us bread not only in His blessing the
earth with increase, and by blessing our honest pains in our
vocation, but when He gives us *baculum panis*, "the staff of
bread;" for at His pleasure He useth to "break the staff of Levit. 26.
bread," and to make it of no power to nourish us: then are 26.
they but beggarly elements, "when we eat and have not [Ezek. 4.
enough." Therefore our prayer is, that He would cause the 16.]
earth to yield us bread, so that to the bread He would infuse Hag. 1. 6.
a force to "strengthen man's heart," for which end it is
ordained. Ps. 104. 13.

Fourthly, because Moses says, "Man lives not by bread

SERM. only but by the word of God," therefore we pray that as our
 XIII.
 Deu. 8. 3. bread by His blessing is made to us *panis salubris*, so it may
 be *panis sanctus*, that He will give us grace to use His
 creatures to the end that we may the better serve Him: other-
 wise, howsoever they nourish our bodies, yet they will prove
 poison to our souls.

God performeth these three former givings to the heathen,
 Ps. 106. 17. so that their bellies are full with bread, but withal "He send-
 eth leanness into their souls." But Christian men have not
 only the earth to yield her fruit, God's blessing being upon
 their labours, and a blessing upon the creature itself that it is
 not in vain but nourisheth, but also it is sanctified to them, and
 that bread is properly theirs because they are God's children.
et panis est filiorum, 'it is the children's bread.'

Secondly, the thing we desire to be given is "bread," con-
 cerning which because the decays and defects of our nature
 are many, so as it were infinite to express them severally,
 therefore our Saviour Christ doth here comprehend them all
 under the term of "bread," using the same figure which God
 Himself useth in the Law, where under one word many things
 are contained.

Howsoever our wants be many, yet the heathen bring them
 all to these two, *pabulum et latibulum*, 'food and covering';
 and as they do, so doth not only Moses in the Law, where all
 Deu. 10. 18. that pertains to this life is referred to *victum* and *amicium*, but
 1 Tim. 6. 8. also St. Paul in the first Epistle to Timothy, *Habentes victum
 et amicum, his contenti simus*.

So then under this petition is contained, not only that God
 would give us bread by causing the earth to bring forth corn,
 and all good seasons for that purpose, but that withal He will give
 us health of body, and not plague us with sickness as He did
 Ps. 106. 20. the Israelites. Then, that we may have peace, without which
 these outward blessings would afford us no comfort; and that
 as He fills our bellies with food, so He will give us *latibulum
 Act. 14. 17. cordis*, that is, all manner of contentment in this life.

Howbeit, this petition stayeth not here, for the prayer of
 Christian men must differ from the lions' roaring and the
 ravens' crying. The end of their praying is that their bellies
 may be filled, but we must have as great a care for the food
 of our souls; therefore where we call it *panem nostrum*, we do

not mean *panem communem*, 'such bread as is common' to us with other creatures, but that spiritual bread which is proper to man, which consists not only of body, but of soul and body, which must be both fed. And where we pray that God would give *ἄρτον ἐπιούσιον*, we ask such bread as is apt and meet for our sustenance; that is, not only earthly but heavenly bread, because we consist not only of a terrestrial but also of a celestial substance: so then our desire is, that God would give us not only *panem jumentorum*, but *panem Angelorum*, "the bread of Angels;" and our suit is, as well for *panis cæli*, as for earthly bread.

The bread of the soul is God's word, which hath a great reference to earthly bread; and therefore speaking of the sweetness of that bread Job saith, "I esteemed of the words of His mouth, more than my appointed food." And David saith, "Thy word is sweeter than honey and the honey-comb."

In the New Testament the Apostle, to shew the nourishing force of God's word, saith that Timothy was *enutritus verbis fidei*. And, to shew the taste or relish that it hath as well as natural food, saith, *gustaverit bonum Dei verbum*, "hath tasted the good word of God." So the food of the soul is to be desired at God's hands as well as the bodily food.

There is "a famine" as well of "God's words" as of bread; there is a "hungering and thirsting after righteousness;" therefore we are to pray that God would supply the wants, not only of the body but of the soul likewise.

But there is a spiritual food both for body and soul, that which our Saviour promiseth, "He that cometh to Me shall not hunger, and he that believeth in Me shall never thirst;" that is the hidden Manna that God hath promised for us in heaven, whereof it was said, "Blessed is he that eateth bread in the Kingdom of God."

Thus by how much the leanness of the soul is worse than bodily famine, so much the more earnestly are we to pray for the spiritual food than for the food of the body.

Thirdly, for the first attribute, we pray not simply for "bread," but for "our bread."

The word "our" hath respect not only to use, but to property and right.

S. E. R. M.
XIII.

This right or property is double: first, that which was appointed in the beginning, *In sudore vultus tui comedes panem tuum*. Our request to God is for that food which is gotten by honest pains taken in our calling, whereunto God hath made Ps. 128. 2. a promise, "Thou shalt eat the labour of thy hands." and without which we have no right to this bodily food, for *qui non laborat non manducet*, "he that laboureth not, let him not eat." Now we would have God supply our wants with bread by right, and this right is general to all adventurers.

Secondly, as we would have made it ours by the labour of our vocation, so by the duty of invocation, that this corporal food which is common to other creatures may be proper to us by calling upon God for His blessing upon it, which if we do we have a promise it shall be truly ours. "Open thy Ps. 81. 10. mouth, I will fill it." For "the creatures of God are sanctified to us by the word of God and prayer." 1 Tim. 4. 4. 5.

This puts a difference betwixt the Christian man's bread and that which the profane man eats: for first, those slothful persons whom the Apostle calls "slow bellies," cannot say this Tit. 1. 12. prayer as they ought; for they are nothing but idle upon the earth, and *fruges consumere nati*, 'born to eat and drink;' they [Hoc. Ep. 1. 2. 27.] labour not for their living, but eat *panem alienum, not suum*, 2 Thess. 3. 12. which the Apostle requires.

Secondly, those that "eat the bread of violence," and feed Prov. 4. 17. upon "bread that is gotten by deceit," do not eat *panem suum* but *subdititium*; they eat not *panem datum a Deo*, but a *dæmone*.

Thirdly, "Esau having filled his belly rose without giving Gen. 25. 34. God thanks after he had eaten, as without calling upon God for His blessing before. For the which also he is said to be "profane." So are all those that eat of God's creatures without Heb. 12. 16. praying to Him for His blessing, and for a sanctified use of them; which thing if they refuse to do as Atheists and profane persons, their bread may be *panis salubris* but not *sanctus*, it may be able to nourish their bodies, but it shall bring leanness to their souls.

Fourthly, the other attribute of bread is "daily," concerning which we must consider four things.

First, from the Latin word *quotidianum*, which hath relation to the time; by which word, as we acknowledge our daily

want, and God's continual care and providence for the supply thereof, (of Whom it is said, "Thou givest meat in due season") so Christ teacheth us daily to praise and magnify God's care daily extended towards us, and to use that of thanksgiving wherein the Church confesseth God's goodness in that behalf.

Secondly, from the Greek word *ἐπιούσιον*, which signifieth bread "apt and meet for our substance."

Now, forasmuch as man consists of body and soul, his prayer to God must not be only for such meat as is meet to nourish the body, but also for the food which agreeth with the soul; for it is in vain to have food, except it be nutritive and convenient for us.

Thirdly, the Syriac word used by our Saviour signifieth *panem necessitatis meæ*, which hath relation to the quality of the bread, teaching us not to pray for dainty meat but such as is fit to relieve our hunger. *Tribue victui meo necessaria*, [Pro. 30. 8.] not meat which is above my estate; *Da panem necessitatis non lascivie*, 'bread of necessity not wantonness.'

The Israelites lusted after the flesh-pots of Egypt; and therefore God gave them quails from heaven, but—which was the heavy judgment of God upon them—they perished [Ps. 78. 30, 31.] "while the meat was in their mouths."

The Apostle willeth us therefore not to set our minds upon superfluity; but contrarily, *ἔχοντες τροφήν και σκεπάσματα*, [1 Tim. 6. 8.] "food and raiment, let us therewith be content."

Fourthly, the Hebrew word used, Proverbs the thirtieth, hath relation to the quantity; for it signifieth *panem dimensi mei non gula*, and it teacheth us not to seek abundance, but to desire of God to measure us out so much as He knoweth to be meet for us, and (as Christ speaketh) "to give us our portion of meat in due season." For the Scripture [Lu. 12. 42.] telleth us what inconvenience cometh of abundance of meat: *Dilectus Meus impinguatus recalcitravit*, "My beloved, when he waxed fat, spurned with his heel;" and the sin of Sodom was "fulness of bread," and the people by excessive eating and drinking of wine "made themselves sick." Therefore [Ezek. 16. 49. Hos. 7. 5.] Christ diligently warneth His disciples to take heed of "surfeiting and drunkenness" for this cause, *ne graventur corda*, [Lu. 21. 34.] "that your hearts wax not heavy."

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SERM. Fifthly, in the word *nobis* we must consider two things:
 XIII. first, a reason; secondly, a limitation. For the first, we desire that this bread should be given us.

First, because we are God's creatures; He refuseth not to hear the lions and ravens in this behalf, when they cry, Mat. 6. 26. to Him. And our Saviour saith, that our "heavenly Father feedeth" the fowls of the air. And therefore we, in regard we are His creatures as well as they, we may by right make this prayer to Him.

Secondly, inasmuch as we are men, we may be bold to crave that favour at His hands which He sheweth indifferently Mat. 5. 45. to all men, for He suffereth the "sun to shine on the evil and on the good." And as David saith, *Oculi omnium suspiciunt in Te*, Ps. 145. 15. "The eyes of all wait and look up to Thee," therefore we are to pray that God will give bread not only *nobis animalibus* but *nobis hominibus*, not only as to 'living creatures' but as 'to men.'

Thirdly, "the Gentiles" and heathen people, which only Mat. 6. 32. "seek after these things," do obtain them at God's hands: much more will God grant them to us, which profess ourselves Christians and His children.

Secondly, for the limitation, it is not *mihî, non meum*, but Prov. 5. 16. "Give us," and "Give our." The reason is that, as Solomon says, "our wells may flow out abroad," and that there may be "rivers of waters in the streets," and that not only we may not Eph. 4. 28. be burdensome to others but that we "may have to give to them that have need."

Sixthly, for the word *hodie*, our Saviour teacheth us to pray, Heb. 3. 13. "Give us bread this day," and as the Apostle speaks, *dominicus dicitur hodie*: the reason is, because life is but only *dies*, not [Prov. 27. 1.] *saeculum*. And the Wise Man saith, "Talk not of to-morrow, for thou knowest not what a day may bring forth." We may Lu. 12. 19. not say to our soul, "Soul, thou hast store of goods laid up for many years." We see by his example what may fall out. Forasmuch as the continuance of our life is uncertain, our desire must be that God would give us sufficient for our present want.

Howbeit, this makes not for them that are careless for the time to come, for such are sent to learn wisdom of the Prov. 30. 29. ant, which provides for winter: and not only the saint

all times have been careful and provident for outward things, as Joseph who counselled Pharaoh beforehand to lay up ^{Gen. 41.} corn to feed him for seven years space during the famine, ^{35, 36.} but our Saviour Himself gives charge that that which remaineth should be saved, and "nothing lost." And it was His ^{Joh. 6. 12.} pleasure that Judas should bear the bag for his and their provision, to teach us that He alloweth provident care for things earthly.

But by this word "daily" our Saviour condemneth *μερίμναν*, or immoderate care for worldly things, whereby the soul is rent and divided, and not that *πρόνοια* which is required of ^{1 Tim. 5. 8.} every man for "his own household," and is both lawful and honest.

Here ariseth an objection, how a man having filled his belly, or being ready to leave this world, may say this prayer. The answer is, first, *Multi dormierunt divites qui surrexerunt* ^[S. Aug. Ser. 61. 10.] *pauperes*; therefore, our desire is, that as we have enough now, so we may be preserved in this estate, and that God would not change plenty into poverty. Again, though we have bread, and it continue with us, yet it is nothing without that *beata pax*: therefore, though we have the thing itself, yet we are to desire that which is the life of bread, which is a power to nourish; then, that God will give us the sanctified bread, which is the heavenly manna, and grace, that as we work for bread in our vocations, so we remember to sanctify it by invocation; for else it is usurped bread.

THE LORD'S PRAYER.

SERMON XIV.

And forgive us our debts.

SERM. XIV. AUGUSTINE interpreting our Saviour's words of "the shutting of heaven in Elias' time," compared prayer to a key that hath power to open heaven from whence all blessings descend unto us, and to shut the bottomless pit of hell from whence all evils proceed. Prayer is a means not only to draw all grace from God, but it is *obee mali, et flagellum dæmonis*: as the name of Christ is *oleum effusum*, because by it we receive all good, so the name of the Lord is *turris fortissima*, for that it saves and defends us from all evil.

Prov. 12. 2. [Vit. in Append. tom. 5. 63.]
Cant. 7. 3.
Prov. 18. 10

As these are both truly affirmed of God's name, so by the invocation of the name of God we have this double benefit, that we do not only receive all good by it, but also are delivered from all evil.

In the three former petitions our Saviour hath taught us to draw grace from God; in these three latter we are taught to use that kind of prayer that concerns the removing of all evil, called *Techinah*, *δέησις*, and deprecation.

The evil is of three sorts, of sins past, and to come, and of the evil of punishment.

In the first of these three petitions we pray against the guilt of sins past, that God would not charge us with them; in the second, against the running issue of sin to come, that God would not suffer us to sin hereafter; in the third, that God would turn away from us all those plagues that our sins deserve, both in this life and in the life to come: and these three petitions are fitly opposed to the three former.

To the Kingdom of glory we oppose our sins; to the doing of God's will, temptation; to natural good things, the evil of the world to come, and the miseries of this life: from both which we desire to be delivered when we say, "Deliver us from evil."

The petition consists of debts and forgiveness: but before we handle them we are to speak, first, of the necessity of this petition; secondly, of the goodness of God That penneth the petition for us.

What need we have to pray God for remission of our sins appears hereby, because our sins do make a partition between God and us, the effect whereof is that our misdeeds do turn God's blessings from us, and do keep "good things" from us. Isa. 59. 2. Jer. 5. 25.

Now having already desired at God's hands the glory of God's Kingdom, the good of grace for the doing of His will, and all outward good things necessary for this life, we are of necessity to pray that God will forgive us our sins, which otherwise will hinder us of these good things; and as our sins do hinder God's graces that they cannot come to us, so they hinder our prayers that they cannot come to God, for our sins are as it were "a cloud" to hide God, so that "our prayers cannot go through." Lam. 3 44. So that except we desire the forgiveness of our sins, we shall in vain pray for the three former good things.

Besides, our sins are a plain hindrance to God's Kingdom, for none shall come thither but such as are "uncorrupt," and void of sins in the whole course of their life: *et nihil impurum ingreditur illuc*, "no unclean thing shall enter thither." Ps. 15. 2. Rev. 21. 27.

Therefore the Prophet saith, *Hic est omnis fructus ut auferantur peccata.* Isa. 27. 9.

Secondly, the goodness of God appeareth herein, that He hath indited us a prayer to ask remission, telling us that it is possible to obtain remission of sin. It is true that by our sins we have made ourselves incapable of all good things, but yet we see the goodness of God, that as we have still *dona*, so He teacheth us to say, *Condona*.

Where He teacheth all men to pray for good things, we learn that we are all *menduci Dei*; but in that we are taught to ask forgiveness of sin, we see that we are *malefici Dei*, 'the

SERM. XIV. malefactors of God,' such as have need of pardon; and the goodness of God towards us appears to be the greater in this behalf, because there is no Angel nor spirit to whom He vouchsafeth this favour, to have their sins remitted, save only to man.

Of them it is said, He found no truth in His Angels; in His servants, and in "His Angels" there was "folly;" that is, they had trespasses, but yet God will not forgive them, nor receive any supplication for pride; but contrariwise, He keepeth "the Angels that sinned in everlasting chains to the judgment of the great day." He That is "the God of the spirits of all flesh," will not hear the spirits that sinned against Him; but, "Thou That hearest prayers, to Thee shall all flesh come."

There is a way for man to escape the danger of sin, if he ask pardon: but the sins of the wicked Angels shall not be forgiven. The elect Angels do make the three first petitions as well as we, and the petition for the supply of natural defects is common to all living creatures, but this which prayeth for pardon of sins is proper only to man; so we see how God exerciseth His goodness and sheweth it, not only in exercising of liberality to them that have need, but His long-suffering in pardoning them that have sinned against Him.

To come to the petition itself. By "debts" our Saviour meaneth "sins," expressly so called, Luke the eleventh chapter and fourth verse, and sinners are called "debtors," Luke the thirteenth chapter and fourth verse; for the Scripture speaketh of them, Matthew the eighteenth chapter and twenty-fourth verse. One was brought that "owed ten thousand talents," that is, which had committed a great number of sins; and Luke the seventh chapter and forty-first verse, a lender had two debtors, by which are meant sinners; the reason hereof is because there is a resemblance betwixt "sins" and "debts."

In the affairs of men the case is thus, that if the condition be not performed they are bound to endure the penalty, and so become double indebted: so it is between God and us, the sin that we commit by the breach of God's Law is *chiro-graphum contra nos*, "a hand-writing against us." So they are called in the Old Testament, "Thou writest heavy or hard things against" us, and our sins are compared to "a book"

written on both sides; for we are bound to keep God's commandments because He made us, and not only so but He still doth nourish and preserve us: therefore we ought to do His will. He gives us "talents," which we ought to employ to His glory; He gives us dwelling-places in the world, as to the Israelites He gave the land of the heathen, "that they might keep His statutes, and observe His laws." If we fulfil them we discharge our duty to God and are free from all penalty, but if we do it not there is an obligation. "Cursed is every one that continueth not in all things that are written, to do them." If He place us in the "vineyard," He will look to "receive fruit of it." If He give us talents, He will have us so to employ them as that He may reap gain thereby. The gifts and graces that God bestows upon us must be employed in hallowing His name, in enlarging His kingdom, in accomplishment of His will: if we fulfil this, the penalty of the Law takes no hold on us, but if we do not only not use them to His glory, but abuse them and turn them to the breach of the Law by serving sin, then are we in a double sort indebted to God, and make ourselves guilty of His wrath. *Et quis intelligit, &c.* "Who understandeth the power of His wrath?"

Mat. 23.
15, &c.

Ps. 105. 10.

Deu. 27

26.

Gal. 3.

10.

Mat. 21.

33, 34.

Luk. 19. 23.

Ps. 90. 11

If we consider how grievous plagues God threatened for the breach of the Law, we would be more careful and heedful that we do not offend Him; which because we consider not, we become indebted to God.

We are "debtors" to the flesh to provide for it, only so much as is meet for the relieving of it; and the rest of our care must be for the spirit. But because all our care is for the flesh, to satisfy it, in fulfilling the lusts thereof, and [we] are careless of our spirits, therefore we become indebted to God in a third sort by breaking His commandments in that which concerns ourself; but this the Apostle saith, "I am debtor to the wise and the unwise." That is, we must be careful of others, as God said to Cain, "Where is thy brother?" But because *omnes quæ sua sunt quarant*, "all seek their own," and seek not the good of others, therefore they grow further indebted to God.

Rom. 8. 12.

Rom. 1. 13.

Gen. 4. 9.

Phil. 2. 21.

These "debts" or sins are properly said to be "ours," because they proceed from us—for there is no member of our body that is not guilty of some sin—and not in that sense that bread is said to be ours which cometh to us and is made

SERM. curs by God's gift. And when we pray, "Forgive us our
 ---XIV.--- debts," we learn that it is our duty to crave forgiveness for
 others as for ourselves; for as the Apostle by these words,
 Rom. 15. 3 "The rebukes of them that rebuked Thee, fell upon Me,"
 sheweth that Christ was carried with the same zeal against
 sin committed against God as if it had been against Him-
 self, so he teacheth that we must be moved with the like
 compassion towards others, when we consider their sins, that
 we find in ourselves for our own; and that we ought no less
 to pray for them than for ourselves, and to suffer others to
 pass over the bridge of God's mercy as well as we.

In the word "debts" three things are to be noted: first,
 where Christ teacheth His Apostles, that were baptized and
 the most perfect Christians that ever were, to pray for re-
 mission of sins, it should work in our nature a humiliation, for
 they in making this prayer acknowledge themselves sinners:
 much more ought we.

Lu. 5. 8. The Apostle Peter confesseth of himself, "I am a sinful
 1 Tim. 1. man." St. Paul saith of himself, *Peccatorum primus sum ego.*
 15. "I am the chief of sinners." St. James, including himself and
 Jas. 3. 2. the rest of the Apostles, saith, *In multis offendimus omnes.* "In
 1 Joh. 1. 8. many things we sin all." St. John saith, "If we say we have
 no sin, we deceive ourselves:" he saith not, *Exaltamus nos*, as
 the Apostle spake of modesty, or *Non humiliamus nos*, 'we do
 not humble ourselves,' but *Decipimus nos*, and "if we deny it
 the truth is not in us." Seeing it is so, we must not say with
 Lu. 18. 11, the Pharisee, "I am not as this man," but with the Publican,
 13. "God be merciful to me a sinner."

Secondly, we are not only sinners but daily sinners, as
 appeareth by this, that we are taught no less to pray daily for
 forgiveness of our sins than for bread. To confirm this Solomon
 Prov. 24. 16. saith, *Septies in die cadit justus*, "The just man falls seven times
 Job 15. 16. a day;" and as man eateth and drinketh every day, so "he
 drinks iniquity like water."

Thirdly, we run into such debts as we are not able to
 discharge; for if we were, we needed not to say, *Dimitte*
 Mat. 18. 29. *nobis*, "Forgive us our debts;" but, "Have patience with me,
 and I will pay Thee all."

To signify to us the greatness and number of our sins, one
 Lu. 7. 41. was brought that owed "five hundred pence," and another that

owed "fifty," and another that owed to his master "ten thousand talents." By which we perceive that we cannot make satisfaction to God: therefore He must remit them. [Mat. 18. 24.]

The consideration whereof ought to work in us humiliation: first that, as Job says, our hearts do not excuse us, and that we seek not to "justify" ourselves: that as God requireth, we "confess our misdeeds," that we acknowledge our sins to God, and hide them not: for, "if we confess our sins, God is faithful to forgive our sins." ^{1 Job 9. 20. Levit. 26. 40. Ps. 32. 5. 1 Joh. 1. 9.}

Secondly, that we do not only confess, but "be sorry for" them: that while we are in danger to God for our sins, we go and humble ourselves, and entreat Him, and suffer not our eyes to sleep, till we be sure how we may obtain forgiveness. ^{Ps. 38. 1-8. Prov. 6. 4.}

The consideration of sin made David "forget to eat his bread;" so greatly was he disquieted till he was assured of pardon. ^{Ps. 102. 4.}

For the second point, if our sins be "debts," they must be paid. "Owe nothing to any:" but we are not able to "answer one of a thousand," and for the penalty of malediction we are not able to endure it. "Who knoweth the power of His wrath?" Therefore our prayer must be to God, that our misery may prevail more with God to move Him to compassion than our unworthiness to stir up His indignation, and that He will "cancel the hand-writing;" which thing, for that He is full of the "bowels" of compassion, He is moved to do when He seeth us sorry for our sins. Howbeit His justice must be satisfied, else His mercy cannot take place: but Christ by His death having done that, God saith of the sinner, "Deliver him, for I have received a reconciliation." *Qui circumcisisus est, debitor est totius Legis:* but Christ was circumcised, and therefore fulfilled the Law for us *ad ultimum quadrantem*, "to the utmost farthing:" and not only so, but He saith of Himself, *Exsolvi quæ non rapui*, "I restored that which I took not." He not only perfectly fulfilled the Law, but suffered the curse of the Law, which He had not deserved, with this condition, *Sinite istos abire*, "Let these go," that is, He was content to be the reconciliation for us, that He might draw us out of the hands of God's justice. ^{1 Rom. 13. 8. Job 9. 3. Ps. 90. 11. Col. 2. 14. Jer. 31. 20. Job 33. 24. Gal. 5. 3. [Mat. 5. 26.] Ps. 69. 4. Joh. 13. 8.}

The estate of our debts may be compared with the widow's state that was left in debt by her husband; for as the Lord ^{2 Kings 4. 7.}

S E R M. blessed her oil in such sort as she did not only pay her debts
 XIV. but had enough to live on after, so Christ is our *oleum affusur*.
 (Cant. 1. 3.) "our oil poured out," that is of power not only to satisfy
 God's wrath for our sins, but also to give us an estate in the
 Kingdom of heaven; and for His sake it is that we may be
 bold to pray for remission of sins, and are taught to believe
 that for His merits our sins are forgiven; so that is one,
Legem operandi et legem credendi lex statuit sup'ficandi. 'The
 law of prayer established both the law of obeying and be-
 lieving.'

Out of *Dimitte* arise three things for our comfort: first, that
 even these sins which we commit after baptism, after our
 calling, and when we are come to the knowledge of the truth,
 are remissible.

In teaching the Apostles to pray He assureth them of this
 favour, that the same party that saith *peccata nostra*, "our
 sins," is taught to say, *Pater noster*, "Our Father." Our
 comfort therefore is, that still we are the children of God,
 though great sinners; for though we lose the dutiful affection
 of children, yet God cannot lose *viscera Patris*, 'the tender
 bowels of a Father.'

David, to a rebellious son, could not but shew a fatherly
 2 Sam. 15. 5. affection: "Do good to the young man Absalom." So though
 the prodigal son had offended heinously, yet the father is
 Lu. 15. 20. ready to receive him.

Secondly, another comfort, that albeit we commit sin daily,
 yet He will daily forgive us; for God should meet us, saith
 Augustine, if bidding us pray for forgiveness, He should for
 all that shut up the bowels of His mercy. He bids us pray
 for pardon of our sins, putting no difference whether they be
 penny debts, or talents; whether fifty, or a thousand: if we
 ask forgiveness, He tells us He is ready daily to remit them.

Thirdly, that be our sins never so great, so great as cannot
 be satisfied by us, yet He will forgive them *propter seipsum*
 1 sa. 48. 11. "for His own sake." Christ hath made Himself "a satisfac-
 1 Joh. 2. 2. tion for the sins of the whole world."

We must labour how we may soundly apply His satisfaction
 to ourselves; and among other means whereby we apply the
 satisfaction of Christ to ourselves, prayer is one: "They
 Levit. 26. shall confess their iniquities; then I will remember My cove-
 40, 42.

nant." "He shall pray unto God, and He will be merciful Job 33. 26. unto him." "I confessed my sins unto the Lord, and Thou Ps. 32. 5, 6. forgavest the wickedness of my sin." *Propter hoc orabit omnis sanctus*, "For this cause shall every one that is holy pray," &c.

By virtue of this prayer Solomon saith, that the people having committed any sin, if they come into the house of the Lord and pray for pardon, God Who is in heaven will I Kings 8. hear them. But this is more plain in the New Testament: 49. "Did I not forgive thee" *quia rogasti Me?* and to Simon Mat. 18. 32. Magus, "Pray to God, if He will forgive thee the thoughts of Acts 8. 22. thy heart;" that is, if we confess and be sorry for our sins, and ask pardon, He will forgive us. "How long wilt Thou be Ps. 80. 4. angry with Thy people that prayeth to Thee?" But we must be of the number that is meant by *Nobis*, that is of the Apostles, that is, such as are "baptized into Christ's death." Rom. 6. 3. We must die unto sin, as He died for sin; *ut, sicut Is dimisit peccata*, so we must *dimittere peccata*, "He hath suffered I Pet. 4. 1. in the flesh and hath ceased from sin," so must we. We must have a care that hereafter we fall not into sin, more than our infirmity compels us: for sins of infirmity, God's "grace is 2Cor. 12. 9. sufficient." But "if we willingly sin" after remission, "there Heb. 10. 26. is no more sacrifice for sin." We are therefore "to crucify the Gal. 5. 24. flesh with the lusts and affections" thereof, if we will be "Christ's," and receive benefit by His satisfaction.

THE LORD'S PRAYER.

SERMON XV.

As we forgive them that trespass against us.

SERM. XV. In this treatise it hath been noted, that there is a double *sent* annexed to two several petitions: the one concerning God, and our duty we owe to Him, in the third petition: the other concerning our neighbour, and the charity that we ought to shew towards him, in this fifth petition; wherein we are to consider this, that as this law of prayer which our Saviour prescribeth to us doth establish the law of works and faith, so these two *sents* do comprehend the sum of the Law and the Prophets. The Law saith, "Thou shalt not hate thy brother in thy heart;" and the same is confirmed by this petition, wherein we are taught that if we desire to have our sins forgiven of God, we must not only not hate our brother without cause, but if he offend we must likewise forgive him. Neither doth this petition concern our neighbour and brethren only but ourselves likewise, for hereby we have a pledge of remission of sins if we acknowledge that we have forgiven others; and as the taking away of our sins is the great fruit and benefit we desire of God, so the substitution means that God hath appointed for the end is the forgiving others that offend us. Now God hath laid upon us this blessed necessity of forgiving one another, not only that He might establish peace in earth among men, but that by this means glory might redound to God on high.

In respect of ourselves, this is our estate before we become true Christians, To be "hateful, and to hate one another;" and that hath a sorrowful effect, for "if we bite and devour one another"

another, we shall be consumed of one another." To prevent his, God's will is that we should not hate but forgive one another, which unless we do we cannot live peaceably; so that this petition hath a respect to our benefit also as well as our neighbour's, and God Himself also hath His part in it; for when we have forgiven our brethren and purged our hearts of all hatred, we are more fit for His service: and contrariwise, as without forgiving others we cannot live peaceably one with another, so neither can we live devoutly towards God; and therefore our Saviour chargeth, "If thou bring thy gift to the altar and rememberest that thy brother hath ought against thee, leave there thy gift at the altar and go thy way first and be reconciled;" and the Apostle gives express charge that man and wife should live quietly, *ne interrumpantur* 1 Pet. 3. 7. *necces*, "lest their prayers be interrupted."

Mat. 5. 23, 24.

1 Pet. 3. 7.

Thus it pleased the wisdom of God in this petition to add his *sicut*, not for our neighbour's sake only, nor for ourselves only, but also in regard of God.

The first *sicut* pertaineth to the imitation of the saints in heaven: this doth not imply an imitation (for God forbid that God should no otherwise forgive us than we forgive our brethren) but it is a mere condition, teaching us that if we forgive those that are indebted to us, we shall obtain forgiveness of God; for we do not always subscribe to God's commandment, "Forgive one another, as God for Christ's sake forgave you." But by saying this petition we bind ourselves to this condition, so as we would no otherwise be forgiven than as we forgive them.

Eph. 4. 32. Col. 3. 13.

At the first we became bound to keep His Law, which He did deliver in ten commandments, and for not fulfilling of it we fall into the penalty of *Maledictus*.

Ex. 20. 1, &c. Deu. 5. 6, &c. Deu. 27.

Now, because we have not obeyed the Law, we are to undergo the penalty, and therefore it is said to be *chirographum contra nos*.

God having the obligation in His own hands, might require the forfeiture of us; but it pleaseth Him to enter bond to us by another obligation, wherein He binds Himself to forgive our sins upon this condition, that we forgive others; for if we forgive not then His bond is void, as appeareth by the variable wherein our Saviour sheweth that if we will have for-

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SERM. XV. --
 Mat. 18. 35. forgiveness of God we must forgive our brethren, and have compassion on our fellow-servants as God hath pity on us.

Deu. 27. 10-20. It is Christ That freeth us both from the obligation of the ten commandments and of the twelve curses, and therefore he that receiveth a benefit doth as it were become bound to be thankful, so we enter into a new bond of thankfulness unto God, the condition whereof is that we should forgive our brethren, even as we desire to be forgiven of God.

By the words of this petition we see what our estate is, to wit, *Quilibet homo est debitor habens debitorem*, 'Every man is a debtor, having a debtor:' for so it appeareth by the parable, wherein as one was brought that owed a great many "talents" to God, so He had another that "owed a hundred pence" but there is a great difference. The debts that man oweth to God are great sins, but the debts that man oweth to man are of small value: we are debtors to God not only to keep the whole Law but also to undergo the curse of God, which is the curse to the least breach of the same.

Deu. 27. 20. Secondly, we are indebted not only for not using His talents to His glory, but for abusing them in the service of sin: even so we are debtors one to another, not only when we neglect the duties of charity and justice, but when we purpose do wrong one to another.

Now we can be content that others should forgive us: and therefore if we will have forgiveness of God for the debts that we owe Him we must forgive our brethren, for "what ye would that men should do to you, and in what measure, even so do to them."

Therefore our Saviour in penning this petition tells us, that if we make to our brethren a release of our debts, He will release us of His: and this condition is very reasonable: for Cain hath no reason to hope for favour of God, though he serve Him never so devoutly one day, when notwithstanding he hath a purpose "to kill his brother" the next, neither is it reasonable that he should say to God *Dimitte mihi* that will not say to his brother *Dimitto tibi*.

Mat. 18. 28. The difference between God's forgiving and ours is, first in the persons that forgive. When we forgive, then one "fellow-servant" forgives another, as duty binds them: but when God forgives us, there *Dominus dimittit servum*.

Again, as I have a debtor of my fellow-servant, so I may be indebted to him, and therefore I ought rather to forgive him; but God cannot be indebted to us, but we are all deeply in His debt, and therefore it is a reasonable condition that He requires at our hands.

Secondly, in the things to be remitted the number of God's debts are thousands, ours are but hundreds; His, talents, ours are but pence. The condition therefore is reasonable on God's behalf, if we consider the excellency of His person and the vileness of ours; if we regard how greatly we are indebted to God more than our brethren can be to us, *ut pudeat aliâ lege petere remissionem*, 'that we may be ashamed under any other condition to ask forgiveness.' Mat. 18.
24, 28.

Then we may not think much that He requireth this forgiveness at our hands, but magnify His mercy, that having forfeited our first bond it hath pleased Him to remit it, and only to tie us to this; we are to thank Him that He vouchsafeth *accipere stipulam pro margaritis*, 'to accept our stubble for His pearls,' for the forgiveness of our sins (which was bought at so dear a rate) to accept the forgiveness we shew to our brethren.

Some would give "thousands of rans, and ten thousand rivers of oil" for this great benefit: much more ought we condescend to God, when He offereth us so great a benefit upon so easy a condition. And thus we see that to be true in some part, which some of the heathen have observed *de utilitate capiendâ etiam ab inimicis*; it is not altogether for our hurt that they wrong and injure us, for unless there were some to offend us we should not have occasion to exercise this part of our mercy in forgiving; and therefore, where David compares his enemies to "bees" and not to wasps, the reason is, for that albeit bees have stings yet they yield honey also, and so no doubt David received great comfort inwardly by means of his enemies, though outwardly they persecuted him with all the malice they could; for he, that can master his own affections so far as quietly to put up a wrong offered by an enemy and to forgive the same, may be assured that his sins are forgiven of God. Mic. 6. 7.
Ps. 118. 12.

Wherein we are to consider the goodness of God That vouchsafeth to set men in His own place, and to give men a

SERM. giveness of God we must forgive our brethren, and have
 XV. — compassion on our fellow-servants as God hath pity on us.
 Mat. 18. 33.

It is Christ That freeth us both from the obligation of the
 ten commandments and of the twelve curses, and therefore as
 [Deu. 27. he that receiveth a benefit doth as it were become bound to
 15-20.] be thankful, so we enter into a new bond of thankfulness
 unto God, the condition whereof is that we should forgive
 our brethren, even as we desire to be forgiven of God.

By the words of this petition. we see what our estate is, to
 wit, *Quilibet homo est debitor habens debitorem*, 'Every man is a
 debtor, having a debtor:' for so it appeareth by the parable,
 Mat. 18. wherein as one was brought that owed a great many "talents" to
 24, 25. God, so He had another that "owed a hundred pence:" but there
 is a great difference. The debts that man oweth to God are
 great sins, but the debts that man oweth to man are of small
 value; we are debtors to God not only to keep the whole
 Law but also to undergo the curse of God, which is due even
 to the least breach of the same.

Decu. 27. Secondly, we are indebted not only for not using His
 26. talents to His glory. but for abusing them in the service of
 Rom. 1. 14. sin; even so we are debtors one to another, not only when
 we neglect the duties of charity and justice, but when we of
 purpose do wrong one to another.

Now we can be content that others should forgive us, and
 therefore if we will have forgiveness of God for the debts that
 Mat. 7. 12. we owe Him we must forgive our brethren, for "what you
 would that men should do to you, and in what measure, even
 so do to them."

Therefore our Saviour in penning this petition tells us, that
 if we make to our brethren a release of our debts. He will re-
 lease us of His; and this condition is very reasonable: for
 Cain hath no reason to hope for favour of God, though he
 serve Him never so devoutly one day, when notwithstanding
 Gen 4. 5. 8. he hath a purpose "to kill his brother" the next, neither is it
 reasonable that he should say to God *Dimitte mihi* that will
 not say to his brother *Dimitto tibi*.

The difference between God's forgiving and ours is, first in
 the persons that forgive. When we forgive, then one "fellow-
 Mat. 18. 28. servant" forgives another, as duty binds them; but when
 God forgives us, there *Dominus dimittit servum*.

Again, as I have a debtor of my fellow-servant, so I may be indebted to him, and therefore I ought rather to forgive him; but God cannot be indebted to us, but we are all deeply in His debt, and therefore it is a reasonable condition that He requires at our hands.

Secondly, in the things to be remitted the number of God's debts are thousands, ours are but hundreds, His talents, ours are but pence. The condition therefore is reasonable on God's behalf, if we consider the excellency of His person and the vileness of ours; if we regard how greatly we are indebted to God more than our brethren can be to us, *ut pudeat aliâ l'ge petere remissionem*, 'that we may be ashamed under any other condition to ask forgiveness.'

Then we may not think much that He requireth this forgiveness at our hands, but magnify His mercy, that having forfeited our first bond it hath pleased Him to remit it, and only to tie us to this; we are to thank Him that He vouchsafeth *accipere stipulam pro margaritis*, 'to accept our stubble for His pearls,' for the forgiveness of our sins (which was bought at so dear a rate) to accept the forgiveness we shew to our brethren.

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SERM. XV. —
 Mat. 18. 33. giveness of God we must forgive our brethren, and have compassion on our fellow-servants as God hath pity on us.

[Deu. 27. 15-20.] It is Christ That freeth us both from the obligation of the ten commandments and of the twelve curses, and therefore as he that receiveth a benefit doth as it were become bound to be thankful, so we enter into a new bond of thankfulness unto God, the condition whereof is that we should forgive our brethren, even as we desire to be forgiven of God.

By the words of this petition, we see what our estate is, to wit, *Quilibet homo est debitor habens debitorem*, 'Every man is a debtor, having a debtor:' for so it appeareth by the parable, wherein as one was brought that owed a great many "talents" to God, so He had another that "owed a hundred pence:" but there is a great difference. The debts that man oweth to God are great sins, but the debts that man oweth to man are of small value: we are debtors to God not only to keep the whole Law but also to undergo the curse of God, which is due even to the least breach of the same.

Deu. 27. 26. Secondly, we are indebted not only for not using His talents to His glory, but for abusing them in the service of sin; even so we are debtors one to another, not only when we neglect the duties of charity and justice, but when we of purpose do wrong one to another.

Rom. 1. 14. Now we can be content that others should forgive us, and therefore if we will have forgiveness of God for the debts that we owe Him we must forgive our brethren, for "what you would that men should do to you, and in what measure, even so do to them."

Therefore our Saviour in penning this petition tells us, that if we make to our brethren a release of our debts, He will release us of His; and this condition is very reasonable: for Cain hath no reason to hope for favour of God, though he serve Him never so devoutly one day, when notwithstanding Gen 4.5,8. he hath a purpose "to kill his brother" the next, neither is it reasonable that he should say to God *Dimitte mihi* that will not say to his brother *Dimitto tibi*.

Mat. 18. 28. The difference between God's forgiving and ours is, first in the persons that forgive. When we forgive, then one "fellow-servant" forgives another, as duty binds them: but when God forgives us, there *Dominus dimittit servum*.

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Wherein we are to consider the goodness of God That vouchsafeth to set men in His own place, and to give men a

S E R M. power to forgive even as He Himself doth forgive; whereby
 . . . XV. — it cometh to pass that one man is to another even in God's
 place, so that if we would know whether God do remit our
 sins or no, we need not to "climb up to heaven" to be cer-
 Rom. 10. tified of it, nor "to go down into the deep, for the word is
 6-8. near, even in our heart and in our mouth."

If thy heart tells thee that thou forgivest thy brother, doubt
 not but God doth likewise forgive thee; and it is His mercy
 that He vouchsafeth to frame His pardons after our pardons,
 to assure us that as we forgive one another in earth so God
 forgives us the sins that we have committed against Him;
 and He layeth this necessity upon us, not only to shew that
 He is careful to have peace among men, but also that He
 would have us to be perfect as Himself; for God is said to be

Ps. 145. 8. *proclivis ad misericordiam, tardus ad iram et vindictam*, "prone
 to mercy, slow to wrath and revenge."

So Christ, requiring of us that we should forgive our
 brethren that offend us, willeth us to be slow to anger, and
 long-suffering, as God is, for it is not as man judgeth an
 honourable thing to be revenged. Wicked Lamech thought

Gen. 4. 24. it an honour to take revenge "seventy times seven times" of
 any that offended him, but contrariwise Christ tells St.

Mat. 18. 22. Peter that it should be a greater honour for him to forgive
 until "seventy times seven times." Therefore it becomes a
 Christian rather to follow Christ than wicked Lamech: for as

Mat. 5. 29. Christ says, It were better to lose the right eye, and the
 right hand, than to have "the whole body cast into hell-fire,"
 so it were better for us to suffer wrong for righteousness than for
 worldly honour seek to deprive ourselves of the remission of
 our sins, which cannot be obtained of God except we be
 content to put up injuries offered to us.

If we will have true honour, let us imitate our heavenly
 Father; He is so far from taking revenge of them that offend

Mat. 5. 45. Him, that He lets "His sun shine upon them." So let us
 account it the greatest honour for us to aspire more and more
 to resemble our Father herein, for the nobler sort of creatures
 are not desirous of revenge but only those that are vilest and
 of lowest power; and of all creatures unreasonable none so
 angry as flies and wasps and bees, and of them that have
 reason women are more testy and fretting than men; and of

men, none more subject to anger than such as are sick; in their greatest weakness then are they most angry, which is no sign of an honourable quality.

Let us therefore count it a shame to be like the weakest things in this behalf, and rather let us imitate the nobler creatures which are more slow to anger.

If we will be honourable, let us learn to get it by the example of such as have true honour. Joseph in the court of Pharaoh no doubt was an honourable man, and yet he placed not honour in taking revenge of his brethren that had rewarded him evil, but in forgiving them and doing them good for evil. David was an honourable man, and yet he placed honour in pardoning Shimei, and to do good to Mephibosheth the son of Saul, that was his deadly enemy. Solomon knew, no doubt, what was true honour, and yet he gives us counsel not to seek honour by revenge: "Say not, I will do to him as he hath done to me." And the honourable king that was angry with the unmerciful servant, thought it more honour to draw near the honour of God in pardoning than in revenging.

The benefit that ensueth upon this condition is of two sorts: first, outward, for by virtue of it we have a covenant on God's part, wherein He binds Himself to us that He will forgive us if we forgive our brethren; so that we may be bold to challenge Him for His promise, so that we keep the condition.

Secondly, inward, for when we love the brethren, "not in word and tongue only but in deed and truth," that is a means for us "to persuade our hearts before Him." If we forgive our brethren from our hearts, we may be assured that God will forgive us. So our Saviour affirmeth of the woman, because "she loved much, she had many sins forgiven her."

Some when they came to this petition left out this *sicut*, and so passed on to the next petition; but we must use this prayer orderly, Christ is not mocked, He penned the prayer for us Himself, and therefore He can quickly espy if we leave out any of His words, and to teach us that we should pray in true charity He hath not only enjoined us to forgive our brethren as we would be forgiven, but willeth us before we begin to pray to bethink ourselves whether we forgive: *Cum*

S E R M. *stabitis ad orandum*, "When ye stand to pray, forgive."
 XV.
 Mark 11. Secondly, as we must use this *sicut*, so not with our lips only
 25. but with our heart, for otherwise we do *imprecari nobis*, 'we
 pray for vengeance against ourselves,' and Christ may say
 Lu. 19. 22. to us, *Ex ore tuo te judicabo, serve nequam*. We cannot curse
 ourselves more bitterly than if we say to God, "Forgive
 us as we forgive our debtors," unless we do indeed forgive
 them.

As we run in debt with God daily, and so need daily for-
 giveness, the same measure of charity we are to shew to
 others that offend us by forgiving them their trespasses.

[Mat. 18. We must not think it enough to forgive them till "seven
 21. 22."] times," but "until seventy times seven times;" and as we
 would not have a counterfeit forgiveness of God so we must be
 careful to forgive our brethren from our heart, otherwise He
 Mat 18.34. will call back His word and promise made to us touching the
 remission of our sins.

Whereas some count it a sufficient forgiveness to forgive
 only though they do not forget, they must know that it is
 only *semiplena remissio*, 'a forgiveness by halves:' for we
 desire God by the Prophet, that He will not only forgive
 Ps. 79. 8. but forget our sins, and "remember not our old sins:" there-
 fore we must perform the same measure of charity in this
 2Cor. 12.7. behalf to our brethren. And whereas "the messenger of Satan"
 doth so "buffet" us, and our own corruption so prevails with us,
 that we cannot utterly forget an injury, yet so long as we
 shew not a revenge in deed nor in word nor in look but
 strive to master our corrupt affliction, we shall be accounted
 2Cor. 8. 12. "according to that we have and not according to that we have
 not."

R. m. 3.31. As for that which some object, that so the law of justice
 Jas. 2. 13. is overthrown by this kind of mercy, it is not so, for "mercy
 triumpheth over justice."

Now as prayer is a means to apply Christ's benefits and
 Mat. 18. mercy to our souls, as Christ sheweth, "I forgave thee.
 32, 34. because thou prayedst Me," so that is not enough unless we
 use charity and mercy; to *Dimitte Tu*, we must add, *Nos dimit-
 timus*, the want whereof caused the king to deal so severely
 with the unmerciful servant.

Now mercy, which is the second means of application,

stands in giving and forgiving: *Quicquid præstatur indigenti elemosinæ est.* Therefore, because these have need of forgiveness which offend, we should do a work of mercy in forgiving them when they do us wrong; and both those kind of alms and mercy are alike accepted of God, and therefore in the Law He ordained as well peace-offerings as meat-offerings.

That mercy is a means to us to apply this benefit unto ourselves which Christ offereth, appeareth by these places: Proverbs the sixteenth chapter and sixth verse, "With mercy and faithfulness sins are forgiven;" Isaiah the fifty-eighth chapter and seventh verse; ^a Daniel the fourth chapter and twenty-seventh verse: ^b and Luke the eleventh chapter and the forty-first verse, *Date elemosynam. et omnia sunt munda.*

This is that which maketh both prayer and fasting acceptable before God, and without which all prayer is rejected as hypocritical. Thus must we have oil from Him, and the vessel to receive it in us, *Dimitte, et dimittitis*, that is, both prayer and mercy.

As we pray to God for pardon of our sins, so we must forgive others. Now Christ maketh choice of that kind of mercy which standeth in forgiving, because it is common to poor and rich, for all cannot give; but the poor may forgive as well as the rich, and therefore it is the duty of us all to forgive one another if we will be forgiven of God.

Secondly, He maketh choice of this mercy as the greatest and excellentest, for nature will move us to give to him that is in need, and we cannot in such case hide ourselves from our own flesh; but when we do not only forgive him that hath done us wrong, but also offer kindness to him that did provoke us to anger, that is a supernatural work.

Thirdly, it is the fittest mercy, for we desire to be remitted, and therefore the fittest means to obtain remission is that mercy which standeth in remission and forgiving of others.

The mercy that we shew in this behalf is active mercy;

^a [Isa. 58. 6. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

7. "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover

him; and that thou hide not thyself from thine own flesh?"

^b [Dan. 4. 27. "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity."]

SERM. that which God promiseth us, if we forgive our brethren, is a
 XV. passive mercy.

Mat. 5. 7. Of the active mercy our Saviour saith, "Blessed are the merciful, for they shall obtain mercy." But contrariwise,

Jas. 2. 13. "there shall be judgment mercileſs to him that sheweth no mercy." Wherefore we must so deal with those which offend us that we may say to God, *Ecce misericordiam activam, præstu mihi passivam*, 'Behold my active mercy, perform to me Thy passive mercy.'

And to shew you the necessity of this duty on our parts, Christ having penned this petition upon this condition is not contented therewith, but having ended the prayer He returns to the same matter, and sheweth why we should forgive our debtors: "For if ye," saith He, "forgive men, their trespasses, your heavenly Father will forgive you yours, but if you will not, neither will God forgive you;" and hereof He hath given an example in the parable of the king who, to shew to us what we are to look for at God's hands, is said to have been loving and merciful at the first to him that was indebted so far unto him; but when the same party having the debt which he owed pardoned would notwithstanding have present payment of his fellow-servant, then the king's affection was turned and he became severe and rough and committed him till he had paid all that was due.

[Mat. 6.
14, 15.]

Mat. 18.
27, 34.

THE LORD'S PRAYER.

SERMON XVI.

And lead us not into temptation.

THIS is the petition that concerns sin to come; for "remission," which was the thing we prayed for last, is referred to "sins past," and we are no less to desire of God that He will Rom. 3.25. give us ability to resist sin to come, than to be gracious to us in pardoning our sins already committed. Thus much we are given to understand by this, that this petition is chained to the former with the copulative "and," as if that were not perfected without this. No more indeed is it, for as God lets go His hold so must we let go ours; and if we will have God to remit our former sins, we must beware that we do not willingly sin against His Majesty afresh, but that we strive against temptations to come: for as the Psalmist speaks, "If Ps. 66. 18. I incline to wickedness in my heart, the Lord will not hear me;" if I purpose still to continue in sin, I shall in vain pray, forgive me my sins. But contrariwise, he that doth not only "confess but also forsake his sins, he shall have mercy." Prov. 28. 13.

It, accounting it sufficient that we have spent the time of our life past in sin we shall resolve henceforth to live so much time as remaineth for us in the flesh after "the will of God," 1Pet 4.2,3. then may we assure ourselves that God will be merciful unto us, and will remember our sins and iniquities no more. And that which we are to perform in this behalf is the second part of remission, which is opposed both to retention and intention; that is, as we would have God not to retain our sins but freely to pardon them, so our care must be that sin be more remiss in us; for whereas in the last petition we considered a

SERM. double debt, one of duty, another of forfeiture, our desire was, not to have both forgiven, but we desired to be forgiven *quia non prestitimus, non ne præstemus*, 'because we perform it not, not that we might not at all perform it.'

Howsoever our prayer to God is, that He would not lay upon us the penalty which we have run into by not keeping His Law, yet we are still bound to do our duty.

Now, whereas the Prophet saith, *Hic est omnis fructus ut auferatur peccatum*, we may not think that sin is taken away when God for His part doth remit the guilt of our sins past; for sin consists not only of an offence or guilt, but of an issue or inclination to sin, so that our care must be as well that we pray that this running issue may be stopped, as that punishment due to us for sins past be remitted; and to this end both parts of repentance are required of us, that is, sorrow for sins past, and a provident care to avoid sin to come; we must by prayer seek for grace of God, *non modo quo deleatur debitum, sed ne contrahatur debitum*, 'not only that our debt may be done away, but that it may not be contracted.' As the widow by the blessing of God had sufficient oil not only to pay her creditors withal but also to live upon afterward, so we must seek of Christ the oil of His grace, both for the discharging of our sins and for a holy life.

As we would be glad to hear this voice from Christ, *Remissa sunt tibi peccata*, so we must be content with this, *Vade et noli amplius peccare*, "Go thy way and sin no more."

As God on His part doth covenant with us that He "will remember our sins and iniquities no more," so that which He

requireth of us is, *Hæc est via, ambulatè in eâ*. For it is not

enough for us to "confess our sins and be sorry" nor yet to perform our active mercy by giving and forgiving, except we have a resolute purpose to forsake the sins we have heretofore committed; for if being washed from our old sins we shall wallow in the mire like swine and return to our vomit, then shall "our latter end be worse than our beginning." This is one reason why this copulative conjunction is set before this petition.

2 Pet. 2.
20, 22.

Another is in regard of the fickleness of our estate: we may not think ourselves secure, when we have forgiveness of our sins. The Apostles of our Saviour Christ having received

the sacrament, which as Christ told them was a seal of the remission of sins purchased by the shedding of His blood, fell into a sleepiness, so as they were not able in time of greatest peril to watch with their Master one hour; therefore He was fain to warn them. "Pray, that ye enter not into temptation." Mat. 26. 41. The reason is, because the devil is most malicious against them that are recovered out of his thralldom: for "when the unclean spirit is gone out of a man" he is never quiet till he "return" again, and that he may he will use all the means he can. So that they of all others are in most danger and most subject to the malice and rage of the devil, that are restored out of the state of sin into the state of grace: and therefore we pray that as God in His mercy, doth vouchsafe to pardon our sins past, so it will please Him to strengthen us with His grace that we may withstand the temptations of Satan.

The petition hath two things to be considered, the "temptation," and the "leading." Temptation (that we may know what we ask) is a trial or proof, and is of two sorts, *δοκιμασία* Mat. 20. 22 and *πειρασμός*, the one good, the other evil; the one made by God, the other by Satan.

God is said to tempt us when He maketh "trial of our faith," which trial is "more precious than gold," as in Abraham, or when He trieth our "patience," as in Job: for while we live in this world, we are *spectaculum Angelis et hominibus*. 1 Pet. 1. 7. Jas. 1. 3. 1 Cor. 4. 9.

God therefore in His wisdom thinks it good to try our faith and patience, by laying affliction upon us; that albeit He know us sufficiently, yet that both men and Angels may have a proof of our faith, He trieth us; for as the dross is consumed with fire and the pure gold remaineth behind, so the pureness of our faith is tried with the fire of affliction. This is that "fan" which Christ is said to have "in His hand," whereby "He purgeth His floor," and separateth the good corn from the chaff. Mat. 3. 12.

The other proof or trial is that which Satan makes; for as "God tempted Abraham" for his good, so Satan tempted Adam, but not for his good, but only to draw him away from his God. As Christ hath His fan, so Satan hath his; "Satan hath desired to sift and winnow you." The difference is, that

SERM. whereas God by affliction thinketh good to prove how stead-
 XVI. fastly we believe in Him and how willingly we will undergo
 the cross for His sake, the devil's purpose is that by all means
 he may quench our faith and dash our patience.

The devil's trial therefore is, *tentatio ad detrimentum non ad*
 Jas. 1. 12. *experimentum*. God's temptation maketh us happy, "Blessed
 is he that endureth temptation:" but the devil's temptation
 brings us to misery, and this latter is that against which we
 pray, and it is of two sorts: first, that which the Apostle calls
 [1 Cor. 10. *tentatio humana*, "such as is incident to the nature of man;"
 13.] secondly, *tentatio Satanica*.

Human temptations are such as are necessary and cannot
 be avoided by reason of the corruption of nature; of which
 the Prophet speaketh when he prayeth, *Libere me de necessi-*
 Ps. 25. 17. *tatibus meis*. The Apostle doth more plainly express it when
 Rom. 6. 19. he calls it "the infirmity of the flesh," and the "sin that
 Rom. 7. 20. dwells in us," which causeth this necessity, that while we
 Gal. 5. 17. remain in the body the "flesh will ever lust against the spirit."
 But there is another kind of temptation which is devilish,
 when we do not sin of infirmity or through the necessary
 weakness of the flesh but of malicious purpose, that whereof
 Ps. 59. 9. the Prophet speaketh, "Be not merciful to them that trespass
 Ps. 19. 13. of malicious wickedness," and, "Keep Thy servant from pre-
 sumptuous sins." These sins proceed not from that necessity
 of sinning which doth accompany our nature, but from that
 Jas. 1. 21. corruption of nature which the Apostle doth call the "super-
 fluity of wickedness." These proceed not from sin that dwells
 Rom. 6. 12. in us, but from that sin which reigneth in us. And as we
 desire that God will pardon our necessary temptations, so
 especially we are to pray that we may not fall into these
 Ps. 19. 13. superfluous sins, as the Prophet doth pray, "Keep Thy
 servant from presumptuous sins, that they get not the domi-
 Ps. 119. nion over me." And, "Order my steps in Thy word," *no-*
 133. *dominetur mihi omnis iniquitas*.

For the better understanding of this point we are to con-
 sider what are the temptations, and *tentamenta*, that is, the
 things whereby we are tempted.

The temptations are either without us or within us.

1Thes. 3. 5. Without, first the devil, that is, "the tempter;" secondly, the
 2 Pet. 1. 4. "corruption that is in the world through lust." The tempter

within us is our "own concupiscence," without which the Jas. 1. 14 outward tempters should not only not hurt us but also greatly profit us; for the devil shall in vain tempt us, and the evil examples of the world shall not allure us, unless we in the lusts of our hearts do suffer ourselves to be overcome; and therefore one saith well, *Teipsum vinci, et victus est mundus et Satanas*; if there be neither covetousness in us, nor the lust of the flesh, the devil shall not be able to prevail against us, but we shall stand unconquered both of worldly lusts and of the lusts of the flesh.

The things whereby the devil tempteth us are *Massah* and *Meribah*, whereby is understood prosperity and adversity. Ps. 65. One while as a serpent he allureth us by pleasures, and if he 118. 17 prevail not that way then like a roaring lion he terrifieth with violent danger: and that he may have his will of us by one of these means he "bewitcheth" our understanding, so that Gal. 3. 1 we either make great account of those things which indeed are of least value, or else judge the danger which he threateneth to be more terrible than it is.

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Which considerations serve to keep us from pride, and to work in us humility.

Secondly, in regard of our tempters, we are to acknowledge that the devil, much less any thing else, cannot be able to [Job 1. 12.] tempt us without God's permission: so he was not able to touch Job until he had leave of God, nor the herd of swine Mat. 8. 32. till Christ had permitted him to enter.

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SERM.
XVI.

Temptation is necessary, and therefore we pray not *ne tentet nos Satanus*, but *ne Deus nos inducat*; for it is God's will to use Satan's service in this work, and that if we feel that our corruption doth yield to sin, we are to say with the Prophet, "Let God arise," and, "Save me, O God." Also with Hezekiah, *Domine vim patior, responde pro me*, "O Lord, I suffer oppression, comfort Thou me."

Ps. 68. 1.
Ps. 69. 1.
Isa. 38. 14.

Touching the leading into temptation, we desire not to be led, which hath two expositions; first, that God Who knows our weakness will not give leave to the devil to tempt us at all by any of those means, because the issue of temptation is doubtful, for many excellent men even the saints of God have been overcome thereby.

Secondly, at the least *ne inducat*, "that He lead us not" into them, which have three differences: first, in respect of God, that albeit the devil's desire be "to sift" us, yet *ne inducas Tu*; *Lu. 22. 31.* though the "lying spirit" be ready to entice us that we might fall, yet that God would not command him to go forth, yet that He would not deliver us over into Satan's hand, and leave us to ourselves.

1 Kings 22. 22.

Secondly, in regard of us, that we commit not sin that leads thereunto, for *qui ducitur volens ducitur*; but that if we needs must yield to temptations, it may rather lay hold on us by violence against our wills than lead us. So the Apostle speaks, *Tentatio vos non apprehendit*, "Temptation hath not taken hold of you:" and when our Saviour saith to His disciples, *Orate ne intretis in tentationem*, "Pray that ye enter not into temptation," His meaning is, that willingly and wittingly, and of delight, of yourselves, otherwise than as the infirmity of your flesh doth compel you; for if any willingly enter into temptation, these God suffers to be led into it so as they cannot get out any more; that is, the Gentiles till they be effectually called are said to "commit all uncleanness with greediness." So we do not devour the temptations that are incident to our nature, and that as the Syriac word used by our Saviour is, we take not pain to satisfy the temptations of Satan, as it were to climb up into a high tree.

1 Cor. 10. 13.

[*Lu. 22. 40.*]

Ep. h. 4. 19.

Thirdly, in respect of the nature of the Greek word, which is rather *Ne inferas*, than *Ne inducas*.

2 Pet. 1. 1.

Of Christ's leading into temptation it is said, *'Ανίχθη*, that

is, so led as that He was brought back again; but our leading by the devil is, so to be carried into temptations as that withal we are left there to ourselves.

Christ's temptation had an issue, *nostra non habet exitum*, 'ours hath no issue;' but our prayer is not only that it be against our will, if at any time we be tempted, but that in the temptation He would so hold us by the hand that we may get out of it, that albeit we be led into it that we may be brought back again.

From whence this question ariseth. Whether God lead any into temptation so as they never get out of it again? The answer is that there are some such, but they are those that first suffer themselves to be led, even as He hard neth no man's heart but his that first hardeneth his own heart.

Of Pharaoh it is said, that albeit "Aaron's rod ate up the Ex. 7. 12. enchanters' rods," that yet "he hardened his heart." After, when the sorcerers told him, *Digitus Dei hic est*, "This is the Ex. 8. 19. finger of God," yet he hardened his own heart, and then God seeing his obstinacy, *induravit cor eius*, "hardened his Ex. 11. 10. heart."

So when Ahab had first "sold himself to work wickedness," 1 Kings 21. 20. then it pleased God to deliver him to the "lying spirit" to 1 Kings 22. 22. deceive him that he might fall. "Because Ephraim would Hos. 3. 11. have many altars" to serve, God gave them many altars.

That we be not led into temptation, the means that we are to use is, that we put from before our face the "stumbling- Ezek. 11. 3. blocks of iniquity," that we restrain our eyes and mouths from beholding or speaking that which is evil, that we restrain our feet as the Wise Man saith, "Keep thy way far from her, Prov. 5. 3. and come not into the door of her house." "For can a man Prov. 6. 27. take fire in his bosom, and his clothes not be burnt?"

Therefore, if we will not be led into temptation, we must not lead ourselves, nor tempt ourselves, nor grope for sin, for the devil's temptation cannot hurt us, it shall be a means to grace us, if we withstand it; but if we will be drawn away of our own lusts, then we cannot but be led.

As we must forbear the occasion of sin, so must we use the mean that may keep us from it, that is, prayer.

We must make "a covenant with our eyes," so we shall not Job 31. 1. be tempted.

S E R M. As we prayed that God's will touching "sanctification" and
 XVI.
 1Thes. 4. 3. suffering may be done of us, so we are to pray not generally to be delivered from the temptations of sin, but particularly from the temptation of any several sin whereunto
 Tit. 2. 12. we are inclined: if to "worldly lusts," that He would keep
 1 Pet. 2. 11. us from them; if to "the lusts of the flesh," that He will not suffer us to be tempted of them neither; that as our temptation increaseth so His strength may increase, and if not increase then that He will cause His temptation to decrease.

THE LORD'S PRAYER.

SERMON XVII.

MATTHEW vi. 13.

But deliver us from evil.

THIS last petition concerneth the last of those three evils which we desire to have removed from us; under which we comprehend all miseries and calamities of this life, for that is it which our Saviour understandeth by "the evil of the day" [Mat. 6. 31.] in the last verse of this chapter.

So there is a plain opposition betwixt this petition and the fourth.

As there by "daily bread" we understood all things necessary for this present life, so when we say, "Deliver us from evil," we seek to be delivered from all such things as are laborious and troublesome to us in the same.

There are that make but six petitions of this prayer, saying that the two last are but one, but they have no warrant for it.

The ancient Church hath always divided it into seven, and this division they grounded upon the motive which caused our Saviour Christ to pen this prayer, which was the avoiding of that *παντολογία* used by the heathen, into which they [Mat. 6. 7.] cannot choose but fall which affirm that these two last petitions contain but one thing; wherein they are deceived, for temptation and evil are not of one scantling.

Every evil is not temptation, neither is every temptation evil.

Some things are evil in their own kind, as wolves and lions; other things are not only evil in themselves but bring forth evil effects, for our sins are not only evil but the calamities and miseries which our sins bring upon us are also evil; and therefore we are to pray no less against the one than against the other.

SERM.
XVII.
Ps 50. 25.

Touching the misery of this life, we are to pray as the Prophet wills us, for the deliverance from them, "Call upon Me in the day of thy trouble."

That this and the former cannot be one petition, is manifest: for when we pray that we be not led into temptation, we desire that we may do no evil; when we pray that we may be delivered from evil, our desire is that we may suffer no evil.

In the first we pray against *malum culpa*, 'the evil of sin,' in the second against *malum pena*, 'the evil of punishment.'

The first is an evil of our own doing, the other of God's doing, as the Prophet speaks, *Non est malum in civitate quod non fecit Dominus*, "There is no evil in a city but the Lord hath done it."

As before sin committed we desired *non induci*, 'not to be led into it,' so here when we have committed sin our desire is that God would not deliver us to our ghostly enemy that he may afflict us in this life with temporal plagues, nor in the life to come keep us in eternal torments.

When we desire that God will deliver us from the miseries of this life and of the life to come, we have these things to consider: first, that the ease of Christian men is not like the state of the heathens, for they had Joves, white gods, from whom they received good things, and black gods, whom they called *depulsores malorum*, 'deliverers from evil;' but Christians have but one God to fly to. Whom they acknowledge to be both *Δωτήρα* and *Σωτήρα*, a God That doth not only give us good things but takes from us those that are evil. So Gen. 15. 1. God testifieth of Himself to Abraham, that He is not only his "exceeding great reward," but also his "shield," both which we are to consider in this, that in Scripture He is compared to a rock.

Secondly, that the devil hath a desire to carry us away into sin and transgression, to the end he may endanger our souls: and if he cannot hurt us that way, then he will labour to do us some outward mischief: if he cannot prevail as a tempter, he will endeavour that he may hurt us as a tormentor.

So he dealt with Job, who for that he was a just and perfect man, so as Satan could not tempt him to sin against God, therefore his desire was that he might touch his body

and torment him with outward losses, for his delight is evermore in doing of mischief; if he can no longer vex the soul of man, yet he will crave this leave that he may torment the poor hogs.

Thirdly, that we have two kind of helps against this evil: first, that precaution which our Saviour telleth us of in the former petition, that before we commit sin we pray *non induci*, 'not to be led into it,' that neither temptation come at us nor we at it. Secondly, that albeit we by sin are fallen into evil, yet there is a *θεραπεία* or 'salving' to be looked for of God. Who will deliver us after that we are delivered into the hands of our adversary. As in the first petition we pray that we may not fall into evil by yielding to temptation, so here if we be fallen yet God would deliver us out of it. Both these helps are ascribed to God.

Of the first it is said to him, he that maketh his prayer for His help, "The enemy shall not be able to do him hurt, and the son of wickedness shall not come nigh him." Of the other, "Let not the waterflood drown me, nor the deep swallow me up, and let not the pit shut her mouth upon me."

Touching the evil from which we desire to be delivered, Chrysostom and the rest of the Greek Church expound it of the devil, who is *berna malorum*, or the greatest evil that can befall us, which exposition is grounded upon the article *ἀπὸ τοῦ*. But this exposition is too narrow, for the holy word is best expounded when it is most enlarged: so that we shall have a full understanding of this matter if under the word "evil" we include whatsoever is evil, and so desire generally to be delivered from it; but if we desire to be delivered from whatsoever is evil, then from ourselves, saith Augustine; for we are evil, and so we have need to pray. For as, when we ask forgiveness of sins, it is from those sins unto which our lust hath already drawn us away into sin, so when we say, *Libera nos a malo*, "Deliver us from evil," it is from that infirmity of the flesh and necessity of sinning which doth accompany our nature, in regard whereof the Apostle saith, *Quis me liberabit de hoc corpore mortis?* "Who shall deliver me from this body of death?"

So Augustine under the word "evil" doth include not only *τὸν πονηρὸν* but *πονηρίαν*.

But Cyprian's exposition is, when we pray, *Libera nos a*

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Thirdly, that we have two kind of helps against this evil: first, that precaution which our Saviour telleth us of in the former petition, that before we commit sin we pray *non induci*, 'not to be led into it,' that neither temptation come at us nor we at it. Secondly, that albeit we by sin are fallen into evil, yet there is a *θεραπεία* or 'salving' to be looked for of God, Who will deliver us after that we are delivered into the hands of our adversary. As in the first petition we pray that we may not fall into evil by yielding to temptation, so here if we be fallen yet God would deliver us out of it. Both these helps are ascribed to God.

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Touching the evil from which we desire to be delivered, Chrysostom and the rest of the Greek Church expound it of the devil, who is *berna malorum*, or the greatest evil that can befall us, which exposition is grounded upon the article *ἀπὸ τοῦ*. But this exposition is too narrow, for the holy word is best expounded when it is most enlarged: so that we shall have a full understanding of this matter if under the word "evil" we include whatsoever is evil, and so desire generally to be delivered from it; but if we desire to be delivered from whatsoever is evil, then from ourselves, saith Augustine; for we are evil, and so we have need to pray. For as, when we ask forgiveness of sins, it is from those sins unto which our lust hath already drawn us away into sin, so when we say, *Libera nos a malo*, "Deliver us from evil," it is from that infirmity of the flesh and necessity of sinning which doth accompany our nature, in regard whereof the Apostle saith, *Quis me liberabit de hoc corpore mortis?* "Who shall deliver me from this body of death?"

So Augustine under the word "evil" doth include not only *τὸν πονηρὸν* but *πονηρίαν*.

But Cyprian's exposition is, when we pray, *Libera nos a*

SERM.
XVII.
Ps. 50. 25.

Touching the misery of this life, we are to pray as the Prophet wills us, for the deliverance from them, "Call upon Me in the day of thy trouble."

That this and the former cannot be one petition, is manifest: for when we pray that we be not led into temptation, we desire that we may do no evil; when we pray that we may be delivered from evil, our desire is that we may suffer no evil.

In the first we pray against *malum culpæ*, 'the evil of sin,' in the second against *malum pœnæ*, 'the evil of punishment.'

The first is an evil of our own doing, the other of God's doing, as the Prophet speaks, *Non est malum in civitate quod non fecit Dominus*, "There is no evil in a city but the Lord hath done it."

As before sin committed we desired *non induci*, 'not to be led into it,' so here when we have committed sin our desire is that God would not deliver us to our ghostly enemy that he may afflict us in this life with temporal plagues, nor in the life to come keep us in eternal torments.

When we desire that God will deliver us from the miseries of this life and of the life to come, we have these things to consider: first, that the ease of Christian men is not like the state of the heathens, for they had Joves, white gods, from whom they received good things, and black gods, whom they called *depulsores malorum*, 'deliverers from evil;' but Christians have but one God to fly to, Whom they acknowledge to be both *Δωτήρα* and *Σωτήρα*, a God That doth not only give us good things but takes from us those that are evil. So Gen. 15. 1. God testifieth of Himself to Abraham, that He is not only his "exceeding great reward," but also his "shield," both which we are to consider in this, that in Scripture He is compared to a rock.

Secondly, that the devil hath a desire to carry us away into sin and transgression, to the end he may endanger our souls: and if he cannot hurt us that way, then he will labour to do us some outward mischief; if he cannot prevail as a tempter, he will endeavour that he may hurt us as a tormentor.

So he dealt with Job, who for that he was a just and perfect man, so as Satan could not tempt him to sin against God, therefore his desire was that he might touch his body

and torment him with outward losses, for his delight is evermore in doing of mischief; if he can no longer vex the soul of man, yet he will crave this leave that he may torment the poor hogs. 101. 8. 22.

Thirdly, that we have two kind of helps against this evil: first, that precaution which our Saviour telleth us of in the former petition, that before we commit sin we pray *non induci*, 'not to be led into it,' that neither temptation come at us nor we at it. Secondly, that albeit we by sin are fallen into evil, yet there is a *θεραπεία* or 'salving' to be looked for of God, Who will deliver us after that we are delivered into the hands of our adversary. As in the first petition we pray that we may not fall into evil by yielding to temptation, so here if we be fallen yet God would deliver us out of it. Both these helps are ascribed to God.

Of the first it is said to him, he that maketh his prayer for His help, "The enemy shall not be able to do him hurt, and the son of wickedness shall not come nigh him." P. 89. 22. Of the other, "Let not the waterflood drown me, nor the deep swallow me up, and let not the pit shut her mouth upon me." P. 69. 12.

Touching the evil from which we desire to be delivered, Chrysostom and the rest of the Greek Church expound it of the devil, who is *lerna malorum*, or the greatest evil that can befall us, which exposition is grounded upon the article *ἀπὸ τοῦ*. [S. CHRYS. in loc.] But this exposition is too narrow, for the holy word is best expounded when it is most enlarged; so that we shall have a full understanding of this matter if under the word "evil" we include whatsoever is evil, and so desire generally to be delivered from it; but if we desire to be delivered from whatsoever is evil, then from ourselves, saith Augustine; for we are evil, and so we have need to pray. [Serm. 182. 4. 3.] For as, when we ask forgiveness of sins, it is from those sins unto which our lust hath already drawn us away into sin, so when we say, *Libera nos a malo*, "Deliver us from evil," it is from that infirmity of the flesh and necessity of sinning which doth accompany our nature, in regard whereof the Apostle saith, *Quis me liberabit de hoc corpore mortis?* "Who shall deliver me from this body of death?" Rom. 7. 24.

So Augustine under the word "evil" doth include not only τὸν πονηρὸν but πονηρίαν.

But Cyprian's exposition is, when we pray, *Libera nos a* [De Orat. Dom.]

SERM. *malo*, "deliver us from evil," we desire not to be delivered
 XVII. from this or that evil, but generally from all evil, by which
 he meaneth not *πονηρὸν* nor *πονηρίαν* but *πόνον*, that is, all
 manner of trouble and calamity, and whatsoever turns away
 good from us, especially that evil which keeps us from God
 Which is the chiefest good thing. So then our desire is not
 only to be delivered from the devil who is the beginning of all
 evil, as that which is opposed to our chief good, but from that
 which may turn away from us the meanest blessing which we
 Lu. 11. 13. stand in need of outwardly, which also are *bona data*, "good
 gifts."

If we understand by evil, Satan, then we pray to be de-
 livered from him not only when he playeth the subtle serpent,
 2 Cor. 11. and changeth himself into "an Angel of light," but when he
 11. playeth the "lion." First, to be delivered from his jaws, that
 1 Pet. 5. 8. he swalloweth us not down—for then there is no help for us—
 Ps. 86. 13. that is, that God would save us from "the nethermost hell,"
 Rev. 20. 6. that which is called "the second death," and *αἰωνία κόλασις*.

Secondly, from his claws, under which are comprehended
 all temporal calamities; first, the loss of life, against which
 the Apostles being in a great tempest pray unto Christ that
 Mark 4. 35. He would save them, "Master, carest Thou not that we
 perish?"

Secondly, of good name, whereof the Prophet saith, *Libera*
 Ps. 120. 2. *me a contrariis hominibus*.

Thirdly, the loss of goods, concerning which, when the
 Lord had formed grasshoppers to destroy their fruit, the Pro-
 phet prayed, "O Lord God, spare, I beseech thee." And
 Amos 7. 2. this is the remedy in all outward afflictions, as Solomon saith:
 1 Kings 8. 37-39. If there be dearth in the land, through blasting, caterpillar,
 or grasshopper, then if the people come into the temple and
 say, *Libera nos a malo*, "Deliver us from evil," God will hear
 their prayers and deliver them. Therefore in that dearth
 which is spoken of, Revelations the sixth, where corn was
 given by measure and weight, the remedy they had was
 prayer; "How long, Lord, dost thou defer to avenge our
 blood?" The reason why we pray to be delivered from these
 miseries is, that we may the better intend God's service: so
 said David, "Deliver me from the slanders of men, that I may
 keep Thy commandments."

Ps. 119.
134.

Christ doth not expressly name tribulation, affliction, and

calamity, though they be comprehended under the word "evil," wherein we are to observe that in this petition as in the rest He tempers His style with great wisdom; for outward trouble may co-operate to our good, and therefore He teacheth us not to pray that God will deliver us from them absolutely, but from that evil which is in them; and in this sense we may pray to be delivered *a malo panis*, 'from the evil of plenty,' as well as *a malo janis*, 'from the evil of scarcity;' for bread, which of itself is good, may turn to our hurt; and therefore Solomon prayeth, "Give me not riches, lest I be full, and say, Who is the Lord? neither give me poverty, lest through want I be driven to steal, and take the name of my God in vain." Prov. 30. 25, 26.

There is both evil and good in both, and therefore we pray to be delivered from the evil; for if God see that it is good for us to be humbled with want, then we are not to pray against it.

Where we desire to be delivered, first, we acknowledge how little we are able ourselves. A hair or a crumb of bread oftentimes is enough to cast away a man; for the meanest creatures are able to hurt us except God deliver us, and as we cannot help ourselves so if we look about us there is none to succour us. So will the King himself tell us, who of all others seemeth most able to help; "If the Lord do not succour thee, wherein can I help thee?" 2 Kings 6. 27.

Wherefore we may not trust to ourselves, nor to any other foreign help or power, but to God the great Deliverer, to Whom Christ hath taught us to pray, *Libera nos a malo*, "Deliver us from evil."

Secondly, herein we acknowledge our desire, which is to be delivered. The word is *ῥύσαι*, which implieth such a deliverance which doth rid us from bondage or captivity; wherefore we use this word as a motive that God will the rather deliver us, because if the evil which lieth upon us continue long it will make us the devil's bond-men. Now we are God's servants, and desire that the devil may not take us "captives at his will," but that we may come out of "his snare" to do God service; and not only so, but that our service may be done freely and with cheerfulness, for that we are His children and He our Father; that is, as the Prophet speaks, "When God hath set our hearts at liberty, we may run the way of His commandments." 2 Tim. 2. 26. Ps. 119. 32.

SERM. XVII. But if we will be delivered from the devil indeed, we must have this freedom of Christ the Son of God, of Whom it is said, *Si Filius vos liberaverit, vere liberi eritis*, "If the Son shall make ye free, ye shall be free indeed," for He only is able perfectly to save us out of the thralldom of Satan.

The devil indeed is subtle and playeth the serpent, but Christ is the Wisdom of God, and knoweth well enough to keep us from temptation.

The devil is cruel, and roareth like a lion; but Christ, Who is "the power of God," is able to free us from evils, to save us from him.

The means and ways whereby the Son of God, Who is His wisdom and power, doth free us from evil, are first, *non inducendo*, that is, not to suffer us to be tempted at all, for so we should be freed both from the evil of sin and from the evil of punishment which is the effect of sin; but forasmuch as there is none upon whom the devil hath not at least laid his nails, and as it were scratched with his claws by outward afflictions, we are not to look for that means of deliverance; the Apostles themselves had not this privilege, for St. Paul that was "a chosen vessel" had the "messenger of Satan to buffet him," even the corruption of his flesh which did still tempt him to sin. And for outward affliction, it is the case of all Christians generally, "All that will live godly in Christ Jesus, shall suffer persecution."

So that the godly may not look for their paradise on earth, Christ hath foretold, "In the world you shall have trouble;" and for their joys and comfort, it is elsewhere to be had, *Merces vestra magna est cælis*, "Your reward is great in heaven." But if they be without tribulation in this life, if they be in the state of those that come "into no misfortune like others," it is an evil sign, and they little differ from the world "which have their portion in this life," whereas the troubles and miseries of this world are to the godly a pledge of the joys that are to come. And yet sometimes He giveth them a taste of His future mercy, by blessing them on earth, "I have set before thee an open door, because thou hast a little strength."

But we pray here for a deliverance after we are fallen into evil, and this deliverance is performed four ways: first, when God doth quickly take the evil from us, and not suffer it to continue to our utter overthrow. Such a deliverance is that

when He suffereth His wrath to endure but a little season, when, "though He send heaviness over night, yet He causeth joy to come in the morning." Ps. 30. 5.

It was a great cause of grief to the Apostles, that Christ speaking of His departure from them said, "A little while, and ye shall not see Me;" but He delivered them out of this grief by comforting them with the hope of His speedy return, when He said, "And yet a while, and ye shall see Me again;" and, as St. Paul saith, this is a great means to deliver us out of our afflictions, when we know that it is but *τὸ παραυτίκα* 2 Cor. 4. 17. *λαφρόν τῆς θλίψεως*, "a tribulation that as it is but light in itself so it is but momentary."

Secondly, God doth deliver us from evil when He doth mix some comfort with our affliction, that may make us to bear it the better. Such comfort it pleased God to mix with Joseph's trouble, who was first sold to be a slave by his own brethren, after cast into prison by means of his wicked mistress; but in the midst of his affliction God did not only bring him out of prison, but brought him into favour with Pharaoh, which made him forget all his labour and travail. Wherefore he called his first son Manasseh, of forgetting. Gen. 41. 51.

Thus God tempered the afflictions of David, as himself confesseth: "In the multitude of the sorrows of my heart Thy comforts have refreshed my soul." And the Apostle saith, "Blessed be God, for He giveth us comfort in all our tribulation, so as we are able to comfort others with the same comfort that He ministered to us." 2 Cor. 1. 3, 4.

Thirdly, when He gives us patience to endure our affliction, which is a greater benefit than the former; for if we suffer wrong and take it patiently, then there is thanks with God, and we follow the example of Christ Who suffered for us "though He had done no sin;" and as it is a thing "thank-worthy with God," so the Prophet saith, "Blessed is the man whom Thou chastisest, O Lord, that Thou mayest give him patience in the time of adversity." Ps. 94. 12, 13.

Wherefore the Apostle exhorteth, "Let patience have its perfect work, that we may be perfect and entire, lacking nothing." Jas. 1. 4.

Christ was for a time forsaken of His Father, that He might comfort Himself with patience; and so it is required of us,

S E R M
XVII.
Lu. 21. 19. that in our afflictions we “possess our souls with patience,” for so we shall apply ourselves to be found in faith and the love of God, and to be lacking in no duty which God requireth at our hands.

Fourthly, when out of evil He brings good, and turns the evils that are come upon us to our greater good; for to this end God afflicteth His children, and therefore Christ saith not, Deliver us from calamity or tribulation, but from evil; for God in His wisdom doth so dispose of the afflictions of the godly, that they shall have cause to “rejoice and glory in tribulations.”

Rom. 5. 3.
2Cor. 7. 1.

Now, they have cause to rejoice in their tribulations in two respects.

First, *quando crux liberat a cruciatu*, ‘when the cross delivereth from anguish or vexation;’ for so the Apostle saith. that “God doth chasten His children in this life, that they should not be condemned with the world.”

1 Col. 11.
32.

Secondly, *quando crux convertitur in coronam*, ‘when their cross is turned into a crown;’ for so St. Paul saith, “That the afflictions of the godly, which they suffer here, are but light and momentary, and yet procure unto us a surpassing and everlasting weight of glory, such as cannot be expressed.” And the same Apostle saith, “I have made my reckoning, and now find that the afflictions of this life are not worthy or comparable to the glory that shall be revealed in the world to come.”

Rom. 8. 18.

Now, we may not limit God to any one of these ways of deliverance: but our desire must be, that He will deliver us from evil that way which seemeth best unto Him.

Lastly, seeing it is God’s will that we shall undergo the cross in this life, our prayer to God must be, that of the crosses that were on Mount “Calvary” ours may be like to Christ’s cross, that we may suffer innocently for the name of Christ; “For this is thankworthy, if a man for conscience towards God endure grief, and suffer wrong undeserved.”

Lu. 23. 33.

1Pet. 2. 19.

Secondly, if not innocently, yet that our suffering may be like the good thief that confessed he suffered worthily, for he repented of his sin, and by faith conceived comfort that albeit his body were crucified yet his soul should be received with Christ into glory; but in any ways our desire must be.

that we suffer not like the wicked and reprobate thief that blasphemed Christ, and died without repentance.

The persons to be delivered are expressed in the word *nos*, "us;" which implieth a twofold reason, first in regard of the word *libera*, "deliver." We are Thy servants, therefore make us free, and suffer us not to be slaves to Satan. So the Prophet reasoneth.

Ps. 116. 16;
113. 12.

Secondly again, "deliver us," for we are Thy children, those whom Thou hast taught to call Thee Father: therefore though we be Mephibosheths for our deformity, and Absaloms for our ungraciousness, yet shew Thyself a Father to us; and of servants, though we be not only "unprofitable," but evil and

Eph. 17. 10

Lu. 16. 1.

wasteful, yet because we are Thy servants, "deliver us."

Ps. 135. 8.

Thirdly, we are Thy workmanship, therefore "despise not

the works of Thine own hands."

Fourthly, we are Thy "image."

Gen. 1. 26

Fifthly, the "price" of Thy Son's "blood."

[1 Cor. 6.

20.

1 Pet. 1.

19. 7

2 Cor. 4.

7. 1

Don. 9. 18

Rom. 12. 5.

Eph. 1. 21,

22.

Sixthly, "vessels" to carry Thy name: we are they "upon whom Thy name is called," therefore "deliver us," else we shall be a reproach to them that are about us.

Seventhly, we are the "members" of Thy "Church," which is the "body" of Christ Jesus our Saviour, our "Head."

The other reason is from the word *malis*, "evil:" the devil as he is our enemy so he is God's, and he hateth us because we are Thine, and therefore labourerth to draw us from Thee; but save Thou us that we fall not from Thee, as he hath done.

Lastly, "us," for we may not pray for ourselves alone, but for our brethren also, that God will be good to them likewise; and though we be out of trouble, yet because we be of the body, we may truly say, "Deliver us," when we pray in the behalf of our brethren that are under the cross.

Until the "last enemy, death, be destroyed," we shall never be fully freed, but have one evil or other. Therefore we are to pray for that time "when we shall hunger and thirst no more, when God shall wipe all tears from our eyes:" at the least, if He take us not presently out of the world, yet "to keep us from the evil of the world," till that day when there shall be "no more death, nor sorrow, nor crying, nor pain," but God shall be all in all to us for ever.

1 Cor. 15.
26.

Rev. 7. 16,

17.

Joh. 17. 15.

Rev. 21. 4.

THE LORD'S PRAYER.

SERMON XVIII.

For Thine is the Kingdom, Power, and Glory, for ever and ever.

SERM.
XVIII.
I Col. 14.
40.
Mat. 3. 15.

ST. PAUL willeth that "all things" in the Church "be done orderly," which no doubt he took from Christ, whose answer to John the Baptist was, *Sic enim deceat*, "for so it becometh," whereby we see that both Christ and His Apostles have always observed a decorum or decency in all things.

So touching prayer, our Saviour Christ, to shew that it is an indecent thing for any having done his petitions to break off suddenly, or to begin his prayer without any introduction, hath not only made an entrance to His prayer wherein He acknowledged God's goodness, but also addeth a conclusion wherein He confesseth His "Kingdom, Power, and Glory," which the Fathers call *δοξολογία*, and He took the pattern of this conclusion out of the Old Testament, where King David
I Chron. 29.
11. acknowledgeth, "Thine, O Lord, is greatness, power, and glory, and victory, and Thine is the Kingdom."

In the beginning we heard that all prayer and invocation is nothing else but a testimony and confession. The petitions that are severally made in this prayer are, confession of our weakness, want, need, and inability to do any thing that may please God. The beginning and end of it are, an acknowledgment of God's riches, power, and goodness, whereby He is inclined to supply our wants, for that He is not only willing as a Father but able as a King; so that whatsoever prayer we make, whether *Techinah* or *Tehillah*, whether we pray that we may receive some good thing of God, or praise Him for good received, it is a confession, and

both these confessions make for God's glory; not only to him that was to make confession of his sin, it was said, *Da gloriam Deo*, "Give God the glory," but the blind man that had received a benefit by the recovery of his sight was said "to give glory to God." Josh. 7. 19.
John 9. 24

The beginning of this prayer was a confession of God's goodness; the end, of His power, for unto doing of good is required not only willingness but power and ability.

To shew that God is willing, we are taught to call upon Him by the name of "Father," for any father is willing to do his child good; but with this willingness there must concur an ability to do good, which howsoever it be wanting in earthly fathers, yet it is not wanting in our heavenly Father: for whereas nothing doth more express power than the name of a king, Christ acknowledgeth God to be such a Father as hath "Kingdom, Power, and Glory," and therefore is able to do us whatsoever good He will. So God Himself affirmeth of Himself, "I am a great King;" He is called "King of Kings and Lord of Lords;" so that if we will pray to God the Father, we have cause to conceive hope that He will hear our petitions and help us, because He is not only willing as a Father, but able as a mighty, glorious, and powerful Prince. Job. 1. 14.
Rev. 19. 16.

Secondly, if to God the Son, His dying for us doth assure us of His good will and readiness to do us good; and His rising again from the dead, when He hath broken the iron bars, doth assure us of His power.

Thirdly, if to the Holy Ghost, we shall not need to doubt of His willingness, for He is the essential love of God "which is shed in our hearts." Besides, He is the Spirit operative, by Whom God worketh all good things in the hearts of His people, and therefore able to do whatsoever good for us; and those two, to wit, the assurance of God's goodness and power, are the two parts of "the anchor" of our hope, and they give us not only *audaciam petendi* but also *fiduciam impetrandi*, 'not only boldness to ask but also assurance to obtain.' Rom. 5. 5
Heb. 6. 18,
19

To make requests in our own behalf, and acknowledgment to God of His love and power, are both confessions, but the principal is the acknowledgment of His goodness and Kingdom and power; for to make request to God for good things that we want concerns men, but to confess God's power and

S E R M. goodnes is that wherein the heavenly Angels are occupied :
 XVIII. they feel no want of any good thing, and therefore they have no
 need to make petition to God as we on earth, and therefore all
 the confession that they make is of God's goodness and power,
 Isa. 6. 3. whereof they cry continually, "Holy, Holy, Holy, Lord God of
 hosts, the earth is full of His glory." The same is done by the
 Rev. 7. 12. saints in heaven: "Blessing, and glory, and wisdom, and thanks,
 and honour, and power, and might, be unto our God for evermore."

Whereby we learn that we, concerning whom Christ saith,
 Lu. 20. 36. "that we shall be" *ισάγγελοι*, "equal or like to the Angels,"
 ought while we live on earth not to speak only with the tongue
 of men but of Angels, not only to confess our own wants and
 to crave a supply from God, but to acknowledge God's riches,
 goodness, and power.

Again, the petitions that we make for ourselves is a taking ;
 but the sanctification of His name, by ascribing "Kingdom,
 Power, and Glory" unto God, is a giving, and therefore as the
 Acts 20. 35. Apostle saith, "It is a more blessed thing to give than to re-
 ceive," so the confession of God's goodness and power is a
 better confession than that which we make of our own weakness
 and poverty, and this is the only thing which God receives
 from us for the manifold benefits that we receive from Him.

Neither is this confession and acknowledgment left to our
 own choice as a thing indifferent, but we must account of it
 as of a necessary duty which may in no wise be omitted, seeing
 God enters into covenant that He will hear us and deliver us
 Ps. 50. 15. out of trouble "when we call upon Him." Therefore God
 [Ps. 29. 1, 2.] challengeth this a duty to Himself by His servants, "Ascribe
 Ps. 86. 9 unto the Lord worship and strength, give unto the Lord the
 glory due unto His name." "All nations whom Thou hast
 made shall come and worship Thee, and glorify Thy name."

Therefore our Saviour commends the Samaritan because
 he returned to give glory to God for the benefit received,
 wherein He blames the other nine that being cleansed of their
 leprosy were not thankful to God in that behalf. For God
 Lu. 17. 18, 19. for this cause doth hear our prayers and grant our petitions,
 that we should glorify and honour His name.

But this is not all that we are to consider in these words,
 for they are not only *δοξολογία* but *αἰτιολογία*, not only an
 astipulation but an allegation, wherein as we acknowledge

God's goodness and power That hath heard and granted our requests, so we allege reasons why He should not only hear us but also relieve and help us with those things that we crave for at His hands; we do not only say, Hear our petitions, for so shalt Thou shew Thyself to be a King, a mighty and glorious King, and we for our parts shall acknowledge the same; but we use this confession as a reason why our former requests are to be granted, for it is in effect as much as if we should say, Forgive Thou our sins, Deliver Thou us from evil; Hallowed be Thy name; Thy kingdom come: "For Kingdom, Power, and Glory is Thine," and not ours.

The reason why we would have our requests granted, is drawn from God Himself in two respects: first, that we may by this humble confession make ourselves capable of the graces of God, which do not descend to any but those that are of an humble spirit, "For He giveth grace to the humble." 1 Pet. 5. 5.

If we would have our desires granted because it is the nature of God to be good and gracious, to be of power to do what He will for the good of His people, we must desire Him to be gracious *propter Sancti Ipsum*, "for His own sake," our motive unto God must be, "For Thy loving mercy and Thy truth's sake." "Help us for the glory of Thy name, deliver us, be merciful unto our sins for Thy name's sake." By these motives we must provoke and stir up God to hear us. This is the difference that is betwixt the prayers of profane men and those that are sanctified. Heathen and profane men refer all to their own glory: so saith Nebuchadnezzar, "Is not this great Babel which I have built by my great power, and for the honour of my majesty?" Such a man thinketh himself to be absolute lord, and will say, "Who is the Lord over us?" Therefore are they called the sons of Belial. But the Patriarchs that were sanctified, frame their prayers otherwise: Jacob acknowledged, "I am not worthy of the least of Thy mercies;" by which humility he made himself capable of mercy. "To us belongeth shame," saith Daniel, "but to Thee belongeth compassion and forgiveness, though we have offended." So Christ Himself in this place doth teach His disciples to pray that God will give them the things they desire, not for any thing in themselves, but for His name's sake: "For Thine is Isa. 49. 25.
Ps. 113. 1.
Ps. 79. 9
Dan. 4. 30.
Ps. 12. 4.
Gen. 32. 10.
Dan. 9. 4

S E R M
XVIII. the Kingdom, Power, and Glory:” whereby we perceive that humility is the means to obtain at God’s hands our suits.

[Jer. 31. 33.] The other respect is in regard of God, for He maketh His covenant with us “that He will be our God, and we His people.” And when the Prophet stirreth up the faithful “to worship the Lord, and to fall down before the Lord our Maker,” he addeth this as a reason, “For He is the Lord our God, and we are His people, and the sheep of His pasture.” Wherefore one saith, *Commemoratio est quedam necessitas caudibundi nos, quia nos Insus sumus, Ipse noster est*: ‘It is a necessary motive to God to hear us, because we are His and He ours.’

Ps. 135. 8. Therefore in all the prayers and psalms which the saints of God make, they ground their petitions upon this: in regard of God the Father, Who is the Creator, they say, We are Thy workmanship created by Thee; therefore “despise not the works of Thy own hands.” Besides, we are the “likeness” of God’s “image,” therefore suffer not *Thine* own image to be defaced in us, but repair it.

1 Cor. 6. 20. Secondly, in regard of Christ, we are the price of Christ’s blood. *Empti estis pretio*, “Ye are bought with a price;” therefore suffer not so great a price to be lost, but deliver us and save us. Again, we carry His name, for as He is Christ, so we are of Him called Christians. Seeing therefore Dan. 9. 19. that “Thy name is called upon us,” be gracious to us, and grant our request.

Gen. 2. 7. Thirdly, in respect of the Holy Spirit, the breath of His Spirit is in our nostrils, which is “the breath of life” which God breathed in us at our creation. Again, the same Spirit is to us a Holy Spirit, and sanctifieth us; we are not only *tabernacula Spiritus vivantis*, ‘the sheaths of the living Spirit,’ but *templa Spiritus Sancti*, “the temples of the Holy Spirit.” And therefore for His sake we are to entreat Him to be gracious to us.

We are God’s kingdom, and therefore it belongeth to Him to seek our good. All the world is His Kingdom by right of inheritance, but we that are His Church are His Kingdom by right of purchase; we are *λαὸς εἰς περιποίησιν*, “a people peculiar,” or gotten by purchase: He hath redeemed us to be Tit. 2. 14 *λαὸς περιούσιος*, “a peculiar people,” and the price whereby

we are purchased "is His own blood." He saith, "He will be our God and we His people," He will be our Father and we His children, He our Lord and we His servants. Therefore we may challenge at His hands that favour which Kings vouchsafe to their subjects, which fathers shew to their children; that is, to love them, to defend them, and to wish them all the good things they need.

If He have purchased us to Himself by His blood, then we pertain to Him, and we may say to Him as His disciples said to Christ, "Carest Thou not for us" that pertain to Thee, 1 Pet. 1. 19. Act. 20. 28. 1. Cor. 12. 2 Cor. 13. 13. "but sufferest us to perish?"

These words, "Kingdom, Power, and Glory," being jointly considered, are a representation of the Trinity.

As Moses, speaking of the Author of our creation, reckons up the name of God three times; as in the blessings of the Law the name of God is thrice repeated: and as the Angels cry there, "Holy, Holy, Holy," to teach that there are three Persons in the Godhead, which the heathen themselves have compassed, so Christ in the New Testament doth by these words, "Kingdom, Power, and Glory" signify those three Persons, Which afterwards He expresseth by the name of "Father, Son, and Holy Ghost."

If we consider them severally, although they may all be ascribed to any Person of the Deity, yet "the Kingdom" is to be ascribed unto Christ, "Power" to the Holy Ghost, and "Glory" to the Father; that we setting ourselves in Christ's "Kingdom," that is, His Church, by the "Power" of the Holy Ghost, may be partakers of that "Glory" which God the Father hath prepared for us.

Again, these words are set to distinguish God's Kingdom from earthly kingdoms. Each king hath not power, as the king of Israel saith: "If the Lord do not succour thee, how can I help thee?" But God's Kingdom is a Kingdom of power.

Secondly, there are kingdoms of might, but not of glory: such was the kingdom of David, he had a kingdom of might but not of glory, for he spent all his time in troubles; but the kingdom of Solomon his son was both a powerful and a glorious kingdom, and there was a figure of the perfect Kingdom of Christ.

S E R M. XVIII. the Kingdom, Power, and Glory:" whereby we perceive that humility is the means to obtain at God's hands our suits.

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1 Pet. 1. 19
Act. 20. 28.
1. Cor. 2. 12.
2 Cor. 6. 15.

Gen. 1. 27.
Num. 6.
1. Sa. 17. 33.

Mat. 28. 19.

1 Cor. 15.
25.
Rom. 15.
13.
Rom. 6. 4.

2 Kings 6.
27.

S E R M.
XVIII.
Wherefore we are taught by these words, that as the King-
dom is the Lord's, so He hath not only a Kingdom of power
whereby He is able to defend, but of glory whereby He can
also reward His servants and subjects. Moses desired of
Ex. 23. 18. God that He would "shew him His glory," but he that is of
Christ's Kingdom shall see the glory which Christ had from
Joh. 17. 5. the beginning with the Father.

To consider these words severally. Upon these words of
Ps. 56. 11. the Prophet, "Knit my heart unto Thee," one saith, *Religio
dicitur a religando*: as there is a mutual bond between the
king and his people, so there is between God and us. The
king's duty is to defend his subjects from injury and wrong,
and to bestow on them all manner of benefits. The duty of
subjects is to be dutiful, and yield all ready service to their
prince: so God for His part is ready not only to defend us
from all danger, but to bestow all good things upon us; and
therefore we are bound to be religious and dutiful to Him, as
to our King and Sovereign; we must not only love Him as
Mal. 1. 6. a Father, but fear Him as our Lord and King. And this
mixture shall keep us in the way of salvation, we shall neither
too much despair, nor presume of His goodness: this fear we
must testify both by a reverend regard of His Law and of
His officers. He is no good subject that rebelleth against the
laws of his prince, no more are we when no more can be
Isa. 29. 13. gotten at our hands but "by the precepts of men:" when
Mic. 6. 16. "the statutes of Omri are kept" for fear of temporal punish-
ment, and the laws of God are had in no price, then it is a
sign that we are not so dutiful and loyal to our heavenly
Prince as we ought to be.

Secondly, we must testify our fear of God by a reverend
regard of His prophets and priests, which are the ministers
2Chron.36. and officers in His kingdom. When the Jews "mocked the
16. messengers of God, and misused His prophets," they shewed
their contempt of God Himself, and therefore "the wrath of
the Lord arose against that people." Contrariwise, if we have
Gal. 4. 14. an honourable conceit of them, and "receive them as the
angels of God," then we shew ourselves to be dutiful vassals
to our heavenly Lord and King.

2 Pet. 2. 9. Next, for "Power." As St. Peter saith, God is able both to
respect the righteous, and to shew vengeance upon the wicked,

so whether we respect the power of His grace inward whereby He worketh all good things in the hearts of His people, or the outward power whereby He defendeth them from evil: whether it be the power of His Holy Spirit, or of His right hand, we must confess with the Saints that "all power and strength and might" belong to God. And therefore whatsoever power we have, whether inward or outward, we must employ it all in His service. *Fortitudinem meam ad Te seruo*, Ps. 59. 9. "I will keep my strength," or "reserve it unto Thee." So we must not spend our strength in thoughts of vanity, but employ it to His use and to the setting forth of His glory to Whom only all power belongeth.

Thirdly, Christ teacheth us to ascribe all glory to God, that whatsoever praise or commendation doth come unto us by any thing we do, we should make a surrender of it to God, to Whom all glory is due, and say with the Church, *Non nobis Domine, etc.*, "Not unto us, O Lord, not unto us, but to Thy name give all glory." For, as the Prophet saith, the Church is a place wherein "the voice of gladness" is heard, "and the voice of them that sing, Praise the Lord of Hosts, for He is loving, and His mercy endures for ever." Jer. 33. 11.

The faithful are taught to return all glory to God, which is given to them. God Himself saith, *Gloriam Meam alteri non dabo*, Isa. 42. 8. "My glory will I not give to another." If He giveth His glory to any other, it is to such as deserve it, and have all power of themselves; but there is no creature which hath any power but what is given of God, and therefore God doth by right reserve His glory to Himself, and we ought willingly yield all glory to Him alone, because He promiseth, "Them that honour Me, I will honour;" that we glorifying Him here with a verbal glory, we may be "glorified" of Him with a real glory, when He cometh to judge the world; and, "with an exceeding weight of glory." 1 Sam. 2. 30. 2 Thes. 1. 12. 2 Cor. 4. 17.

But yet we do not fully see wherein the glorious Kingdom of God differeth from the kingdoms of this world; for both power and glory may be ascribed to an earthly prince, and it is certain that Solomon had them all; and therefore as He is distinguished from earthly fathers, for that He is said to be "in heaven," so He differeth from earthly kings, in that His Kingdom is said to endure "for ever and ever."

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There is another difference implied in the article. Earthly princes have a kingdom, a kingdom of power, and a certain glory in this world, but it is not "the kingdom."

This prepositive article imports two things, a generality and a superiority: for the first point, he that hath but a piece of the earth to bear rule in, is not an universal king; but Ps. 47. 2. "God is King over all the earth." Therefore, if we be so careful to behave ourselves aright in the presence of an earthly king whose kingdom is limited within certain bounds, which if he exceed he is no more king, much more ought we to glorify Him Whose Kingdom is universal.

Secondly, for the superiority of God's Kingdom, there are a great number of kings on earth; but of this King it is said, Ps. 72. 11. "All kings shall fall down before Him, all nations shall worship Him." Rev. 19. 16. "For He is said to be King of kings, and Lord of lords."

Touching the other difference, signified by the words "for ever." Though a man had all the earth for His kingdom, yet it could not be a kingdom "for ever and ever." No prince ever reigned the whole age of a man, and so long time as a man naturally may live, which the philosophers say is the space of an hundred years; but His Kingdom endureth not only the age of a man, but *in sæculum*, "for ever and ever." "Thy Kingdom, Power, and Glory" endureth "for ever and ever," whereas man's kingdom, power, and glory, lasteth but a few years, and sometimes but a few days.

Jezebel had a glorious kingdom, but within a few years it was said of her, 2 Kings 9. 37. *Ubi est illa Jezabel?* "Where is that Jezebel?" when it was fulfilled which the Prophet Jeremiah foretold, [Jer. 13. 18.] "Tell the king and queen, Humble yourselves, for your dignity shall be taken away, and the crown of your glory shall fall down." And the like is the greatness of all earthly kingdoms: and therefore Christ teacheth us to direct our petitions to Him, Ps. 145. 13. "Whose Kingdom is everlasting," Whose power endureth "for ever and ever;" not to a mortal king, but to God *Qui solus habet etc.*, "Which only hath immortality;" Who being Himself an everlasting King, and incorruptible, is able to bestow upon us both "a crown," and an "inheritance incorruptible, and that fadeth not." This is our hope and the perfection of our desires, and therefore as the Creed hath his period in life everlasting, so last of all we are taught to pray for glory everlasting.

1 Tim. 6. 16.

1 Pet. 5. 4.
1 Pet. 1. 4.

THE LORD'S PRAYER.

SERMON XIX.

Amen.

WE are now come to the last word of the Lord's Prayer, the power and efficacy whereof at this time is to be considered for there is in it every way matter worthy of our consideration, and we cannot perfectly accomplish our duty in prayer, except we understand this word aright; for after we have laid out our several petitions to God, and made our allegation to God why we desire to be respected by Him, namely, because we are of His Kingdom and jurisdiction, for that we have no power of ourselves to do any thing: and lastly, because that we confess that all glory is to be ascribed to Him, then it remaineth that we desire of God that those petitions and allegations made by us may by Him be ratified, which is done in the word "Amen."

Wherein the ancient writers consider two things: first, Jerome saith it is *signaculum consensûs nostri*, that by it we acknowledge that whatsoever we can desire is contained in this form of prayer. [Cic. 1.
Corn. a
Lap. in
loc.]

Secondly, as St. Cyprian saith, it is *votum desiderii nostri*, that as we allow of this form of prayer and the petitions made therein, so we desire that it will please God to perform and accomplish them: so in this word is implied the consent of our mind to allow of the things which we are taught to pray for in this prayer, and secondly the desire of our heart for the obtaining of the same.

The one is the seal of our faith, inasmuch as we acknowledge those things to be true. The other is the seal of our love, whereby we testify our desire for the accomplishment of these petitions. The one is referred to truth, the other to the

S E R M. fervency of the spirit; in which two things, as our Saviour
 XIX. affirmeth, the right worship of God consisteth. Concerning
 Joh. 4. 24. which word. to be added in the end of our supplications, there
 is an absolute commandment, not only in the Old Testament,
 1 Chron. “Let all the people say Amen,” but in the New, as appeareth
 16. 36. by St. Paul’s question, who to shew the necessity of this word,
 Ps. 106. 48. he saith, “How shall the unlearned say Amen to thy thanks-
 1 Cor. 14. giving?” For, indeed, it concerneth every one, as he will
 16. answer the transgression of *Dicet omnis populus*, “All the
 people shall say,” which is a flat commandment, not to be
 omitted, to add this word to their prayer. The word itself is
 originally Hebrew, but used by the Evangelists, and retained
 still in every language and tongue, without translation or
 alteration either in Greek, Latin, or any other. The reason
 of the retaining of it is, that it might appear that the syna-
 gogue of the children of Israel, and the true congregation of
 the Church of Christ, gathered out of all nations, is but one
 mystical body, whereof Christ is the Head. The same we are
 given to understand by this, that “the Spirit of adoption” is
 said to “cry” not only “Abba” in the hearts of the Jews,
 Rom. 8. 15. but also *Πατήρ* and “Father” in the hearts of the Gentiles.
 Therefore our Saviour would not have His name to be either
 entirely Hebrew, as Jesus, Messias; or entirely Greek, as
Χριστός, *Σωτήρ*, but the one in Hebrew, the other in
 Eph. 2. 14, Greek, Jesus Christ, to shew that “He is our peace, Who
 21. of two had made one,” Who hath reconciled us both in
 one body, and that He is the corner-stone, whereby the
 Church consisting both of Jews and Gentiles is coupled to-
 gether, and “groweth to be one holy temple to the Lord.”
 Heb. 12. Though they be, as the Apostle speaketh, *congregatio pri-*
 23. *mogenitorum*, “the congregation of the first-born,” yet we
 are the Church of God as well as they, we, I say, that are
 born after them; we that are of the Gentiles have none
 other law for our direction than that which the Jews had,
 1 Joh. 2. 7. as the Apostle saith, “I write no new commandment, but
 an old commandment which you have heard from the begin-
 ning.” We have no other faith, but as the Apostle saith,
 2 Cor. 4. 13. *eumdem spiritum fidei habentes*, “having the same spirit of
 faith.” The same grace is offered to us that was offered to
 Acts 15. 11. the Fathers, “For we believe to be saved by the faith of

Jesus Christ as well as they." And we have no other Sacraments than those which the Jews had, of whom St. Paul saith, "They all did eat the same spiritual meat, and drank the same spiritual drink;" and therefore it is meet likewise that we should make the same prayer that they made: and indeed there is no petition in the Lord's Prayer which is not found in the Old Testament, used by the Church of the Jews. For that which the Prophet prayeth, "Lift up Thyself, O God, above the heavens, and Thy glory above all the earth," "that Thy way may be known upon earth," &c. is nothing else but the hallowing of God's Name.

Secondly, "Remember me, O God, that I may see the felicity of Thy chosen." It is nothing else but an exposition of the second petition, where we pray, "Thy kingdom come."

Thirdly, these words of the Prophet, "Teach me to do the thing that pleaseth Thee," is a full comprehension of the third petition, where we desire that His "will be done."

Fourthly, "The eyes of all things do look upon Thee, and Thou givest them meat in due season;" and the prayer of Solomon, "Give me not poverty, nor riches, but feed me with food meet," is a full expressing of the fourth petition.

Fifthly, "My misdeeds prevail against me, O be merciful to our sins," is a sum of the fifth petition, and the condition of this petition is found Psalm the seventh, wherein the Prophet saith, "If I have done any such thing, or if there be any wickedness in my hands; if I have rewarded evil to him that dealt friendly with me (yea I have delivered him that without a cause was my enemy) then let my enemy persecute my soul;" whereby he desireth no otherwise to be forgiven of God, than as he doth forgive his brother.

Sixthly, that which the Prophet prayeth, "Turn away my eyes, that they behold not vanity," and "Set a watch before my mouth, and keep the door of my lips," is that which Christ teacheth us to pray, "Lead us not into temptation."

Seventhly, "Redeem Israel from all trouble," in effect is as much as, Deliver them from all evil, which is the seventh petition.

Lastly, look what reason Christ teacheth us to use here, the same doth David use.

Therefore having the same prayer that the Jews had, it is

SERM. meet that we should have the same conclusion that they had,
 XIX. and the same is; they said "Amen," and so do we.

Touching the use of this word, it is found in Scriptures to have two seats or places, and accordingly two several expositions, to wit, in the beginning and in the end, before and behind. In the beginning as in the doctrine of the Sacrament of Baptism, concerning which our Saviour saith, "Amen, Amen, except a man be born of the water and of the Spirit, he cannot enter into the Kingdom of God." And touching Joh. 3. 5. the Sacrament of the holy Eucharist, "Verily, verily, except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." And touching the effect of prayer Joh. 6. 33. Christ saith also, "Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it you." Joh. 16. 23.

In those places the word "Amen" is used, and thereby our Saviour laboureth to express the truth of that which He doth teach. In the end likewise it is said, "Praised be the Lord Ps. 11. 13. for evermore. Amen, Amen." Ps. 72. 19. And in the New Testament, Ps. 89. 52. when the Apostle sheweth that of the Jews "according to the flesh came Christ, Who is over all, God blessed for ever. Amen." Rom. 9. 5. Here the word is used, and set behind, to signify that we desire that that may be performed, which God before by His Amen hath affirmed to be true. Therefore David, having received promise from the Lord by the hand of Nathan, saith, "Let the thing that Thou hast promised be Amen." 1 Chron. 17. 23. Let there be an accomplishment of the same. So when the Prophet Hananiah had prophesied in the name of the Lord, "I have broken the yoke of the king of Babel, and after two years will I bring again, into this place, all the ornaments of the house of the Lord," Jerem. the Prophet said, "Amen, the Lord do as thou hast said." Jer. 28. 2. 3, 6.

As in the beginning it ratifieth the truth of God's promise, so being set in the end it signifieth the desire of our hearts for the accomplishment of the same, and this desire always followeth and is grounded upon the promise of God and the truth thereof; in which regard the Prophet saith, "Remember Ps. 119. 49. me, O Lord, concerning Thy word, wherein Thou causest me to put my trust;" and therefore to Christ's "Amen" in the beginning, where He promiseth, "Verily, verily, whatsoever ye ask Joh. 16. 23. in My name," we may boldly add our "Amen" in the end, that

His "Amen" may be performed; and by right do we ground our "Amen" upon God's "Amen," for He is called "Amen," Isa. 65. 16. that is, "truth." So the Apostle expresseth it, when speaking of Jesus Christ he saith, "Thus saith Amen, the faithful and true witness." Rev. 3. 14

Therefore St. Paul saith of Christ, that "in Him all the promises are made to us yea" in the beginning, "and Amen" 2 Cor. 1. 20. to us in regard of the certain accomplishment.

The reason of our "Amen" is, because not only faith but trust and confidence doth proceed from the truth of God: *fides* bath relation to God's truth, but *fiducia* or confidence is settled upon God's faithfulness, and both are affirmed of God.

Moses saith of God that He is *verus* and *fidelis*, and Esay "The Lord is faithful." Paul in the New Testament, "He is faithful That promised." "He¹ deemed Him faithful That promised." Deu. 32. 4. Isa. 49. 7. Heb. 10. 23. Heb. 11. 11. [1st Heb.] For there are two things required in faithfulness, without the which a man cannot be said to be faithful: the one is ability, of which Abraham doubted not of God's faithfulness, "being fully persuaded that what He promised He was able to perform;" the other is will and readiness to do, touching which the Apostle saith, "Faithful is He That called you," *et Ipse faciet.* 1st Thess. 5. 24.

These are the parts of faithfulness, and they are both found in God, and therefore not only God the Father is true, but Christ is said to be "the truth," and the Holy Ghost is called "the Spirit of truth." So that albeit men deal so untruly that it is verified of them, "All men are liars," yet God "abides faithful, and cannot deny Himself." Joh. 14. 6. [1st Joh. 15. 25.] 1st Joh. 5. 6. Rom. 3. 4. 2nd Tim. 2. 13.

So much the Prophet teacheth when he saith, "The mountains shall be removed," but the thing which He hath spoken shall not fail. And our Saviour saith, "Heaven and earth shall pass, but one jot of my word shall not pass," that is, in regard of His power and ability.

For the other part of His faithfulness, which is His will and readiness, He is said to be "a faithful Creator," that will have care of the souls committed to Him; and to this purpose serveth that which St. John affirmeth, "Behold what the Father hath shewed us, that we should be sons of God." 1st Pet. 4. 19. 1st Joh. 3. 1.

S E R M. There is in God that faithfulness that is in a mother to-
 —XIX.— wards her children, for as a woman cannot but pity her own
 Isa. 49. 15. child and “the son of her womb,” so the Lord “will not forget”
 His own people. As His arm is not shortened but is still
 able to help, so His affection towards us is such that He is
 most willing to help.

In this regard, as hath been observed, He is both a King
 and a Father, the one shewing His power, the other His
 willingness and good will towards us; upon both these we
 do ground our “Amen,” and do learn not only *credere Verò*,
 ‘believe God Which is true,’ but *fiderò Fidei*, ‘trust Him
 Which is faithful.’ Upon this faithfulness we may ground all
 our petitions: if we seek forgiveness of our trespasses, as Christ
 1 Joh. 1. teacheth us to pray, then “God is faithful to forgive us our
 9. sins;” if we will pray against temptation, the Apostle saith,
 1 Cor. 10. “God is faithful and will not suffer us to be tempted
 13. above that we are able to bear;” if to be delivered from
 2 Thess. 3. evil, which is the last petition, the Apostle tells us “The
 3. Lord is faithful, and will stablish us, and keep us from all
 evil.”

Thus we see both what is our “Amen,” and whereupon it
 is grounded.

The last thing is, the right saying of this word, which is a
 thing to be enquired; for the Apostle, as though he took care
 1 Cor. 14. for the right saying of it, saith, “How shall the unlearned
 15. say Amen?” teaching us that it is not enough to say
 “Amen” unless it be said in right form and manner.

The right saying is reduced to four things: first that, as the
 1 Cor. 14. Apostle says, “We pray with the spirit.” For of the four
 15. evil Amens which the Hebrews note, one is, when our “Amen”
 Ps. 62. 8. doth not come from an earnest desire: We must “pour out
 our hearts before Him.” So our “Amen” must come from the
 Ps. 42. 1. heart, we must be so disposed that we may say, “As the
 hart brayeth for the rivers of waters, so thirsteth my soul after
 Ps. 63. 1. Thee, O God.” “My soul thirsteth for Thee in a barren and
 dry land where no water is.” Without this “Amen” our
 “Amen” is *exanime*, a dead “Amen.”

Secondly, a man may desire a false thing: so did the Pro-
 Jer. 23. 6. phet give his “Amen” to the false prophecy of Hananiah, but
 we must be careful that it be true that we pray for; therefore

the Apostle saith, he will not pray "with the spirit" only but with his "understanding" also. So our Saviour tells us we must "worship" God not in spirit only, but "in spirit and truth," that is, we must have understanding that our petitions be true and agreeable to God's will: for as in thanksgiving it is requisite that we "sing praise with understanding," so the like must be done in prayer; they are both good, both to pray with the spirit and with the mind: therefore it is better to pray with both, than with but one alone. Therefore it is a marvel that any should think it enough to pray with the spirit, though they do not know in their mind what they pray for, but pray in an unknown tongue as the Church of Rome doth, seeing the Apostle saith he "will pray both with the spirit and with the understanding," and this understanding is not of the words only but of the matter that we pray for.

We may understand the words wherein the prayer is made, and yet not understand the thing that is prayed for.

The sons of Zebedee prayed in their own language, and yet our Saviour tells them, "Ye know not what ye ask." [Matt. 20. 22]

The eunuch that was reading the Prophet Esay, no doubt understood the language of the Prophet, and yet when Philip asked him, "Understandest thou what thou readest?" he answered, "How can I, except I had a guide?" Therefore we must pray not only *intelligenter* but *sciēter*; we must know what we ask, we must be careful that "whatsoever we ask be according to His will," for then may we be assured that He will hear us; we must ask "in Christ's name." [Acts 8. 28, 30, 31. Joh. 5. 14, 15. Joh. 16. 23.]

Lastly, to a good end, for otherwise our prayers shall not be heard: "Ye ask and receive not, because ye ask amiss." [Jas. 4. 3] But this is not all that is required, that ye may pray with the mind and understanding; for we must intend the thing that we may pray for with our heart, that the Lord may not have cause to complain of us, as of the Jews, "that honoured Him with their lips while their heart was far from Him." [Isa. 29. 13.] That we may with more attention of heart address ourselves to pray, our Saviour bids us to gather ourselves from all things that may carry away or distract our minds, and to "enter into our chamber," there to pray to our "Father" Which is in heaven. This did not St. Peter observe when he prayed, [Mat. 6. 6.]

SERM. XIX. —
 Tu. 9. 33. “Master, let us make here three tabernacles;” and therefore the Evangelist saith “he knew not what he said.”

Thirdly, that we may say “Amen” aright, we must not only understand in our mind and desire in our spirit the thing that we pray for, but must confidently look for the performance of that we desire; for unto this confidence there is a promise made on God’s part, of Whom the Prophet saith, that “The Lord is nigh to all that call upon Him in truth,” that is, in faith and confidence that they shall obtain the thing that they pray for. Therefore our Saviour saith, “Whatsoever ye pray for, believe and it shall be done;” and the Apostle saith, If we will obtain our requests, we “must ask in faith, without wavering;” or else we shall be like the waves of the sea, that are tossed with the wind, and carried about with violence. And we shall not need to doubt but we shall be heard if we pray in a right manner, if we pray for a right end, that we may say, *Tua est gloria.*

This confidence and trust hath certain limitations: first, we may assure ourselves that God will grant our requests, if it be expedient for us: and therefore we must not limit God, nor appoint Him His time, but as the Psalmist saith, we must “direct our prayers early to Him,” and wait for His pleasure. We must “tarry our Lord’s leisure.”

Secondly, though He grant not the same thing we desire, yet He will grant us a better. The Apostle prayed Christ that “the prick in the flesh, the messenger of Satan, might be taken from him;” but he had another answer, “My grace is sufficient for thee:” that was better than if God had said *Apage Satanas.* For if we pray to God in such manner and sort as He requireth, we may assure ourselves our prayers “shall not return into our own bosoms,” but He will either grant the thing we desire or else that which shall be better for us.

Fourthly, that our “Amen” be indivisible, that is, we must say Amen to every petition of the Lord’s Prayer; for naturally our corruption is such that we can be content to desire the accomplishment of some of them but not of others. We do willingly say “Amen” to “Thy Kingdom come;” but as for “Hallowed be Thy name,” we give no “Amen” to that, as appears by the whole course of our life, which is nothing else

but a profaning and polluting of God's most glorious and fearful name.

We would gladly pray for "daily bread," but as for doing of God's "will," and obeying His commandments, we agree not to that.

We like well of the last petition, "Deliver us from evil," but as for that goes before it, "Lead us not into temptation," we will not subscribe to that: for we do seek by all means to tempt ourselves, and to draw ourselves unto sin.

We can be content to pray that He will "forgive us our trespasses," but as for the condition which is the forgiving of "those that trespass against us," we give no "Amen" to that, as is clear by the wrathful and revenging spirit that carrieth most men into all manner of outrages, while they will not learn to put up wrong, as they are taught by God's word. Therefore in regard of this petition, and the condition annexed, our Saviour saith, Take heed ye say "Amen" to this entirely; "except ye forgive one another, your heavenly Mat. 6 14. Father will not forgive you."

Therefore we must have a care as well to hallow God's name in this life, as to be partakers of His Kingdom in the life to come; we must labour as well for the fulfilling of His will, as for the obtaining of daily bread.

If we will be freed from evil which is the effect of sin, we must take heed that we do not tempt ourselves; and as we would be forgiven of God, so we must forgive our brethren.

Lastly, we must say "Amen" to the reason which our Saviour useth in the conclusion of the prayer. As the Apostle saith, "How shall the unlearned say Amen to thy thanksgivings?" 1 Cor. 14. 16. For there are many that will say with the lepers, "Jesus, Lu. 17. 13. Master, have mercy upon us;" but being cleansed, few or none will return to give God thanks, and to say as our Saviour teacheth, "Thine is Kingdom, Power and Glory." We must not only pray to Him when we lie sick upon our beds, that it would please Him to comfort us "and to make Ps. 41. 3. our bed in our sickness," but to sing praises to Him when He saveth us from adversity, and "delivers us out of our enemies' Ps. 106. 10. hands;" our Hallelujah must be sounded as loud as Hosanna. The saints in heaven have no other prayer but thanksgiving; they cry, "Amen, blessing, and glory, and wisdom, and Rev. 7. 12.

SERM. honour, and power, be to God." All their song is "Amen.
 XIX.
 Rev. 19. 4. Hallelujah."

Therefore if we will come where they are, we must sound out the praises of God as they do; if we will be like the heavenly Angels, we must speak with the tongue of Angels; if we say "Amen" to His praise and honour, He will ratify His word towards us, so that His promise to us shall be "Yea and Amen."

[2 Cor. 1.
20.]

SEVEN SERMONS

ON THE

WONDERFUL COMBAT,

FOR GOD'S GLORY AND MAN'S SALVATION,

BETWEEN

CHRIST AND SATAN.

DELIVERED BY THE REVEREND FATHER IN GOD,

DR. ANDREWES,

BISHOP OF WINCHESTER, DECEASED.

JAMES i. 12.

Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised them that love Him.

SERMON. honour, and power, be to God." All their song is "Amen,
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 [2 Cor. 1. 20.]

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SEVEN SERMONS

UPON THE

TEMPTATION OF CHRIST IN THE WILDERNESS.

SERMON I.

MATTHEW IV. 1.

Then was Jesus led aside of the Spirit into the wilderness, to be tempted of the devil.

[*Tunc Jesus ductus est in desertum a Spiritu, ut tentaretur a diabolo.*
Vulg.]

[*Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.* Eng. Trans.]

OUR Saviour Christ by His nativity took upon Him the Gal. 4. 4.
shape of man; by His circumcision He "took upon Him" and Phil. 2. 7.
submitted Himself to the degree "of a servant." By the first
He made Himself in case, and able to perform the work of
our redemption; by the second He entered bound for the
performing of it. All was to this end, that He might restore
the work of God to his original perfection. In the bringing
of which to pass it was decreed by God in the beginning as
a thing necessary, that the head of the serpent, by whose [Gen. 3.
15.]
means it was violated and defaced, should be bruised. And
"for this cause," saith St. John, "appeared the Son of God, 1 Joh. 3. 8.
that He might loose the works of the devil," whereof this
was the first. For in Genesis, the third chapter, we read that
his first work after his fall was enviously to tempt our first
parents, and thereby to overthrow all mankind. And here,

SERM. straight after our Saviour was baptized, he with like envy
I. setteth on Him. Christ therefore first beginneth with the
overcoming of that; and for that purpose He is here led forth
to be tempted, that so being tempted He might overcome.

Our Saviour makes this question upon their going out to
Mat. 11. 7. see John Baptist; "What went ye out to see?" As if He
should have said, They would never have gone out into the
wilderness, except it had been to see some great and worthy
matter: and behold a greater and worthier matter here. If there
be any thing in the wilderness worthy the going out to be-
hold, this is a matter much worthy of it. Or if there be any
matter worthy the hearing, it is worthy our attention to hear.
Jude ver. 9. not "Michael the Archangel disputing about the body of
Moses with the devil," but our own matter argued by two
such cunning adversaries; to see the combat betwixt our
1 Pet. 5. 8. grand enemy, who "goeth about like a roaring lion seeking
'Αρχηγόν. to devour" us, and our Archduke—for so He is called in He-
br. 1. 12. brews the twelfth chapter, and second verse; to see our "King
of old," the pawn of our inheritance, and our prince of new
Joh. 14. 30. or prince by usurpation, "the prince of this world," enter the
Joh. 3. 14. lists together; to see the wisdom of the New Serpent match
Rev. 12. 9. the craftiness and subtlety of "the old serpent;" to see "the
1 Pet. 5. 8. Lion of the tribe of Judah" combating with the "roaring
Rev. 5. 5. lion." If any thing be worthy the sight, it is this.

Though there should come no profit to us by the victory,
yet were it worth the sight in this respect, only to behold how
these champions behave themselves: that so we may be
warned beforehand by seeing the strength of our adversary,
and that also seeing the manner of his fight and of our Sa-
viour's defence we may be instructed how to arm ourselves,
and how to ward accordingly. For let us be sure that since
the devil spared not to tempt our Saviour, he will be much
more bold with us: if he have done this to the "green tree,"
Lu. 23. 31. what will become of "the dry?" If he have sought our over-
throw in Christ, how much more will he do it in ourselves?
Job 7. 1. If our days here be but as "the days of an hireling," and our
2 Tim. 2. 4. whole life be but as a continual warfare, then is it behoveful
for us to have some intelligence of our enemy's forces and
Eph. 6. 16. drifts. It is said his "darts" are "fiery." Here we may see
2 Cor. 2. 11. the manner of his casting them, that so Satan should not cir-

cumvent us. Let us mark how our Saviour wardeth and defendeth Himself, that so we may be "armed with the same mind." Let us therefore go out into the wilderness to see it. 1 Pet. 4. 1

"Then Jesus." This is the description of the entry into the temptation, and it containeth as a weighty history many circumstances importing great matters, which may be reduced to seven branches or heads. First, the two champions: first Christ, and secondly, Satan; thirdly, the leader of Jesus into the lists, who is said to be the Holy Ghost; fourthly, the end, which was the conflict itself, that is, "to be tempted;" fifthly, the day of the battle, expressed under the word "then," sixthly, the lists themselves, that is, "the wilderness;" seventhly, Christ's preparation to it, that is, His fasting. 1 Mat. 11. 7

I. First, for the party defendant Christ, Who as God "giveth food" to every living creature, and as God and man with five loaves and two fishes fed five thousand men besides women and children." He That is said to be the very meat itself, whereby we live eternally, is here said to be hungry. He before Whom "thousand thousands" are said to "minister," and ten thousand thousands are said to stand before Him, hath here for His companions "the wild beasts"—for so saith Mark, chapter the first, verse the thirteenth. He to Whom "the Angels minister" is here assailed with devils, which offer unto Him matter of great indignity: and the indignity which He suffered leads us to the consideration of the grievousness of our sins and of the greatness of His love, both which are measured by the greatness of those things He suffered for us; as that He was cast out from among the company of Angels—for so Mark, chapter the first, verse the twelfth, hath it—into the desert, to be a companion of beasts, and so led forth to be tempted; where He suffered in His body hunger, in His soul temptation: what is it else but a proclaiming of His great love towards us? As if He should exulting say, What is it that shall separate Me from the love of men? Shall temptation? shall solitariness? shall hunger? shall wearisome labour, and travail? shall watching? shall anguish of mind, and bloody sweat? shall mocks? shall whips? shall nails? shall spears? shall principalities? That we also might use the same challenge which Paul doth in the eighth chapter of his epistle to the Romans, the thirty-fifth

S E R M. I. verse: "What shall separate us from the love of Christ? shall tribulation? shall anguish or persecution?" These two profitable points grow out of the consideration of the person of the defendant.

II. Secondly, the party assailant is the devil, who is so called by reason of his foul mouth in defaming; for so doth the word *diabolus* import, whereby we have occasion to detest the sin of infamy; and it sheweth what name they deserve, and how to be esteemed of, in whom that quality is found.

2 Tim. 3. 3. St. Paul foretold that in the latter days there should be men-devils, foul-mouthed men, evil speakers; and in the first Epistle to Timothy, the third chapter and eleventh verse, he speaketh of women-devils, because of their calumnious speeches. In the tongue wherein Christ spake these words, namely the Syriac, the fittest word that He could find to signify the devil's name, is a word that signifies *divulgator*; so that 'a publisher of infamous reports' is good Syriac for 'the devil;' as when a man lightly conceives a reproach, either forging it himself by misconstruction, or credulously receiving it upon the report of others, and then is not sorry for his brother's ill, but rather insulteth, not considering that he himself may fall into the like temptations; and so becomes "puffed up," and at last falls a blazing his brother's imperfections. These come right to the devil's quality, they take upon them the abetting of the devil's quarrel.

It is the devil's occupation to defame us first with God, as he did Job, as if he had been a hypocrite and had served God only for gain; and so stands he continually accusing us. And he also defameth God with us, as if He were a God That did envy our good; and so he here defameth God to Christ, as if He were careless in providing for Him, in suffering Him to be hungry. And from these two defamations proceeds all evil whatsoever, as well that which the divines call *malum pœnæ* (as Job the first chapter and eleventh verse, accusing Job that he would curse God if He handled him roughly, and so got power over his goods) as that which they call *malum culpæ*. For his defaming God with us was the cause of all sin; and every where still we see he laboureth to persuade us that God is an unkind God, that so we may burst forth into those terms, This good did I get at God's hand, to wit, hunger. To this doth he tempt Christ. And as to

Mat. 5. 22.
Gal. 6. 1.
1 Cor. 5. 2.
3 John ver. 10.
Job 1. 9.
Rev. 12. 10.
Gen. 3. 1.
&c.
2 Kings 6. 33.
Mat. 4. 3.

desperation, so sometimes to the contrary, presumption; as verse the sixth, "Cast Thyself down," &c. by bringing us to have a base conceit of God, defaming Him as if He were a God of clouts, not to be reckoned of; as if He were a man to wait upon us, and to take us up as oft as we list to throw ourselves down, that we may say in our hearts as they that were frozen in their dregs did, "He neither doth good nor hurt," it is all one to serve Him and not to serve Him. He tells us that he will "give" us all this if we will "fall down and worship" him, as though he were very liberal in rewards, and as though God were unkind or ungrateful, not once regarding us for all our service, but suffers us even to starve. Which brought men to that pass as to say, that "It is but in vain to serve God, what gain is in His service?" If he cannot prevail this way against us, then he will try another way: for when, seeing that this temptation succeeded not, the devil left Christ, he departed not for altogether, but went to come again—as appeareth in Luke, the fourth chapter and thirteenth verse—"he departed for a time." Christ was too cunning for him in disputing: he meant therefore to take another course: for, as James noteth, there be two sorts of temptations, one by enticement as a serpent, another by violence as a lion; if he cannot prevail as a serpent, he will play the lion. He had also another hour at Christ in the garden, "the hour of darkness:" there he bruised His heel.

III. Thirdly, we are to consider the leader: "He was led by the Spirit." In which we are to note five things; not making any question but that it was the good Spirit, for so it appeareth in Luke the fourth chapter, and first verse.

First, that the state of a man regenerate by baptism is not a standing still. "He found others standing idle in the market place, and He said to them, Why stand ye idle all day?" We must not only have a mortifying and reviving but "a quickening" and stirring "spirit," which will move us and cause us to proceed; we must not lie still like lumps of flesh, laying all upon Christ's shoulders. We must "walk" forwards, for "the kingdom of God" consists "not in word but in power."

Secondly, as there must be a stirring, so this stirring must not be such as when a man is left to his own voluntary or

S E R M. natural motion: we must go according as we are led. For
 I. having given ourselves to God, we are no longer to be at our
 own disposition or direction; whereas before our calling we
 1 Cor. 12. 2. were "Gentiles," and were carried into errors, we wandered up
 and down as masterless or careless, or else gave heed to "the
 1 Tim. 4. 1. doctrines of devils," or else "led with divers lusts;" but now
 2 Tim. 3. 6. being become the children of God we must "be led by the
 Rom. 8. 14. Spirit of God," "for so many as be the sons of God," are
 led thereby. We must not be led by the spirit whence the
 revelation came, the sixteenth chapter of Matthew and twenty-
 second verse, from whence revelations of flesh and blood do
 [Mat. 17. arise; but by the Spirit from whence the voice came, "This
 5.] is My beloved Son, in Whom I am well pleased." It came
 not by the Spirit That ministered wise counsel, but by that
 which came down upon them.

Thirdly, the manner of leading is described to be such a
 kind of leading as when a ship is loosed from the shore, as
 ἀνήχθησεν Luke the eighth chapter, and twenty-second verse; it is called
 ἀνήχθη launching forth: so in the eighteenth chapter of the Acts. the
 ἀνήχθη twenty-first verse, Paul is said to have sailed forth.

Joh. 3. 8. The Holy Ghost driving us is compared to a gale of "wind,"
 which teacheth us that as when the wind bloweth we must be
 ready to hoist up sail, so must we make us ready to be led by
 Heb. 6. 19. the Spirit. Our "hope" is compared to an "anchor," which must
 be haled up to us; and our faith to the sail, we are to bear as
 great a sail as we can. We must also look to the closeness of
 the vessel, which is our conscience: for if we have not a good
 1 Tim. 1. conscience, we may make "shipwreck" of faith, religion, and all.
 19. And thus are we to proceed in our journey towards our
 country, the spiritual Jerusalem, as it were sea-faring men.
 Acts 20. 22. "Now behold, I go bound in spirit to Jerusalem:" to which
 2 Cor. 5. 14. journey "the love of Christ" must "constrain" us.

Fourthly, that He was "led to be tempted." His temptation
 Job 5. 6. therefore came not by chance, nor as Job speaketh, "out
 of the dust," or out of the earth, nor from the devil, [for
 he had no power without leave,] not only over Job's person,
 Job 1. 12. but not so much as over his goods. He had no power of him-
 self, no not^b so much as over the hogs of the Gergashites, who
 Mat. 8. 31. were profane men. Hence gather we this comfort, that the Holy

^a added in A.^b no not omitted A.

Ghost is not a stander by, as a stranger, when we are tempted, *tanquam otiosus spectator*, but He leads us by the hand, and stands by as a faithful assistant. He makes an issue out of all our temptations, and “will not suffer us to be tempted beyond^c our strength.” And He turneth the work of sin and of the devil too unto our “good,” so that all these shall make us more wary after to resist them: and hell, by fearing it, shall be an occasion unto us to avoid that might bring us to it; and so they shall all be fellow-helpers to our salvation. So that temptations, whether they be, as the Fathers call them, rods to chasten us for sin committed, or to try and sift us, and so to take away the chaff, the “fan” being^d in the Holy Ghost’s hand; or whether they be sent “to buffet” us against “the prick of the flesh;” or whether they be as matters serving for our experience, not only for ourselves that we may know our own strength and to “work patience” in us, but to the devil also that so his mouth may be stopped, as in Job the second chapter and third verse: “Hast thou marked My servant Job, how upright he is, and that in all the world there is not such an one?” howsoever they be, the devil hath not the rod or chain in his hands, but the Holy Ghost, to order them as they may best serve for His glory and our good; and as for the devil, He bindeth him fast.

Fifthly, by the Greek word here used is set forth the difference between the temptations of the saints and reprobates. In the Lord’s Prayer one petition is, “Lead us not into temptation;” but there the word importeth another manner of leading than is here meant. We do not there pray against this manner of leading here, which is so to lead us as to be with us and to bring us back again; but we pray there that He would not cast or drive us into temptations, and when we are there leave us by withdrawing His grace and Holy Spirit, as He doth from the reprobate and forsaken.

IV. The fourth point is the end, that is, the conflict, as it concerneth Christ, insomuch that He was “led to be tempted.” In which temptation Augustine saith, *Hubemus et quod credentes veneremur, et quod videntes imitemur*; ‘There be two things for faith to adore, and two things for imitation to practise.’

^c above A.

^d is A.

S E R M. First, for faith, that the temptations of Christ have sanctified temptations unto us; that whereas before they were curses like unto hanging on a tree, now since Christ hath been both tempted and hanged on a tree, they be no longer signs and pledges of God's wrath but favours. A man may be the child of God notwithstanding, and therefore he is not to receive any discouragement by any of them.

Secondly, besides the sanctifying, it is an abatement, so that now when we are tempted they have not the force they had before; for now the serpent's head is bruised, so that he is now nothing so strong as he was to cast his darts. Also the head of his darts are blunted, "Death, where is thy sting? Hell, where is thy victory?" For as His death and resurrection had a mortifying force against the "old man" and a quickening force toward the "new man," so hath His temptation a dulling force to the devil, and a strengthening force to us.

1 Cor. 15.
55.

For our life and imitation there are also two.

First, compassion; for Christ knowing in what sort we were tempted, as having felt by experience both how strong the assailant was who "thrust sore at Him that He might fall," and how feeble our nature is to make resistance, being nothing but "dust," He is moved thereby to lay away severity, and to put on the bowels of compassion. So that now, "we have not a High Priest which cannot be touched with our infirmities, but was tempted in like sort." So we, which were before stony judges, and too rough for physicians, ought in like sort, having been tempted ourselves, to look upon others' defects with a more passionate regard.

Ps. 118. 13.

Ps. 103. 14.

Heb. 4. 15.

The second thing we are to imitate, Christ is our fellow-helper in all our necessities and temptations; Who, as He sheweth us his sleights and darts, so He teacheth us how to avoid them. This is no small comfort to us, when we consider that He is with us, and will be, "till the end of the world," Who hath "overcome the world" and the devil; if any temptation happen, that He will bear us out, we may be of good cheer. This was it that did so animate Job: Do Thou but take my part, and who shall touch me? When as

Eph. 4. 14.

Mat. 28. 20.

Joh. 16. 33.

Job 17. 3.

* [This passage seems to require emendation. Two conjectural readings are therefore given.
"The second thing we are to imitate.

Christ" &c.

"The second thing. [He] we are to imitate, Christ," &c.]

both Christ and we draw together in one "yoke," what can Mat. 11. 29. hurt us? Yet if we be afraid for that we see the enemy coming, let us call for the help of our Assistant, and as it is said in Psalm the sixty-eighth, verse the first, we shall see "God will [Ps. 65. 1. 2.] arise, and His enemies shall be scattered;" they shall vanish like "smoke," and melt like "wax." When they are ready to attack us, let us say, "Save me, O God, for the waters are Ps. 69. 1. entered even into my soul." When we are feeble, then let us say with Hezekiah, "O Lord, it hath oppressed me, comfort Isa. 37. 14. me." Or though they have wounded us, let us say with David, "Bring out Thy spear, and stop the way against them Ps. 55. 3. that persecute me; say yet to my soul, I am thy salvation." So that we have not only an example but a comfort too.

V. The fifth point is the day and time when this was done, in which we are to note two things. The word "then" relateth as well to the end of the chapter next going before, as to the present instant.

First then, when as Christ was but newly come out of the water of baptism, and immediately after the heavens had opened unto Him, and the Holy Ghost descended upon Him in the likeness of a dove, and while He was yet full of the Holy Ghost, did the devil set upon Him. When as the voice from heaven had pronounced, "This is My beloved Son in [Mat. 3. 17.] Whom I am well pleased," the devil straight addeth, In Whom I am ill pleased; and so addresseth himself against Him. And it is God's property to look for much at his hands, to whom He hath given much. When He gives a man a large measure of grace, He gives the devil withal a large patent. Our Saviour had great gifts, and the devil is like a thief, that will venture most for the greatest booty.

Secondly, in regard of the present, we are to note that in thirty years the devil did nothing to our Saviour; but now, when He goes about to "gird" Himself with our salvation, (according to Psalm the forty-fifth, verse the third) then doth the devil gird on his sword also; that is as much to say as, the better the work is the more resistance it shall have. Ten repulses did the Israelites suffer, before they could get possession of the promised land of Canaan; and as many did David endure, before he was invested in the promised kingdom. Many lets came before the temple was re-edified, as

S E R M. First, for faith, that the temptations of Christ have sanctified temptations unto us; that whereas before they were curses like unto hanging on a tree, now since Christ hath been both tempted and hanged on a tree, they be no longer signs and pledges of God's wrath but favours. A man may be the child of God notwithstanding, and therefore he is not to receive any discouragement by any of them.

Secondly, besides the sanctifying, it is an abatement, so that now when we are tempted they have not the force they had before; for now the serpent's head is bruised, so that he is now nothing so strong as he was to cast his darts. Also the head of his darts are blunted, "Death, where is thy sting? Hell, where is thy victory?" - For as His death and resurrection had a mortifying force against the "old man" and a quickening force toward the "new man," so hath His temptation a dulling force to the devil, and a strengthening force to us.

1 Cor. 15. 55.

For our life and imitation there are also two.

First, compassion; for Christ knowing in what sort we were tempted, as having felt by experience both how strong the assailant was who "thrust sore at Him that He might fall," and how feeble our nature is to make resistance, being nothing but "dust," He is moved thereby to lay away severity, and to put on the bowels of compassion. So that now, "we have not a High Priest which cannot be touched with our infirmities, but was tempted in like sort." So we, which were before stony judges, and too rough for physicians, ought in like sort, having been tempted ourselves, to look upon others' defects with a more passionate regard.

Ps. 118. 13.

Ps. 103. 14.

Heb. 4. 15.

The second thing we are to imitate, Christ is our fellow-helper in all our necessities and temptations; Who, as He sheweth us his sleights and darts, so He teacheth us how to avoid them. This is no small comfort to us, when we consider that He is with us, and will be, "till the end of the world," Who hath "overcome the world" and the devil: if any temptation happen, that He will bear us out, we may be of good cheer. This was it that did so animate Job: Do Thou but take my part, and who shall touch me? When as

Eph. 4. 14.

Mat. 28. 20.

Joh. 16. 33.

Job 17. 3.

* [This passage seems to require emendation. Two conjectural readings are therefore given.
"The second thing we are to imitate.

Christ" &c.

"The second thing. [He] we are to imitate, Christ," &c.]

both Christ and we draw together in one "yoke," what can hurt us? Yet if we be afraid for that we see the enemy coming, let us call for the help of our Assistant, and as it is said in Psalm the sixty-eighth, verse the first, we shall see "God will arise, and His enemies shall be scattered;" they shall vanish like "smoke," and melt like "wax." When they are ready to attack us, let us say, "Save me, O God, for the waters are entered even into my soul." When we are feeble, then let us say with Hezekiah, "O Lord, it hath oppressed me, comfort me." Or though they have wounded us, let us say with David, "Bring out Thy spear, and stop the way against them that persecute me; say yet to my soul. I am thy salvation." So that we have not only an example but a comfort too.

V. The fifth point is the day and time when this was done, in which we are to note two things. The word "then" relateth as well to the end of the chapter next going before, as to the present instant.

First then, when as Christ was but newly come out of the water of baptism, and immediately after the heavens had opened unto Him, and the Holy Ghost descended upon Him in the likeness of a dove, and while He was yet full of the Holy Ghost, did the devil set upon Him. When as the voice from heaven had pronounced, "This is My beloved Son in Whom I am well pleased," the devil straight addeth, In Whom I am ill pleased; and so addresseth himself against Him. And it is God's property to look for much at his hands, to whom He hath given much. When He gives a man a large measure of grace, He gives the devil withal a large patent. Our Saviour had great gifts, and the devil is like a thief, that will venture most for the greatest booty.

Secondly, in regard of the present, we are to note that in thirty years the devil did nothing to our Saviour; but now, when He goes about to "gird" Himself with our salvation, (according to Psalm the forty-fifth, verse the third) then doth the devil gird on his sword also; that is as much to say as, the better the work is the more resistance it shall have. Ten repulses did the Israelites suffer, before they could get possession of the promised land of Canaan; and as many did David endure, before he was invested in the promised kingdom. Many lets came before the temple was re-edified, as

SERM. I.
[Ps. 45. 7.] is to be seen in Ezra and Nehemiah. Yea, saith the devil, hath God "anoined Him with the oil of gladness above His fellows?" I will see if I can anoint Him with the oil of sadness above His fellows. Hath He been baptized of water and the Holy Ghost? I will provide another baptism for Him, namely of fire. Hath God sent down the Holy Ghost upon Him in likeness of a dove? I will cause tribulation, and a crown of thorns to light upon His head. Hath a voice come down from heaven, saying, "This is My beloved Son?" I will provide a voice for Him that shall ascend from the foot, that shall say, "If Thou be the Son of God, come down from the cross."

VI. The sixth is the place, the lists, to wit, the wilderness, that so He might be alone, and that there might be no fellow-worker with Him in the matter of our salvation, that He alone might have the treading of the "wine-press." So in the^t transfiguration in the Mount He "was found alone," so in the garden in His great agony He was in effect alone, for His disciples slept all the while, that unto Him might be ascribed all the praise.

Secondly, we will note here, that there is no place privileged from temptations. As there be some that think there be certain places to be exempt from God's presence—as was noted in the dream of Jacob—so the monks and hermits thought that by avoiding company they should be free from temptations: which is not so. For although Christ were alone in the wilderness and fasting too, yet was He tempted we see. And yet it is true, that he that will live well must shun the company of the wicked.

Gen. 19. 17. When the Angels had brought Lot and his family out of the doors, they charged them not to tarry, nor to stand still, nor once to look back. So after the cock had crewed, and put Peter in mind of his fall, he went out of the doors and "wept bitterly;" his solitariness was a cause to make his repentance the more earnest, and helped to increase his tears: and company is commonly a hindrance to the receiving of any good grace, and to the exercising and confirming us in any good purpose. But as true it is that temptations are, and may as well be, in the deserts as in public places: not only in the

His A.

valleys but in the mountains; and not only in the country but Mat. 4. 8.
even in "the hoij city;" yea, and sometimes full, and sometimes Mat. 1. 5.
fasting; yea, in paradise, and in heaven itself, for thither doth
the devil come and accuse us before God. We are therefore
always to stand upon our guard; for in Luke the eleventh
chapter, verse the twenty-fourth, he is said to "walk through
dry places," lest haply some might be escaped from him thither;
and though we could go whither he could not come, we
should not be free, for we carry ever a tempter about with
us. And when we pray to be delivered from temptation, it is
not only from the devil but from ourselves: we carry fire
within us. Nazianzen and Basil were of that mind once, that
by change of the place a man might go from temptation; but
afterward they recanted it, affirming that it was impossible to
avoid temptation, yea though he went out of the world,
except he left his heart behind him also.

SEVEN SERMONS

UPON THE

TEMPTATION OF CHRIST IN THE WILDERNESS.

SERMON II.

MATTHEW iv. 2.

And when He had fasted forty days, and forty nights, He was afterward hungry.

[*Et cum jejunasset quadraginta diebus, et quadraginta noctibus, postea esuriit.* Lat. Vulg.]

[*And when He had fasted forty days, and forty nights, He was afterward an hungred.* Eng. Trans.]

SERM.
II.

Now come we to the seventh and last circumstance. It may seem strange that being about to present Himself to the world as Prince, Priest, and Prophet, that He would make His progress into the wilderness, and begin with a fast; for this was clean contrary to the course and fashion of the world: which useth when any great matter is in hand to make a preface or *prælium* with some great solemnity. As when Solomon came first to his crown he went to the chief city and gathered a solemn convent, so Christ should rather first have gone to Jerusalem the holy city, and there should have been some solemn banquet. But Christ from His baptism began His calling, and fasted forty days and forty nights. This His fast by late^a writers is called the entrance into His calling; by the ancient^b writers it is called the entrance into His conflict.

^a the new A.

^b old A.

The manner of the Church hath always been, that at the first institution or undertaking of any great and weighty matter there hath been extraordinary fasting. So Moses, when he entered into his calling at the receiving of the Law, fasted forty days. So Elias, at the restoring of the same Law, did the like. And so when they went about the re-edifying of the Temple, as appeareth from Ezra, the eighth chapter and twenty-first verse. So in the New Testament, at the separation of Paul and Barnabas. And, as Jerome reporteth, St. John would not undertake to write the divine work of his Gospel, until the whole Church by fasting had recommended the same unto God.

So likewise, at the entrance into a conflict, for the obtaining of some victory, as Jehoshaphat did when he overcame the Amorites. So did Esther when she went about the deliverance of the Jews; as in Esther, the fourth chapter, and sixteenth verse. And Eusebius reporteth that when Peter was to enter disputation with Simon Magus, there was fasting throughout the whole Church generally.

Whether at the entrance into a calling, or to resist the devil, St. Peter's rule, mentioned in his first Epistle and fifth chapter, ought to take place, we must use prayer and fasting.

As it is at all times we are to use watchfulness and carefulness, so then especially, when we look that the devil will be most busy; and the rather, for that in some cases there is no dealing without fasting, as Mark, the ninth chapter, and twenty-ninth verse, there is a kind of devil that will not be cast out without "prayer and fasting."

As for the number of days wherein he fasted, just forty, curiosity may find itself work enough; but it is dangerous to make conclusions when no certainty appeareth.

Some say there is a correspondency between these forty days and the forty days wherein the world was destroyed by the deluge. But it is better to say, as Moses fasted forty days at the institution of the law, and Elias forty at the restoration, so Christ here. And because He came but in the shape of a servant, He would not take upon Him above His fellow-servants. Contrary to our times, wherein a man is accounted nobody except he can have a quirk above his fellows. But it

S E R M. is more material to see how it concerneth us. It is a thing
 II. rather to be adored by admiration, than to be followed by
 - apish imitation.

Acts 10. 9. This fast here was not the fast of a day, as that of Peter
 30. and of Cornelius, but such as Luke the fourth chapter, and
 second verse describeth, "He did eat nothing all that time." St. John the Baptist, though his life were very strict, "did eat
 Mat. 3. 4. locusts and wild honey." Ours is not properly a fast, but a
 provocation of meats, and therefore there can be no propor-
 tion between them. But as it is, what is to be thought of it?

[Socrat. use to celebrate but one day in remembrance of Christ's fast,
 lib. v. 22.] till after, the Montanists—a certain sect of heretics, who there-
 [Apud upon are called Encratitæ—raised it to fourteen days. The
 Euseb. lib. monks brought it to sixty, the friars to seventy; and if the
 v. 24.] Pope had not there stayed it, they would have brought it to
 eighty, and so have doubled Christ's fasting^c.

When the Primitive Church saw the heretics by this outward
 show go about to disgrace the Christians by this counterfeit
 show of holiness, they used it also; but, saith Augustine and
 Chrysostom, they held it only a positive law, which was in
 the Church to use or take away, and not as any exercise of
 godliness.

Only a doubt resteth now, because of the hardness of men's
 hearts, whether it were better left or kept. Some would have
 abstinence used, and one day kept for the sabbath, but left to
 every man's liberty what time and day, and tied to no certainty;
 but that were, upon the matter, to have none kept at all.

Notwithstanding, the reformed Churches, as that of France,
 have used their liberty in removing of it, for that they saw an
 inclination in their people to superstition, who would think
 Lu. 18. 12. themselves holier for such fasting, like the Pharisees. The
 Church wherein we live useth her liberty in retaining it, and
 that upon good reasons: for since God hath created the fishes
 of the sea for man, and giveth him an interest in them also as
 Gen. 9. 2. well as in the beasts; since the death of fish was a plague
 wherewith God plagued Pharaoh, and so contrariwise the
 increase of fish is a blessing; God will have fish to be

^c fast A.

used, so that He may have praises as well for the sea as for the land. Ps. 107. 25.

If we look into the civil reason, we shall see great cause to observe it. See, Numbers the eleventh chapter and twentieth verse, the abundance of flesh that was consumed in one month. The maintenance of store then is of great importance, and therefore order must be taken accordingly. Jerusalem had fish-days, that Tyrus and such like living upon navigation might have utterance for their commodities; for Tyrus was the maritime city, till after Alexander annexed to it another city and made it dry. Nel. 13. 16.

The tribe of Zabulon lived by navigation, which is a thing necessary both for wealth, (and^d made Solomon richer than any other king) and also for munition; that tribe therefore had need of maintenance. And therefore our Church and commonwealth have taken order accordingly, and the rather for that our times require it, for the times that forbade marriage and the abstinence of meats [are past; we rather live in the age of self-love, in intemperance, and filthy pleasure^e.] There is more fear of a pottingerful of gluttony, than of a spoonful of superstition. This is no fast, but a change of meat.

“Then came to Him the tempter,” &c. Before we come to the particular temptations, we have four general points to be considered. First, the changing of the devil’s name from “devil” to “tempter;” secondly, that it is said he “came unto Him;” thirdly, that he came when He was fasting; fourthly, the diversity and order of the temptations. ver. 3.

I. First, in James the first chapter and thirteenth verse, it is said that “God tempteth no man;” and yet in Deuteronomy the thirteenth chapter and third verse, it appeareth that “God doth tempt some:” we must then make a difference between [temptations—between^f] God’s temptations and the devil’s. The devil indeed tempteth us, but God, as our English translation hath it, trieth us. The latter is to commend us, or rather that our tribulation may bring forth “patience, and patience hope.” It makes us know that to be in ourselves which before we knew not, as we see in Job. So the Rom. 5. 3, 4.

^d which A.

^e added in A.

^f added in A.

SERM. Lord proved the Israelites, to see if they loved Him or no.

- II. — The devil's temptation is to know our corruption; for knowing the innocency of Adam, he went about to corrupt him.
- Deu. 13. 3. It is like the Israelites' proving of manna, to try conclusions.
- Exod. 16. God's is like the trial of "gold," which the oftener it is tried the purer it waxeth; the devil's like that of manna, which stinketh
20. and corrupteth by trial. God's is like the trial of the "fan;"
- 1 Pet. 1. 7. the devil's like that of the sieve, which lets go the flour and keeps the bran.
- Mat. 3. 12. Lu. 22. 31.

II. Secondly, the devil hath two shapes: in the one he tempteth and allureth, and in that he came down to our Saviour; in the other he assaileth us, that is, by assault and violence. The first is the temptation of hypocrites: "Shall we pay tribute to Cæsar?" The second of Judas, who in the garden assaulted our Saviour. So Satan sets on Christ by violence. He came unto Christ by casting sparks of fire into Him, for He was devoid of any wicked and vain thoughts coming forth of Him.

Two ways may a man be tempted; either by doubts arising in our hearts out of us, or by a "sop" entering into us. Christ could not be tempted the first way, for He was devoid of any wicked and vain thought coming forth of Him. To us the devil needs bring but a pair of bellows, for he shall find fire within us; but to Christ he was fain to bring fire too.

III. Thirdly, he then came to Him when He was fasting, which discovereth the devil's desperate boldness, as also his craftiness, in that he waited his time, to stay till He was hungry. Notwithstanding Christ was new come from His baptism, and was full of the Holy Ghost, and even now in His exercise of mortification, yet had the devil courage to set upon Him. There is no place so holy, nor exercise so good, as can repress his courage, or give a stay to the boldness of his attempts; as we see Mark the fourth chapter, and fifteenth verse. The word is no sooner sown but Satan comes immediately and takes it out of their hearts: which must needs be done in the church. For the word is out before they be out of the church; so that he is not afraid of hearing the word, but can abide it well enough, yea, better than many. And though they carry the word out of the

church he will wait on them home, and “choke the word” with cares and riches and voluptuous living, like the seed Mark 4.19. that fell among thorns.

And no more doth he care for the exercise of prayer; for even then, immediately after the repetition of forgiveness, when we have made even with all the world, when God hath forgiven us, and we others, then doth the devil give us occasion to say, “Lead us not into temptation,” as standing by there ready to tempt us.

And as little cares he for the Sacraments; for presently after they had received the Sacrament and sung the hymn, Christ tells them they shall “all be offended in Him that night.” Thus we see his courage serves him at all times, Mat. 26. 30, 31. nothing is able to quail it.

As this ought not to discourage the children of God, having so faithful an Assistant to take their part; so it giveth them this *caveat*, that they be at no time secure, but always to keep a sure guard. St. Bernard in the midst of a sermon was solicited to vain glory because he thought he pleased his auditors, and thereupon brake off his speech and turned it to the devil, saying, *Non propter te hoc opus captum est; nec propter te, nec in te futurum.*

And as he is courageous, so he is subtle; for, notwithstanding his eager desire, he stayed the fittest time, wherein consisteth a chief point of wisdom. So when he tempted Eve he [Gen. 3. 1. &c.] stayed till her husband was away, and till he could shew her the fruit which was so pleasing to the eye. So when David 2Sam. 11.2. lay with Bathsheba, Uriah's wife, he tempted him in the evening, and after his sleep, a very fit time for the purpose. So when they were asleep, “the enemy sowed tares.” Mat. 13. 25.

And as he is wary in choosing his time, so is he as cunning in choosing the means, observing the dispositions of men. For wanton and voluptuous men he hath the “daughters of Nu. 25. 1. Moab,” a bait fit for their humours, whereby to tempt them to idolatry. For men secure and careless he hath a net that 2Tim. 2. 26. sufficeth to throw over them, and snare them in. For others, that have more care to seek and enquire into things, he hath quills to blow them up, as “knowledge” which “puffs up.” 1 Cor. 8. 1. Yea, even the best things can he make serve for his purpose, and to be occasions of temptations, so that he may find better

S E R M. II. entertainment for the good exercises' sake that come with him. He will come sometimes shrouded in the necessity of nature, as here; for when a man is hungry, nature requireth somewhat to assuage it.

Prayer no man doubteth to be a godly exercise, yet thereby he tempted them that loved "to pray in the synagogues," and make much babbling and repetition. In like sort doth he abuse the name of good counsel, as in Peter to Christ, who as a friend wished Him to spare Himself and live out His time.

Thus can he put on a fair show, the sooner to beguile. And for good reason, for if he should come unmasked in his own likeness he would be rejected; as, if Jehoram the king of Israel had come himself without Jehoshaphat, Elisha would not have looked on him: so by a good pretence the temptation shrouds and insinuates itself, otherwise it would not be looked on.

IV. Now we are to consider the diversity and order of the temptations, and then will we handle them particularly. And first we are to note that, though there are but these three recorded, yet He endured divers others. His whole life was full of temptations, as may appear by Luke the twenty-second chapter and twenty-eighth verse. It is said, Luke the fourth chapter, and second verse, that He was "tempted forty days of the devil," whereas these three temptations here set down were not till after the end of forty days. These only are mentioned, but there were other not written, as divers of His miracles are unwritten. Only so much was written as was expedient.

These three are a brief abridgment of all His temptations. As it is true that Paul saith, that Christ resembled Adam, and was made a "quickening Spirit," as Adam was "a living soul," (and the bringing of the children of Israel out of Egypt by being called out of Egypt) so may Christ and Adam be compared in these three temptations. For they both were tempted with "concupiscence of the flesh, concupiscence of the eye, and pride of life." In Adam the devil first brought him into a conceit that God envied his good, [and of purpose kept him hoodwinked lest he should see his good^g,] as we see falconers put hoods over hawks' eyes, to make them more quiet and

^g added in A.

ruly. Secondly, he lulls him on to a proud conceit of himself, by persuading him that by eating he should be like God. Thirdly, he sheweth the fruit, which was pleasant. So in Christ's temptation: first, he would have brought Him to murmur against God; secondly, to presume; and thirdly, to commit idolatry; all which are set down in the first of Corinthians, the tenth chapter, and seventh, ninth, and tenth verses. And under these three heads come all temptations.

Exod. 16.
2: 17. 2.
7: 22. 6.
Num. 16.
1. &c. 21.
3. 6.

To some of these extremes will the devil seek to drive one. First, by distrust he will seek to drive us to use unlawful means for the obtaining of necessary things, as bread is when a man is hungry. Or if we be in no such want that that temptation cannot take place, then through superfluity he will tempt us to wanton and unnecessary desires, as to throw ourselves down that the Angels may take us up; and having prevailed so far, then he carrieth us to the devil and all. "All this will I give Thee:" there is his "all." "Fall down and worship me:" there is the devil with it. So that in this respect it may well be said, that "the way of a serpent is over a stone." He goeth so slyly that a man seeth him in, before he can tell what way or how he got in. First he wraps himself in necessity and thereby winds himself in unperceived, then he brings us to make riches our god.

Prov. 30.
19.

Now let us see his darts. The first is, of making stones bread: this may well be called the hungry temptation. The stream of the doctors make Adam's offence the sin of gluttony, but Bucer thinks that this temptation is rather to be referred to distrust and despair. There is small likelihood that one should sin in gluttony, by eating bread only. The devil's desire was only that the stones might be turned into bread, and that after so long a fast; and then, if the temptation had been to gluttony, Christ's answer had been nothing to the purpose, the devil might well have replied against the insufficiency of it. For gluttony is to be answered by a text willing sobriety, whereas this text which Christ answereth by containeth rather an assertion of God's providence, and therefore our Saviour should have seemed very unskillful in defending Himself. The temptation therefore is to distrust.

[Enar. in
Mat. iv.]

This standeth well with the devil's cunning in fight; for

SERM. II. by this he shooteth first even at the throat, and at that which
 1 Joh. 5. 4. is the life of a Christian, to wit, his "faith"—as a man would
 say, *Jugulum petit*—even at that which "overcometh the world."
 He tempted Him to such a distrust as was in the Israelites,
 Ex. 17. 7. when they asked if God were with them or no? So he
 made Adam think, God cared not for him; so here the
 devil premiseth a doubt to shake His faith, wherein Christ
 made no doubt, *Si Filius Dei es*.

Indeed You heard a voice say, You were the "beloved
 Son" of God, but are You so indeed? or was it not rather a
 delusion? You see You are almost starved for want of bread:
 well, would God have suffered You so to be, if You had been
 His *Filius dilectus*? No, you are some hunger-starved child.
 So, Luke the twenty-second chapter, and thirty-second verse,
 Christ prayed that Peter's "faith might not fail:" it was
 1 Pet. 5. 8. that the devil shot at. He is a "roaring lion, seeking to
 1 Thes. 3. 5. devour" us, whom we must resist by faith. It is our faith
 that he aims at; for having overthrown that, disobedience
 soon will follow. Having abolished the establisher of the
 Rom. 3. 31. law, the breach of the law must needs follow. He hath
 then fit time to set us awork about making stones into bread,
 that is, to get our living by unlawful means. First, shipwreck
 of faith, then of obedience.

The devil here seeing Him in great want and hunger,
 would thereby bring in doubt that He was not the Son of
 God: which is not a good argument. For whether we respect
 the natural tokens of God's favour, we see they happen not to
 the wisest, and men of best and greatest knowledge, as ap-
 peareth in Ecclesiastes, the ninth chapter and eleventh
 verse, or the supernatural favour of God. We shall see
 Gen. 12. Abraham forced to fly his country into Egypt for famine. So
 10. did Isaac: and Jacob likewise was in the same distress. Not-
 Gen. 26. 1. withstanding that God was called "the God of Abraham, Isaac,
 Gen. 43. 1. and Jacob," yet were they all three like to be hunger-starved.
 [Exod. 3. 6.] Yea, not only so, but for their faith many were burned and
 Heb. 11. stoned, "of whom the world was not worthy." So fired it
 38. with the Apostles: they were hungry, naked, and athirst.
 1 Cor. 4. 11. But what do we speak of the adopted sons of God, when as
 His own natural Son suffered as much, nay, far more? Here
 Joh. 4. 6. we see He was hungry, also He was "wearied" with travel, and

fain to rest; He had no house to hide His head in, whereas Mat. 9. 5.
 "foxes have holes."

"If Thou be the Son of God," &c. The heathens have observed, that in rhetoric it is a point of chiefest cunning, when you would outface a man or importune him to do a thing, to press and urge him with that which he will not or cannot for shame deny to be in himself: as by saying, If you have any wit, then you will do thus and thus: If you be an honest man, or a good fellow, do this. So here the devil, not being to learn any point of subtlety, comes to our Saviour saying, "If Thou be the Son of God,"—as it may be doubted, You being in this case—then "make these stones bread." No, no, it follows not; a man may be the son of God, and not shew it by any such art. So when Pilate asked who accused Christ, they answered, "If He had not been a male- Job 13. 10.
 factor, we would not have brought Him before thee." They were jolly grave men, it was a flat flattery: and in John the twenty-first chapter and twenty-third verse there is the like. This ought to put us in mind, when we are tempted in like manner, that we take heed we be not outfaced.

In the matter itself, we are to consider these points: first, the devil sets it down for a ground that, follow what will, bread must needs be had. Therefore Christ first closeth with him. Admit He had bread, were He then safe? No, We live not "by bread only;" so that bread is not of absolute necessity. Well, what follows of that? Bread You must needs have, You see Your want, God hath left off to provide for You. Then comes the conclusion: Therefore shift for Yourself as well as You can. First, he soliciteth us to a mutinous repining within ourselves, as Hebrews the third chapter and eighth verse: "Harden not your hearts, as in the day of temptation," &c. whereby he forceth us to break out into such like conceits as, Psalm the one hundred and sixteenth and eleventh verse, "I said in my distress that all men be liars;" and, Psalm the thirty-first, and twenty-second verse, "I said in my haste, I am cast off." Thus closely he distrusted God, in saying His prophets prophesy lies, till at last we even open our mouths against God Himself, and say, "This evil cometh from the Lord: shall I attend on the 2 Kings 6. 33.
 Lord any longer?" hunger and shame is all we shall get at

S E R M. God's hands. And so, casting^h off God, betake themselves to
 - - II. - some other patron, and then the devil is fittest for their turn.

For when we are fallen out with one, it is best serving his enemy, and to retain to the contrary faction. Then we seek

1 Sam. 28. a familiar (with Saul) to answer us.
 7. 19.

But what did the devil then tell him? did he bring comfort with him? No: he tells him that to-morrow he and his sons should die. So here doth the devil bring a stone with him.

Mat. 7. 9. "What father," saith Christ, "if his son ask him bread, would give him a stone?" Yet the devil doth so; Christ was hungry, and the devil shews Him stones.

Here is the devil's comfort. Here be stones for Thee. if Thou canst devise any way to make these stones bread, Thou art well. Whereas we do not use to make bread of stones, but of wheat, to work it with the sweat of our brows; to get it so, we learn from Genesis the third chapter and nineteenth verse.

By extortion and usury we may make stones into bread - that is the devil's alchemy; or haply we may make bread
 Gen. 43. 12. of nothing, when a man gets a thing by another's "oversight." Or else, what and if we can overreach our brother in subtlety.

and go beyond him with a trick of wit or cunning? "Let no
 1 Thes. 4. 6. man defraud or oppress his brother in any matter: for the Lord is avenged of all such." The one is called "the bread of violence" and oppression; the other, "the bread of deceit."
 Prov. 4. 17. Prov. 20. 17.

They are indeed both made of stones, for they still retain their former property, as the event will declare. For though in the beginning such bread be pleasant, yet after, his mouth is but filled with gravel. After which will consequently follow gnashing of teeth.

^h having cast A.

SEVEN SERMONS

UPON THE

TEMPTATION OF CHRIST IN THE WILDERNESS.

SERMON III.

MATTHEW iv. 4.

But He answering said, It is written, Man shall not live by bread only, but by every word that proceedeth out of the mouth of God.

[*Qui respondens dixit, Scriptum est, Non in solo pane vivit homo, sed in omni verbo quod procedit de ore Dei Lat. Vulg.*]

[*But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Eng. Trans.*]

It was a good service that Elisha did, to tell the king of ^{2 Kings 6.} the trains laid for him, when they lay in ambush against him. And even this is the first use that we have of our Saviour's temptations.

It warns us aforehand of the devil's coming, so that we may have time to prepare ourselves accordingly. For as at that time the devil came upon Christ when hunger pinched Him, so where we are in any distress we are to look for temptations.

This temptation hath two parts: first comes *Si*, a distrust; secondly follows unlawful means. Having laid this foundation, that bread is necessary to be had when one is hungry, he inferreth that God helpeth not nor supplieth the want:

S E R M. therefore God is not Thy Father, and therefore depend no
 III. longer on Him, but shift for Yourself. This is the effect of
 Mat. 7. 9. the devil's argument.

Eph. 6. 16. The Fathers upon the words, "Take the shield of faith, to quench all the fiery darts of the devil," do note that about every one of the darts or temptations of the devil there are, as it were, balls of wildfire. For being to assault our obedience, and knowing that faith is our shield, to that end he useth the arrow-head, which is distrust in God, about which is fire; to wit, the using of unlawful means to consume our obedience, which will consume our shield of faith, and so make way for the dart to kill or wound us. So that his drift is, to bring our adoption or son-ship to a *S*.

There is no doubt but Christ was able to have turned stones into bread: but why would He not then follow the devil's advice? The devil by saying, "Say unto these stones," seemeth to acknowledge that He had the force to have done it, even by His bare word: for even stones are said to hear the voice of God and obey His commandment, and not only God's but even God's servants; as when the man of God had pronounced that the altar should rent in sunder, it did so. And "when Jesus cried out with a loud voice, the veil of the temple rent in twain, the earth did quake, and the stones were cloven." The dead men are worse than stones, yet they in their graves heard His voice.

And not only was He able to turn stones into bread, but into men also; as "children to Abraham, of stones." If therefore it had pleased Him, He was as well able at this time to have turned stones into bread, as after He turned water into wine.

It was no less possible to Him, no doubt, to have saved "Himself" when the Jews scoffingly bade Him, as to have "saved others;" and to have "come down from the cross" being alive, as it was after for Him, not only being dead and buried, but a great stone being over Him, to remove it and come out of the grave. He had power to both, but not will alike to both.

But why would He not here use His power for the satisfying of His hunger, and follow the devil's advice? In setting down the history of turning water into wine it is thus further said, that He did it that His disciples might believe in

Him. That was the reason that moved Him to the working of that miracle, and because there was no such cause here He did it not. For the devil would not believe in Him, He knew, though He had done it. The devil desired Him but to have Him shew what He could do for a need only, for a vaunt of His power: wherein we see the humour of pride, that made him at the first to fall.

It is the same temptation that his kinsfolks used: "No man doth any thing secretly, that seeketh to be famous. If Thou dost these things, shew Thyself to the world." But see how unfitly the temptation hangeth together. He should rather have said, If You be hungry, than, "If You be the Son of God;" and then rather have bid Him fast forty days more, than turn the stones into bread. If it had been to have made a son of God, Christ would have done it; but not to have shewed Himself to be the Son of God.

But it may be asked, Why did Christ vouchsafe to give him any answer at all, whereas He might have commanded him to silence, and tormented him "before his time," and have punished him for his sauciness? When Peter tempted Him, He cut him up very sharply, saying, "Come behind Me, Satan." Why did He not answer the devil so? He might have enjoined him, and thrown him into the bottomless pit, or at the least bidden him, "Avoid, Satan."

Augustine answereth this doubt, that Christ answered in the like time to teach us to answer; willing us thereby, as Abimelech did his soldiers, to do as he had done before. So Christ is our example, and bids us to do as He had done. Christ is our captain, He hath gone before us and shewed us how to behave ourselves in fight. When the devil assaulteth us with distrust, then are we to ward it off with a text of God's providence; and so of the rest, as He hath done before us. Our Saviour's shield wherby, we see, He beareth off all the devil's darts, is covered all over with *Scriptum est*. We have here a brief view of the Church's armoury, of "the tower of David," built for defence. Here be the shields wherewith Solomon's temple was hanged, and which Paul calleth "the weapons of our warfare, not carnal, but mighty through God to cast down holds."

They are in number five: first, a preparation of ourselves

SERM. III. — by the use of God's sacraments, that we may be the more strong to sustain and bear off temptations, and to hold out to the end without fainting; secondly, a withdrawing ourselves into the desert, or some other solitary place, there by meditation to kindle good thoughts; thirdly, fasting; fourthly, watchful prayer; fifthly, the perfecting ourselves in the Scriptures. These be the five shields wherewith Solomon's temple was hanged.

Now as for the Scripture, we are to note that where God speaketh of any good that we are to receive out of it, it is recommended to us as a storehouse whither we are to make our resort for the bread of life and the water of life, whereot he that tasteth shall never thirst. And from thence are we to draw the waters of comfort, "out of the fountains of salvation." When there is any ill spoken of which we are to resist, then it is commended to us as an armoury, whence we may fetch any kind of weapon which we shall need, either offensive as "a sword," or defensive as "a shield."

The Scripture is the broad plate that is to bear off "the darts;" our faith is the braces or handle whereby we take hold, and lift it up to defend ourselves withal. For the Scripture is a shield, *non quod dicitur, sed quod creditur*. *Dicitur*—there is the strong and broad matter, fit to bear off; and *creditur*—that is the handle or braces to it, "God spake once, or twice I have heard it, power belongeth unto God." So that it sufficeth not that it be spoken only by God, but we must hear it too; neither must we hear it as the voice of a man (as Samuel at the first did, who when God called him thought it the voice of Eli) but as the voice of God, that we which were dead in our sins He hath quickened, and forgiven us all our trespasses. This is the perfection of our faith.

Generally of the Scriptures this is Christ's opinion, confirmed by His own practice, that if the devil come as a serpent, here is a charm for him; or if he come as "a lion," here is that is able to prevail against him. And that the devil knows well enough, as appeareth by his malice that he hath always borne it, before it was Scripture, when it was but only *dictum*. For so soon as God had said, "Let Us make man in Our likeness," that word was straight a whetstone to the devil's envy. And after the fall, when the "Seed" was pro-

mised, that was and is the cause of all the devil's enmity:" so Gen. 3. 15. when the promise was reiterated, that was the cause he so Gen. 22. 15. turmoiled all the patriarchs.

But when the word was to be written, and to become Scripture, then his malice began to grow very hot, insomuch that he caused it for anger to be broken. For the Fathers are of Ex 32. 19. opinion, that all the devil's busy endeavour in making the Israelites to commit idolatry with the golden calf was to the end that he might so heat Moses in his zeal, as that in his anger he should break the tables of the Law by casting them hastily out of his hands. We are to note therefore, that there is a forcible sound in the word, which the devil cannot abide: and not only the sound, but the sight also.

It is written of Augustine, that lying sick on his bed he caused the seven penitential psalms to be painted on the wall over against him in great letters; that if after he should become speechless, yet he might point to every verse when the devil came to tempt him, and so confute him. Blessed is he that hath his quiver full of such arrows, they shall not be ashamed. Blessed is he that hath the skill to choose out fit arrows for the purpose, as the Fathers speak out of Esay, the forty-ninth chapter and second verse.

Christ saith affirmatively of the Scriptures, that "in them is eternal life." Negatively, that the cause of error is the not knowing of them. David saith it was that that "made him wiser than his enemies," than "his teachers," and than "the ancients." Knowledge of the truth is the way to amendment after a fall. There is much calling now-a-days for the word, and others find fault as fast that it is no better hearkened unto. For as the want of obedience and all other abuses (which are so much cried out against) proceed not only from the not hearing of the word, but as well from the not mingling of "faith" with it, without which mixture it is nothing worth, it profiteth not, so the error of the former times was in yielding too far to the devil's policy, by sealing up the Scriptures, and locking the storehouse and armoury of the people. It is the policy Christ tells us of, in the eleventh chapter of Luke's Gospel, verse the twenty-second. A strong man puts "the strong armed man" out of his house and "takes away his armour from him;" then he needs not fear him.

Vir. 8.
Aug. 91.
Eph. 5.
C. 11.]

Ps. 127.
v.]

Joh. 5. 39
Mark 12.
24.
Ps. 119. 98,
99, 100.

2Tim. 2. 25.

Heb. 4. 2.

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S E R M. III. —
I Sam. 13. 19.

The like policy we read of, in the first book of Samuel, the thirteenth chapter and nineteenth verse, when the Philistines had taken away all smiths and armour: then they thought they were safe. So, in the time of darkness, the devil might let them do their good works and what they list, and yet have them still under his lure, for he might offend them at his pleasure that had no armour to resist him. All the children of God had a right and property in the Law of God, as appeareth by Christ's words, John, the tenth chapter and thirty-fourth verse. He answereth them, that is, the common people, "Is it not written in your Law?" As though He should say, The Scripture is yours. To the young man (in the tenth chapter of St. Luke's Gospel, and twenty-sixth verse) that asked Christ what he should do to be saved? Christ answereth, "What is written in the Law? how readest thou?" Whereunto to answer that we cannot read, or that the book is

Isa. 29. 11. "sealed" up, is as the devil would have it. Then hath he a fit time to offer us stones to make bread of. But this answer with our Saviour Christ will not be allowed of.

Deu. 8. 3. Now come we to the special point of Christ's answer, "It is written, Man lives not by bread only," &c. There is no better kind of reasoning, than that when one grants all that hath been said by his adversary, and proveth it to make on his part, and upon a new conceit avoids all that his adversary said. Here our Saviour might confess all that the devil objected, as that He is the Son of God, and admit the stones were made bread, and that bread were of absolute necessity, and that it were so to be come by, which is untrue: were we then in good case?

This indeed is the devil's position, wherewith he would persuade all those that have *animam triticam*, as the Fathers call it, that those external things are necessary to be had, and that if they have enough thereof they are well enough; as we see it to be the mind of the rich man. This man having a wheaten soul, having corn enough, bade his soul

Lu. 12. 19. take rest, and live merrily "for many years." But Christ goeth further, and saith, Though the stones be made bread, it will not avail; except it please God by the blessing of His word to give virtue, and as it were life unto the bread, there is no difference between it and a stone.

It is not the plenty or quality of victuals, howsoever some dote upon such external means, as they did which "sacrificed to their net, and burnt incense to their yam, because by them their portion was fat, and their meats plenteous." For what saith Job? "If I had rejoiced because my substance was great, this had been an iniquity." So that our life is not maintained by bread only, descended out of the mould of the earth. Heb. 1. 16. Job 31. 25. 28

The nature of bread and stones are not much unlike, they come both out of one belly, that is to say the earth, and of themselves the one of them hath no more power than the other unto life: for we know that the Israelites died even "while the flesh of quails was in their mouths," and manna, heavenly fare, being far better than our bread. It is the devil's crafty policy to bury a man's life under a loaf of bread, and as it were to fetter the grace of God to the outward means; whereas they of themselves are of no more efficacy without the operation and grace of the word, than a hammer and a saw without a hand able to employ them. Job 25. 5, 6. Num. 11. 33.

David saith, "The eyes of all things wait on God for their meat in due season, and Thou fillest them:" With what? with bread? No, but "with Thy blessing and goodness." Our hearts must be "stablished with grace, not with meats." It is God's prerogative, that as all things had their "beginning" from Him, so He supporteth and sustaineth them. Ps 104 27. 28. Heb. 13 9. Col. 1. 18. Heb. 1. 3.

This is a further point than all philosophy teacheth us. For they having laid down the four elements, bare and simple essences, *tanquam materiam*, by compounding and tempering of them, they bring forth a certain quintessence or balm full of virtue. But divinity leadeth us to a quintessence, without which all the quintessences and balms in the world can do us no good.

To the question that Jeremiah propoundeth, "Is there no balm at Gilcad? Is there no physician there?" the answer may be, Man's health is not recovered by balm or physic only, "but by every word that proceedeth out of the mouth of God," if we weigh Christ's argument aright. For we may see, Asa died for all his "physicians" that were about him. So if it be asked, Are there no horses nor chariots in Gilcad? we may answer, Warlike victory consisteth not in warlike Jer. 8. 22. 2 Chron. 16. 12.

S E R M. furniture only, but “in remembering the name of the ^b Lord
 III. God.” A horse is a vain thing to save, without the power of
 Ps. 20. 7. this word. And so when a man thrives not or prospers not
 in his actions, it is not often for want of labour or care.
 Psalm the hundred and twenty-seventh and first verse tells
 him, “Except the Lord build the house,” &c. Augustine
 adviseth his auditory to believe it in time, lest by woful ex-
 perience they find it to be true, when as they shall have such
 a consumption that no meat shall do them any good, or such
 a dropsy that no drink shall avail them.

Levit. 26. The power and virtue of this word is called “the staff of
 26. bread,” and it is meant of a chief staff, such a one as is set in
 the midst to bear up all the tent. The plainest similitude I
 can use to make you understand the force thereof is this: When
 we go to physic for any disease, we are bidden see the such
 herbs in running water, and then to drink the water: we know
 it is not the water which helpeth, but the decoction or infu-
 sion. So it is not the bread (considered barely in itself) that
 nourisheth us, but the virtue and grace of the word infused
 into it. We are not therefore to stick to the means like the
 Lu. 12. 19. glutton, but to pray for this blessing. And to this end God,
 in the establishing of nature, hath thereout reserved four
 special prerogatives to His word.

As first, with a very little of the means to go far in opera-
 tion, with a little oil and a little wheat He fed Elias, the poor
 1 Kings 17. widow, and her son, a great while. And, Matthew the four-
 14, 15. [Mat. 14. tenth chapter and seventeenth verse, Christ made “five loaves
 17, 21.] and two fishes” serve “five thousand” persons. The heathen
 man thought no certain proportion was to be set down for a
 family, because when a heavenly hunger cometh on men they
 eat more at one time than at another. But whatsoever the
 heathen have spoken wisely, we have far more wisely uttered
 by the Holy Ghost in one place or other. In Psalm the
 seventeenth and fourteenth verse this is set down, where there
 is mention made of a certain “hidden treasure” wherewith
 men’s “bellies be filled;” and Haggai, the first chapter and sixth
 verse, saith, “Men eat much, yet have not enough; drink
 much, but are not filled.” This is the first prerogative.

His second is, He takes order as well for the quality as for

^b ou A.

the quantity: coarse meats and fine are all one with Him, for the Israelites, notwithstanding their quails and manna died; and Daniel and his fellows that fed with coarse meats, "looked better than all the children that were fed upon the king's own diet." Dan. 1. 15.

Thirdly, without means He worketh sometimes. Therefore Asa had said little or nothing to the purpose if he had said, "God helpeth by many or few"—if he had not put in too—"and sometimes by none." For there was "light" before any sun or moon, though after it pleased God to ordain them as instruments. And so the earth was fertile, when as then no "rain" had fallen on the earth, nor any such ordinary means. Let Moses be on the mount and but hear God, and he needeth no bread. 2 Chron. 14. 11. Gen. 1. 3. Gen. 1. 14. Gen. 2. 5.

The fourth is, that He can bring His purpose to pass even by those means whose natures tend to contrary effects, as to preserve by stones. Coloquintida, being rank poison, in eating whereof is present death, was by the Prophet made matter of nourishment. So Christ, by those things which were fit to put out a seeing man's eyes, as dust, made a blind man recover his sight. And so doth He make "light to shine out of darkness," one contrary out of another. Thus we see the devil answered. Now let us apply these things to ourselves. Joh 9. 6. 2 Cor. 4. 6.

Christ's answer doth import two words, and so two mouths, and two breaths or spirits: and these two be as two twins. He that will be maintained by the one, must seek after the other. The first word is the same decree whereby the course of nature is established, according to Psalm the one hundred and forty-seventh, and fifteenth verse: "He sendeth forth His commandment upon the earth, and His word runneth very swiftly; He giveth snow like wool," &c.

Secondly, the other is that whereof James speaketh, to wit, "the word of truth," wherewith "of His own will He begat us." The one proceedeth from the mouth of God's providence, creating and governing all things, "He but speaking the word, and it was done;" the other proceedeth out of the mouth of God's Prophets, who are as it were His mouth, "Thou standest before Me, as if thou wert My mouth." Jas. 1. 18. Ps. 33. 9. Jer. 15. 19.

From the first word all things have their beginning and being; as when He sent forth His spirit or breath they were

S E R M. III.
Ps. 104. 29. created and had their beginning, so He teacheth us that so soon as "God hides His face, they are troubled. And if He takes away their breath, they die and return to dust."

The other Spirit, that is, the sanctifying Spirit, ministereth unto us supernatural life. Now therefore to set them together, every man is thus to think with himself: If I get my living contrary to God's word, that is, by any unlawful means, surely God's other word will not accompany such gotten goods. That is, these two words be twins: if we get not our goods by the one word, we shall want the blessing of the other word, and then we were as good eat stones; it will be but gravel in our mouths or quails. We are then to use the means according to the second word.

Gen. 22. 2. Abraham, we see, went forth to sacrifice according to God's appointment, the word was his direction; therefore when
[Gen. 22
7. 8.] Isaac asked, Where was the sacrifice? he might boldly answer. God would "provide" one; as we see even at the very pinch
[Gen. 22.
14. marg.] He did. Whereupon it came to be a proverb, that even *In monte Jehova providebit.*

The Israelites went out of Egypt by the warrant and appointment of God's word. How then? First, they had a way made them, where never was any before, through
Ex. 14. 21. the Red Sea; they had bread downwards out of the clouds,
[Ps. 78.
24, 25.] whereas it useth to rise upwards out of the earth: their garments in "forty years" never "waxed old;" they had water
Deu. 8. 4. whence water useth not to come; by striking the rocks "the water gushed forth." So that it is true which the Prophet
[Ps. 78.
20.] David saith, "There is no want to them that fear God."

Though God peradventure will not use the same means He did for the Israelites, yet the children of God walking after His will shall have some way of relief always. And therefore Christ would not distrust the providence of God. For He knew He was in the work and way of God. For we read that He was "led into the wilderness by the Spirit," and therefore could not lack; as indeed He did not, for the "Angels came and ministered unto Him," as it followeth in the eleventh verse of this chapter. So either the crows shall minister to our wants as they did to Elias; or our enemies, as the Egyptians did to the Israelites; or else the Angels themselves, as they did here.

But to grow to a conclusion. "Let us seek the Kingdom of God, and all other things shall be ministered unto us." [Mat. 6. 33.] And in all like temptations we may learn a good answer out of Daniel, the third chapter and seventeenth verse: "That God That we serve is able to relieve and deliver us, even from the burning fire." But, if it should not be His will so to do yet we will not use unlawful means, or fall to idolatry, or turn stones into bread.

In this answer, again, Christ would teach us here to be resolute, howsoever God's blessing doth not concur with our gettings, as it doth not when we get them by indirect means, contrary to God's word. To goods so gotten, God will add sorrow; for "the blessing of the Lord maketh rich, and He doth add no sorrow with it." Prov. 10. 22. When God gives riches, He gives quietness withal; but if God give them not, we were as good be without them, whether they be gotten by oppression or "violence," or by fraud and "deceit;" for these two be the quicksilver and brimstone of the devil's alchemy. God will add sorrow to them, for though they be "pleasant at the first," and money gotten by stinking means smells like other money, as an emperor said, and bread so gotten tastes like other bread, yet in the end a plain conclusion and experiment will make it manifest that it was made of stones, and had sorrow mingled or added to it. And therefore it shall be either an occasion or matter of the disease called the stone; or it shall "turn his meat in his bowels, and fill him with the gall of asps;" or as Asa's oppression by delicacy became an occasion of the dropsy, or gout; or else shall "the extortioner catch all that he hath, and the stranger spoil him;" or "spend them upon physicians" or on lawyers; or else, though God suffer them to enjoy them quietly all their lifetime, and even to die by their flesh-pots, yet on their deathbed they shall find such a grudging and torment in their conscience, that they will wish that they had starved for hunger before they had begun to use any such means. Or if God in His judgment, for their greater torment, suffer them to die in their beds, without any remorse of conscience, like blocks, or like an ox dying in a ditch, at the last day they shall feel a gnashing in their teeth, and then they will know it was made of stones. Job 20. 14. [2 Chap. 16. 12.] P. 109. 11. Mark 9. 26.]

SEVEN SERMONS

UPON THE

TEMPTATION OF CHRIST IN THE WILDERNESS.

SERMON IV.

MATTHEW IV. 5, 6.

*Then the devil took Him up into the holy city, and set Him on a pinnacle of the Temple,
And said unto Him, If Thou be the Son of God, cast Thyself down; for it is written, that He will give His Angels charge over Thee, and with their hands they shall lift Thee up, lest at any time Thou shouldst dash Thy foot against a stone.*

[*Tunc assumpsit Eum diabolicus in sanctam civitatem, et statit eum super pinnaculum Templi,
Et dicit Ei, Si Filius Dei es, mitte Te dorsum. Scriptum est enim, Quia Angelis Suis mandavit de Te, et in manibus tollent Te, ne forte offendas ad lapidem pedem Tuum. Lat. Vulg.]*

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SERM. THE manner is, after one hath taken a foil, his courage will
— IV. — fail. The Angel would have been gone, when he saw he
Gen. 32. 26. could not prevail over Jacob. But it is not so here with the
devil; for when he saw that his first temptation would not

prevail, he trieth another. And even so he played with Job; for when he could do no good upon his first patent, by taking away all he had, he comes and sues for a new commission, that he might "touch his flesh and bones:" and thereby he giveth us to learn that it is not one foil that can make him give over. Job 2. 5.

He is one of those, whom a Father saith to have courage above their strength; and of that nature be many in our days, whose daring is above their skill, and have courage to undertake much more than their ability is to perform. Not like David, who did as much as he undertook in killing Goliath; nor like him of whom Esay speaketh in the seventh verse of his third chapter, that when they would have made him prince he had "no bread nor clothing," and therefore refused; but they will take it upon them, though they have no wherewithal, and thereby become authors of trouble, wanting ability to go through withal. But as Augustine saith, Is it not all one not to be able to answer, nor to be able to hold their peace? We see here the devil is a great undertaker. [1 Sam. 17. 37, 50.]

Secoudly, he is not only content to take a foil, but even out of the same thing wherewith he was foiled maketh he matter of a new temptation, a new ball of fire. Out of Christ's conquest he makes a new assault; that is, since He will needs trust, he will set Him on trusting, He shall trust as much as He will. As the former tempted Him to diffidence, so this shall tempt Him to prefidence. As before the devil brought Him to the waters of Meribah, where the children of Israel did murmur and tempt God, so now he brings Him to the temptation of Massah, that is, to presumption, wantonness, and delicacy; for then with bread they were not content, but they must have "flesh," and other dainties. As the first might be called the hungry temptation, so this may be called the wanton temptation. That which was in the Old Testament the temptation of Meribah, is here in the New Testament the temptation of the wilderness; and that which was there the temptation of Massah, is here the temptation of the pinnacle. Ex. 17. 7. Deu. 6. 16. Ps. 78. 20.

In the first, by want of things necessary, he thought to drive them to vexation and bitterness of spirit, and to distrust

S E R M. God's power and goodness. In the second, by unnecessary
 IV. matters, he draweth us on to wantonness, and to put God to try what He can do, and to set Him about base services. By the one he driveth us unto unlawful means, by the other he draweth us from the use of things lawful. By the one he brings us to this conceit, that we are so abjected of God that if we trust in Him He will in the end fail us; by the other to think we are so dear in God's eyes, and such darlings, as throw ourselves into any danger and He will not forsake us. By the one he puts us in fear, as Augustine saith, *Deum defuturum etiam si promisit*; by the other in hope, *Deum adiuturum ubi non promisit*. By the one he slandereth God unto us, as if He were a God of straw, of base condition, and subject to our beck; by the other as if He were a God of iron, that would not incline, though we requested Him.

Now to the temptation, wherein we are to consider three things: first, the ground the devil chose for the working of this temptation; secondly, the temptation itself, to wit, the devil's speech; thirdly, Christ's answer to it.

In the place, three things are to be noted. first, the place itself; secondly, the devil chose it; thirdly, that our Saviour followed him thither.

For a new temptation he makes choice of a new place. Indeed, for a temptation to presumption, the wilderness was not a fit place: first, it was not high enough, and then it was not populous enough. It was a melancholy place: when a man is under the cross in affliction, or in some anguish and sorrow for want, death of friends, or otherwise, and generally for all solitary men, the hungry temptation is fitter than this of presumption. As long as Noah was in the ark in the midst of the waters, he had in him no presumptuous thought, but sitting under the vine in his vineyard he was overcome therewith. And "just Lot," in Sodom, had no fit time or place to be presumptuous; but when he dwelt in the mountain in security, then he committed incest with his daughters, being made drunk by them. David, so long as he was persecuted by Saul, and tossed up and down from post to pillar, had no leisure to be presumptuous; but in the top of his turret, when he was at rest in his palace, presumption gave him a blow. So here the wilderness was no fit place, but the pinnacle is

2 Pet. 2. 7.
 2 Sam. 11.
 2.

a very fit place for one to be presumptuous on. It is as good as a stage to shew himself upon, to see and to be seen.

In the wilderness there was small warrant for one that would be presumptuous: but from the pinnacle he might discern far and near, both the inner court and outward court, and see a whole cloud of witnesses, and have some warrant of example of all estates, high or low, wise or noble. For what abuse soever be in him, be he never so presumptuous, he shall see some as proud, stout, and as high-minded as himself; be his hair never so long, or his ruffs never so great, he shall find some as far gone therein as himself.

If we mark the four gradations that it hath, we shall find it to be a very fit place. As first, before He could come to the pinnacle, He must go out of the wilderness into the city; secondly, not any city, but the holy city; thirdly, into the temple of the city; and fourthly, out of the temple up to the pinnacle.

First, having got Him to leave the wilderness, he brought Him into the city, that there he might say unto Him, You see such and such grave men, how they behave themselves; why should You seek to be holier than they? This was a good civil temptation: he brought Him not to Casarea or Samaria, but even to Jerusalem, "the holy city;" for that addition is given it, Matthew the fourth chapter and fifth verse, and Daniel the ninth chapter and twenty-fourth verse. Thirdly, he brought Him into the temple, where even the very ground was holy. Fourthly, not to any other place of it, but the very top and pinnacle, which was over the *sanctum sanctorum*.

Who would not tread hard there, and take upon him, being in such a place? where if a man will be carried away with example, he may see Ananias the high-priest renting his clothes at the hearing of things that sounded like blasphemy, and yet buying his bishopric for money. Who will not then be bold to do the like? And Herod a prince, such a one as heard John Baptist preach, yea and with much delight, to commit adultery. Who would fear to do the like? There he may see the Pharisee, under show of great holiness, "tithe the mint and cummin," and under colour of long prayers "devour widows' houses;" bringing in by extortion, and sending out by excess.

Mark 14.
63.

Mark 6.20.

Mat. 23.
14, 23.

S E R M.
IV. And so in this city one may see some men, both great frequenters of sermons, and yet great usurers, gentlewomen misshapen in their attire. Seeing this, who will not be as bold as they, the place being so holy? And being thus warranted by example, surely we must needs commend the devil's wit for his choice.

Out of this arise two notes. First, against some fantastical spirits who say, Can that be a holy city where there be "dumb dogs?" There were so in Jerusalem. Where the "leaders be blind?" They were so where Judas ministered the Sacrament. Where there is division and debate amongst themselves? Can this, say they, be the holy city? And thereupon they forsake the fellowship. Whereas they, notwithstanding the former abuses, and notwithstanding the eleven tribes were apostates, did yet name it "the holy city."

Secondly, on the other side we are to be instructed, that though a man be on the battlements of the Church yet hath he no sure footing, or cause to be secure, but rather to fear the more; for even there doth the devil stand at his elbow, watching his overthrow. There is no place we see privileged from temptations, no desert so solitary but the devil will seek it out; no pinnacle so high but the devil is a bishop over it, to visit and overlook it.

To conclude, though in Jerusalem sits the "abomination of desolation" whereof Daniel spake, yet it is "the holy city" still. And though the place be never so holy, yet is that no cause of privilege, but even there may sit "the abomination of desolation." Both are proved out of Matthew, the twenty-fourth chapter and fifteenth verse.

The second thing that we observed in the circumstance of place is, that the devil assumed Christ; which, to those that are weak (as Gregory also collecteth) may be offensive, in giving them to think that the devil had such power over Christ as to carry Him whither he listed. But when they shall consider that even the limbs of the devil haled and harrowed him to and fro: from Annas to Caiaphas, from Caiaphas to Pilate, from Pilate to Herod, and from him back again to Pilate; and how spitefully and contemptuously He was used in all these places, and at last carried to execution; what marvel will it be to see Him, as Augustine¹ speaketh, *in montem duci a capite, Qui a membris traditur.* &c.

[In Evan.
Lib. 1.
Hom. 16.
init.]

¹[S. Greg.
ubi sup.]

These things do indeed, as all other His sufferings, set forth the greatness of the love of God towards us. Of God the Father, that He would give His only Son, yea appoint Him this work of our salvation, and give the devil such a "power" Lu. 22. 53. over Him; of God the Son, that He would be content to suffer such indignity, as to be "obedient to the death of the cross." Phil. 2. 8.

The reason of all these His sufferings, as also that He would be baptized of John a weak and sinful man was, as Himself declareth it, to "fulfil all righteousness." So here Mat. 3. 15. He was to suffer it, else God's righteousness would not have been fulfilled, nor the work of our salvation. And as He suffered this assumption, so afterwards His second assumption was to go to Jerusalem to suffer: and so at the last He came to His third and last assumption, to be "received up into glory." And by the very same steps and degrees must we be assumed. And this is His assumption of suffering, which brought Him to glorifying. Lu. 9. 51. 1 Tim. 3. 16.

The third thing is, that our Saviour followed, whereby we are to mark not so much His courage that durst encounter with the devil in any place wheresoever he list to carry Him, and that He was not only the God of the valleys, but a God of the mountains also, contrary to their surmise, the first book of Kings, the twentieth chapter and twenty-third verse. That, I say, is not so much to be marked, as that our Saviour would at all stand upon a pinnacle.

There be some that would make us believe, it is a sin to stand upon a pinnacle; but then, if that had been so, Christ would never have stood there. And since Christ stood there, it is no more sin for any man else to stand there, than it is to stand in the wilderness; for it is lawful for us to follow His footsteps, and to tread wheresoever He hath trod before us: yet such places be not privileged. For, as it is true that many men's "table" and wealth is their "snare," even so the Ps. 69. 22. good gifts and graces of God be turned to a man's hurt; as "knowledge" may serve for a quill to "puff him up" and 1 Cor. 8. 1. make him swell. Nay, even that godly sorrow which is so much to be wished for, hath in it matter of temptation, lest men "be swallowed up with too much heaviness." 2 Cor. 2. 7.

The Scriptures themselves, we see, are subject to the abuse

S E R M. of the devil; whereby it should follow that they are to be
 I V. refused, if every thing be to be refused which brings matter
 of temptation. But as Augustine saith, *Non est laus stetisse in
 pinna-culo, sed stetisse et non cecidisse*: in every place to answer
 Isa. 51. 22. the devil is praiseworthy. Indeed it is dangerous for one
 that hath a light and giddy brain, for such as are “drunk,
 Job 31. 37. though not with wine,” to stand so high. Job could stand
 there without falling, for he had a more settled brain. Such
 places are for the wisest and sagest men. St. Paul stood not
 there, but yet he could have stood there, for he had the trick
 Phil. 4. 12. or skill of it, as himself confesseth: “I can be abased, and I
 can abound,” &c.

Now come we to the temptation itself, which hath three
 general heads: first, the ball of wildfire which is to consume
 His faith; secondly, the dart, “Cast Thyself down,” which is
 to pierce the soul; thirdly, he tempereth the head of his dart
 with some stronger metal, which is, *Scriptum est*.

I. First, *Si Filius Dei es*. This is a great mote in the
 devil’s eye, he useth the same term in the former temptation,
 and here he is up with it again. And all is to this end, that
 by often bringing it into question whether He be the Son of
 God, he may at last make it out of question or doubt that we
 are not the sons of God; that by and from *Si sis* he may
 bring it to *Ne sis*, and so we may be like himself. For to this
 Mat. 23. 15. end is all his “compassing of sea and land, to make one proselyte”
 like himself, according to the endeavour of the Phari-
 sees, who did in like sort; and when he is made, “ye make
 him twofold more the child of hell than yourselves.” As on
 the other side, Christ would have us the sons of God like Him.
 But see what a dexterity the devil hath in making things
 serve for his purpose; he maketh one self-same thing serve
 for two several, yea contrary purposes. What a goodly grace he
 hath in the first temptation! He useth it there, to procure us
 to desperation; he maketh it here, to serve for presumption.

But indeed there be two manner of *Si es*, or *Is*: the one
 Mark 8. 11. is a questioning or doubting *Si*, as, If Thou be the Son of
 Mat. 8. 2. God, shew us a sign, “Lord, if Thou wilt, Thou canst make
 Phil. 3. 11. me whole;” the other is a plain affirmation, as, “If by any
 means I might attain to the resurrection of the dead,” where
 we are sure he made no doubt thereof. So here the devil

saith, "If Thou be the Son of God," as I now grant indeed; I was in some doubt, but now I confess Thou art; I am of the voice's mind, that pronounced Thee so at Thy Baptism.

The devil, in the former temptation, came out like a male-content or a murmurer; here he comes like a flattering parasite, he will *pinguare caput Ijzus oleo*, 'make His head even swim in the oil of ostentation.' But though it be not the same temptation, yet it is the same devil in both places. For both by the one and the other he seeketh the downfall and destruction of man; and though his two *Ijs* be contrary in themselves, yet are they both also contrary to the will and word of God: for He would not in any case we should distrust Him, neither would He that at any time we should cast ourselves down. And therefore hath He caused battle-Deu. 22. 8.ments to be made on every house-top, that none might be slain with falling down. Now he would have Him shew Himself thereby to be the Son of God, for He is now in the sight of all Jerusalem.

It is said that Christ comes now to put to a spark of fire, that is, of faith; and that His will was, it might burn and be maintained. The devil, on the other side, labours by all means possible to quench and put it out; and seeing water would not do it in the former temptation, he goeth now about to see if he can make the very oil itself to put it out, even that very thing whereby it was to be maintained: as indeed it will, if we pour out too great a quantity. Or, if he cannot quench it either with water or oil, he will see if he can blow it up with gunpowder. As, seeing the water of distrust will not extinguish His faith, but that He would trust in God, he endeavoureth now by Scriptures (that magnify the providence of God, and the confidence we are to put in Him) to set Him as far gone in the other extreme, by presuming or trusting too much, that so the fire which before he would have quenched may now so flame out as not to keep itself within the chimney, but to set the whole house on fire. This is the ball of wildfire of this second temptation; and so both, we see, tend to the consuming and nullifying of our faith.

II. The dart itself is, "Cast Thyself down:" which consisteth of two points. First, the casting down; secondly, that He Himself was to cast down Himself.

SERM. IV. For the first, it is general, the neglect of ordinary means, as here. Whereas the ordinary way was down the stairs, he would have Him leap or throw Himself over the battlements. And here a man may see to what end the devil's exalting cometh; he brings a man up by little and little to some high place, that so he may send him at once with his head downward. All the preferments that he bestoweth on a man is not to any other intent but that he may do as the devil himself did, (who being on high did cast himself down) and so he like him; that is, "from beneath," not from above; who fell
 Joh. 8. 23. "from heaven like lightning." So that howsoever in outward
 Lu. 10. 18. show he may seem to befriend us, yet this is his inward intention and scope. As the Edomites in time of the prosperity of the Israelites pretended great good will to them, but in the
 Ps. 137. 7. day of their calamity they were they that cried, "Down with them, down with them."

Mat. 23. 12. God's manner is, when He meaneth to exalt a man, He will first humble him, and make him low. The devil's manner is,
 Isa. 14. 14. we see, clean contrary; to lift them up to "the clouds," that he
 Ps. 86. 13. may bring them down to the grave, yea to "the lowest grave." He carrieth them the higher, to throw them down with the greater violence. He lifteth up Adam with a conceit to be like God, to the very top of perfection, to the intent he might
 Ps. 49. 20. be "like the beast that perisheth."

The second hath some matter of comfort: the devil is here a suitor to Him, to do it Himself. Why doth not the devil cast Him down? First, it was not in his power; or, if it had, yet would not that have served his turn: then there had been no sin of presumption in it. There must be two persons that must concur in our downfall: well may the devil induce, and move us to it; but unless we ourselves be consenting, and cast ourselves down, there can be no downfall to hurt us. For as Chrysostom saith, *Nemo leditur nisi a seipso*; so, *Nullum præcipitium nisi voluntarium*. The devil did not cram Eve
 Gen. 3. 6. with the forbidden fruit; but when "she saw it, she took it, and ate it." So the devil, when he entereth into the soul of a man (which he counteth his palace) he doth not break open
 Lu. 11. 25. the door, no nor so much as draw the latch; but "when he cometh, he findeth it swept and garnished," and so goeth in. There must therefore be a reaching out of the hand, and an

opening of the door by ourselves, and so a casting down of thyself, or else though the devil thrust sore at thee that thou mayest fall, the Lord will help thee. In Deuteronomy the twenty-second chapter and eighth verse, God hath caused battlements to be made on every house-top, by which we may stay ourselves. The devil tells God that he had made "a hedge" about Job, so that unless Job step over it or break it down, he is safe.

III. The devil's dart is, "Cast Thee down;" but he bestoweth some great cost on this. With the self-same armour that Christ bare off the other dart, doth the devil sharpen and harden this: he doth not so in any other of the temptations, therefore we are to look for some great matter; he bringeth Scripture, that he may be the better credited. He speaks not now after the manner of men, so that it is not he now that speaketh but Scripture, as Paul reasoneth there. You see, saith he, I counsel You to nothing but that the Psalms will bear You out in.

The devil knew well by his own fall how dangerous the sin of presumption is, it cost him dearly; and so did it David likewise, and therefore of all other he prayeth God to keep him "from presumptuous sins." He knew also what it was to abuse "the goodness, patience, and long-suffering of God." Therefore he avoucheth it by Scripture; he tells Him it will be long to go down the stairs, and teacheth Him a nearer way, but to jump or to cast Himself down, and to fear no hurt, for the Angels have charge of Him.

And even so he persuadeth men now-a-days; that they need not go down fair and softly, in fear and trembling, but to defer all till their dying hour, and then commend themselves to God, and throw themselves upon God's mercy, and that fiery chariot that took up Elias shall come and fetch up them; or else, an Angel shall carry them up, let them be sure they shall have no harm, for they be God's darlings, and God doth so dote on them, that He will not suffer them in any case to receive the least hurt that may be.

If ever the devil came in his likeness, it was here. In the first of Samuel, chapter the twenty-eighth, and fifteenth verse, he came but in the guise of a Prophet; so that instead of saying, "Is Saul among the Prophets?" it might have been

[1 Sam. 10. 11.]

S E R M. said, What is the devil among the Prophets? But here he
 — IV. — hath used himself so cunningly, that if ever he was “trans-
 2 Cor. 11. formed into an Angel,” here it is verified. For he cometh
 14. here like a white devil¹, or like a divine; he comes with a
 17. See Lu- Psalter in his hand, and turns to the place, and shews our
 ther on Gal. 1. 4, Saviour the ninety-first Psalm, the eleventh and twelfth
 6] verses. Wherein first we are to note that the devil readeth
 Psalms as well as we, and hath the words of Scripture in his
 [1Sam. 28. mouth. And, the first of Samuel, the twenty-eighth chapter, he
 15, &c.] counterfeited Samuel so right, and used the very words that
 he had used, that they could not know him from Samuel. So
 here he counterfeited the voice of David.

Acts 19. This will make us shake off security, considering that God
 15. doth, for our trial, sometime deliver the adversary the key
 Jude ver. 9. of the armoury, whereby he is able to hold argument with an
 Archangel, yea with Christ Himself, as we see here. How
 careful therefore had we need to be, to find out a fit answer
 for him! For only to assault us, doth he read the Scriptures;
 yea, but not to any good end, but even thereby to deceive
 the simplicity of men; as here, to make them put their souls
 in adventure to the last hour.

He hath indeed a grace with some vain youths of the
 court, and ungodly atheists, to set them a scoffing at the
 Scripture, as Esay the twenty-eighth chapter, and twenty-
 second verse. But with others that have the Scriptures in
 more high reverence, he goeth another way to work, making
 Rom. 7. 10. it to them the savour of death.

The words which he useth in the name of Samuel, he
 useth to make Saul despair; and here he useth David's
 words to cause presumption, and to make them our bane.
 And not every Scripture; but if there be any Scripture more
 full of heavenly comfort than another, that of all other will
 the devil abuse; as indeed the Psalms are; and of all the
 Psalms, this ninety-first especially; and in that part, if any
 one sentence be sweeter than another, that of all other will
 the devil abuse.

Mark the eleventh verse here cited: “He shall give His
 Angels charge over Thee, to keep Thee in all Thy ways.”
 These last words the devil leaves out, because they make not
 for his purpose. “They shall bear Thee in their hands, that

Thou dash not Thy foot against a stone." And we shall see nothing can be spoken more comfortable: as first, in that it is said, that "the Angels have charge over us in all our ways." "Behold, I send My Angel before thee, to guide thee in the way;" and to comfort, and confirm us (as when Jacob was in fear of his brother Esau, the Angels "met him") and to defend us in all dangers, and succour us in all necessities, spreading their wings over us, and pitching their tents about us.

Secondly, this charge not only concerneth our head and principal members, but also our feet; yea, God's providence reacheth even to "the hairs of our head," for they "are numbered."

Thirdly, this charge of theirs is not only to admonish us when danger cometh, but they are actually to help us, as it were putting their hands between the ground and us. They shall take the rubs and offences out of the way.

Fourthly, this do they not of courtesy, as being creatures given by nature to love mankind: but by special mandate and charge they are bound to it, and have a *Præcipe* for it, yea, the very beasts and stones shall be in league with us.

This Psalm, and these verses, containing such comfort, hath the devil culled to persuade men, that being such sweet children of God they may venture whither and upon what they will; for the Angels attend them at an inch. He bids them put the matter in adventure, and then but whistle for an Angel, and they will come at first. He carrieth them up to the top of the pinnacle, and shews them their own case in Annas and Herod, and tells them God will require no more of them than He did at their hands; and all the way as they go up, he singeth them a Psalm of the mercies of God: he carrieth them up with a song, that "God's mercy is above all His works." And with Psalm the one hundred and third, and eighth verse, "How gracious and long-suffering God is, Who rewardeth us not according to our deserts;" and Psalm the one hundred and thirty-sixth, "That His mercy endureth for ever." God therefore, being so full of mercy, will take all things in good part. But this mercy the devil tells them of, differeth from the mercy David meant. For the mercy David speaketh of, is coupled with judgment. "I will sing mercy

Ex. 23. 20.

Gen. 32. 1.

Ps. 34. 7.

Mat. 10. 30.

Ps. 145. 9.

[Ps. 103.

8, 10.]

[Ps. 136.

passim]

Ps. 101. 1.

SERM. and judgment to Thee, O Lord;" and, "Mercy and truth
IV. are met together, justice and peace have kissed each other."
Ps. 85. 10. Thus, I say, they shall have music all the way, and if any at
the height think it a great way down, No, saith the devil,
you need but a jump from your baptism into heaven, you
shall need no stairs at all.

SEVEN SERMONS

UPON THE

TEMPTATION OF CHRIST IN THE WILDERNESS.

SERMON V.

MATTHEW iv. 7.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

[*Ait illi Jesus, Rursum scriptum est, Non tentabis Dominum Deum tuum. Lat. Vulg.*]

[*Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Eng. Trans.*]

CONSIDERING that St. James saith, “The Scripture speaketh Jas. 1. 5. nothing in vain,” and that as our Saviour Christ saith, “No Joh. 10. 35. Scripture can be disappointed,” it may seem strange that the devil coming armed with “the sword of the Spirit”—for so Eph. 6. 17. is the word of God termed—Christ gives not place, but opposeth Himself to answer. We see that a message coming in the name of the Lord, this very name abashed Nehemias at Neh. 6. 10, the first hearing, till he perceived it was contrary to the law 12. of God, and so came not from Him. Which here we see to be the cause, why Christ doth not yield by and by upon the hearing of the word, but sets Himself to make answer; forso-much as the word is not of force *quia dicitur* only, but *quia creditur*, as Augustine noteth. If there be not the mixture of “faith” with it, whercof Paul speaketh, it is nothing worth. Heb. 4. 2. And therefore the bad spirit was nothing abashed or daunted at the hearing of the bare names of Jesus and Paul, but an-

S E R M. swered, "I know them, but who are ye?" They did not
 V. believe, and therefore could do them no good, but were
 Acts 19. 15. wounded themselves; glorious names would not serve the
 turn. So was it here used without faith.

When the Scripture is here urged against one, a man would
 think it were not to be answered by citing another place of
 Mark 7. 3. Scripture, but by some "tradition of the elders," or some gloss
 or other shift: but we see our Saviour answereth here, no
 way but by Scripture.

Because the wolf comes sometimes disguised in a sheep's
 skin, it is no reason that therefore the very sheep should lay
 away their fleeces. So here, because the devil useth the word
 2 Cor. 3. 6. as "the slaying letter," or as the sword to kill men with, it is no
 reason why Christ may not therefore use it in His own defence.
 Why then, will some say, one of these two inconveniences will
 follow, that hereby we shall think the Scripture is of the devil's
 side, as well as of Christ's side, and so divided; as in like sort
 they make a division of Christ, when one holds with Paul, an-
 1 Cor. 1. other with Apollos. No, it is not so, Christ allegeth not this
 13. Scripture in that sort, as one nail to drive out another; but
 by way of harmony and exposition, that the one may make
 plain the meaning of the other. For, albeit the devil sheweth
 himself to be the devil in citing that text so as might best
 serve for his purpose, in that whereas the Psalm whereout he
 taketh it hath it thus, "That He might keep Him in: all His
 ways;" which words he leaveth out. For if he had cited that,
 he could not thereby have enforced any casting down. For
 the Angels have no charge over a man, but in his ways; and
 from the top of the pinnacle there was no way, but down the
 stairs on his feet. He was not, relying on the Angels, to cast
 himself down with his head forward. But the devil hath a
 wrest to make the string sound high or low as he list; or if
 that will not serve, he hath a rack to stretch them out, as
 some did St. Paul's Epistles. He can set them on the tenters,
 to prove that down the stairs or over the battlements all is
 one, the Angels shall safeguard him.

2 Pet. 3.
 16.

Though this, I say, be the devil's corruption, which the
 late writers have well spied, yet Christ we see is not willing
 to take advantage of that, but useth a wiser course (for so are
 we to think that He went the best way to work) that is, the

conference of Scripture with Scripture, which Christ here practiseth, and commendeth unto us.

In every art all propositions are not of a like certainty, but some be grounds and principles so certain as that no exception is to be taken against them. From them are others derived by a consequence called deduction, not so certain as the other: from these again others, to the twentieth hand. So is it in divinity. Christ here reduceth the devil's argument and place to a place most plain to be confessed. For the Jews, vaing of the means, had to consider that God "fed them with manna which they knew not," to teach them that "Man liveth not by bread only," contemning the same: and Deu. 8. 3. in Deuteronomy the sixth chapter and sixteenth verse bade them, "they should not tempt the Lord their God, as in Massah," when they cried for bread. The Lord curseth him Jer. 17. 5. that "maketh flesh his arm, and withdraweth his heart from God." They "sacrificed unto their yam, because their portion Habak. 1. was plentiful." Job condemneth the making "gold our hope," ^{16.} or "the wedge of gold our confidence." As then we must not Job 31. 24. deify the means, attributing all-sufficiency to them, so we may not nullify them and think too basely of them, but use them that we tempt not God according to His word.

Out of these two grounds may every question be resolved, for every proposition must be proved out of the ground. So that, as we may not think the arm of God to be so shortened that He cannot help without means, so are we not to think basely of God for ordaining means.

Secondly, we heard that the devil's allegation was taken out of the Psalm, and one of the most comfortable places of all the Psalm. Christ, by not standing in disputation about the words and meaning of the text, commendeth to us the safest and wisest way to make answer in such like cases. Our Saviour would warn us, that the ninety-first Psalm is not fit matter for us to study on when we are on the top of the pinnacle; He therefore chooseth a place of a contrary kind, to counterpoise Himself standing in that fickle place.

The Law, we know, is a great cooler to presumption. If one tamper much with the Psalms, being in case of confidence, he may make the fire too big. Faith is the fire which Christ came to put on the earth, and it is seated between two

S E R M. extremes, distrust, and presumption. Distrust is as water
 -- V. -- to it, which if it be poured on in abundance, it will make it
 to be smoking flax, or utterly quench it. Presumption, on
 the other side, is as gunpowder to it, which being thrown into
 it it will blow it up, and make it fly all about the house.
 Christ was to take heed of overheating his faith. Luther
 upon the Galatians saith, The ninety-first Psalm is no meet
 study for many men's humours in our days; they had more
 need of a corrosive, to eat out the sore from the root and
 bottom.

Now to the answer, which consisteth of six points. First,
 what it is to tempt God; secondly, wherein; thirdly, the
 manner how; fourthly, this proposition, "Thou shalt not
 tempt;" fifthly, the reason why we may not; sixthly,
 though He be our God, and we on the pinnacle, these be no
 arguments for us to presume.

I. First, whosoever will not use such ordinary means as
 God hath appointed, tempteth God if he use extraordinary,
 as here the devil would have Christ do: when nobody went
 about to thrust Him down, wilfully to have cast Himself down
 were great madness. Or, when a man hath a fair pair of stairs
 Ps 18. 10. to go down by, to call for "a cherub" to carry him, or for
 "the wind" to fly down, were as great wantonness.

There is an humour in man that we are all given unto by
 nature, to be marvellously desirous to try conclusions in mat-
 ters that are rare and unknown unto them; contemning
 things common, and to be fond after strange novelties. It
 was told them as plain as could be, that they should not
 reserve of the manna till morning, and they needed not
 to have reserved it, they had fresh every day; and yet for-
 sooth they would needs keep it, if it were but for an ex-
 periment sake, to try whether it would stink or no. And
 Ex. 16. 20. though they were forbidden to gather on the Sabbath day,
 27. and on the even had enough for two days, and it was told
 them they should find none, yet they must needs try. When
 a thing cannot be had without great difficulty, it is our man-
 ner to have a vehement longing after it; as when David was in
 2 Sam. 23. a hold, and the garrisons of the Philistines were in Bethlehen,
 15. then being thirsty no water would serve his turn but that in
 Bethlehen. But when three mighty men had broken into the

host of the Philistines, and had brought him of it, he cared not for it.

II. For the second we are to know, that where need is—as the heathen speaketh—there a man may commit himself to the providence of God, and rely upon Him. For we have heard that where the means fail us, God hath yet in store His four prerogatives. Therefore when it comes to a dead lift, as we say, then to have a strong confidence in God is thank-worthy; and it is the practice and property of faith to say boldly with Abraham when he saw nothing present, that even “on the hill God will provide.” When our enemies are behind us and the Red Sea before us, then to look for a way through the sea, and to expect manna out of Heaven, and water out of the rock, is much worth. So our Saviour, when He and His company were in the desert where no meat was to be had, fed them miraculously; but being near to the town where they might have it, He dismissed them. When Elias was in distress, and all meats failed him, then the Angel brought him meat. When Hagar and Ismael were in the wilderness, and the water in the bottle spent, and she in great heaviness, then God comforted her from heaven. When the Israelites were in the desert, then they had “an Angel” to lead them. When Shadrach, Meshach, and Abednego, were cast bound into the fiery furnace, then God sent them an Angel to be their deliverer. And so when Daniel was thrown into the lions’ den—not when he put himself in—“God sent His Angel to stop the lions’ mouth.” When we are *deserti in deserto*, and all means fail, it is time to trust in God, as Job did.

Our “conversation” therefore must be “without covetousness, and we must be content with those things that we have;” for He hath said, “He will not fail us, nor forsake us.” This is out of the compass of tempting God, and this is as much as the Psalm could warrant Him to look for. Look upon it, and you shall see that it expresseth such dangers as could not be prevented by man’s care and industry: as, “from the snare of the hunter,” who useth to lay it so as we cannot see it to avoid it. “Thou shalt not fear the arrow that flieth by day.” An arrow, we know, will reach a man far off, before he be aware. And so, throughout the Psalm, they are things out of

SERM. our defence, therefore they had need of Angels' help; but when
 V — we have means to help ourselves, God's omnipotency is for
 the time discharged. Eutyclus, that fell out of a window by
 Acts 20. 9. heaviness of sleep, was restored to life by Paul. This then is
 Christ's answer. If there were no stairs and He must needs
 go down, it were a good Scripture to meditate on.

III. Thirdly, as it is a point of God's power to help without
 means, so hath He in His wisdom appointed means; there
 be degrees whereby we ascend to the effect, they are as
 a pair of stairs. Where these are we must use them, but
 when He offereth us a strange sign, it is scrupulous and
 foolish niceness to refuse it. As when God bade Ahaz "ask
 1-sa. 7. 11. a sign," and he would not for tempting God, he was too
 precise, he was but a hypocrite. Moses asked a sign and
 had it, and God was well pleased with it. And so did
 Judg. 6. Gideon also, to assure himself of delivering Israel by him.
 36, &c.

In great, weighty, and extraordinary callings, it was allow-
 able to request a sign: but when there is no need, or when
 there be otherwise sufficient, as Matthew the sixteenth chap-
 ter and first verse, where many miracles were daily done
 before their eyes, and where—though they had never so
 many more—yet they would not have believed on Him.
 Such were the Scribes and Pharisees, that for every trifling
 occasion must have "a sign from heaven." Thus to grate upon
 God's omnipotent providence, is saucy malapertness. For
 ordinary matters there be ordinary means to serve our turns:
 and for extraordinary there be extraordinary ways and means
 reserved, that we need not let fall our trust in matters com-
 2 Thess. 3. 10. mon. We all confess there be means, as they which "will not
 work may not eat." In warfare there is no victory to be
 hoped for without fight, building of rampiers, and making of
 darts and shields: only in spiritual matters we think to do
 2 Chron. 23. 9, 10. well enough, though we never put to our endeavour: we lay
 all upon God, and trouble not ourselves.

There is but one degree or step in all Christianity, it is no
 more but out of the font to leap straight into heaven; from
 predestination we leap straight to glorification, it is no matter
 for mortification, there be no such mean degrees. But St.
 Paul tells us, it is so high that we had need of a ladder in
 which be many steps; insomuch as he puts a "How shall we

every step. "How shall they call on God on Whom they have not believed?" &c. There must be calling on God, believing on Him, hearing His word. There must be ordinary means, and there is a ladder of practice as well as of speculation or contemplation. "Join virtue with your faith, and with virtue knowledge, and with knowledge temperance; and so patience, godliness, brotherly kindness, and love. For if these things be in you, you shall not be idle and fruitless in the knowledge of Christ:" for he that hath not these things is blind, he goeth blindfold to the wood, and may chance hap beside heaven, or step besides the ladder. A great many say as Balaam did, "O let my soul die the death of the righteous;" but they care not for living the life of the righteous. He went but blindfold, he knew not the Angel that stood with a sword drawn in the way, but would have gone upon it if his ass had been so foolish. A great many think that presumption in being secure of their salvation is good divinity. Balaam thought he went well, when he went on the point of a naked sword. So one enticed by the flattery of a harlot thinks he goes to a place of great pleasure, but he goeth as one that "goeth to the slaughter, and as a fool to the stocks." Those whom it pleaseth God to have partakers of His Kingdom, He puts them in mind "To remember their Creator in the days of their youth, before the evil days come." He giveth the grace of timely repentance, and suffereth them not to defer it till the last cast, and then to think that with the turning of a pin, as it were, they shall with a trice be in heaven, with Elias in a whirlwind. Augustine saith, 'We may in some cases advise men to have great hope that they shall be saved, but in no case give them warrant of security.' So in Ephesians, the fifth chapter, and fifth verse: "This we know, that no whoremonger, nor unclean person, hath any inheritance in the kingdom of heaven." "Let no man deceive you through vain words: he that doth righteousness is righteous, and he that doth unrighteousness, is of the devil."

Rom. 10.
14.

2Pet. 1.5.6.

[Numa. 23.
10.]

Prov. 7. 22.

[Ecc. 12.
1.]

1 Joh. 3. 7,
8.
[Eph. 5.6.]

Now therefore, to neglect the hearing of the word, or when he cometh to hear it to clap down in his place without desire or mind to bear it away, thereby to be bettered in his life; and without purpose after by meditating on it to chew it, and

S E R M. V. so to kindle a fire within himself whereby it may be digested and turned into the substance of the mind; this is to tempt God. So also, to bear a greater countenance, and make more show of holiness than indeed is in one, is to lay a greater "yoke" on himself than he need; as Acts, the fifteenth chapter, and tenth verse, is a tempting of God. Again, he that sinneth must look for evil to follow. He therefore that sinneth, and yet thinketh to escape punishment, tempteth God.

Ps. 91. 9, 10. They that by often experience have found that such and such things have been to them occasions of sinning, and yet will presume to use the same again, tempt God; and those which "set up their idols in their heart, and put the stumbling-block of iniquity before their face," and think not they sin, such tempt God. He that comes to ask forgiveness of God, and will not perform the condition of the Lord's Prayer, that is, forgive others, tempts God. Generally, he that seeketh for good of God, and will not perform that which he is to do: or doth evil, thinking to escape scot-free, without endeavouring to avoid or resist it, both these tempt God. And to these two may all other be referred.

IV. The fourth is, we must not at all tempt God at no hand; we must not think but God is able to bring water even out of a rock, when there is nothing but rocks and stones; but when we may hope to find it, we must dig for it. So, when the soil will bear corn, we must till it. When Elisha was in a little village, not able to defend him from the Assyrians, he had "chariots and horses of fire" to defend him; but when he was in Samaria, a strong walled city, then when the king of Israel sent to fetch his head, he said to those which were with him, "Shut the door." Christ in the wilderness miraculously fed many; in the city He sent "His disciples to buy meat," as John the fourth chapter and the eighth verse.

In the beginning, when the Gospel was published, there wanted sufficient men for the purpose; the Apostles had the power, as appeareth from Acts the eighth chapter and nineteenth verse, that on whomsoever they laid hands he received "the Holy Ghost," and was straight able and meet to preach the Gospel: but after, every man to his study, "These things exercise," &c. We see that notwithstanding Paul was told by an Angel that there should be no loss of any man's life in the

ship, yet he caused the mariners to "cut the ropes," and to cast anchor; nay, when some would have gone out by boat, he would not let them. So here Christ answereth that howsoever Angels attend on Him He may not tempt God. Acts 27. 23, 21, 29. - 32.

V. Now follow the reasons why we may not tempt God. There be two sorts of tempting; the one by ignorance, the other by unbelief. It is the manner of chirurgions, when they are to dress a wound, and know not how far nor which way it goeth, to tent it. In the same manner is God, after the manner of men, said to tempt us; sometimes "to prove what is in our hearts, and whether we will keep His commandments," as He did the Israelites forty years. To this end He both "made them hungry, and fed them with manna." We sometimes tempt God as if the arm of His power had received a wound, or His eye a hurt, as if He could not help or discern our wants as well^a as before, because He brings us not "water out of the rock." But such miracles now are not agreeing with His will, which must content us. "He will have mercy on whom He will have mercy." And we must not "despise the riches of His bounteousness, and patience, and long-suffering, which leadeth to repentance." "The Lord's hand is not shortened that He cannot save, nor His ear heavy that it cannot hear;" because He doth not reprove us, "we think Him like us." When God holds His peace, we think His tongue is cut; But I will not always hold My peace, saith God. But "how shall I know this," say men now-a-days? as Zacharias knew his wife was with child, who, when he would not believe the Angel that told him so but would needs have a sign, was stricken dumb. "Behold thou shalt be dumb till the day." Here is a sign for incredulity; he had been as good have believed without a sign. Deut. 8. 2, 3. Nu. 20. 10. Rom. 9. 18. Rom. 2. 4. [1-a. 59. 1.] Ps. 50. 21. Mal. 4. 6. Lu. 1. 18. [Lu. 1. 20.]

The second kind of tempting proceedeth of over-much familiarity, when as we think we may be bold with God, and that He will take it in good part, and therefore we will put Him to it, as we say; we will try both Him and His Angels, what metal is in them and what they can do. We are to think upon the name of God as of a heavy and weighty thing, that is not upon every small occasion to be taken up and removed. We are not to account it as a feather that we may

^a now added in A.

SERM. V.—lightly toss up and down at our pleasure; and even so are we to esteem of the mercy of God. It is not to be advocated upon every vain trifle, for that were to use God as we are wont to use our jugglers. Come on, let us see what you can do, shew us a miracle, say they. So Herod “desired to see” Christ, that he might see “some miracle” of Him, as in Luke the twenty-third chapter and eighth verse. It is a heavy case when men stand thus affected toward God, when afterwards in Luke the twenty-second chapter and sixty-fourth verse they blindfolded Him, and bade Him read who struck Him. We ourselves would not be so used, we could not endure to see our friends used so. How much less ought we to use God in that manner! especially that attribute, quality, or property of God, which of all others He would have to be most magnified, that is, His mercy!

He must needs take it very heinously to see that abused, since of all the rest He makes most account of it. Howsoever He could be content to “serve,” yet would He not be a servant to our “sins” in any case, especially not to be made a pack-horse, if I may so say, for our sins to load on even till His back ache. He saith, that He “is pressed under us, as a cart is pressed that is under sheaves.” Let us not make a dungcart of God’s mercy, let us forbear Him that service of all other.

VI. The sixth is, that none of these *Dominum Deum tuum*, neither Lord nor God, nor that He is thine, are fit arguments to prove that we may presume upon Him. The devil belike had perceived that there was some acquaintance between Christ and God, and peradventure had said unto Him, You may be bold with Him and with His Angels. What? He is Your Father, and as Caesar’s daughter answered, that though he forget himself to be Caesar, yet do not You forget to be His Son. No, saith Christ, these be no good arguments to make one presume. As for *Dominus*, we will all grant I am sure there is small matter of presumption in that. In *Deus* there may be some more colour, but yet very little. It is no good dealing with one that is mightier than ourselves, lest he happen not to take it in good part, but fall to earnest and so we feel the smart. We were not best to make sport with Samson, lest he pull the house about our ears and so make us pay dearly for our pastime. Paul saith, “Do we provoke

[Judg. 16.
25, 29, 30.]
1 Cor. 10.
22.

the Lord to anger? Are we stronger than He?" If we will needs tempt, we were best tempt with our matches. There is no dealing with fire, for it will burn all that toucheth it: His Angels and "ministers" are a "flame of fire:" but Hebrews Heb. 1. 7 the twelfth chapter and twenty-ninth verse it is said, "Our God is even a consuming fire." Indeed, if He were like Dagon, the Philistines' god, He might be set up and taken down, and we might break His neck and hands at our pleasure; but being the strong and mighty God of Hosts, we were best take heed how we deal with Him.

Tuum, what say we to that? An ungracious child might make that an argument of presumption, but whosoever is of a^b good nature will make it an argument of the contrary. Isaac was Jacob's father, but was Jacob more bold to abuse him for that? No, but rather more timorous. "My father," saith he, "may chance feel me, and so I shall seem to him a Gen. 27. 12. mocker, and so bring a curse on me, and not a blessing." Is God merciful? Yea truly, "mercy is with Thee, but that Ps. 130. 4. Thou mayest be feared;" we may not abuse His mercy, as to "sin that grace may abound." Is He bountiful and long-suffering? We must therefore the more fear to displease Him. When the Pharisees tempted Him, and would adventure their souls in seeking a sign, it is said, "Christ sighed." Mar. 8. 12. And why did He sigh? Because God "sware in His wrath that they should never enter into His rest," whose fathers Ps. 95. 11. tempted Him in the wilderness. What rest? He doth not mean the rest in the land of Canaan only, but that which Heb. 3. 11; 4. 9. shall be in the kingdom of God.

These two temptations of the devil may fitly be compared to these two rocks between which Jonathan was to pass, which are said to be "sharp." One is called "Bozez," which 1 Sam. 14. 4. signifieth dirt; the other "Seneh," which signifieth a bramble, or some sharp prick; between which, he and his armour-bearer 1 Sam. 14. 13. were fain to clamber up. Between two such rocks lieth our way, that is, presumption and desperation: therefore blessed is he that so loveth God, that he can be content to creep on hands and feet to Him.

^b any A.

SEVEN SERMONS

UPON THE

TEMPTATION OF CHRIST IN THE WILDERNESS.

SERMON VI.

MATTHEW IV. 8, 9.

Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them ;

And saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me.

[*Iterum assumpsit Eum diabolus in montem excelsum valde, et ostendit Ei omnia regna mundi, et gloriam eorum ;*

Et dixit Ei, Hæc omnia Tibi dabo, si cadens adoraveris me. Lat. Vulg.]

[*Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them ;*

And saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. Eng. Trans.]

SERM.
—VI.—

AT the first overthrow, we had the first “again;” and when Christ overthrew him then also, yet would not the devil leave then neither, but he cometh with his second “again:” he comes “again” and “again.” The first “again” was an argument of his courage and stomach; this second is an argument of his importunity.

The first repulse could not drive him away, nor the second neither: no, nor this third for altogether; for Luke saith, “he departed for a season.” So that as Christ saith, “After a while ye shall see Me, and after a while you shall not see Me;” so saith the devil also, After a while you shall not see

Luk. 4. 13.
Joh. 16. 16.

me, and again, after a while you shall see me. Which teacheth us this lesson: that it is not enough to have prevailed against his temptations twice or thrice, and so become secure; but we are always to stand upon our guard, knowing how the devil will successively every turning of a hand be with us, and that while we live we shall never be at rest with him; or if he tempt us not, we shall be in as bad or worse case. For so long as the Lord left other nations among the Israelites "to prove them by," and to be pricks to their sides, it went well Judg. 3. 1 enough with them; but when they began to live in some security (having for the most part subdued them) then grew they to mutual dissension. It is the greatest temptation to be without temptation. Therefore Paul had "the messenger of 2Cor. 12. 7 Satan to buffet him;" for then follows the pressing of God by prayers. But whether we join hands with Satan or resist him, we shall be sure he will set upon us and try by fair means what he can do. Or if we say nay, yet in the end he will weary us, as Delilah did Samson, who, because she was importunate, "his soul was pained to the death," and then he Judg. 16. 16. told her. Or if we will be obstinate in rejecting his temptations, giving him at the first a peremptory refusal, then he will go another way to work, as to imagine some device against us, and "smite us with the tongue;" he will be rough Jer. 18. 18. with us. If none of these will prevail, he will persuade us we must be like other men, and that is as profitable or pleasant to us; and then say Samuel what he can, "we will have a king." 1Sam. 8. 19. And when we have yielded once, "then goes he" to fetch company, "and takes unto him seven worse spirits than himself." Lu. 11. 26. So "the last state of that man is worse than the first." Give but an inch, and he will take an ell; if he can get in but an arm, he will make shift to shove in his whole body. As we see, if the point of a nail have once made entry the rest will soon in.

We see an example of his encroaching even in David. 2Sam. 11. 4. After he had once made him commit adultery by some mean degrees with Bathsheba, see how he draws^a him on from one wickedness to another. She was with child; her husband, being in the service of God and the king, was by the king murdered to hide her shame and satisfy his lust. So did he

^a tolls A.

SERM. VI.
 draw on Peter: first he made him follow aloof off; secondly, flatly to deny Christ; thirdly, to forswear Him; and fourthly, to curse himself if he knew Him.

The Hebrew writers note, that the devil's name Beelzebub signifieth a great flesh-fly, or a master-fly: flap him away never so often, he will still fly thither again. So the devil will never cease molesting us, till "the smoking flax" be quite quenched, and "the bruised reed" clean broken.

Isa. 42. 3. First, he twists certain small threads together, and so makes [Isa. 5. 13.] a little "cord of vanity," to draw us unto him; afterward with a "cart-rope" or cable of iniquity he seeks to bind us fast unto him for starting, either by the vice of lust, or of envy, or at least covetousness. But if all should fail, pride is sure to Lu. 18. 11. hold: "O Lord, I thank thee, I am not like" such and such, nor "like this publican"—a degree farther—nor like this Pharisee.

This may be a good *caveat* unto us that we stand alway upon our guard, and that we be sure that we make strong resistance in the beginning, and break it if we can while it is but a whipcord. And to use the like policy in a good matter that the king of Egypt did in a bad, who took order that every male child should be killed to keep the Israelites down betimes; and against the succession of temptation, to entertain the succession of prayer.

Now to the matter. The devil deals as with a city. In the first he tells Him He must be famished, except He can turn stones into bread. Secondly, he comes to make a train of Scripture to entrap Him. Now he comes to the ordinary means of dealing, that is, when men strive about any thing, and both parties are loath to yield, there will be some parley of composition and sharing between them. So here, the devil seeing that he cannot overthrow His faith, offereth Him to compound; and on his part he is content to give Christ all the kingdoms of the world, if our Saviour for His part will but fall down and worship him.

The devil before came disguised in the shape of a male-content, as that Christ should be in such hunger. Next, he came in the habit of a divine, and that very demurely, with his Psalter in his hand. Now he comes in all his royalty, Joh. 14. 30. "like the prince of this world," as he is so called. He doth

not stand peddling^b with Christ, but goes roundly and frankly to work; he offers all that he hath (and that is no small matter) to bring Christ but to one sin, that so he might overthrow all mankind.

He comes no more now with *Si Filius Dei es*; for that we see is here left, he would not have Him think on it; he would have Him now *filius seculi*. This is called by St. Paul the bewitching temptation, whereby men become "so foolish" as Gal. 3. 3. that after they have "begun in the Spirit," they will end in "the flesh." Where the devil cannot prevail either by our own concupiscence or by his enticings, he will see what he can do with his dragon's tail, and by that means, say the Fathers, he did more hurt than by the other. Secondly, "his tail" is said to Rev. 12. 4. draw down "the third part of the stars of heaven, and to cast them to the earth."

We are here to consider, first, the preparation that the devil makes, by taking Him up to a "high hill," to make the offer; Mt. 4. secondly, the temptation itself; thirdly, our Saviour's answer, 8 - 11. and the shield He opposeth to it; fourthly, the issue of the conflict, the victory.

In the first we are to consider, first, the devil's "method;" Eph. 4. 14. secondly, the place and ground; thirdly, his policy, in not only telling what he would give, but in shewing thereof; fourthly, the things themselves which he offers, which are two; "the kingdom of the earth, and the glory thereof."

I. First, of his "method." We are warned not to be wavering, and "carried about with every wind of doctrine, by ibid. the deceit and craftiness of men, whereby they lie in wait to deceive." Craftiness and deceit then be the instruments which the devil useth; he brings Christ from the wilderness to the temple, and from the temple to the mountain, to destroy the temple, which mountain is prosperity. So in adversity we vow to God that we will serve Him, but after help we break it.

II. Secondly, the lists where this temptation was used was the mountain. The reason why he chose this place rather than any other, is the fitness of it in regard of the prospect. The wilderness, we know, was a melancholy place, and in no wise fit for this temptation: so neither was the pinnacle; for

^b peddling A.

SERM. VI. besides that it might have hindered the working of this temptation, being the pinnacle of the temple, the prospect was not good enough. For though it were high, yet there were divers hills about Jerusalem which would have hindered the sight of many things. And though Sion were a mountain, yet in respect of mount Hermon and Libanus it is said to be "a little one." And, Psalm the sixty-eighth and fifteenth verse, Basan is said to be the "great hill." Therefore as God chose a convenient hill, both for height and nearness, where Moses might "behold the whole land of Canaan," so here the devil chose "an exceeding high mountain," where a high mind might best take view and contemplate; such, where His horizon might be as spacious as was possible, and where His sight might not be hindered by any mean object.

Ps. 42. 6.
[marg.]

Deu. 32. 49.

III. Thirdly, he sets before His eyes "all the kingdoms of the earth." There is nothing so soon enticed and led away as the eye; it is the broker between the heart and all wicked lusts that be in the world. And therefore it was great folly in Hezekiah to shew his robes and treasure, as he was told by the Prophet; it stirred up such coals of desire in them that saw them, as could not be quenched till they had fetched away all that he had, and all that his ancestors had laid up even till that day.

Isa. 39. 2.

It is the wisdom that is used now-a-days, when men would have one thing for another, to shew the thing they would so exchange; as the buyer sheweth his money, and the seller his wares in the best manner that he can, each to entice the other by the eye to the desire of the heart.

It is the devil's ancient sleight; he would not go about to persuade the matter in words, till he might withal present the thing to the eye.

So he dealt with Eve. First he shewed her how "pleasant" the fruit was, and "the woman saw it." So the cause of the deluge was, that "the sons of God saw the beauty of the daughters of men." Ahab's seeing of Naboth's vineyard, for that "it lay near his house," was the cause of all the mischief that followed. This same foolish vanity of apparel, whereof I have given so often warning out of this place, comes from hence: "I saw a fine Babylonish garment, and desiring it I took it" saith Achan. So the seeing of the bribe "blindeth

Gen. 3. 6.

Gen. 6. 2.

1 Kings
21. 2.

Josh. 7. 21.

Deut. 16.
19.

the eyes of the judge." So still the sight of the eye allureth the heart to desire.

The heathen man therefore wished that virtue and honesty might as well be seen with bodily eyes, for then he thinketh that *admirabiles amores excitarent sui*. So if we could as well see that which God hath for us as that the devil here offereth us, we would not regard the devil's largess. Moses and the other Patriarchs saw Him Which is invisible, Which had provided a better thing for them: "Therefore he refused to be called the son of Pharaoh's daughter, and to enjoy the pleasure of sin." Jerome
Coll. lib. 4.
c. 3. Heb. 11.
24, 26

But you are not so to take it, as though it were a thing simply ill to behold such things, or to look on a cupboard of plate, or to stand on a pinnacle: it is dangerous, but no sin; especially it is unfit for an unstayed and an ungoverned eye. Therefore Lot and his wife were forbidden to "look back" at the destruction of Sodom. To Abraham it was left at large, without any restraint, for that he was a man of better ruled affections. For, as there must be one without to take view and to entice, so must there be one within to hearken to it and to condescend. Be sure of that within that it be upright, and then thou mayest the better look with that which is without. But ever be wary, for the tinder of thy nature will soon take fire. Gen 19. 17.

Job said, "he made a covenant with his eyes; why then should he think on a maid?" and that he had not "been deceived by a woman," and that "his heart had not walked after his eyes." Paul knew "how to use want, and how to use abundance" or plenty, how poverty; "both to be full, and to be hungry:" he had stayed affections. Job 31. 1.
Job 31. 9.
Job 31. 7.
Phil 4. 12.

IV. *Omnia regna*. This was no small offer, but even all the wealth and honour that may be; two such things as are most vehemently desired of all men. So that, as Jerome saith, *Præ aurî sacrâ fame nihil sacrum*. The desire thereof also is so unsatiable that it is like the dropsy, which the more liquor is ministered to it the more it thirsteth; it is perpetual and unnatural. The less time a man hath to live, and so needs the less, the more he covets to abound. These two do never wax old; of all vices, gray hairs do never grow on these.

^c with A.

S E R M. VI. This is the bait the devil laid for Christ, and lays for youth, and minds lasciviously given; he lays a bait on live flesh. To choleric natures he ministereth matters that may increase their wrath; for melancholy he lays baits of envy: and so for every one, according to their natural inclinations and humours, such baits as may entice them soonest. Which if he can get them once to swallow, his hook that is within, it will hold them sure enough, and by his line he will draw them to him when he list, so that he cares not to let them play with the line. Then, though he go to twenty sermons, it is no matter: with an apple he caught Adam and Eve, and all their posterity.

Well, we must be as children, "weaned" from this world, though it bring weeping with it.

Ps. 131. 2.
Gen. 27. 38.

When Eve was lady and mistress of all the world, yet because there was a godship, a higher degree than hers, she was not content. Princes, because they can go no higher by any earthly dignity, aspire to be gods, and so would be accounted; as was said to Herod, that it was "the voice of God, and not of man." But, as they that are above can abide to have no equals, but will be alone by themselves, so they that be below can abide no superiors. As when Saul was chosen by lot from amongst the Israelites to be king over them, some wicked men said, There is a goodly wise king; nay, I would I were king, I would they might come to me for justice.

[Acts 12. 22.]

1 Sam. 10. 27.
2 Sam. 15. 4.

Every one hath this conceit of himself, that he is worthier to bear rule than they which are in authority. Not so much as the silly furze-bush, but it thought itself a fit person to make a king, and "the thistle" would have "the cedar's daughter" married to his son. The spider, a silly poisonous thing, would yet be in the top of "the king's palaces;" the gourd starts up in one night, and was gone in the next. Goodly Zebedee's wife could find no less thing to ask of Christ for her two sons, that came the last day from the cart, but that "the one might sit at Christ's right hand and the other at the left in His kingdom." Balaam could never think his ass went half fast enough, when he rode towards preferment: the disciples also longed for the kingdom of Israel to be restored.

Prov. 30. 28.
Jonah 4. 6, 10.

Mat. 20. 20, 21.

Nu. 22. 23, 25, 27.
[Acts 1. 6.]

The devil did not shew all his kingdoms to Saul when he

was coming from keeping his father's sheep, and Samuel 1 Sam. 9. 24.
 feasted him; nor after Saul was chosen king, and he followed 1 Sam. 11. 5.
 his cattle: neither did he shew them to the king bidden to
 Absalom's sheep-shearing, nor at such time as prince with- 2 Sam. 13.
 draw themselves to be private. But he shews them at such 24
 times as they are in their greatest glory and ruff, when king- Dan. 6. 18.
 doms were grown to the top of jollity and majesty, as the
 kingdom of Israel was in Solomon's time: and chooseth such
 a time as when they were in most triumph and pomp, as they
 were wont to be at the day of the king's birth, or inaugura- Hos. 7. 5
 tion, or at a coronation, or at the receiving of ambassadors; or Cant. 3. 11
 at the entertaining of foreign states, as when "the Queen of 1 Kings 10.
 Sheba" was in Solomon's court. To conclude, he sheweth 1.
 them not when they are in a base estate, but when they
 are in greatest "pomp." Act. 20. 23.

Now come we to the second point, to wit, the temptation
 itself: *En hæc omnia Tibi dabo.* Having prepared Christ's Mat. 4. 5.
 mind, as he thought, by shewing Him that he would give
 Him, now he comes in with a short and pithy oration, "All
 this will I give Thee." Here Thou seest all Thou canst wish
 for; "without Thee shall no man lift up his hand or his foot in
 all Egypt," as Pharaoh said to Joseph, so as He might "make 44.
 all captains," and "give to every one fields and vineyards," that 1 Sam. 22.
 He might say to every one what He list: Speakest thou to 7.
 Me? "Seest thou not that I have power to crucify thee, or Job. 19. 10
 to let thee go?" that His favour might raise a man so high as
 Haman was exalted "above all the princes," and His disfavour, Ecc. 3. 1,
 or the least word of His mouth quite overthrow him, as Ha- 7. 10.
 man was, by picking some small quarrel against him.

But this is not all neither; for the same gayish apparel
 wherein many do delight, is contained under this *Hæc omnia*.
 Not only embroidered with gold, but even "gold" itself, and Ps. 45. 8,9.
 smells of the finest scent. And as for the delights of the
 flesh, if He can see any that delight Him better than other,
 it is no more than with David to send for her and have her,
 she was straight at His command. Neither must any say it
 was unlawful; no, not John Baptist, if he love his head. Mark 6. 17,
 He may command what He list: if any gainsay it He may 25, 27.
 despatch him out of the way, for He may kill and wound Dan. 5. 19.
 whom He list. He may command all men's tongues, that 2 Sam. 14.
 10.

SERM. they dare not once open their mouth to speak against Him.
 ---VI--- Nay, He shall have all men's tongues and pens ready to extol
 2 Sam. 14. all that He doth, and say, "The king is like an Angel of
 20. God," or that "it is the voice of God, and not of man."
 Acts 12.22.

Why then to have all men's hands, feet, bodies, faces, tongues, and pens, this may be well said "All:" to have not only one kingdom, but all; to have all the power and glory of those kingdoms; here is even all the kingdom, the power, and the glory. He comes not after a pelling manner, he
 1 Tim. 6.6. shews himself a frank chapman; he saith not that "Godliness is great gain," and a mind content with his lot, and wills
 1 Tim. 6.8. Him to be "content with food and raiment." He comes not with *Illa*, which we shall not once behold till another world come: and whether there be any such or no, many doubt.
 Heb. 12.18. He shews Him "a mount that may be touched." he comes with *hæc*, that is, with ready money in his hand; he not only offers but stakes down: and whereas God saith that in the
 Gen. 3. 19. "sweat of our forehead we shall eat our bread," the devil requires no such thing. This is a donative, *Hæc omnia dabo*. What say ye now? Shall Christ take it or no?

[Vid. Cic. de Offic. lib. iii. c. 21.] The heathen man saith, If a man be to violate his faith for any thing, it is for a kingdom. Christ hath here offered Him all kingdoms, a very enticing bait: but is there never a hook hidden under it? The woman was fine and brave, and had "a
 Rev. 17. 4. cup of gold in her hand," but it was "full of abominations." So here, for all these fair shows, if you will gain any thing by the devil, you must worship him—that is the condition annexed to the grant; it is no absolute gift, the devil is not so kind as to part from all that for nothing. It is such a gift as the lawyers call *excambium*, that is, 'exchange:' I will give you this, if you will give me that.

But yet one would think it a very large offer, to give so great a lieu for so small a service; it is but a little external reverence, the bowing of the knee, you may notwithstanding in heart think what ye list. Well, we may think there was somewhat in it, that the devil offered so much for so little, and yet Christ refused it. Indeed Christ had great reason to refuse it, for He should have been a loser by the bargain. I will stand to it, He had been better to have yielded to either of the two former temptations than to this; He should full

dearly have bought all His kingdoms, He had been better to have cast Himself down from the pinnacle. For that which the devil here demandeth in lieu, is as much worth as both the glory of God and the redemption of man.

Of His glory God saith, that He will not "give it to another." If to no other, then not to the devil of all other. And therefore the Angel would not have "a burnt offering" offered to him, but to God. The Angel would not let John fall down and worship him, but bade him "worship God." For he knew that God was very jealous of His honour, and stood precisely upon that point. If He would not impart this honour with the Angels, much less would He with the devil: for there are degrees in idolatry. It is not so ill to turn "the glory of God into the image of a man," as into "birds and beasts."

Secondly, if we look into the desire that he had to satisfy his ancient envy by the destruction of mankind, we must needs commend the devil's wit in making such a bargain. It had been the best pennyworth that ever was bought. For if we mark how Christ rateth one only soul, we may see how he, that to gain all the kingdoms of the world shall "lose his own soul," makes but a foolish bargain. Then what rate shall be made of all men's souls, if one be worth kingdoms? All which had been lost, if Christ had consented to that which the devil here requireth; for then He could not have said, "I restored that which I took not." By His death He paid the price for the sins of the whole world; He should then have had a score of His own to have paid, and His death could have been sufficient but for Himself only. If He had fallen down and worshipped him, He could not have said that "the prince of this world had nothing" to say against Him.

Now let us apply this to ourselves.

But we will peradventure say the devil never made us any such offer, and therefore what needs any admonishment in this behalf? But I answer, Though the devil come not in person to us as he did to Christ, yet he comes by his instruments. When Balak sent to Balaam to "come and curse" the Israelites, and promised him great rewards, it was not Balak's messengers that spake, but the devil used them as instruments

S E R M. VI. to speak. So when Simon Magus would have bought the Holy Ghost with money, the devil therein tempted the Apostles with simony; Simon was but the trunk, through which the devil spake.

Again, there be some that will say, they were never tempted with kingdoms. It may well be, for it needs not, when less will serve. It was Christ only That was thus tempted; in Him lay a heroic mind, that could not be allured with small matters. But with us it is nothing so, we esteem far more basely of ourselves; we set our wares at a very easy price. he may buy us even dagger-cheap, as we say; he need never carry us so high as the mount, the pinnacle is high enough; yea, the lowest steeple in all the town would serve the turn. Or let him but carry us to the leads or gutters of our own houses, nay let us but stand in our window or in our doors, if he will give us but so much as we can there see he will tempt us throughly, we will accept it and thank him too. He shall not need to come to us with kingdoms. one kingdom is too much; what say ye to "half" a one? No, will the devil say, I will give ye half a one. If he would come to us but with "thirty pence," I am afraid many of us would play Judas. Nay, less than so would buy a great sort, even "handfuls of barley and pieces of bread." Yea, some will not stick to "buy" and sell "the poor for a pair of shoes," as Amos speaketh.

When he cometh then to tempt us, he may abate a great deal of this that he offers Christ; he may strike out *omnia* and *hæc* too, and instead thereof put in *hoc*, and say, Hold, ye shall have this to worship me, I will give ye no more. I fear me, we will make short work, and take it; *hoc aliquid*: a matter of half-a-crown or ten groats, a pair of shoes, or some such trifle, will bring us on our knees to the devil.

Is there a pretty commodity to be had? It makes no matter for breaking faith and promise. This is that that makes the devil so good a husband and thrifty, and to go near hand; what need he give more, when so little will serve? Whereas, if we will stand hucking with him, we might get a great deal more.

In this temptation, as in the former, there is both fire to consume our faith, and a dart to wound our consciences. The fire is the motion of discontent, that God is either a poor

God, not able sufficiently to reward those that serve Him: or else an unkind God That will not reward the duties that are performed by those that serve Him. By this we come to say, "Who is the Almighty, that we should serve Him?" The wicked are they that prosper and increase in riches. "I have cleansed my heart in vain, for daily have I been punished." Then this dart makes us weary of well-doing; and then follows, that we will serve the devil. Being discontent with God's service, we undertake the service of His enemy; he requireth nothing but a little falling down, and then if Simon shall come and require any unlawful thing at our hands, we are ready with Judas to meet with him and say, "What will ye give me, and I will do it?" though it be to the betraying of Christ. The devil here opens his meaning in this temptation plainly, that he would have Him fall down and worship him, with a bare and bold face: before, he came disguised, and spake in parables. His meaning is not, when he saith *dabo*, to give them, but to barter or exchange one thing for another. It is no gift, but a flat bargain; men use not to account it a gift, except it be without rendering back either money or service. If he render here service back, he may well think, I have sold my soul for *hoc aliquid*. He may think, as "Esau sold his birth-right for a mess of pottage," so hath he sold his soul, his birth-right, and freedom; for we were "all bought with a price," the same great High-Priest redeemed us all with His blood. No sins are so carefully to be taken heed of as these that have annexed to adoration, donation; he hath *volunt* with a jointure. If He should have cast Himself down from the pinnacle, here is all He should have had, they would have talked of it, and have wondered a while at it.

Well, we must be thus persuaded, that God is as well able and willing to reward us for any service as the devil, and better too. It is He indeed That reigneth over the kingdoms of men, and placeth in them whom pleaseth Him; but when He giveth or disposeth, He giveth indeed freely, exacting nothing back again, unless it be such things as He were to have without any such gift: such things as are due of mere right, without any stipulation or hire. The devil's *dabo* is as offices and parsonages are given amongst us; that is, as

S E R M. usually sold as horses in Smithfield. But if we could be
 ---VI. - content to give indeed, let that heroical mind that was in
 Abraham be in us, that as he would not take any thing of
 Gen.14.23. Melchizedek^d, so we will not be “a shoe-latchet” the richer by
 the devil. If he offer to make us wealthy, let us answer him,
 [Acts 8. *Pecunia tua tecum percat.*
 20.]

[^d It was the King of Sodom, and not Melchizedek's.]

SEVEN SERMONS

UPON IIII

TEMPTATION OF CHRIST IN THE WILDERNESS.

SERMON VII.

MATTHEW IV. 10, 11.

Then Jesus saith unto him, Get thee hence behind Me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.

Then the devil leaveth Him, and behold the Angels came, and ministered unto Him.

[*Tunc dicit ei Jesus, Vade Satana; scriptum est enim, Dominum Deum tuum adorabis, et Illi soli servies.*

Tunc reliquit Eum diabolus, et ecce Angeli accesserunt, et ministrabant Ei. Lat. Vulg.]

[*Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.*

Then the devil leaveth Him, and behold Angels came, and ministered unto Him. Eng. Trans.]

THE answering of this temptation, if some had had the answering of it, would have been *facto*, 'by the doing' of the thing that the devil required; and not in words, standing upon terms in disputation. Insomuch, as they would never have cared for a cushion to kneel on, but have fallen down straight on their very faces, and have thanked him too.

S. I. R. M. VII. If Balak should say unto one of them, "I will promote thee to great honour," an Angel standing in the way should not hinder him from going. The manner of flesh and blood is, in cases of preferment, to respect nothing that may bring them out of their conceived hope or desire thereof; and therefore whatsoever it is that stands in their way, be it never so holy, down it shall for haste to make the way nearest.

In regard of this, one brother respects not another. When Gen. 37. 5. Joseph had had "a dream" of his brethren, and "told it" 2 Sam. 16. 11. them, all brotherly affection was laid aside. The son and subject Absalom forgetteth his duty as to his father, and allegiance as to his prince, seeking his life. "The mother of Ahaziah, Athaliah, when she saw her son dead," makes no more ado but "destroys all the king's seed." Jehu makes no bones, nor is abashed at the sight of "heaps" of dead men's heads, of the king's sons that he had caused to be slain, but adds more murders to them. What's a basketful of heads to a kingdom? And Herod stuck not to kill all the male-born children in Bethlehem. So that Gregory might well say, *Ambitio est vita cui etiam innocents nocent*: such is the vehement desire of a kingdom.

So that a great many would have made no scruple at the matter, neither would they have counted it a temptation, but good counsel. Neither would so have cut up Peter as Christ did, to bid him go behind Him, and turn their backs on him; but they would rather "have turned their backs" to God, and their faces "after Satan." And indeed it must needs be, that either our Saviour was unwise in refusing so good an offer, or else the world in these days is in a wrong bias.

Our Saviour, we see, doth not only refuse the thing, but also gives him hard words for making the offer and motion. For He doth not only confute him here by saying, *Scriptum est*; but He adds words of bitter reprehension, saying, "Avoid Satan!" He might have given fair words, as He did before: but here He seemeth to have left His patience. The reason why He was more hot in this than in the former is, for that this toucheth the glory of God, and the redemption of mankind: the former temptations touched but Himself in particular, as the turning of stones into bread, but for miracle: and the casting Himself down was but to try God what care He

had of Him. But this so much toucheth the glory of God, as He can hold no longer. Also His longing to redeem man caused the same. Neither did He only answer the devil so, but when His blessed Apostle who meant friendly to Him moved Him to the like matter, He rebuked him sharply.

Two causes there are wherein Christ is very earnest: one in counsel ministered to Him, tending to the impairing of God's glory; the other in practices tending to the impairing of God's Church: there He was not only vehement in words, Job. 2. 1. but made a whip to scourge them out. And so in the Old Testament it is said of Moses, that "he was a meeke man, Numb. 12. 3. above all the men of the earth;" yet when he came to a case of idolatry, it is said, "he threw the tables out of his hands, Exod. 32. 19. 28. and brake them." And so far did he lose his natural affection to his people and countrymen, that he caused a great number of them to be slain.

And so in a case of the Church, when Korah rebelled, then Numb. 16. 15. Moses waxed very angry; for, "Glory be to God on high, and peace on earth," is the Angels' song and joy, and the devil's grief: as on the other side, the dishonour of God, and dissension of the Church, is the devil's joy, and grief of the Angels.

Now, besides that He doth in words rebuke him sharply, He doth no less in gesture also; as by turning His back upon him (as it is most like He did in saying "Avoid, Satan") which is such a spiteful disgrace, as if that one should offer us the like, we would take it in very great disdain. Which is to us an instruction, that as there is a time when we are to keep the devil before us, and to have our eye still upon him, and his weapon or temptation, for fear lest unawares he might do us some hurt, so is there a place, a time, and a sin, that we are to turn our backs on, and not once to look at his temptation.

In affliction, patience is to be tried: there "resist the devil," Jas. 4. 7. stand to him, "and he will fly from ye." Here we are to set the devil before us. But in a case of lust, or filthy desire, 1 Cor. 6. 18. then do ye fly from him. So in the second Epistle to Timothy the second chapter and twenty-second verse, we are exhorted to "fly from the lusts of youth, and to follow justice;" there is no standing to gaze back on the devil and his temptations.

Now to the answer, *Scriptum est.*

The disputing or deciding of the devil's title, that is,

SERM. whether the kingdoms of the earth were his to give or no,
 - VII. - Christ stands not upon; nor upon this, whether the devil
 were a man of his word or no. Indeed, it might well have
 been doubted, whether the devil be as good as his word; his
 [2 Cor. 1. promises are not "Yea and Amen," as the promises of God are.
 20.] We may take example by Eve, to whom he promised, that if
 they did eat of the forbidden fruit, that they should be like
 gods: but were they so indeed, after they had eaten? No,
 but like the beasts that perish. And as true it is that the
 kingdoms are his.

If the kingdom of Israel had been at his disposition, we
 may be sure David should never have been king; as well
 appeareth by the troubles he raised against him. No, nor
 Hezekiah neither, of all other he would never choose such.
 Job 2. 7. We may see his good will in Job; he could not only be
 content to spoil him of all that he had, but also he must
 Mat. 8. 30, afflict his body: and so upon the Gergesenes' hogs.
 32.

The kingdoms are none of his, but they are committed
 to him in some sort to dispose, as himself saith, Luke the
 fourth chapter, and sixth verse. He hath, as it were, an
 advowson of them, to present unto them; but yet, not as
 he there saith, to give to whom he list, but to whom
 he is permitted.

[Job 1. 12.] God must first put all that Job hath in his hands, or else
 Judg. 9. he can do nothing. Abimelech and Herod came to their
 1. &c. kingdoms by the devil's patent, they be the devil's officers.
 Mat. 2. So we see daily in our days, that he bestows offices, and
 1. &c. presents to Churches. So that, as Brentius saith, many have
panem quotidianum that cannot come by *Da nobis*, they come
 not to it by God's gift; yet all the interest that the devil
 hath, is but to present *pro hac vitá tantum*. As therefore it
 may be true, that in some sort they may be given him, so yet
 not to dispose as he will.

It is God only That can say so, for His only they are ab-
 Ps. 24. 1. lutely. "The earth is the Lord's, and all the fulness thereof.
 Deut. 32. the round world and all that dwell therein." It is He, "the
 8. most high God, That divided to the nations their inheritance."
 Prov. 8. 15. "By Him kings reign, and princes have dominion." He
 Dan. 5. 21. brought Nebuchadnezzar to know that "the most high God
 bare rule over the kingdoms of men." He indeed may well

say, *Cui voluero, do ea*; and to whomsoever God giveth, "He giveth liberally, and reproacheth no man." Jas. 1. 5.

The devil, we see, exacteth more than the thing is worth, and restraineth the benefit of his grant with unjust covenants. But Christ goes not about to answer the devil that way, but by flying to the Scriptures as to His surest hold. Therefore David praye that his mind may be inclined to God's law, P. 119.36. "and not to covetousness."

For there is a medicine for every disease, and power as well against this temptation of covetousness as against the former; the law of God can as well keep a man from covetousness, as from desperation; "Heaven and earth shall pass, but no one jot" of this. Let therefore *Hæc omnia* give place to *Scriptum est*: marry, *Omnia illa*, which both we now enjoy, and which are laid up for us hereafter, are come to by *Scriptum est*. So that *Omnia hæc* is not all we must care for; there be things to come, besides these things which we lay hands on, far more precious. Though here be all the kingdoms of the earth, yet they are said to be shewed in the twinkling of an eye; so cannot the other kingdom of exceeding glory. All the power of all the princes on the earth have not power over one silly soul to destroy it. All the glory of them is called but a great big fan, or "pomp." Solomon was the most glorious prince that ever was, yet he was not clothed like a lily. Nor all the lilies in the field, nor stars in heaven, nor the sun and moon itself, are comparable to one soul. Mat. 5. 18. 1

The Scripture whereby Christ answereth the devil, is in Deuteronomy the sixth chapter and thirteenth verse. "Thou shalt fear the Lord thy God, and serve Him." If any fantastical spirit oppose itself against Moses, let it be accursed. Mat. 10. 28. Act. 25. 23. Mat. 6. 29.

There is in this answer two things set down, worship and service, both which are due to God only. Covetousness endeth in idolatry, and fitly is so termed: if Christ had been covetously minded, then He must needs have fallen down and worshipped the devil, for covetousness and idolatry being joined together, we would not have parted from so great a benefit. [Col. 3. 5.]

Christ hath here changed a word which the *Septuaginta* translator hath; which signifieth a service with an open testimony. So that, will ye know if a man do believe? "He believeth unto righteousness with the heart, that with the ^{10.}

S E R M. mouth confesseth to salvation." Such as glorify God, as well
 VII. in their members as in their spirits. As St. James saith of
 1 Cor. 6. 20. [Jas. 2. 18.] faith, "Shew me thy faith by thy works," so may it be said
 of fear. You say you have fear, can you shew me your fear? If it be not a dead fear, it is to be seen; as Daniel the third chapter, and seventh verse, it must be shewed by falling down and worshipping.

Mat. 18. 26. The servant that feared, "fell down" and besought his master. Do you fear? then where is the outward reverence?

1 Kings 19. 18. The inward affection must appear by the outward action: religion is outward as well as inward.

There be two ways whereby we may have traffic with the devil, either of both will serve his turn: first, homage: secondly, service of the body; and both these doth God
 Ezek. 8. 12. require, even when we are "in the dark," or in our chamber.

Indeed, might the devil say, this mountain is very open; but how say ye? will ye be content closely in a corner to worship me? If ye will not wear my cognisance on your forehead, yet ye may take my mark in your hand; then shutting your hand, nobody can perceive it. If ye will not take "the mark,"
 Rev. 12. 17. yet take "the number of the beast's name," that is, "six hundred threescore and six." Will ye do none of these?

Rom. 16. 18. What then? will ye "serve" me? Thus ye see what glorious terms he useth; but if one should seem to do one of these on courtesy, he will not be content till he do it of duty.

Now let us see first what it is to worship. It is that which
 Acts 10. 25. Cornelius did to Peter: he "met him, fell down at his feet, and worshipped him." And that which John did to the Angel:

Rev. 19. 10. that is, he "fell down before his feet to worship him." It is when one on the knees doth a bodily worship. I will shew it you in David's words, for I cannot tell it ye better. When Michal scoffed at David for being bare-headed before

2 Sam. 6. 20. the ark, he saith, "I will be more vile than thus, and will be low in mine own sight." A man can never be too reverent to God; we think it a great disgrace, and debasing of ourselves, if we use any bodily worship to God. It may be said to them as it was to him that feared to do too much reverence to Cæsar, *Hic homo timet timere Cæsarem.* Our religion and *cultus* must be uncovered, and a bare-faced religion; we would not use to come before a mean prince, as we do before

the King of kings, and Lord of lords, even the God of heaven and earth.

“The four-and-twenty elders fell down before Him That sat on the throne, and worshipped Him That liveth for ever, and cast their crowns before His throne.” ^[Rev. 4. 10.]

The wandering eye must learn to be “fastened on Him.” ^{1st. 4. 20.} and “the work of justice” and “peace.” The worship of the “knees” “to bow,” and “kneel before the Lord their Maker.” ^{1st. 32. 17. Ep. 1. 3. 14. Ps. 95. 6. 1st. 10. 2. 3.} Our feet are to “come before His face; for the Lord is a great God, and a great King above all gods.” Jacob, though he were not able to stand or kneel, yet, because he would use some corporal service, “leaned upon his staff, and worshipped” God, as appeareth from Genesis the forty-seventh chapter and thirty-first verse, and Hebrews the eleventh chapter and twenty-first verse. This must be done as duty due unto God, and in regard of those that be strangers.

Secondly, what it is to “serve.” This is to bow the soul, as the other is to bow the body. For the king “to serve and speak kindly to the people,” that they may “serve him for ever after,” is not the service he meaneth, nor to do all that the king commands. For God must be above all; and “of whomsoever a man is overcome, to him he is in bondage.” We must serve God with our sacrifices, but not with our sins, nor weary Him with our iniquities. We may not make a dung-cart of Him, to load Him with our sin and filth; and when He comes again, to have as much more for Him. ^{1 Kings. 12. 7. 2 Sam. 15. 21. 2 Kings. 19. 1st. 43. 23. Amos 2. 13.}

“Only.” The devil himself would grant, that God is to be served; his meaning was, that a man might serve God and him too: but Christ saith, “God only.” But it may be said, this word “only” is not in the Scripture whence Christ citeth this sentence, and so Christ hath added to the word of God. Indeed, in Deuteronomy the sixth chapter and thirteenth verse “Alone” is not; but in the next verse it is said, “Do not follow after other gods,” which is in effect, “God only.”

The Papists ask where we find “only” in justification by faith? Indeed we do not find it, but we do find that “by faith” and nothing else we are “justified,” and so we may well collect it by faith only. “By grace we are saved through faith: and that not of ourselves, it is the gift of God.” And ^{Rom. 3. 28. Eph. 2. 8.}

SERM. on this warrant have many of the ancient Fathers been bold
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God is only to be worshipped and served, and none besides
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It is an embasing of gold to have any other metal joined
 Mal. 1. 6. with it, yea though it be silver. “The son,” saith Malachi,
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 10.] have but one father except he be a bastard and so be *jilius*
 I sa. 54. 5. *populi*: if for a “husband,” not two husbands. for He is a
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“Then the devil left Him.” “Blessed is the man,” saith Mat. 4. 11. St. James, “that endureth temptation; for when he is tried, Jas. 1. 12. he shall receive the crown of life.” Christ hath endured the temptation: now follows the blessing. Jacob would not let the Angel depart (with whom he strove) before he had “blessed” Gen. 32. 26. him. Job after his afflictions received his twofold blessing, Job 42. 10. The woman of Canaan first heard herself accounted a dog, but Mark 7. 27. at last she heard, *Fiat tibi*. Paul was first buffeted by the prick 2 Cor. 12. 7. 9. 1. of the flesh, and after heard, “My grace is sufficient for thee.”

So here at last, when the devil saw it was bootless to stay any longer, there was no good by him to be done, he leaves our Saviour; but yet he went not away willingly of himself, but was sent away with an Avaunt. Which is a comfort to us, to think we stand not at the devil’s courtesy, and that he shall not attempt us so long as he list; for God hath the Rev. 20. 2. devil in a chain, and will not suffer him “to tempt us above 1 Cor 10. 13. our strength.” “For the rod of the wicked shall not rest on the Ps. 125. 3. lot of the righteous, lest the righteous put forth their hand to wickedness.” To have the devil not to come to us, is a great favour; but to have him come and go away conquered, is exceeding mercy. “For tribulation brings patience, and Rom. 5. 3. patience experience, and experience hope, and hope makes 4. 5. not ashamed.” As God said of Job, “Hast thou marked My Job 2. 3. servant Job, who keepeth still his integrity?”

“And behold, the Angels came, and ministered unto [Mat. 4. 11.] Him.” And as Luke saith, “There is joy with the Angels in Lu. 15. 10. heaven, upon the conversion of every sinner.” “For we are 1 Cor. 4. 9. made a spectacle unto men and angels.” Before God are said to stand, “ten thousand Angels, and to minister before Dan. 7. 10. Him.” He hath a greater pre-eminence, “but we are also 2 Pet. 1. 4. herein partakers of the Divine nature;” either because we are fed by Angels as Elias was, or defended by them, or watched 1 Kings 19. 5. of them.

But saith Esay, “He that believeth makes not haste.” Isa. 28. 16. Christ was not hasty, but stayed God’s good time; He would not make His own bread, but stayed till the “Angels ministered unto Him.” Then “there appeared an Angel to com- Lu. 22. 43. fort Him.”

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S E R M. *Extremum luctus gaudium occupat, or, Extrema gaudii luctus*
VII.
occupat^b, saith Bernard.

Lu. 16. 25.
 Judg. 4. 19,
 21.

The world is like Jael, who meets Sisera and entertains him at first very friendly; she allures him to her, and gives him drink, and lays him down; but so soon as he was asleep, she smites a nail into his temples. The world begins with milk, and ends with a hammer. But our Saviour's meaning is clear contrary. The world first uttereth "good wine; and when men have well drunk, then that which is worst." But Christ "hath kept back the good wine till now." As Matthew saith, "The Son of man shall send forth His Angels, and they shall gather out of His Kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, where^c shall be weeping and gnashing of teeth. Then shall the just shine as the sun, in the Kingdom of their Father." Our Saviour's method is, to give bitter first, and sweet afterward. Wherefore we are to wish, that here we may suffer affliction, that we may after be crowned by Him.

Joh. 2. 10.

Mat. 13. 41,
 42.

^a Dom. in Ram. Palm. Serm. 1. Serm. circa med. ^d
^b in Vigil. Apost. Pet. et Paul. ^c there A.

THE following variations, in the Nineteen Sermons UPON PRAYER IN GENERAL, AND UPON THE LORD'S PRAYER IN PARTICULAR, distinguished by italics, are given as exhibiting the differences between the Editions of 1611 and 1612.

- p. 301 l. 21 differently pointed. A period at 'place.' The following sentence begins, *For whereas* &c. There is a colon at 'hope'
- 302 — 23 *this* saying.
 — — 32 *So while* &c.
- 304 — 11 'not' is omitted.
- 313 — 5 *speak* otherwise.
 — — 10 'again' is omitted.
 — — 14 *are* the good gifts.
 — — 20 doth *add* to the givings.
- 325 — 7 *parings*.
 — — 15 *Which if we ask*.
- 326 — 27 be given to *us*.
- 332 — 15 'do' is omitted.
- 333 last line but one, *it* assures us.
- 335 — 22 *prayers*.
 — — 25 *and* our affections.
- 336 — 36 *might* sit.
 — — 40 *He* willed.
- 340 — 37 The Latin is translated. There is then a period, and the next sentence begins, *Such were* &c.
- 341 — 9 as David *prayed*.
- 348 — 3 the like unto *His*.
- 358 — 16 *the* prevailing.
 — — 26 'in' is omitted.
- 383 — 8 *it* ought.
- 390 — 18 *So* the.
- 391 — 4 *we* shall be exalted.
 — — 37 *when* we pray . . . and a comma at 'come.'
- 392 last line but one, 'that' is omitted.
- 397 — 2 'that' is omitted.
- 406 — 33 *which may be considered* either . . . or else as things . . .
 The words 'we may understand' which follow 'else' are omitted.
- 409 — 30 'as Peter said to John, *Quid autem hic?*' omitted.
- 410 — 33 a period at *suspirare*. 'When' begins another sentence.
 — — 37 *If we find* &c.
- 411 — 29 'and' is omitted.
 — — 40 apply *it*.

VARIOUS READINGS.

- p. 414 l. 19 *in his* time.
 418 — 27 *where he saith* after the word ‘Timothy.’
 419 — 22 *he* hath tasted.
 421 — 18 *Tribue mihi victum necessarium.*
 428 — 4 as *well as* for.
 — — 24 as *if* the Apostle spake.
 432 — 25 *the* peace.
 438 — 11 *so* the same measure.
 444 — 14 corruption of *our* nature.
 — — 37 what are the temptations, and *what the.*
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ERRATA.

- Page 339, line 15, *for* body *read* dough
 — 340, line 27, *delete* for them
 — 353, line 12, *for* ἀπομολόγησις *read* ἀνομολόγησις
 — 370, line 13, *for* to one *read* go one
 — 434, line 14, *for* Ηε *read* he

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