MEDITATIONS
AND
DISQVISITIONS
UPON THE
Lords Prayer.

By Sr. Richard Baker, Knight.

Psal. 119.90.
Thy testimonies, O God, are my Meditations.


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TO THE

KING

OF

Great Britaine, France, and Ireland, my Soveraigne Lord.

MOST gracious Soveraigne: Amongst the many eminent vertues with which your Princely mind is most richly adorned, there are some that draw more admiration; but there is none that drawes more love, than the goodnesse of Your disposition, which A2 though
The Epistle

though it makes not the greatest lustre, yet it gives the sweetest Influence: for by it, the fear which is due, to the greatness of Your Majesty, is turned into a reverence of the Majesty of Your vertues. With this reverence, I humbly present this Treatise, to Your Royall hands; which though it informs You of nothing You knew not before; yet it may put You in mind of something, You might else forget; and a good Remembrancer, is none of the meanest amongst a Princes Officers: But leaving this high worke, to Apostolical men, of whom Your Majesty hath many about You; and some more eminent, as Pillars: I onely with low Zacheus, climbe up into the Tree of Devotion; to make me, in the contemplation of Your vertues, the fitter
Dedicatory.

ter to pray; that all the blessings on mount Gerizim, in this life; and in the next, all the blessings which Christ preached on the Mount, may be multiplied upon Your sacred Majesty, in Your owne Person, and in Your Posterity; in our most gracious Queene MARu; in our most hopefull Prince CHARLES; and in all the rest of Your Majesties most Royall Issue. Thus prayeth,

Your Majesties most humble
and prostrate Subject,

RICHARD BAKER.
To my loving and learned Friend, and sometime Com-
pupil at Oxford,
St. Richard Baker,
Knight.

Sir, I conceive that you have been pleased out
of our ancient friendship (which was first, and
is ever best elemented in an Academy) and not
out of any valuation of my poore judgement, to communicate with me your Divine Meditations upon the Lords Prayer
in some severall sheetes, which have given me a true taste of the whole. Wherein I must needs observe, and much admire the very Character of your Stile, which seemeth unto me to have not a little of the African Idea of St. Augustines age; full of sweet Raptures and of researched Conceptions; nothing borrowed
borrowed, nothing vulgar, and yet all flowing from you (I know not how) with a certaine equall facility. So as I see, your worldly troubles have beene but Pressing-yrons to your heavenly cogitations. Good sir, let not any modesty of your nature; let not any obscurity of your fortune, another such an excellent employment of your erudition and zeale: For, it is a worke of light, and not of darkenesse. And thus wishing you long health that can use it so well: I remaine,

Your poore friend,

to

love and serve you,

HENRY WOTTON.
MEDITATIONS
UPON THE
LORDS PRAYER.

E A R E O heavens, hear-
ken O earth; our Saviour
vouchsafes to bee our
Schoolemaster, and mean-
ing to finish our Redemp-
tion in his death, by deli-
vering us from death, the
effect of our sinne: He be-
ginneth our redemption in his life, by delive-
vering us from ignorance, the cause of our sin.
Wee were created in light by the Creator of
light: but the Prince of darkenesse came infor-
mimg us, that our light was darkenesse: whose
myfly perswasions making us, first doubt of a
truth; and then resolve of falsehood: brought
us in the end to that passe, that our eyes indeed
were opened; but our light was blemished: we
saw more afterward then wee had done before;
but wee saw worse afterward then wee did be-
fore.For, taking the Seducer for our leader, and
not seeing our way, till seeing our selves out of
our way; The light which shined in us, as refu-
sed of us departed from us: so that, creeping

now
now, being our best pace; and using, as it were our hands for our eyes: we could rather keepe our selves from falling in the wrong way; then give our selves direction, to returne unto the right. Clouded thus with ignorance the Light came to visit us; and being thus strayed out of our way; the way it selfe, descended to direct us that, if we bee not as disobedient auditours to doctrine of obedience; as wee were obedient hearckeners to counfell of disobedience: He will teach us to make advantage of our losse; and to climbe the higher by the fall we have taken. Great was the losse, which in our selves we sustained; and of all losses the greatest, that wee have lost the feeling of our losses; and therefore very Divine was it requisite should bee our repairer: who, before hee could restore to us the power of our senses, must quicken in us the sense of our weakeenesse. Great was the darkenesse, we had brought upon our selves, being become not onely ignorant, but dull: and therefore very heavenly was it not needfull should bee our instrueter; who before he should give us a lesson to learne must give us an aptnesse whereby to learne. This being a worke of as high a valew as our Creation, could not be performed at a lower rate, than our Redemption: and therefore, Hee which was above the Angels, and equall with God; brought himselfe beneath the Angels, and equall with man: that as to Gods infinite Justice, there might be an infinite satisfaction; so for our fleshes infinite offence, there might be in our flesh an infinite desert. Thus sweet Jesus hast thou pur-
purchased to us; a power of access to the Throne of grace: and thou hast purchased to thyself, a Throne of grace, to have power to say; Hither to ye have asked nothing in my Name; ask, and ye shall receive: and now, having given us a right to ask, thou here instructest us, how to ask a right; lest otherwise we have the event foretold us by S. James, Ye ask, and receive not, because ye ask amiss. And indeed, none could so perfectly have informed us, how God must be prayed to; none could so well have taught us, how man must be prayed for, as he; who being God, as being the Sonne of God; & Man, as being the Sonne of woman; had both the fulness of wisdom dwelling in him; and the temptations of the flesh making assaults upon him. Certainly, O Lord, thou wert not only fittest, but only fit to discharge this office; being nothing agreeable for any to open his mouth against him; but for thee against whom sins mouth is stopped: & only agreeable for thee to teach us, what words to say to thy everlasting Father; who art thy Fathers everlasting Word. Often he gave eare, and so foolish were we, that we spake not: Often we spake; and so offended was hee, that he gave no eare: but so divinely hast thou performed thy office of Meditation; making him, first gracious to heare; and now, us wise to speake: that being offended with all but Thee, He is reconciled to all in thee: and having through our transgressions (though never unmercifully just) as it were no use of his mercy: he hath now, through thy satisfaction
The Lords Prayer.

on, (though never unstly mercifull) as it were no worke for his Justice.

O immeasurable bounty! there is not any thing so great, but thou biddest us to aske it, and not any thing we aske, but thou promisest us to grant it; and now, least we should feare to aske; as not knowing how to aske: thou puttest words in our mouthes; and framest an Oration for our tongues: that we can no longer doubt of the speeches accepting; since the Prince that must heare it, is the Oratour that did pen it: and seeing thou canst bee no lesse gracious to the words of thy mouth when thou hearest them; than thou wert to the works of thy hands when thou beheldest them; we may bee assured, thou canst not chuse but say, It is exceeding good. Heare then, O thou which hearest where no sound is, the sound of our soules sighing: and receive, O mercifull Father, in thy Fatherly Mercy, the words which our tongues deliver, but our hearts send: that seeing there comes nothing to thee from us; but what came from thee to us; thou mayst vouchsafe to heare, what thou art pleased we should say; and contented to grant, what thou art willing we should aske.

If inquisitive thoughts, O my soule, shall curiously call in question: since spoken to God, why so much? since spokken from man, why no more? say thus unto them: Something to be said is needfull, because from man, who is full of reed: much were superfluous; because to God who knowes all; and yet, as (though never so short)
The Lords Prayer.

Short) his wisdome is such; it could not bee obscure; so, (though never so long) his graciousnesse is such, it should not bee tedious. With the length, or Elegancy of our prayers; as he is not wearied; so he is not delighted: but devotion is the length, and faith is the eloquence, which while with perswasions they importune him; with importunity, they perswade him.

There is no set time appointed us, for the saying it; as well, because no time is to God more gratefull, as because all times are for us most needfull: If never comes out of season to him, with whom all seasons are present at once: If never goes out of time from us; who never want so much, that we have need to say more; nor ever want so little, that we have cause to say lesse: like to the Israelites Omer of Manna; which, how much soever they gathered, there was nothing over; and how little soever, there was no want. But why should wee talke of set times, for the saying of that, which it seemes by Saint Paul is to be said at all times? For Christ faith, When you pray, say thus, and Saint Paul faith, Pray continually. But what? shall our tongues never lie still? and must wee doe nothing else, but pray? Such indeed were the Euchitates, who laboured to maintaine this opinion; but have the opinion of Heretickes for their labour. For, wee may observe; Saint Paul faith not, Pray continually with the tongue; as though, that should never lie still: but Pray continually; meaning with that part which doth indeede never lie still, unlesse we be still borne; and that is the heart: for

Luke 18,1.
Exod 16,12.
1 Thes. 15,17.
as the heart, is in a perpetuall corporall motion; and if that once cease, wee have no longer any life in our bodies: So it must be, in a perpetuall spirituall motion; for if that once cease, we have no longer any life in our soules. And think not this an impossible matter: for, as the perpetuall corporall motion of the heart, is the ordinary worke of our generation; so the perpetuall spirituall motion of the heart, is as ordinary a work of our regeneration. And this, was well figured in the old law; where, though they did not continually offer sacrifices; yet Fyre, was continually burning upon the Altar, and never went out: So, though wee doe not continually offer to God the calves of our lips; yet the fire of devotion, and spirituall fervency must continually bee burning in our hearts, and never goe out.

But seeing God understandeth the heart, as well as the tongue; and heareth our thoughts, as well as our words: what use is there of our tongues at all? or what neede we to say, any vocal prayers? Yet there is great need, to use words also; and many reasons, if not all of absolute necessity; yet all of necessary congruity, to induce us to it. For, shall not words be acceptable unto him, who is himselfe the word? God used words himselfe in making the world for us; and will he not expect words from us, in making our petitions to him? But this reason, may bee thought transcendent: wee may therefore descend, and flie Saint Pauls pitch, that as he faith, The woman ought to cover her head in the Church, because...
The Lords Prayer.

because of the Angels, so we ought to discover our thoughts by words, because of the Angels: for Angels know not our thoughts; but they hear our words; and when they hear our tongues, they hope of our hearts; and in that hope they rejoice: and we shall doe well, as much as we can, to give them cause of rejoicing: seeing they rejoice at no cause so much, as at our well-doing. And if this reason still, be thought too high: we may take another as much too low; that we shall doe well, to use vocal prayers: if it bee but onely, to fright the devill. For, he sees not our hearts; but he hears our tongues: and when he hears our words, because he knowes not our hearts; hee feares they come from our hearts, and in that feare he trembles: and we shall doe well, as much as wee can; to kepe him under our Feare: seeing he indeavours, as much as he can, to bring us under his Power. But if these seeme rather, Collateral benefits, then direct reasons, for using of vocal prayers: yet this reason is without exception, that we must therefore use them, because God himselfe requires them: as he faith by Ezekiel to the Israelites, That he will be sought, and required of them, to performe his mercies to them: and how should they require it of him, but by their prayers? and the Prophet Hosea, to leave no place at ali for doubt: delivers it in plaine termes: Take unto you words, and returne unto the Lord, and say unto him, take away all iniquity, and receive us graciously: so shall we render the calves of our lips. For, our words are our calves and if we shall refuse to offer to God, our words
in praying; it is as much, as if in the old Law, they should have refused, to offer their calves in sacrificing. And there seems great reason for it. For, whereof is it fitter to make the sacrifice; than of that, for which we make the sacrifice? and therefore because our living bodies commit the sinne; Saint Paul would have us to offer up our Bodies, a living sacrifice: and seeing by words we commit offences; It is fit that by words we should seek forgive the, and as the hands are not washed but by the hands: so the tongue is not cleansed but by the tongue. David praised God upon an instrument of tenne strings: and he would never have told how many strings there were; but that, no doubt, hee made use of them all: God hath given us Bodies, as it were instruments of many strings: and can we thinke it Musick good enough for God to strike but one string? It is said, where two or three are gathered together in thy Name, thou wilt grant their requests: and we cannot make three; unless to our thoughts and actions wee joyn our words; and therefore David saith: As well the Singers, as the Players on Instruments shall praise thee: that is, both our tongues and our hands; meaning, both our words and deeds, for, onely these two appeare to men, the other which is the Heart, appeares only to God: and this not unseemly may bee called Gods Comfort: when the still sound of the Heart by holy thoughts, & the shrill sound of the tongue, by godly words: and the lowd sound of the Hands, by pious workes, doe all joyn, and are gath-
The Lords prayer.

red together to make a Musick. Wherefore, O my soule, since thou hast so often said: O Lord open our lips, and our mouths shall shew forth thy praise: Let others thinke it sufficient to thinke their Prayers: but doe thou keepe company with David, and say, my lips shall speake thy praise, and my mouth shall entreat of thy word: and therefore to be sure he would not be mistaken, he distinguisheth them and saith; O God, my heart is prepared, so is also my tongue: I will sing and give praise. But above all, the example of Christ, is peremptory for it, who so commonly used words in praying: that his very words are often recorded: & that not praying in publike (where some misconceive, that words are onely necessarie) but even in private, and praying by himself alone.

And now, O Lord, since thou hast framed us a prayer: of which we are assured, that thou art pleased with the hearing it: grant unto us, that we may bee delighted with the saying it: and that our zeale towards it, like true love, which growth by the enjoying, may increafe by the practising: that the oftner we say it, the more we may love it: and the more we love it, the oftner we may say it: that whilst more meditation breeds more knowledge; and more knowledge, more love; more love may bring more delight; and more delight, more meditation. And whether our hearts be inditing a good matter, or whether our tongues be the Pen of a ready writer: whether our spirits cry to thee in silence: or whether our mouthes deliver a
vocall message: Vouchsafe, O Lord, to send unto us, as a token of thy gracious acceptance, the sweet blessing of a steadfast faith, least failing in hope, we faile of our hope: and least doubtfully praying, we be certainly denied: for as much as what our faith presents not, thy mercie entertaines not, and as thou art infinitely trusty, being absolutely trusted: so dost thou certainly faile, being once suspected: and as relying on thy goodnesse, thou art better than our hope; so mistrusting thy kindnesse, thou art worse than our feare.

In delivering to us this patterne of praying: Thou teacheft us, first of all, to whom to pray; Considering, that as the marke is the shooters levell, so the hearer, is the speakers marke: and that Prayers offered to a wrong power, are the greatest wrong that can be offered to the right Power; so farre, from procuring blessings, that they are the next way to draw downe curtes. If there were any power in Heaven or in Earth, that could challenge a share with thee: thy Justice, I know, is of too just a measure to take all to thy selfe: and if there were any, that could stand us in stead, besides thy selfe alone: thy wisdome, I am sure, is too infinite to have it hidden from thee, and thy kindnesse, too gracious, to kepe it hidden from us: and therefore, seeing thou tellst us but of one, I assure my selfe, there is no more: and seeing thou takest it all to thy selfe alone; to thee alone, will I give it all. In thee onely is my confidence repos'd; from thee only is my happines expected: and therefore, to thee onely
The Lord's prayer.

...only shall my vows be paid, and my prayers be directed. When David faith, Whom have I in Heaven but thee? and I require none in Earth, besides thee: Doe we thinke he speakes it as though he meant to be singular by himselfe, and that none else should say it but he? or doth he not speake it rather in the person of all the faithfull? and though there be in it a private zeale of himself: yet is there in it also, a publique rule for us all: and lest he should bee thought to obtrude it to us, upon his bare word: he remembers himselfe, and in another place, gives this reason: For, thou hearest prayer, therefore to thee shall all flesh come: Thou hearest prayer, as able to heare it: and thou hearest prayer, as willing to heare it: Not onely of us, not onely here, not onely now; but of all persons, in all places, at all times, and all at once: which no power can doe, but onely his power who is Omnipotent; God, who is all power: which, no love will doe, but onely his love, whose love is his will: God, who is all love.

Thou hast posted me over to no Deputy, for the hearing it, neither requirest that I should bring a spokesman, for the presenting it, but hast commanded me to come myselfe: and to come to thee thy selfe. I cannot therefore reckon the doing it presumption, but duty: the not doing it, humility, but injury: and account the Publicanes behaviour, to be recorded, as well for our example, as for our learning: who, though he thought himselfe unworthy to lift up his eyes to heaven; yet he thought himselfe worthy enough, to lift up his voyce to God: and though...
Our Father.

the Pharifee were blamed for presenting his workes, yet the Publicane was not blamed for presenting his prayers himselfe to God.

It is the glory of Princes, to have titles to express their greatnesse; but it is thy glory, O God, to have a title to express thy love; and therefore thou hast given thy selfe a Name, respecting more the subject, than the Prince; and least it should be too big for us; thou hast made it too little for thy selfe. Thou wouldst not say, King of glory, least as beggers we should be out of countenance at thy Majesty; nor Lord of hosts, least as enemies we should tremble at thy power; nor Judge of the world, least as guilty we should feare thy sentence, but thou callest thy selfe, Our Father: the lowest name, that humility could descend unto; and yet the highest, that love could aspire unto; to give us as being thy children, as well courage to ask, as assurance to speed; and to read us a lesson, as well of boldnesse to approach to thee, as in approaching to thee of reverence.

The deare bargaines, wherewith thou hast purchased this name, are evident tokens of the deare account, wherein thou holdest it; and it is an easie labour to finde, how much thou doest make of man: if we doe but looke how much thou didst labour to make man: for there went more, to Faciamus hominem, than to the making of all the world besides. And as thou didst shew more love by more labour, in thy creating us; so thou hast shewed more love by more cost, in thy
Our Father.

thy redeeming us: for thou gavest thy begotten Sonne, to make us thine adopted sons, and wert contented he should call us Brother, to the end, we might call thee Father, and sentest him of a message into hell, to provide us of a passage into heaven.

As thy mercy was infinite, of enemies to make us children; so thy bounty is immeasurable, of children to make us heires: and though not all, heires in an equality; yet all, with so impartial a partition, that none shall have so much, to leave less for the rest; nor none shall have so little, to desire more from the other: None shall be so exalted; to contemne others as mean: nor none shall be so mean, to envy others as exalted; but every one to be owner of so goodly an inheritance, that to survey the greatness, we must have clearer eyes: and to conceive the excellency, diviner hearts. Thou hast vouchsafed us the honour to be thy children; Vouchsafe us the grace also to be thine obedient children; that as thou gloriest, in expressing thy love to us, so we may glory in performing our duties to thee; and that, though our forefathers gave thee cause, to repent thee of creating man; yet we their posterity, may give thee no cause to repent thee of adopting man.

But why say we, Our Father? as though this prayer, were made only to be said in company? for if we say it, by our selves alone, what reason is there to use the word of number? as though we meant to make God believe, that many of us come suitours to him at once; when it is none.

Heb. 2. 11.
but our selves alone. Or may we thinke, that Christ taught this Prayer to his Disciples, as they were together, and they being many, hee was necessarily to use a word of number: but if he had taught it to one alone, he would have taught him to say, My Father, and not Our Father? But is it not, that prayer, and especially this Prayer, is not a common, or rather is not a private speech; but must be said, as well in charity as in faith: and charity can abide no singular numbers; it is against her nature, to be without company; and company she will finde to joyne with her in praying, though she say her prayers by her selfe alone? Indeed prayer without company, is like Sampson without his haire; It is not strong enough to break the cords of sinne, with which we lie bound. And what is this company but the Communion of Saints? of whom, we have not alwaies the corporall presence, but alwaies the spirituall: and though they be often disjoyned from us in place, yet are they alwaies joyned with us in love and charity: and to expresse this Communion, and to communicate this charity: we are justly commanded to say, Our Father: As then our prayers being most effectuall for our selves, when in them, we shew our selves most affectionate towards others: And as in our charity we desire, that God will heare our prayers in behalfe of others: So in our hope, we may expect, that God will heare the prayers of others, in behalfe of us: and then, doe but consider the benefit of this word, how infinitely by it, our charity returns multiplied unto us:
for when we say, Our Father, including our brethren: Our Brethren, that is, the whole Church saies, Our Father, and includes us. Let no man therefore presume to come to God, with saying, My Father, as though he meant to engrosse God to himselfe, & to enjoy him alone: but let us in communion of Saints, say Our Father; that praying as we are taught, we may be heard as we are promised.

And as we have this reason, out of the bond of love to draw us: so we have a strong reason, out of the bond of necessity, to compell us to say, Our Father: for as charity will not be without her fellowes: so faith cannot be without her Master, and this Master is Christ, whom we must take along with us in our prayer: or else all praying will be in vaine. For we are not naturally the children of God: God knowes we are farre from it: we are all by nature, the children of wrath: Christ onely is his natural Sonne: and it is a natural Sonne onely, that hath right, originally, to say Father; Adopted Sonnes have their right, but derived from him: we therefore, that are onely adopted in Christ, have no right to call God Father, but onely in Christ: and as in him we have received the honour of our adoption; so from him, we learn the use of our adoption; for as he hath made us to become children, so he teacheth us, what becomes us to do as children; that is, we will obtaine any thing at Gods hands, we must aske it in his Name, in whom we are adopted and made children; and where, in all this prayer (in which we aske all things) doe
Our Father.

doe we aske any thing in Christ's Name, but only in these words, by saying, Our Father; for if we come with saying My Father, we leave Christ cleane out, and come not at all in his Name, and so, have neither warrant to call God Father, nor promise to receive his blessing; but when we say Our Father, as we challenge the adoption, so we acknowledge the Author, and in these two only words, we express the three great vertues, Faith, Hope, and Charity: In the word Father, our Hope; In the word Our, our Charity: and in the words Our Father, our Faith in Christ, in whom he is our Father. Let no man therefore presume upon saying, My Father, as though he came to God in his owne right; and stood upon his owne greatnesse with him: but let us come in the Name of Christ, by saying Our Father; that praying in his Name as he hath taught us; we may obtaine for his sake, as he hath promised us.

But is God then, Our Father in generall: and as it were in grosse, and is he not the Father of every one of us in particular? I beleive, that I am a child of God; and must I not beleive that God is my Father? No doubt you must; and you must not doubt it; but it is not all one, to beleive that God is my Father, and to pray to God, by saying My Father: for my believing is onely in Faith, but my praying must be also in Charity; neither yet can I pray in Faith, by saying, My Father: seeing my faith, that God is my Father, is onely in Christ, and Christ is betweene God and me; so I cannot come to God, and say, My
Our Father.

*My Father, unless I put Christ by: for, if I take Christ with me, I must needs say Our Father:* and therefore when Christ taught this prayer to his Disciples, though in the sentence before, he said as speaking to one alone, *Pray unto thy Father:* yet when he delivers the prayer, he alters the number, and bids them say, *Our Father:* so, I may truly say, I pray unto my Father; but I do not duly pray, if I say not Our Father.

We have not done with saying, Our Father, until we have said, *Which art in Heaven,* that so, his humility may bring us to his Majesty, his love may lead us to his bounty: for, as before he abased himselfe in Name to exalt us; so here he streightens himselfe in Place to enlarge us: and to make us desirous of Heaven, as of the onely home for his children; he restraineth himselfe to Heaven as to the onely mansion of his being. But is not this word Heaven, as strangely placed here amongst these words; as Heaven itselfe is placed above in the height of the Firmament? For, what words of greater neerenesse, than Father and Children? yet what words of greater separation, than Heaven and Earth? who neerer to us than Our Father? what further from us, than to be in Heaven? but, least these words Our Father, should breed too great a familiarity in us; these words, Which art in Heaven, are justly inferred, to make us keep a distance. And yet in truth, it is such a distance as doth not so much divide us, as (that which is strange) the very familiarity doth estrange us. For as considering God in heaven,
Which art in Heaven.

ven, we have just cause to be astonished with admiration, at the greatnesse of his Majesty: So, considering him our Father, wee have juster cause to admire him with astonishment, for the greatnesse of his love: and so, while familiarity, where it findeth effects of defect, breeds cause of contempt: Here, where it findes cause of admiration, it breeds effects of respect.

And may wee not finde some other treasure wrapt up in these words: Which art in Heaven? For when we say, Our Father; it carries the mind in an ambiguity: and if we apply it to God, This is yet a transcendent, and gives no period to our understanding: but when we add, Which art in Heaven; This both determines the ambiguity, and limits the transcendency, and so the minde hath something now in certaine, whereupon to fixe it selfe: which though it afford not a visible Symbole, to represent Gods person to our sight; (which the Israelites sought so grossely, in their golden Calfe: and many since doe seeke as vainely, in their painted and carved Images:) yet it affords the visible place of Gods presence; and this serves sufficiently, both to elevate the mind; and also to fixe the understanding: for, we no sooner have a thought of God, but the mind hath presently recourse to heaven, as fixing it selfe upon the place, where he is visible: seeing upon the visibility of himselfe, it cannot.

And is it not another cause, why we say, Which art in heaven; to make us know, that God is no where to be spoken with all but in Heaven? For
Which art in Heaven.

if our thoughts when we pray, lay groveling about the earth, and our words rather fall from our mouthes, than rise from our hearts: though God (no doubt) may heare such prayer, by the extent of his power: yet he heares it not gracieously, by extending his grace: for earth is not the place, where he gives audience; but hee hath placed his Throne in Heaven, where hee sits both in Majesty and in mercy: and though his mercy continually descend to us, yet his Majesty requires, we should come thither to him: For, as to pray to any but God, is **Coram non Indice**: so to pray any where but in Heaven, **Coram non Tribunal**. Although therefore our feete be fastned to the earth, and cannot ascend: yet our hearts are at liberty, and may: and must indeed ascend, if we will truely pray: for this ascending of the soule in praying is the soule of praying; which puts a life into our words and thoughts, & carries them thither, where it is it selfe: and as the brethren of Ioseph, could finde no favour, without bringing their brother Benjamin with them: so, our hearts are the Benjamin, we must bring to God; without which, neither our words are gracious, in his hearing; nor ourselves acceptable in his sight. Wherefore, O my soule, when thou goest to pray; put away from thee all carnall cogitations, and raise thy selfe up by ascending into heaven; fixing thy selfe fastly upon the Throne of God; & never once offer to open thy mouth, untill thy heart be first fixed there: that so thou maist present thy suite unto him, pure and freed (as in earthen Vessels it can) from Earthly
Which art in Heaven.

Earthly mixture: and then, as thy heart hath ascended up to heaven, so the blessings of heaven shall descend upon thee, and eyther bring with them, the things thou prayest for, or greater: for, never any heart did knocke at Heaven gate, which had it not opened, nor sought any thing in Heaven, which it did not finde: For, though his Majesty make his mercy, to keepe state, yet his mercy makes his Majesty to become gracious: and he never denied the suite of any, that came so farre as Heaven to ask it.

But thou art not, O Lord, in Heaven onely; who art in all places, wholly: and though nowhere as contained, yet every where as present; and though thou takest up no roome with thy Being and Power; yet thou fillest all roomes; with thy Power and Being. But when wee say, Which art in heaven, we must not stay, at the Heavens, where we see with our eyes, the two great Eyes of Heaven, the Sunne and the Moone: nor yet at the starry Heaven; though, that be the uttermost object of our sight: but there are other Heavens, which Solomon calls the Heaven of Heavens: whose height is so great, that it may rather be admired, than can be conceived: yet are they not high enough to hold God: but David is faine to goe higher, and saith, He is exalted above the Heavens: and though the highest Heavens have their bounds; yet this exaltation hath none, but how high soever wee conceive, it is still higher than that we conceive. And why then doe we say, Which art in Heaven? Not, that he is no where else; but that he is no where else
in so great glory. And is he not in as great glory on earth? seeing it is said, as well of Earth as of heaven: *Heaven and earth are full of the Majesty of thy glory.* Nay, is he not in hell also in great glory? seeing David faith, *If I goe downe into hell, then *are* there also:* and God is no where without his glory; but is glorified, in the punishment of the damned, as he is in the happines of the Angels. We may therefore understand it, that God is therefore said to be in heaven, because hee is there visibly present, and amongst his most glorious Creatures. And this is a reason, why not onely properly; but properly, onely, God is said to be in heaven: seeing in this manner, he never was on earth, or can be: for, *No man can see God and live:* much lesse can he be in this manner, in hell: for, how can the vision of God, (which is the cause of all happiness) be had there, where nothing is had but anguish and torment? but in heaven it is had: for, not onely the Angels, but the Saints of God, behold his face: and this is that which makes the Heavens, to bee a *Heaven of heavens:* (for, the Heavens which his hands made, shall be dissolved: but the Heavens which his face makes, shall bee for ever) and were able to make even hell also to be a Heaven; if that were capeable to receive it.

But how do we know, that God is any more in heaven, than any where else? or that he is in heaven, or any where else at all? o my soule, take heed of comming so neere, to be the foole that David speaks of, though thou say not in thy heart.
Which art in Heaven.

Psal. 9.1
Rom. 1.20.

heart, There is no God: yet to let thy tongue, but make it a question, For doth not David tell us; that the heavens tell us; The Heavens declare the glory of God, and the Firmament sheweth his handy-works? as much as to say, The Heavens declare, that there is a glorious God; and the Firmament is a worke that sheweth him to be the workman. The Heavens indeed declare it so plainely, by the heavenly bodies, that in them, as in plaine letters, and charafters, we may even read not onely that God is, but that he is there. But if the heavens declare it never so plainly, and we will not take notice, or believe their declaration; what are we the better? For, wilt thou believe that the Starres, which thou seest as small as sparkes, are bigger, yea much bigger than the whole earth? and then, what a world of worlds must there be in the Starry Heaven, which yet are all as nothing, compar'd to the magnitude of the greater Heavens? Wilt thou believe, that the motion of the Sunne, which yet seemes to stand still; is swifter, yea manifold swifter, than a Bullet from a Canon? and yet is slownesfe, compar'd to the swiftnesfe of the Primam Mobile? Wilt thou believe that the earth as great as it is, is yet but a point or centre to the Starry heaven? and that the Starry heaven is so high above us; that though the light of our eyes, can reach unto it, in an instant; yet the swiftnesse of an hundred miles a day, cannot reach unto it, in a thousand yeeres? and yet is hard by, compar'd to the distance of the highest heavens? All which and many the like, though they exceede our capacity,
Which art in Heaven.

...ty, yet they exceed not our knowledge; and though they be so strange, that they make both Art suspected, and nature astonished; yet are they so certain, that they are demonstrable. And this is a great ascent from earth to heaven, and yet an easie one: for, we know these wonders of the heavenly bodies, as perfectly, being on earth, as if we were in heaven to see them. But it is a farre greater ascent, from heaven to God, and yet a farre easier: For, who can choose but know, the first cause to be omnipotent; which hath made second causes, so excessively potent? Who can choose but acknowledge the Creator to be infinite, who hath made creatures; that, to our capacity, are themselves infinite? And therefore, the author of the Booke of Wisedome, speaking in proofe of the Deity, waiveth all other reasons, and inlifts upon this, That by the greatnesse of the creatures, and of their beauty, the Creatour being compared with them, may be considered. God indeed, hath reserved the sight of himselfe, untill our eyes shall put on Immortality; but the sight of his dwelling, he hath afforded to our mortall eyes: that, though in it we cannot see his person, yet by it, we may be assured of his being; and of his being there. For, as when we see a building, of invaluable valew, we presently conceive it, to be the Pallace of a Prince: so, when we see the frame of heaven, so full of wonders, (where Starres are but as dust, and Angels are but servants; where every word is unspeakeable, and every motion is a miracle) we may plainly know
Which are in Heaven.

know it, to be the dwelling of him whose name is Wonderfull. For, who is fit to inhabit such a house, but he onely who inhabiteth Eternity? and who fit to be Master of such servants; but he who was a Master, before hee had servants: that is, he onely, who onely is?

But why doth God write himselfe of Heaven, which how glorious foever it be, is but of a late building? For, no doubt, God had a dwelling, and a place to be in, before he made Heaven; and he should rather write himselfe of his ancient mansion place, than of this new seat. But O my soule, he sober: For, where thou thinkest, that God had a place to be in, before he made Heaven; thou art even in that deceived: for, how could he have a place to be in, when place it selfe had yet no being? For, as heaven and earth were twinnes, created both at once; so time and place were twins, made both together; and all of them for the use of the creatures; none of them for any use to God: for God being eternall, hath no use of time: and being infinite, can have no place: but out of eternity by his omnipotent Power, he produced time: and out of infiniteness he produced place; for no use to himselfe; but in relation to his creatures. If therefore thou wouldst comprehend where God was, before he made Heaven; thou must comprehend infiniteness, which were not infinite, if it could be comprehended. And yet as no place is great enough to hold God, so none is small enough to exclude him: for he is place to himselfe; he is place himselfe; as David faith.
Which art in Heaven.

faith, Thou art my place to hide me in: and it is one of the names which the Jewes attribute to God; that he is called, Magum; that is to say, Place. Yet it is happy for us that God writes himselfe, to be in heaven, because we know now where to finde him; least otherwise we might wander infinitely, in the search of him, and be never the neere: not, that heaven limits Gods ubiquity; but that it regulates our capacity: for, as one said well in another fence, Quisbiq; est, Nonquam est: so certainly, if we knew nothing of Gods being any where; but that he is every where; we might easilie fall into the error, to thinke he were no where. Justly therefore doth God write himselfe of heaven; now that he stiles himselfe Our Father: seeing hee therefore made heaven, because he intended to be our Father, that there might be one house to hold both Him and his Children; and that where he is, we might be also: for to be with God, where God was, before he made the world, or where he now is; above, or without the world, is utterly impossible, for men or Angels to attaine to.

But why say we, Our Father which art in heaven; and say not rather, Our heavenly Father? seeing by that wee tell onely where God is; but by this we might tell what he is: By that, wee name onely his place, but by this wee might name his substance. But we must not be so hasty, in expounding of Gods word; much lesse, in determining of his Nature: for, where in many places of the Gospell, hee is called, Our heavenly Father; It intends no more than that which is here said,
Which art in Heaven.

said, Which art in heaven : for to expresse the substance of God is absolutely impossible for man to doe, or rather is absolutely impossible to bee done, for man to conceive: for if it could have bee done: It is likly, God would have done it to Moses, when (being sent of his dangerous message) he asked him his name: For, to ask him his name is to aske him his nature, and his substance, Yet God told him nothing but this, I am that I am: shewing thereby onely that he is, and hath a being; and that he onely is and hath a being: and further than this, wee cannot goe in expressing his substance. But when wee say, that God is, and hath a being; wee must not thinke it, to be such a being as ours is; but his being is intimated, by his Name Jehovah: which therefore the Jewes juystly perceive to bee unspeakeable; because it would speake that, which is unconceivable, for this word, in three letters, יְהֹוָה (YHWH and Vav) expresseth the three times of being: Fruit, Est, and Erit; all which in Gods being, are in being at once, and therefore Gods Est, is a principle, as St. John makes it, &c.: and the Hebrew Howe: because it partaketh both of Fruit and Erit: for as it never leaves Fruit, so it never taries for Erit: but both Fruit and Erit was and shall be) are still present in Gods Est; as they are all within the compass of his name Jehovah. But with us, it is nothing so; our being is express by Est; a plaine Verbe. It partaketh neither of Fruit, nor of Erit: for, Fruit is already dead; and Erit is not yet alive, and so our being, God knowes,
Which art in Heaven.

hangs but by a slender thread: It hath not three times at once; for it hath no time at all: it is onely in instant, and instant is no more Tempus, than punctum is linea. But if our being, bee so near a not being; how is then the soule immortal? Not with that true immortality, which keeps Eritis in possession still: and hath Eritis always to come, yet always present; but our immortality, is onely by the motion and succession of our Est, moved forward continually, by the immortall hand of God: for if God should not continually and every moment move forward our Est; both our immortality, and even our being, would instantly be at an end, as it is justly said; In him wee move, and have our being: or rather, as the word indeed is, In him (where as) wee are moved, and continue being. That it is no marvaile, St. Paul faith of God, that bee onely is immortal: seeing his immortality is, from and in himselfe: our immortality, from and in him: yet as his immortality can not cease, because it is his Essence, so our immortality shall not cease, because it is his pleasure. But all this while, we are no further in the discovery of Gods substance, than where we began, that he only is, and hath a being: so that hitherto we might be heathen Philosophers, for they could call God Ens Entium; and for ought appeares yet, we goe no further. And indeed, if we shall secke to goe further: shal we not perhaps, not goe so farre? For, God hath given us a skantling of his Nature, when hee faith, I am that I am: and this skantling wee must...
Which art in Heaven.

maintainge: unless therefore we can finde something, that hath as great latitude as being; wee cannot justly give it place in Gods Nature. And such something, we cannot finde: For, to bee eternall; to be infinite; to be almighty; have great latitudes, the greatest wee can conceive; and greater than we can conceive; yet none of them, nor all of them, have so great a latitude as to bee: and therefore whatsoever we shall adde to his being, will but diminish the extent of his being, and there must be, no Terminus Diminuen, in expressing Gods Nature, if we doe him right. And if we goe another way to worke, and call him good; doe wee not leave the best, for some other? and if we call him best, as the ancients call him Optimum Maximus; doth not this imply, some other must be good; which Christ faith, there is none? And if wee thinke to mend the matter with abstracts; and say, He is goodnesse it selfe, and he is wisedome it selfe; shall not we in so doing, make him a substance of qualities? Or can we fixe qualities, and make them to become substances at our pleasures? that seeing our capacities cannot reach so high as God; wee will pull downe God as low as our capacities; And why is all this? but because we will bee giving him Names of our owne devising: as though we could doe with God as Adam did with the Creatures; give them Names expressing their Natures? God hath given him selfe a Name, and spoken it peremptorily; that it should be his Name for ever: and because it is a word, made all of consonants; we cannot pronounce
Which art in Heaven.

nounce it: and because it is a Nounne made all of
verbes, we cannot conjnster it: and what can we
thinke is meant by this? but that his Name is
therefore accounted unspeakeable, and there-
fore unconstruuable: that his nature may be con-
ceived unconceivable, and acknowledged un-
searchable. So that still weare no further in
discovery of Gods nature, than where wee be-
gan: that his Name is Jehovah: that is, that he
onely is, and hath a being; and further than
this, it seemes wee cannot goe. And indeed,
what hope can there be, of finding out his na-
ture; when that, by which we looke to finde
it; is it selfe the meanes, to hide it from us?
for, we have a little light to see it by; and it is
light onely that makes it invisible to our light:
as David faith, He covereth himself with light as
with a garment. O great God, how miraculous
is thy Nature, who art hidden with light, ob-
scured with glory, seen in invisiblenesse, and understood onely, by passing all under-
standing!

But though we have no capacity, to finde out
the substance, and nature of God, yet God hath
revealed unto us, some miraculous secrets of his
nature; that we may hereafter know him, and
here admire him. And first, that incomprehensi-
bile mystery, of the Trinity in Unity, that he is
Three, and yet but One. For, that he is but One,
appeare plainly by his answere to Moses. For,
when there be many of one kinde, names are
necessary to distinguish them: but when there
is but one, there needs no name; the very Ef-
\[E3\]
ence is name sufficient: when Moses therefore asked God his Name, he returned him answer by his Essence, I am, that I am. And that hee is more than one, may justly be gathered from his owne speech: Faciamus hominem ad Imaginem nostram: which plainly implies, not so much, a singularity of Majesty, but much rather, a plurality of Persons. And being more than One; that they are but Three, and that Three they are; is revealed also to us, by St. John, where he faith, 

There are three that beare record in heaven, The Father, the Word, and the holy Ghost: and these three are one. And but for feare of prophaneske, I could here borrow an Argument, from some Phylosophers, who thought God a number. For certainly, if he be a number, He must needs be the first perfect number, and that is Three. For, One is no number; being lesse, multiplied by it selfe, than added to it selfe; and Two is but imperfect, being but equall; whether multiplied by it selfe, or added: but Three is more, multiplied than added, which is the true perfection of a number.

One other Miraculous secret in Gods Nature seemes revealed to us by St. John, where he faith, that God is love: for certainly, if hee be love, he is all love; seeing God is not any thing in part: and is not this miraculous? wee may conceive that God is just, and that he is mercifull; and we may perhaps conceive that hee is justice it selfe; and that hee is mercy it selfe: but to conceive that he is all justice, and yet all mercy; that hee is all wisedome, and yet all power;
power; that he is totally so many things, and yet distinctly but one thing; this is that, we cannot conceive, yet this we must conceive before we can conceive what the Substance of God is. What have we then to say here, but as Christ said: *With man it is impossible; but with God all things are possible*; with man, whose understanding is only perpendicular, and measures all things by straight lines; it is impossible; but with God, with whom circles are straight lines, and straight lines are Angles; both this and all things else are possible. And what remains then for us to do? but seeing we know God now, but *in Enigmata*; and shall know him hereafter, *Facie ad Faciem*; that we beate not our braines to expound this Riddle before the time, but that contenting our selves to sit in the cloud, till he remove it up, and shine upon us: we acknowledge him to be infinite, and not to be measured, to be eternall, and not to be comprehended: to be all wisdom, and not to be understood, to be all mercy, and not to be conceived, to be all power, and never to be enough magnified, to bee all glory, and never to be enough adored.

But may wee not make some further use of these words, *Which art in Heaven?* that knowing now where God is, we may seeke and strive to goe thither, if wee desire to be with him. It is enough for God, that hee hath descended into Heaven, as David faith, *It is a descent to him to see the things in Heaven:* we must not looke that he will come any lower: It is our turne now, to ascend.
ascend up to him. It is true, he sent once his only sonne to us on earth; but his entertainement was so ill, that he had not one pleasing day in his whole life, but was *Vir dolorum*, a man of sorrowes, all the time he was amongst us: but it shall not be so with us in going to Heaven; for, if once we come there, we shall desire to continue there still and never to come from thence any more. For this is the true *Hic* whereof Peter spake, when he spake in Extasie, *Bonum est esse Hic; It is good being here; let us make three Tabernacles, one for Christ, another for Moses, another for Elias*. Not *Hic* here on Earth; the being here, God knowes, is not so good, to be worth making Tabernacles: nor *hic* here on the Mount, as it were, betwene earth and heaven: for, though we mount never so high; It is but as an apparition; there is no stability in it: but *hic* here in heaven; where Christ hath a Tabernacle, not made with hands; sufficient to hold, both *Moses* and *Elias*, and us all. And it may be marvelled, how *Moses* and *Elias* were ever gotten to come from thence to meete Christ on the Mount; but that wee may consider, they did not wholly leave heaven; when they came to visit the Lord of heaven, in whose presence are the joyes of heaven. And yet perhaps a further matter in it; that seeing the Law, and the Prophets reach to Christ's suffering. It was fit that *Moses* and *Elias*, representing the Law and the Prophets, should come to Christ, before his suffering: or rather, seeing Christ was to bee Author of a new Testament, and was shortly to have
Which art in Heaven.

have it sealed: it was fit that Moses and Elias representing the Old Testament, should come in person, and make their surrender. Enough hath been said, to make us long to be there: but how shall we doe to get thither? For there seems as great a space to be passed as the Gulfe between Dives and Abrahams bosome. This must be the worke of the Petitions following: for if we can follow them well; we shall quickly overtake Moses, whatsoever wee doe Elias, and come to Heaven (in body) as soone as he; though he be gone so many hundred yeeres before us.

Here offers it selfe a note, which though it may seeme of small note, yet because nothing is small in the Word of God, whereof one jot shall not passe, it may not bee passed over without observing; that, where it is said, *Which art in Heaven*; and where it is said, *In earth as it is in Heaven*: in both places we have in our translation, but onely the singular number: whereas in the originall, and in most other languages, the first is put in the plural number: which expression, may not perhaps bee without some mystery; seeing one heaven holds all Angels, but all heavens cannot hold one God: or rather seeing the Angels are in Heaven, as defined by places, but God is in the Heavens, as being in all place; but defined by none: which our language might express also, if it pleased: but that it follows the mother-tongue which cannot express it, if it would: the word for Heaven in the Dutch Tongue, having no plural number: as
Which art in Heaven.

in the Hebrew tongue it hath no singular number.

It is a great honour, to be the sonne of a Prince; and the greater the Prince is, the greater the honour, to be his sonne: O then, my soule what honour is it to thee, to be the sonne of him, who is the Prince of Princes; whose Kingdom is everlasting, and Power infinite? Canst thou thinke this, and not with Paul, be wrapt up into the third Heaven, in an extasie? Canst thou say this, and not with Zachary, be strucke dumb with amazement? God, the Almighty and Incomprehensible God, the God of all Glory and Majesty, to be our Father? The Angels were created in great glory, yet are but ministering Spirits: We, dust and ashes, & dwell in houses of clay: and for us, to be the children of him, whose dwelling is in Heaven; O most admirable promotion to us, if it be not more admirable unworthinesse in us, that wee admire it not, which is so admirable! But it may be no question, why we admire it not: because without question, we apprehend it not: for, if we did truly apprehend what it is to be the sonnes of a Father, which is in Heaven: we could not choose but skorne all humane things, as meane; all earthly things as base: and thinke it a shame for them, who shall one day come to sit with him in his Throne, to lie alwaies groveling about his Footstool. But the Angels apprehended it, and therefore admired it; and as holy as they were, some of them could not choose but envy it: and from our rising, tooke their
Which art in Heaven.

their fall. Which fell out well for our experience; for, by the consideration of their falling, we come to conceive a certainty; to see plainly a probability of our owne rising. For, why is it more strange, that heavie things should ascend, than that light things should descend? that men who are of earthly mould, should bee lifted up into the highest Heavens; than that Angels who are of Heavenly substance, were cast down into the nethermost earth? unless we thinke, that Gods love towards children, is not so powerfull, as his anger against servants? or that his arme is not so strong, in lifting up, as in casting downe? Wherefore, O my soule; if thou wonder, how it will bee possible, for this heavy body of thine to be raised out of the dust; and to rise to so high a place as Heaven; thou maist leave thy wondering, if thou doe but consider how it was possible that the light substances of the Angels were cast downe into so low a place as hell? For, as God brought a grossnesse upon the lightnesse of their substances which made them descend, so hee will bring a lightnesse upon the grossenesse of our bodies, which will make us ascend.

But it was after the fall of Angels, that God sayd to man: Earth thou art, and to earth thou shalt returne: but not a word spoken of his comming to Heaven. It is true: for, those words were spoken by God, as a Judge: Our comming to Heaven, is not spoken by him, but as a Father; and those words, are reserved for his Sonne, the Word it selfe, to deliver to us: and indeed the
Which art in Heaven.

word delivered them to us indeed, when the word was made flesh: for, when the Sonne of God tooke upon him our flesh, then our flesh tooke notice of being made the sonnes of God, and then the Kingdome of Heaven was preached to all beleevers; and this dignity of our nature, is a maine object of the divels envy: for, why else should the divell beare more malice to men than to all other creatures, as we see apparently he doth? for he will never goe into swine; if he can possibly get into men: and when hee doth goe, it is but to hurt men; that when hee cannot hurt them in their persons, he will yet like lame malice doe them what hurt he can in their goods. Thus the greatnesse of this dignity, which wee cannot see in the light; we may difference in the darke: for how can we choose but know it, to bee exceeding great which nourisheth malice even in divels? For certainly, if the divels knew nothing, of any such dignity ordained for men in the world to come: they would never doe as they doe; never trouble themselves so much, to trouble men so much in this present life, thereby to hinder them from the glory to come. And are not some men beholding to the divell in this? who seeking to hinder us from the glory to come in the life hereafter, makes it manifest, that there is a glory to come in a life hereafter, from which wee may be hindred. Which if some men otherwise will not easily believe; yet this way at least they can hardly deny. And even this were enough to breed this faith in an Insidell; that there
Which art in Heaven.

there shall be certainly a life after this ; seeing we may be sure the devil would never take such pains for nothing ; he is not so idle, to be so busie for trifles : and he would never bee so violent in seeking to draw men into sinne ; if there were not some great matter to be gotten by their sinning. And, what can the devil get by the sinnes of men, but onely the satisfying of his owne malice? and how is his malice satisfied, but in their miseries? and what miseries have wicked men in this life ; who are rather the favourites of the world, and as David saith,

They are not in trouble as other men, neither are they plagued like other men. There must therefore undoubtedly bee another world, where wicked men shall be miserable, and where the devils malice shall take effect. For, though the hurt of the devil, be all taken in this life ; yet it is not fully felt till another life, which if there were none, it should be scarce felt at all. For, as a man that is wounded in his heat, feeles not the wound till he come to bee cold : so we scarce feele the wounds of the devil as long as the heat of life is in us, but when we come to be cold, and are laid in the cold earth, then begins the smart of his wounds : and then we feele it when we seeme to be past all feeling : and if this were not so, there should bee none in the world more happy than the wicked ; there should be none more miserable than the godly, there should be none a veryer foole than the devil : we may therefore be so assured, that there is a life to come after this ; as we are assured

Psal 73.5.
Lob 21.7,8.
that the divell is no foole, that godly men are not miserable; that wicked men are not, nor can bee happy. And though it be no thanke to the divell that wee learne this from him; yet it will bee worth thankes if wee can learne it: for who that is truly perswaded of a life after this, where the godly shall be happy, and the wicked miserable, will not endeavour, and with all earnestnes endeavour to lead his life so, that he may die the death of the righteous; and not suffer the transitory things of this world, which are but as a messe of Jacob's Potage; to withdraw his minde from the respect of his Birth-right; which is to fit with Christ at his Fathers Table?

But for all this, are we indeed satisfied in our consciences, that God is our Father, and that we are his children? may we not be mistaken as the Jewes were, who thought themselves sure enough that Abraham was their father? yet Christ proves plainly they were deceived: For if (faith he) ye were the children of Abraham, ye would doe the workes of Abraham: which because they did not doe, they could bee none of his children, for all their boasting. And doth not God say the same to us? If I be your Father, where is my love? and to love God, in Gods owne ex-position, is to keepe his Commandements. If therefore wee doe as God commands us, wee may be bold to call him father: but if we keepe not his Commandements, wee may looke us out another father, we shall be but Terra filii at the best, and never be admitted into the num-
ber of Gods Children. And were not this a miserable negligence to lose the honour of so divine a Parentage as to bee Gods Children; and to loose the hope of so glorious an inheritance, as to bee heires with Christ, onely for want of loving him? Consider then, O my soule, the great cause Saint Paul had to be so resolute; and doe thou joyne with him in resolution, that neither life, nor death, nor Angels, nor Principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ.

But, O my soule, if thou wilt indeed be resolute to doe it, canst thou doe it? Canst thou love God when thou listest, and at thy owne pleasure? it is a plaine Argument indeed of Gods love to us; that he is our Father: but it is no argument of our love to God, that we be his Children; seeing experience hath made it a Proverb; That love doth descend, but not ascend. Gods love comes easily to us, because it descends; but how should our love come to God, which against its nature must ascend? Saint John indeed in saying, We love God, because God loved us first; seemes to shew a reason for it; but Christ gives the reason of it, where he faith, No man can come unto me except the Father draw him. Saint John shewes the motion of a motive, but Christ gives the force of a cause; and leffe would not serve: for our love to God is very Iron, and were never able to ascend, if Gods love to us were not a most perfect Adaman-

But
Which art in Heaven.

But what say the children of Belial? God faith to us, If I bee your Father where is my honour? that is, where is your honouring of him? and may not we say to God, If wee be his children, where is our love? that is, where is his love to us? For, when men are constrained to eate their bread in the sweat of their browes, where is the loving kindnesse of a Father? Nay, when men are faine to begge from doore to doore, where appeare their childrens portions? Nay, when men lie in prisons, ready to starve with cold and hunger, what likelihood is there of their being heires? These things are often so indeed: yet are such men never the further off from being the true Children of God: For, Saint Paul laboured with his hands to get his living; yet no man doubts but he was undoubtedly a deare childe of God: And Lazarus lay begging at Dives gate among the Dogs: yet he was approved to be a childe of God: by being received into Abraham: bosome. What shall we say then? Is the love of God a Tree that beares no better fruit? Or, are these the Inheritances hee provides for his children? But, O my soule, thou must remember what thou hast said Our Father which art in Heaven. For we shall wrong both God and our selves, if we expect our inheritance in a wrong place; for, where our Father is, there must our inheritance bee expected; and seeing our Father is in Heaven, we must looke for an Inheritance in Heaven, and not on earth. And certainly, when men are so hasty to receive their portions, in this life:
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life: It is a very prefaging signe, they have none to receive in the life that is to come. For, what did Abraham tell Divar was the cause hee could not be received into his bosome? but because he had received, Bona sua, his portion in his lifetime. But was Abraham a fit man to tell him so? who had received more goods, than ever hee had done? yet he could come, not onely to be in Heaven himselfe, but to himselfe a Heaven for others to bee in. Wee must therefore know that Abraham, though hee received more riches, or more honours; yet he received them not, as Bona sua: they were things hee looked not much after, nor set his heart upon them; the goods he looked and longed after, was vide-re Dier Domini; to see the day of Christ and he saw it: and in that was all his joy. And indeed, seeing wee are but children adopted in Christ, and to bee heires with him; there is no reason we should looke for an Inheritance here, where he himselfe had none; for the sonne of man had not where to lay his head: for that Inheritance Esau kept still, though he sold his birthright.

Yet this makes some men be of opinion, that he is then carelesse of his children in this life, & lookes not after them, but very injuriously. For, may we not thinke that as in the earth there are Hills and Dales, high Mountaines and low Valleys, which seeme to us to make a great inequality in the even roundnesse of the earth; yet compared to the heavens, to which it is but as a Centre, they make all but evennesse: so these
Which art in Heaven.

fortunes of men, Riches and Poverty, Honour and Baseness, Health and Sickness; they seeme to us to make a great inequality in mens estates, yet to God who being Eternall reduceth all things to Eternity, they appeare indifferent, and we our selves also when we attaine to our eternity in Heaven shall thinke so too, and shall wonder at our selves that ever we could be so simple to thinke otherwise. In the meane time we can place our thoughts, where and how we lift; and why can wee not make our thoughts, to place us, where and how they lift? This indeed is an Angelical cunning, and if we could (as by faith we may) aspire unto it; It would easily make an equality of all fortunes, and turne a Dungeon into a Palace; a pallet of Netles, into a bed of Roses. And let not this be thought impossible for a Christian to doe in faith, when the Heathen could conceive it possible in the onely contemplation of vertue to say upon the Racke, quan unae est hor? And never sleight it by saying, that this at most were but imaginary: (for faith will take it in great skorne to bee matcht with imagination; though even imagination, if we give faith to Philosophy, can doe no small wonders;) but seeing the world is all, as I may say, for the pleasures of that part of the Noune, which may be seene, felt or heard; give us leave at least to bee for the pleasures of the other part, which may be understood: that if you say of our pleasures they are without fence, we may say of theirs. They are without understanding.

But
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But what say wee then to Moses his Blessing? Blessed shalt thou bee in the City, and blessed in the Field: Blessed shall bee the fruit of thy body, and the fruit of thy ground, and the fruit of thy Cattell. These are all Earthly and sensible blessings; and were not these promised to the children of God? No doubt they were; but as Moses himselfe, had a veile over his face: so Moses his words, had a veile over their meaning; and by this means, Blindnesse came upon Israel. For, they tooke that for their journeys end which Moses intended but for a bayting place: Hee allowed them liberall baiites at first, to make them the more cheerfully goe on their journey: but they, like foolish Travellers that make a dwelling of their Inne: tooke such pleasure in their baiites, that they never once thought of going any further. As therefore God said of the ceremonies hee appointed to the Lewes: that hee had given them Statutes, that were not good: (not good indeed to them that understood them not; nor could observe them :) so we may perhaps say of these baiites; that God had given them blessings that were not good: (not good indeed to them that understand them not; nor can tell how to use them :) But now the veile is laid aside, the baytes cleane taken away; and these blessings of Moses removed a forme lower: for, they were to them the very face of the promise; but are to us onely the backparts; they were to them as the first fruits, but are to us as only gleanings after the Vintage; and therefore

Ezek. 20. 25.
Which art in Heaven.

though David in the old Testament never saw the righteous forsaken, nor their seed begging their bread: yet Christ in the new Testament, could tell us of one Lazarus, who for all his being righteous was faine to lie begging his bread at Diexes gate. God in his goodnesse is willing to trie all waies to see if any way he can bring us to goodnesse: He allowed liberall bates at first to make them the more cheerfully goe on their journey: That succeeded not: he hath taken away those baytings now to make us the more intentive to our journeys end. Those blessings were promised by the mouth of Moses, a servant: Our blessings are promised by the mouth of Christ, a sonne: They trusted to the blessings promised to the person of Abraham; wee trust to the blessings promised to the seed of Abraham: as it is said, And in thy seed shall all the Nations of the earth be blessed. This is that seed, by vertue whereof, wee stand here as Gods children, and have the honour to call him Father: and by which we are borne againe to a new hope of recovering our old inheritance, though that be long since removed up to Heaven; as appeares by the words of Christ, to the Thiefe on the Cross; This day shalt thou be with me in Paradise: that we can never hope to have a Paradise here on earth any more.

And now, O my soule, seeing thou dwellest in a house, whose windowes are made to looke upward: make use of those lights, and afford not the Earth so much as a looke, but stand gazling to see Christ, Ascending into Heaven; whither he
he is gone not onely to take possession himselfe, but to provide a place for thee in that inheritance; and give not over gazing untill an Angel assure thee, that this Jesus which is taken up from you, shall so come as yee have scene him goe into Heaven; and till then possesse thy selfe in patience; and let these meditations be thine anchors: that if thou dyest in thy youth; thou dost but goe the sooner to God, that thou mayest be the longer with him: if thou die for hunger thou dost but goe fasting to God, that thou mayest have a better stomacke to the heavenly Banquet: if thou starve for want of cloathes, thou dost but goe naked to God, that thou mayest bee the readier for putting on the Wedding Garment: If thou die with torment; thou dost but follow Christ to God; that having followed him here, the Sheepe before the Shearer, thou mayest follow the Lambe, wheresoever he goeth. And seeing thou desirest to bee a Lazarus in Abraham's bosome, thou must first bee contented to be a Lazarus at Dives gate: and as thou tremblest to thinke of being a Dives in hell, to want a cup of water to coole thy tongue; so thou mayest tremble as much to be a Dives on earth, to fare deliciously every day. And as for the fawning pleasures of the world: consider the fearfull judgements that are passed upon them; Woe unto you rich men: for ye shall howle and mourne. Woe unto you great men, for the mighty shall be mightily tormented: Woe unto you that live in pleasures; for how much yee receive in pleasures here, so much shall be added to your torments.
hereafter. Wherefore, O my soule, close up all with this Corollary; that the forbearing thy portion in this world with Christ, gives thee right in Christ, to have a portion in Heaven, and that the enduring of miseries, which cannot long endure; is a way to passe to that felicity, which shall never passe away.

A little hath been said of infinite much that may be said concerning the preface. It followes now, to speake of the Prayer it selfe, which is digested into a structure and composition, so absolute, and yet so rare, that whilst it stretcheth it selfe to all; it is comprehended but of a few; whilst the simplest in it may see their defects; the wisest by it may amend their defects; and if understanding bee necessary to learne other lessons, this Lesson is necessary to learne understanding.

If a man shall thinke of mending the penning of this prayer; he may as well thinke of mending the framing of the world; which, if hee should goe about to make profe of in particular; he would in generall make himselfe ridiculous. For, if he should adde any thing, he would make it superfluous; if diminish, defective; if alter, deformed: and such a one would hee prove, that should presume upon mending these Petitions; seeing there is nothing that concerns either the life present, or the life to come; nothing that concerns either Grace or Glory; nothing that concerns either Antidote or Physick for either soule or body, but
it is all here; and all so fully and perfectly here, that whatsoever the wit of man shall devise further to these ends, will be but as branches out of these rootes; or as deductions out of these principles; and may adde in bulke, but not in weight. And he should not erre, that would affirm, that Christ shewed himself as perfectly to be God, by making this Prayer, as by doing his miracles. For to let passe the many causes of admiration in it, that it is so compendious, and yet so copious; that it is so plaine, and yet so intricate; that it is so familiar, and yet so sublime; that it is of so few parts, and yet so compleat; all which are characters of Divinity) who could have given warrant to the sons of men, to call the God of Heaven their Father; but hee onely who is the Sonne of God, and God himselfe? we call God Almighty, by his owne warrant to Abraham; and we call him Jehovah by the same warrant to Moses; but we cannot call him Father, but onely by this warrant from Christ: who purchased the name for us, and bestowed it upon us. It is true, God offered himselfe to the Jewes, that he would be their Father, and they should bee his sonses; but it was with relation and presupposition of receiving Christ, whom because they rejected, they never went further than their Father Abraham: Neither indeed (to our understanding) had God power in himselfe to communicate his Name of Father to us, but onely in Christ, seeing Christ had in him the whole interest of his Father, as being his onely Sonne.

And
And now in making Essayes, upon the Petitions following: if I shall seeme unto any, and thereupon he blamed, that I am not constant in any one certaine, eyther explication or application of them: he may know, that these petitions hath something like in our understanding as the Planets have amongst themselves; which alter their forces and even their natures, according to the diversity of their aspects. And if he complaine for want of order; he may also know that though Art useth method, yet meditation useth none; but receiving her Company as they come, make use of them in Troope, and not in Files.

God finished the world in sixe daies: and Christ finished this prayer in sixe Petitions: that so the workes which Christ framed for man, and the words which God formed for man, may have a corrspondence. But is not here a fault at first? Is it not: presumption to come to God, with so many suites at once, and thinke to speed in them all? were it not modesty, to doe as David did, for hee made but one Petition: *Vatum Petiti ad Domino*: One thing have I asked of the Lord; and Christ himselfe in another place, told *Maria* as much: *Vatum est necessarium*: One thing is needfull, so that, either there hee comes short in his account: or here he makes more a doe than heeds: for if but one thing bee necessary: One Petition might well enough have served: and most of all, it may seeme strange in Christ, who ever used rather substraction than multiplication:
The Petitions.

| one; as of ten Commandements he made but two; and now, that of one Petition hee should make six? But, O my soule, bee it farre from thee to have such thoughts, to raise such scandal: For the Commandements are duties, and duties are burthens; and in abridging them he performes his promise, 

| Come unto me, and I will ease you: and well he might abridge them to us, who hath indeed performed them for us: but the Petitions are graces; and the more Graces, the more grace: the more Graces wee receive from God, the more grace wee are in with God: and Christ will not onely substract burthens, but as well also multiply graces: although in truth these sixe Petitions are all in effect but one Petition: that having called God Our Father, wee here desire to be his Children: but wee must observe a difference in being Gods children, and being children of men; for here we are children first, and afterwards we do our duties; but there we do at least some duties first, and afterwards we are children; as it is said: As many as received him, to them bee gave power to bee the sonnes of God. And indeed, though Christ dilate it to us here in sixe Petitions for our understanding, yet presently after the delivery of them, he seems to reduce them againe: to one Petition, where he faith; How much more shall your Heavenly Father, give the Holy Ghost to them that desire him? for to desire the Holy Ghost is all in effect that wee desire in these sixe Petitions; which therefore some would have to be seven:

| that

| Matth. 5. 25. 
| John 1. 12. 
The Petitions.

that so they may answer to the seven spirits, which St. John speaks of, to represent the Holy Ghost. Indeed the three last are properly and barely petitions, but the three first are as Christ said of John Baptist, that he was a Prophet, and more than a Prophet: so these are Petitions, and more than petitions; for they are, both Hallelujahs and Hosannas: For we glorifie God by the first, that he is our Father; by the second, that he is our King; by the third, that he is our Master; and they are petitions also: the first, that wee may be his obedient children: the second, that we may be his loyall subjects: the third, that we may be his dutifull servants. And from these three first, growes a confidence unto us, of obtaining the three last, which therefore seeme subordinate to them; that as a Father, he will give to us his children bread & sustenance, and as a King hee will grant to us his subjects, a pardon of our trespasses; and as a Master, he will not lay upon us his servants, greater burthens than we can beare.

But may not this Paraphrase be oppos'd? hath not this Prayer a correspondenece rather, with the fall of Angels; and doth it not make a resemblance of our condition to theirs? but that they were cast downe all at once: and we here fall downe by degrees: for at every petition we take a fall. At the first wee seeme to set out in a high hand, and as though we needed nothing in our owne behalfe, we aske all for God. In the second, we fall to asking for our selves: but yet, no lesse than a Kingdome. In the third, we
The Petitions.

we are glad of the condition to be servants: In the fourth we fall to the state of plain beggars: In the fifth we fall yet lower, and come to be in debt: In the last we fall to the lowest, to be in prison, and that under Satan. And now we are fallen as low as the Angels that fell: or rather so much lower as we are under them. This indeed is the progress of our condition in ourselves; but Christ our Redeemer, who having put out the hand-writing that was against us, & fastned it to his cross, descended into hell, to set open the prison doors, to let us out: He hath put another nature into these petitions; and made them to resemble rather the sixe days of creation: as David said, Create in me, O God, a clean heart: which is but this very prayer in a lesser volume. For, as every day in the Creation, had particular workes; so every petition in this Prayer hath particular graces: and as it is said, that God made all things at once; yet the making of each creature, is ascribed to some particular day; so this prayer is the supplication of the whole body of the Church, and of every Member thereof; yet each petition seems to have some special relation to some peculiar Member. for, the first Petition may not unfitly bee thought, the prayer of Angels: the second, the prayer of the Saints departed: the third, the prayer of the Faithfull living: the fourth, the prayer of all creatures: the fifth, the prayer of penitent sinners: the sixth, the prayer of Infants.

And now having thought these petitions to
The Petitions.

be for such most proper: let us conforme our selves according to them: when we say, Hallowed be thy Name; let us lift up the voyces of our hearts, as if we were now joyning with the Angels in singing their Hallelujah: When we say, Thy Kingdom come; let us raise our thoughts, as now offering to set our hands to the petition of the Saints in Heaven. When we say, Thy will be done: Let us fixe our minds wholly as in the solemnity of dedicating our selves to God, with all the faithfull upon earth. When we say, Give us this day our daily bread; let us humble our selves as being but in state of other creatures, and are glad to joyne with them in their common fute. When we say, For give us our trespasses; let us thinke our selves enrolled in the company of penitents: and as the greatest sinners, chosen spokes-men to present their supplication. And when we say, Lead us not into temptation; let us acknowledge our selves in the number and weakenesse of little children, and are glad to joyne with them, in crying for helpe: that the Angell of infants, which alwaies beholds the face of God, may bee imploied by him to worke our deliverance. And thus we shall not only goe on the right way, in making our petitions, but wee shall have company also to be assistants in preferring our petitions. And doth not such orderly ranking of the petitions, shew Christ to have bee a most skilfull Herald in spirituall matters? seeing they all take their places, according to the worth and dignity of the speakers.
Hallowed be thy Name.

In the first place, are the Angels; that as at the fall of the first Adam, Angels were set at the entrance of Paradise, to keep us out; so at the coming of the second Adam; Angels are set here, at the entrance into Heaven to let us in. As therefore this Petition, is as the Porter to let in all the other Petitions; So holy Reverence must bee Porter at our mouths, to let in this Petition. For when it is sayd; *Hallow be thy Name*; may it not justly be thought the prayer of Angels? of whom it is said: that they say and sing continually; *Holy, Holy Holy, Lord God of Sabbath*; not onely say it as their prayer, but sing it as their Psalme, and chiefe Delight. David did well, in offering God to build a Temple to his Name; but by whom was Gods Temple built? Not by David, a man of blood; but by Solomon, a Prince of Peace: so it is well done of us to say; *Hallow be thy Name*: but by whom doe we say, it must bee Hallowed? Not by us: *Non vox hominum sonat*; for how should wee Hallow his Name, who have prophaned his Image? It is a worke for Angels: fit onely for them, to Hallow his Name, who have kept holy their owne Nature; for without a nature of holinessse, his Name can never be truly hallowed. And if we understand it of our selves; will it not prove a worke of supererogation? seeing wee desire to doe more than is comman-
ded? for the Commandement is onely, Not to take his name in vaine; and here we desire, It may be hallowed. Unlesse it be, that the com-
mandements being Negative, they get some-
thing
thing by Christ's resolving them, into affirmatives: Or is it to shew how much the Law is improved by the Gospell? seeing it is no more in the Gospels phrase, to hallow God's Name; than it was in the Lawes; not to take it in vaine.

But what if God have no name at all? then indeed the Commandement will be easily kept; but the Petition will be hardly granted. The Name is but a shadow of the nature; as therefore a body which were infinite could have no shadow, the shadow not beginning, but where the body endeth: so, a nature which is incomprehensible, can have no Name; the Name being not possible to bee given, but where the Nature is comprehended. But though God have no Name, or no knowne Name to express him; yet hee is not without name, to distinguish him: And what is then his Name, we desire may be hallowed? his Name of Essence? or his Name in Relation? his Name as it is in him selfe? or his Name, as it is to us? Not his Name of Essence: for how can wee hallow that untill we know it, and how can we know it, untill the riddle be expounded? seeing we know him now, but in Enigmate: but his Name in Relation; and as it is to us: his Name of Father, that is it which seemes most fitly to be here intended: For when we say, Our Father, doth not God, by the Prophet Malachy, seeme to interrupt us and say; If I bee your Father, where is my honour? for to hallow him, as a Father, and as an heavenly Father, is to honour him, to feare him,
Hallowed be thy Name.

him, to love him, to obey him, to reverence him, and to adore him.

But what should be the cause, that, in the three latter petitions, we seem to be altogether for ourselves; as appears by our saying, Give us, Forgive us, Deliver us: but in the three former there is no mention of Us at all, as though we were no parties to them? Is it not that we are or ought to be, more jealous of God's honour, than careful of our owne benefits? and therefore when we say, Hallowed be thy Name; we dare not say, Of us, left we should make God a Musicke of too few voyces. And when we say, Thy Kingdom come; we dare not say, to us: left we should assigne his Kingdom too small a Territory. And when we say, Thy Will be done; we dare not say, by us: least we should stint God in the number of his servants. But we say; Hallowed bee thy Name, and stoppe there: that so no mouth may be stopped from hallowing it: we say, Thy Kingdom come, but name not whither: that so it may be intended to come every whither: we say, Thy Will be done in earth, but tell not by whom in earth; that so it may be done by all in earth.

By Hallowing Gods Name; we meane, not to make it holy; for it is holinesse it selfe: Nor to make it more holy, for it is infinitenesse it selfe: Nor to keepe it holy, for it is eternity it selfe; but to joyne with the Heavens in declaring his glory; and with the firmament in shewing his handy-worke: as then onely hallowing his
his Name, when we name him onely holy; and therein consisting our worke of sanctifying him when in him we acknowledge, our workes to be sanctified.

To hallow the place wherein it pleased God to stand; Moses put off his shooes from his feet: to hallow the day whereon it pleased him to rest, the Jewes put off the works of their hands: and to hallow the Name which hee vouchsaied to take, we must put off from our tongues all unreverent discourses; and from our lives all prophane conversation. And as Gods Name is \textit{vnguentum effusum}, hath many dispersions in our understanding: so our hallowing it must have \textit{Lingas dispertitas}, Cloven tongues to convey it to his hearing: his Name of Father must be hallowed by love; of Lord, by obedience; of Judge, by uprightness; of Almighty, by feare; and of everlasting, by constancy.

But is there no service we can doe, that will serve Gods Name, but onely our hallowing it? we have love; and glorifying, and admiring; and will none of these serve the turne? If we should say, loved bee thy Name; that would be too little: for God himselfe allows us to love our neighbours; and indeed, every creature of God, that is usefull to us, deserves our love. Or if we should say, glorified bee thy Name, that would not bee enough; seeing St. Paul tells us, that one Starre excels another in glory; and indeed the Heavens in shewing the glory of God, deserve themselves in some sort to be glorified. Or if we
Hallowed be thy Name.

we should say, Admired be thy Name, that would not be sufficient; seeing an Angell told Manoah, that his Name was admirable. And indeed, the Angels are Creatures of so transcendent eminency, that they justly deserve our admiration. But when we say, Hallowed be thy Name, this sets it apart, & sets it above all other names; and it is so properly, that it is onely belonging to the Name of God, and altogether incommunicaible to any creature. For though we may say of Angels, that they be holy; yet we cannot say to any of them, Hallowed be thy Name; seeing their holiness is onely in dependence and a quality: Gods onely independent, and a substance; and it was an inscription upon the Mitre of Aaron, as not onely due to God, but due to him in the highest place, Holiness to the Lord. O Lord God, so sanctifie the faculties of my soule, that I may love thee for thy goodness; and glorifie thee for thy love; and admire thee for thy glory; and hallow thee in them all.

But can we finde nothing in God, more worthy of hallowing, than his Name? seeing names are often changed, alwaies changeable; seldom true, never certaine? Our first parent was named Hevah, as being the mother of all living; and yet she proved to be brought to bed of death. The Sonne of Salomon was called Reboboaw, signifying an enlarger of his people; and he enlarg'd them fairly, brought twelve Tribes to two. Simon was called Peter, as being a Rocke unmoveable: and yet hee was shaken with the I weake
Hallowed be thy Name.

Weake blast of a maids mouth. But, O my soule, consider the Name of God is not as the name of creatures: for their names are mutable, and therefore their names deceitfull; but in God there is no mutability nor shadow of change. Creatures have a nature, and a name; but Gods Nature is his Name; his Name is himselfe; for whatsoever we can rightly name of God, is the Name of God: that we may be sure we have Optimum, when we have his Totum; the best in him, when the whole of him: not that any thing in God is so best, as though one thing in him were better than other, who is Totus sine partibus; and Optimus sine gradibus: but that he is Totum unum, and Totum Optimum; and both Vnum and Optimun: totum Nomen: nothing but his Name: Or to speake it in plainer termes, that the nature of his Name, is not onely farre beyond the compasse of expressing, but infinitely above the reach of understanding.

And indeed, what can be thought so high; as that, which brings us so low, even upon our knees? and not us onely, but the Angels themselves: as it is said; At the Name of God, all knees shall bow: both of things in Heaven, and things on earth: and if this be thought impossible, because Angels have no knees; you may thereby know there is more honcur due to God than is possible to be given him. Yet must even Angels, finde such knees to bow downe, as God findes eyes to looke on; and by this we may make up a true hallowing of Gods Name; if we can joyne the
the knees of our bodies as men, and the knees of our souls, as Angels, together: and bow them all downe to doe him reverence. These indeed, the bowing downe our knees with David; the holding up our hands with Moses: the lifting up our eyes with Stephen: are all good expressions, but they are but onely outward: It will not be a perfect hallowing, until we come to that of David, My soule, praise thou the Lord; and all that is within me, praise his holy Name. For, that which is within must underprop that which is without: or else the bowing our knees to the ground will fall to the ground: and these outward hallowings will soone be prophaned. And therefore David accounted the lifting up his eyes to Heaven, a good expression of hallowing Gods Name; because in him the prop of it was faith, and confidence in Gods mercy, which alwaies looke upward: but the Publicane accounted the casting downe his eyes a cleane contrary motion to that of Davids) as good an expression: because in him the prop of it, was humility, and fence of his owne unworthinesse, which alwaies looke downward: For even this also is a kinde of hallowing Gods Name; when we acknowledge the prophanenesse of our owne natures.

But why should the hallowing of Gods Name be accounted so great a vertue; when the sinne of not hallowing his Name can bee but nominall? and nominall is much inferiour to that which is reall: and seeing it is made so great a matter, may we not justly aske, Cui bono? what good
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good get we by it? Indeed, a most ungratefull question for the tongue to make, seeing this is the chiefe thing for which our tongues were made. Could Philosophers finde cause enough in vertue, to love it for it selfe, though to themselves there came no benefit? and cannot wee finde cause enough in Gods Name to hallow it for it selfe, though to our selves there should come no profit? Could they find brightness in a beame of the Sunne; and cannot we finde brightness in the Sunne it selfe? For what is vertue but, as it were, a beame of that eternall and uncreate light, which is the very essence of God? and by what can wee more express the essence of God, than by his Name? For, when we say, Hallowed be thy Name, we say as much as, hallowed bee thy Majesty, thy Eternity, thy Glory, thy Substance, thy Selfe, thy All in All. And yet perhaps it may bee sayd, wee hallow Gods Name, not so much for our selves to get, as that God may not lose: for what greater losse than disparagement of name? which, if we that bee wormes, and no men, make so great account of: what may we thinke of God, for the Sunne of whose Glory, all the Starres of Heaven cannot make one beame? Our names are but accidentall things, and there was a time when they were not ours: but Gods Name is essentiaall to him, and it was his before time it selfe was. And if we should say, that not onely his name was, but that it was hallowed before there was either Man or Angell to hallow it; though this be more than we
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we can conceive, yet it is no more than whereof we finde a parallel: for why is it more strange, that his name should bee hallowed, when there was none to hallow it: than that his voyce was obeyed, when there was nothing to obey it? as when he said, Let there be light, and there was light. But lastly, if men be so set upon their profit, that they will doe nothing without a fee: Is not this fee enough for them, that by it they are admitted into the Quire of Angels? but much more, that by it they attaine to their perfection? for if every thing be then perfected when it attaines its end; then certainly are our tongues, and indeed our soules perfected when they Hallow Gods name, for this is their end. Wherefore, O my soule, let not offences, belonging onely to the name of God, be slighted as onely nominall: but let them be accounted, as indeed they are, of all other the most reall: and as it is the first Petition in thy Prayer, so let it bee the first care in thy heart; that thou speake nothing by which his name may bee prophaned: that thou doe nothing by which it may be blasphemed: For, though God require a strict observance of all his Commandments: yet he professeth not so punctually, to hold the breakers guilty in any as in this: and therefore, when in two notorious crimes, adultery and murther, hee spared David; yet in this, that through them his name was blasphemed; he would not hold him guiltlesse, but made him pay for it with the death of his deare Sonne.
And indeed, if wee marke this Petition well, we shall finde a peculiar Majesty: an extraordinary Preheminence in it above all the other: For, it is not onely the Primam mobile, from which all the other have their motions: but it is the centre also to which all the other bend their motions. For, when we say, *Thy Kingdom come*: It is but to come, that wee may hallow Gods Name: and when we say, *Thy Will be done*: it is but for this, that wee may hallow Gods Name: and when we pray for *daily bread*, it is but to strengthen us, that wee may hallow Gods Name: and when we say, *forgive us our trespasses*, it is but to cleanse us, that we may hallow Gods name; and when we say, *Lead us not into temptation*: it is but to remove impediments, that we may hallow Gods name: *O Lord, our God, how excellent is thy Name in all the world!* And where we have a trivial, yet true saying amongst us, *A good beginning makes a good ending*: it can in nothing more lively be exemplified than in the marshalling of these Petitions: for hee that makes his beginning at the hallowing of Gods Name, may bee sure to make his ending in the deliverance from evill: and though it be a blasphemous fable of the Jewes, that Christ learned in the Temple the name of God; by the vertue whereof hee wrought all his Miracles, yet from this blasphemy, we may draw this verity; that it is indeed the name of God, by the transcendent power whereof all miracles are wrought. *O Lord, our God, how excellent is thy Name in all the World!* It was this name in which, when Davids enemies came about
about him like Bees: yet in this name they were extinct. It was this name in which when devils possessed both souls and bodies of men, yet in this name they were ejected. It was this name for whose sake the Israelites were preserved in the wilderness: the three children in the fiery furnace: Daniel in the Lyons, Denne; and Jonas in the Whales' belly. O Lord, our God how excellent is thy Name in all the World! It is this name, at the sound whereof, the Mountains' smoke the foundations of the earth are broken; the Devils in hell tremble: It is this name, by virtue whereof, the bodies of the dead are raised; the souls of the Saints are glorified; the happiness of the Angels are eternized: O Lord, our God, how excellent is thy Name in all the World! that if we were as James and John: and had voices like Thunder; yet we could never hallow this name loud enough: If we were as Methusalem; and had breathes like eternity; yet we could never hallow his name long enough: If we were as Solomon, and had the tongues of Angels; yet we could never hallow this name worthily enough. O Lord, our God, how excellent is thy Name in all the World! Wherefore, O my soul, doe thou by this Name of God; as David (in the 119. Psalm) doth by the Law of God; whereof he seems jealous and so loth to leave it, that the word is no sooner out of his mouth, but he snatcheth it in again; and there is not so short a sentence in all this long Psalm, but the Law of God is a word in it. And so doe thou by the name of God, let it ever
evermore be in thy mouth, but evermore be in thy heart; that thou make it not a common name, but keep it holy: for if thou take it not in vaine to Gods dishonour, thou shalt be sure not to take it in vaine to thine owne benefit; for God will plentifully blesse it; and the next newes thou shalt heare of, will be the comming of his Kingdome.

And that wee may know Gods Name to be a substance rather than a Word, or a Word of substance, we shall finde it to be hallowed or profaned, by Actions rather than by words; or by words that make Actions: as Abraham hallowed Gods name, when hee offered his sonne Isaac: because he beleevd, that he was faithfull, that had promised: but Moses hallowed it not at Meribah; when he said to the people: Now ye Rebels, shall wee bring yee water out of this Rocke? Not that Moses himselfe doubted, but that he spoke unadvisedly with his lips; & made the people doubt; he doubted; and so whilst God honoured him, by manifesting his new Name of Iehovah; hee forgot to honour God, by magnifying his old Name of Saddai. And if Moses for want of perfectnesse in this Petition; were hindered from entring into the Terrestiall Canaan; was it not to bee a Type for us, that we for want of perfectnesse in it, may be hindered from entring into the Heavenly Canaan? O then, my tongue, make thee perfect in repeating it; and O my heart, make thee perfect in recording it; and O my life, be thou perfect in acting it: that when ye have done with saying,
Hallowed be thy Name, in Earth amongst men: ye may be admitted to say: Holy, holy, holy, in heaven amongst Angels.

If Gods Name were to bee hallowed with multiplicity of words; there are men of Infant Tongues; like the Priests of Baal, that stood bawling to their Idol, from morning till night: that were likely to doe it: Or if it were to be hallowed with eloquence of words; there are men of curious language, that would bee as fit to doe it; as the old Oratours were, to make their Panegyricks to Princes: Or if it were to be done with great & mighty words; there are roaring men in the world, might be as able to hallow it, as, Goliath the Philistine was to blaspheme it; but none of these have coales from the Altar: and the hallowing of Gods Name, is a Sacrifice; and must be done with fire; a fire of feare and reverence, burning in the heart; and sending forth flames of holy and devout thoughts in the mind; of godly and sanctified communications in the tongue; of lowly & chaste aspects in the eyes; of innocency and deeds of charity in the hands: and when every part both of body and soule, hath thus contributed its heate: there will then be made as perfect a sacrifice to hallow Gods Name, as the sacrifice of peace offering, which Salomon offered at the Dedication of the Temple.

It is a great encouragement to men for doing of any thing: when they can see apparent reasons why they doe it: but what reasons doe we see here, for hallowing of Gods Name? O my King, foule,
Hallowed be thy Name.

foule, art thou so blinde of sight, so dull of understanding? Hast thou said, Our Father which art in heaven, and dost thou consider his love, as being our Father: his Majesty, as being in heaven: and dost thou complaine for want of reasons to hallow his Name? as a Father, he hath created, and begotten us: he hath Elected and Adopted us: he hath preserved and redeemed us: and have we not reason then, to hallow his Name, as creatures as living creatures, as reasonable creatures, as servants, as children, as heires, as bondmen freed, as lepers cleansed, as dead men revived and borne a-new: and if we should set our selves to reckon them up all; it is not the starres of Heaven that would be counters enough to summe them. And if his love afford us so many reasons: doth not his Majesty afford us as many more? He is in Heaven, not within Heaven; within it, but not contained; contained, but not defined. Hee is in heaven, and that makes the Sunne so bright: which, without his being there should have no brightness: He is in heaven, and that makes the Heavens so glorious, which without his being there should have no glory. Doe wee see how bright the Sunne is, and doe we not consider how great his brightness is, that made the Sunne? Doe we see how glorious the heavens are, and doe wee not consider how great his glory is that made the heavens? Hee is in Heaven, that he may looke downe in mercy upon us on earth: and he is in Heaven, that we may looke up in bayth to him in heaven; Hee is in heaven
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heaven to let us downe the Angels ladder from heaven: and he is in heaven to draw us up to be as Angels in heaven: and if we should stand to finde out all the reasons, which may be drawne from the consideration of his Majesty, for the hallowing of his Name: It would not be a worke for time but for eternity: for as we know not where to begin, in that which is incomprehensible, so we should never know how to end, in that which is infinite. O my Lord God, to enlighten my understanding, that I may see the reasons of hallowing thy Name; so sanctifie my nature, that I may above reason be able to hallow it.

We say here, Hallowed be thy Name: but might we not say better with David: Laudate Dominum omnes Angeli ejus: Praise the Lord all ye Angels? For so, we should commit Gods honour to the care of Angels, who wee may be sure, would alwaies be carefull of it; whereas now leaving it indefinite; while it is committed to none, it may be omitted by all. But is it not that David could goe no higher than Angels, for hallowing of Gods Name, In concreto? but Christ teacheth us here to goe higher, in Abstracto: for creatures, how eminent foever, are yet but limited: and limited as well in action, as in essence: where the hallowing of Gods Name, is in itselfe, unlimited: and therefore we justly abstract it from all matter of the instrument, which necessarily inferreth a restraint: and leave it indefinite, which is capeable of being infinite. But is this Petition, seated onely in Mount Gerizim,
Hallowed be thy Name.

Gerizim, to warrant David to say, If any man seek the Lord, and love his Salvation: let him rejoice always and be glad; and say continually, The Lord be magnified? and doth it not as well reach to Mount Ebal, and warrant the Church to proclaim? If any man with Goliah, defie the armies of Israel, and vilifie Gods power; let him be Anathema: For Hallowed be thy Name. If any man, with Rabshakeh, seek to withdraw the peoples hearts from trusting in the living God; let him be Anathema: for Hallowed be thy Name. If any man with Julian shall lay in derision of Christ, Victor Galileae; let him be Anathema: for Hallowed be thy Name. And let Anathemas be still proclaimed, against all the blasphemers of Gods Name, till there bee no more left: that two Mountaines, at last may meete, Ebal with Gerazim; and hell it selfe be forced with griefe to houle, what with joy it cannot sing; Hallowed be thy Name.

We have thought this Petition most proper to be said of Angels, but may we not appropriate it to our selves; and exclude the Angels from saying it at all? Indeed as it is here placed, perhaps we may. For having called God our Father, and this petition coming so immediately upon it; wee seeme to pray, that his Name of Father may be hallowed by us: and if wee understand it so, what have the Angels to doe to say it? They may say; Holy, holy, holy, Lord God of Sabbath: and so hallow him in his Name of Lord, as servants; but to hallow him in his Name of Father, as sons, they cannot.
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not. Not but that the Angels are the children of God by creation and grace of holiness; but that they are not the Sons of God by regeneration and grace of adoption: this dignity is only proper to men, as being members of Christ, who took our nature upon him, and not that of Angels. But seeing David hath brought into this Quier, not onely the Angels in heaven, but the heavens themselves; not onely the Trees and Cedars of the Mountaines, but the Mountains themselves; not onely beasts and creeping things of the earth, but the earth it selfe: Let not us so streighten the Name of God, as that we leave out Angels; (who are our sweetest Quiristers) nor yet other Creatures, (who are our loudest voyces;) seeing loudnesse also hath a place in this Musicke, as David faith, Sing yee loud unto the Lord, all the earth, left seeking to increase our owne dignity by propriety of the song; we detract from Gods glory by restraint of the fingers. And enter not, O my soule, into the shame, to thinke that where all other creatures doe directly sing it, we onely do but make fute to sing it, & it is thought in us a good degree of doing it; if we can but onely pray to doe it.

And indeed we have need to pray to doe it, seeing praying to doe it, is all in effect we can doe of it, to any purpose. For our hallowing can be, but as our understanding is: and our understanding can bee but as it gets ground from our senses to stand upon. And what ground can our understanding have for this, from any sense of ours? we cannot heare him
so much as to call us by our names, as Samuel did: we cannot see him so much as flaming in a bush and not consuming it, as Moses did: we cannot touch so much as the wounds of Christ's side, as Thomas did: and from whence then should our understanding take its rising? It is true, we see the heavens, and they declare the glory of God, but we slight them through too much familiarity; we hear his words in the Law and the Gospel, and in them is eternal life; but we regard not them, as having them but at the second hand; and they but touch us, as it were, at the bound: but if we could hear God speaking himself, as the Israelites did in Sinai: or if we could see but the back-parts of God, as Moses did in the rocke, but most of all, if we could see the face of God, which all his Saints and Angels behold in Heaven; then indeed we should not need this prayer any longer: for the very sight would work in us the effect of the prayer: and as Peter, at the onely transfiguration of Christ's humanity, was so much astonished that he spake he knew not what; yet thus much was even extorted from him by the glory of the sight to say, Bono est esse hic: so when we shall come to enjoy the vision of God, and to see one sitting upon the Throne, like a Jasper-stone: though we shall be never so much astonished at the glory of the sight; yet this will even be extorted from us, to say with the 24 Elders, Thou art worthy, O Lord, to receive glory, and honour, and power: and we shall fall of our selves into the song of the Angels,
Hallowed be thy Name.

Angels Holy, holy, holy Lord God Almighty, and not only say it, but never cease to say it: for seeing our beholding will bee cause of our admiring and our admiring cause of our saying: we shall never cease to say it, because never cease to admire it, and never leave admiring it, because never leave beholding it. And indeed till we shall come to see his face; we shall never perfectly hallow his Name; and therefore what we want in ability, we must supply with prayer: that seeing our words doe but halt after our understanding, and our understanding after his glory; with our hearts we may adore him; but adore him as incomprehensible; and with our tongues we may hallow him, but hallow him as unspakeable. When we pray for the hallowing of God's Name, we pray implicitly for all things necessary and conducing to it: we pray for the agent, and for the instrument; we pray for the time & for the place; we pray for the speaker and for the hearer; and in one word, we pray for the propagation of the Gospel, that doors may be opened to all men of faith, that so the building may goe up of the new Ierusalem: That so labourers may bee sent into God's harvest, that so the weeds may be pluckt up, and the good Corne brought into the Barne: that there may bee joy in Sion; and peace within her walls: that, not the Trumpet of Warre, but the Trumpet of Praise and thanksgiving may be heard amongst us: that all eares may be circumcised, and all tongues touched with Coales from the Altar; that so nothing be spoken, nor any thing
be heard; but tending all to the honour & glory of God's Name.

This petition stands nearest unto God of them all; and makes us stand nearest to the Angels, and gives us seasing, as it were, of what we shall be hereafter; when we shall be sensible of the sweetness of it: though now, flesh and blood find little relish in it; having tongues to say it, but not to taste it; until they shall put on incorruption. For as little account as men make of it here, this very hallowing of God's Name is the highest steppe of the Angels ladder to happiness: and under an Angel none can climb it. And it may bee called the petition of sanctity: for by it we are reduced ad similitudinem Dei; Be ye holy, as I am holy. And it is proper to this petition, that this onely is eternal; and as it is our first petition here on earth, so it shall be our last in heaven, for it shall last in heaven, when all other petitions shall have an end. For though Hosannaes shall cease with the ceasing of faith and hope: yet Hallelujahs shall continue with the continuance of charity; and not onely continue, but be continuall.

But may wee not thinke, that these words, Hallowed be thy Name, are not properly a petition; or any part of our prayer: but rather a complement and solemnity attending upon the Name of God? as the Jews manner is not onely when they name any of their famous ancestors; they alwaies adde some words of benediction, as speaking of Moses; they alwaies adde Zecharono liberach a: Memoria ejus in benedictione,
Hallowed be thy Name.

as we also use to say, of blessed memory; but much more speaking of God, they alwaies adde Hacadosh Baruch Hu: Sanctus Benedictus ille, which is in effect, the same we say here, Hallowed be thy Name: and it would fall out well to understand it thus; that so, we may make Christ as good as his word; for then, Thy Kingdom come, will prove the first petition: and it will be as Christ said, Seek first the Kingdom of God, and the righteousness thereof, and all things shall be ministered unto you: for having sought the Kingdom of God, by this petition, and the righteousness thereof by the next; all other things are ministered unto us by the petitions following: For, we have a Deed of gift of all temporal things by one; and a general pardon of all faults, by another; and a Protection royall from all evil, by the last. But, O my thoughts, wander not in such by-paths by your selves: where being alone, you are not only in danger to goe out of the way; but you are in a way to fall into dangers: but keepe the road, where you have company and conduct; that will alwaies keepe you right and guard you safe: for these words, Hallowed be thy Name, shall well enough, and most justly be a petition, and a part of our prayer; and yet Christ nevertheless be as good as his promise: for this petition, Hallowed be thy Name, refers onely to the honour of God; but of those, which relate to our own benefit: Thy Kingdom come, is worthily the first; and so Christ's counsell stands firme. Seek first the Kingdom of God, and all other things shall be ministered unto you.
Next unto the Angels in Heaven, are placed the Saints in Heaven; for when it is said, \textit{Thy Kingdom come}, may it not fitly be thought the prayer of the Saints departed? of whom it is said, that lying under the Altar, they cry, \textit{How long, O Lord, holy and true; wilt thou not avenge our blood upon them that dwell upon the earth?} we all indeed pray for the inchoation of the Kingdom of Grace: but these are properly they, that pray for the consummation of the Kingdom of glory: when all things shall be made subject to the Father, and God shall be all in all. And it remains only for these to pray for this Kingdom, seeing they are already lifted up above all other Kingdoms; having the Kingdoms of the World in contempt; and the kingdom of Satan in subjection; and as for the Kingdom of Grace, they have it already in perfection.

Though wee have stiled this Petition, the prayer of the Saints departed; as being the most eminent persons that can say it; yet we doe not thereby exclude ourselves, but we enter common with them; or rather we pray for a Kingdom more then they doe: They only for the Kingdom of Glory: we, for the Kingdom both of Grace and Glory; yet may we justly call it theirs, seeing they began it to us, and continue it with us, and enforce it for us.

But doe not the words of this Petition cross one another? and is there not an opposition betweene them? For, Kingdom is a word of Majesty: and coming is a word of inferiority; at most
most of equality; and so we seeme to pray to
Gods disparagement, we make a superiour infe-
riour, at most but equall. But is it not, that wee
meane not here a descent, but an extent of the
Kingdome: and a coming, not of duty, but of
grace? and so neither the Kingdome disdaineth
the coming; nor the coming disparageth the
Kingdome; but Kingdome and coming, are
magnified both in their uniting.

This Petition at first sight, seemes to flatter
flesh & blood, asking as they themselves would
wish; but Christ hath taken them downe from
any such hope: professing plainly that his King-
dome is not of this world. And though it may
be thought ambition, to ask so great a matter
as a Kingdome; yet is it in truth humility: for,
untill we attaine to this Kingdome, wee cannot
be wholy Gods true servants: and it is reason,
the suite should be the greater, because we are
likely to tarry longest for it. But is it not strange
to see us come as we doe here, In forma Pauperis
to aske a Kingdome? yet so we must doe, and so
hath Christ proclaimed it; Blessed are the poore in
spirit, for theirs is the Kingdome of Heaven. And yet
if wee marke it well, as poore as we seeme to
come, we shall finde, that Salomon in all his roy-
alty, was not cloathed as we are by this Petition;
for by it we are cloathed here with sanctificati-
on, that we may be cloathed hereafter with im-
mortality.

Some seditious heads may here take occasi-
on to thinke; that to pray for this Kingdome, is
to pray against all earthly Kingdomes; and to

Thy Kingdom come.
though we be not of the world, which S. James taxed for Enmity with God; yet wee are of the world, which Augustus taxed for tribute to Cæsar: and this tribute must be paid as well from our hearts as from our purses; for out of the duty we owe him that hath placed us in his service, wee learne him that hath placed us in his service, wee learne him to be contented to serve every one in his place.

When we say this Petition, we mean not, that Gods Kingdom should so come to bee here, as that it should be nowhere else: for, this were but to remove it whilst wee seeke to enlarge it; and to make that finite, which is infinite: but we pray onely for the beames of the Sunne of righteousness; not for the Sunne it selfe: for the power and priviledges of the Kingdom, not for the body: that as Christ faith, No man can come unto me except the Father draw him; So wee must properly understand, the Kingdom to come to us when the Father drawes us, and makes us come unto it: and so in effect our petition is this; that God by his Spirit would so rule over us, that our spirits may wholly be ruled by him; and that his Kingdom of Grace may so come unto us, that wee may come at last to his Kingdom of Glory.

But what need we to pray for the coming of this Kingdom? For seeing it is infinite, it must needs
needs be every where; and being every where, it must needs be here already. But is it not, that there is a difference betweene the being of this Kingdom, and the comming? It is indeed every where, but it comes not every where. It is in the wicked upon earth: and it is in the damned in hell: but it comes onely to the faithfull on earth, or to the Saints in Heaven; for where it onely is, it is in power or justice: but where it comes, it is in love and bounty: where it onely is, it leaves us at sea, and suffers us to suffer shipwreck; but where it comes, it brings us into the Haven, and sets us safe on shore.

This Petition hath but three words, and each word may have its Emphasis; each Emphasis its Meditation. For if we place the Emphasis upon the laft word: the Meditation may be this, that the ambition is not in asking a Kingdom, but that we must have it come to us: as though we thought our selves too good to goe to it: but alas, poore lame foules, wee cannot goe to it, though we would never so faine: for the truth is, wee are in bondage to another Prince; that unlesse this Kingdom come and free us, our Fetters will not suffer us to stirre a foot. But is not this directly contrary to that which Christ faith: Come yee blessed of my Father, inherit the Kingdom prepared for you? for here we pray, that the Kingdom may come to us: and there wee are invited to come to it: Here wee are the marke, and the Kingdom is the commer: there the Kingdom is the marke; and wee the commers. This indeede may seeme wonderfull in

Rev. 3.20.
Thy Kingdom come.

our eyes, seeing nothing is more wonderful in nature, than the nature of this Kingdom is. It comes to us as our Ransome: We come to it as to our Triumph: It comes to us, as it came and fate upon the Apostles in fiery tongues: wee come to it, as Elias went up in a fiery Charriot. It comes to us, as the kingdom of Grace: wee come to it, as to the Kingdom of Glory.

And if wee place the Emphasis upon the second word: It may be seconded with this Meditation: It is true, we are in this world as in a Warre, and have many enemies to assault us: but will no lesser aid than a Kingdom serve us? Have we not Forces of our owne, which we may muster up, and make resistance? This indeed was Pelagius his dreame, but all men that are awake, find it otherwise. For seeing those forces did not serve our first Parents, who were strong and at liberty; what hope is there for us, who are weake, and in bondage? But might it not serve to require the helpe of Abraham? For Abraham was Gods friend; and men will doe much for their friends; how much more will God? This also hath beene, and is still the ignorant fancy of some men; therefore ignorant: because Abraham is ignorant of us, and knows us not: and seeing while hee lived, hee came short by ten, in helping the Sodomites, whom hee knew: hee is like to come much shorter now in the helping of us whom hee doth not know. But would it not be sufficient to pray for the aid of Angels? as God promised Moses, that his Angell should goe with him: and we may
may be sure, that God knew well what assistance would serve. Of this Error, it seems by Saint Paul, some Colossians were in danger; but we see Moses would not trust to that help neither; but flatly refused it: (It seems he took God's offer but as a trial) and unless God would goe himselfe, hee thought it no boote for him to stirre. And indeed, who can thinke it reasonable for Sonnes to rely upon their Fathers servants; For we fight not with flesh and blood, but with Principalities and Powers; and seeing wee have a Kingdome to assault us; wee must likewise have a Kingdome to assist us; Neither our owne Forces; Nor Succour of Saint; Nor aide of Angells will stand us in stead; God himselfe must goe forth with our Armies, or we shall never be able to overcome.

And if we place the Emphasis upon the first word: It may then raise our mind to this Meditation: There are many competitors for this Kingdome to rule over us: but above all, though the baseft of all; the bramble Satan catcheth hold of us to get it: God is the true Olive-tree; but hee cannot take it upon him unless hee should leave his fatnesse: Hee is the true Fig-tree, but hee cannot be King over us, unless he should leave his sweetnes; and that fatnesse, and that sweetnesse he left: (the Father when hee gave his Sonne: the Sonne, when he gave his life) and now let all the Trees of the wood rejoice: for, Thou 0 Lord art worthy to receive all glory, and honour, and power; and the Lord shall raigne for ever. And what then shall we render for
for this inestimable favour, in taking us to be his subjects? O let us offer him not only the tenths of our labours; but the first fruits of our affections: let us open not only the doores of our lips, but the gates of our hearts; that this King of Glory may come in. And when thou vouchsa-feft, O my Lord, to come with thy high Majesty under my low rooffe; and to worke a miracle, by having that greatnesse which the world containeth not, contained in the little corner of my breast; Vouchsafe also to send thy Grace for the Harbenger of thy Glory; seeing there can no roome be dressed up against thy comming, but only by thy comming: and no place can be reckoned fit for thee, until it be made fit by thee. Possesse me wholly, O my Soveraigne; reigne in my body, by obedience to thy Lawes: and in my soule, by confidence in thy promisses: Frame my tongue to praise thee, my knees to reverence thee, my strength to serve thee, my desires to covet thee, and my heart to embrace thee: that as thou hast formed mee to thine Image: so thou mayest frame me to thy Will; and as thou hast made mee a vessel, by the stamp of thy Creation, to serve thee on earth; so thou mayest make me a vessel of honour, by the privilege of thy Grace, to serve thee in thy Kingdom: In some, the world Governes, and he who is Prince of this world, the divell: and this government is a very tyranny: the people here are not subjects but slaves: they have fetters on all their faculties; and if they doe not feel them, it is because
because they are past feeling. The aire of this place is onely Fogs and Mists, which both blind their eyes, and infect their spirits; and makes it their Paradise to be wallowing in puddle. He is no true Prince, but an usurper, and therefore rules all by force and falsehood: He takes upon him to be their Pilot; lancheth them out into the maine, and then leaves them to storms and tempests: and their Haven is to split against the Rocks. So here is no being for thee, O my soule, thou hast neede to make haste hence, and to seeke thee out some better harbour. In some the flesh governes; and they which be Ladies of the flesh, Pride and Lust: and this government is a very Anarchy: Every base fancy hath an even swaye, with noble reason; Wisdom here is not justified of her children; they may speake the language of Canaan, but they are all natives of Sodome; their eyes are seeled up; yet their flight is only downe hill: for they are travelling to the bottomlesse Pit. So this, O my soule, is no place for thee neither; No resting for thee here; seeing here is no rest, but all in motion; and all motion here is commotion. In some the Spirit governes: and hee who is the Father of Spirits, God himselfe: and this government is a perfect Kingdome: Hee hath Majesty for his Crowne: Mercy for his Seat: and Justice for his Scepter. He hath Wisdom for his Counsellour; Almightyness for his guard; and Eternity for his date. He hath Heaven for his Palace; the Earth for his foot-stoole: and Hell for his prison. He hath Lawes to which nature assents, and reason.
reason subscribes; that do not fetter us but free us: for by them nature gets the wings of Grace, and transcends the earth: Reason gets the eyes of faith, and ascends up to Heaven. He hath a yoke indeed, but it is easie: a burthen, but it is light: his reward is with him, and his worke before him. He is established in his Soveraignety, not by his subiects election of him: but by his election of his subiects: not as raising himselfe to a higher Title, but as humbling himselfe to a lower calling: and as not receiving it, from a Predecessour who is before all: so never leaving it to a Successour, who is after all. This is the place where my soule shall dwell, here will I pitch my Tabernacle: Only, O Lord let me be taken into the number of thy subiects; and en- due me with the privileges of thy Kingdom: and I will freely and faithfully serve thee for ever. Other Lords, besides thee, have heretofore ruled us: but now we will remember thee only, and only thy Name.

When we make this Petition to God, that his Kingdom may come; wee should doe well to remember a Petition which God makes to us, My Sonne, give me thy Heart: For, unless we give God our hearts, whither can we thinke this Kingdom should come? For, if it come to the eares, as oftentimes it makes offer at the hearing of Gods Word; it findes that, only a Thorow- fare which lies open on every side; and no fit place to make a residence in: and therefore commonly goes away as it came; and makes no stay there. And if it come to the eyes,
sometimes it offers at the sight of God workes: it findes them not able to stay long open, but must have their windowes shut in, and so are apt to keepe it out; or if they stand open, they are apt to let in vanity, which this Kingdom likes not; and therefore cannot abide to abide there neither, but vanisheth away. And indeed, these are the Out-places; this Kingdom loves to be within us, as Christ faith, *The Kingdom of God is within you: and wee have no place within us, fit to make the Seat of a Kingdom, but only our heart; and this indeed hath no back-doore to let it out, as the eare hath; nor no percullis to keepe it out, as the eye hath; but it hath a large entrance, and a boundlesse circuit; and therefore most fit to give this Kingdom entertainment. And yet, as fit as it is, God will not have it, unlesse wee give it him; and he will not have it for neither, unlesse wee give it him all: for it is against his Nature to have a Partner; and he cannot abide to heare of moities: either he must have all, or he hath nothing at all; to be a piece for God, and a piece for the world; is to be all for the world: to conclude God at all, is to exclude him from all. Wherefore, O my soule, mangle not thy heart in giving it to God, but give it him all: and thinke thy selfe happy that hee will take it all: for the more he posleffeth it, the freer he makes it; the more hee dwelleth in it, the fairer he builds it; the more hee raigneth in it, the richer hee adornes it. O my Lord God, that thou wouldst come and dwell in my heart as the
owner of it, and reign in my heart as the King of it: I should not then envie the Palaces of Princes, nor the Kingdoms of the earth: seeing I should have within myself a Palace and a Kingdom, not only to equal, but farre to exceed them.

But what kinde of Kings will this Kingdom make us? Is it, as one faith, *Rex est qui metuit nihil?* and indeed, there is not such a King to be found amongst all the Princes of the earth: for, how is it possible they should be without feare, who have a sword hanging over their heads continually, but by a thread? yet such Kings shall we be made by the comming of this Kingdom. For whereof should wee be afraid? Of enemies? but they shall be all subdued under our feet. Of poverty? But we shall hunger and thirst no more. Of nakednesse? But the Sunne shall not burne us by day, nor the Moone by night. Of sorrow? But all teares shall be wiped away from our eyes. Of death? but *mors ultra non dominabitur.* Yet all this will make us but negative Kings, and meere negation makes not happy: for happinesse is a positive thing, and puts us in a reall possession of all good things. And such happinesse too shall we have by the comming of this Kingdom: for wherein can we think, doth happinesse consist? If in dainty fare? we shall eate and drinke with Christ, at his Fathers Table. If in fine clothes? we shall all be clothed in long white robes. If in curious Musicke? we shall heare the Quire of Angels continually singing. If in light? *Fulgebimus sicut Sol.* If in knowledge? we shall know
know as we are knowne. If in dominion we shall judge the Angells. If in joy our joy shall be full, and none shall be able to take it from us. If in glorious fights we shall see the blessed face of God, which is the glory of all fights, the sight of all glory. O happy Kingdom; O happy comming; O happy wee to whom it shall come; that we can never be attentive enough in praying; never earnest enough in longing, that this Kingdom may come.

But doth not this Petition seem to cast an eye upon the Jewes; seeing it is not the Kings, but the Kingdomes comming that is here prayed for? For, their King it was well enough knowne, was come: knowne by the Wisemens question: Where is the King of the Jewes that was borne? Knowne by the peoples acclamation: Hosanna, Blessed is the King of Israel, that commeth in the Name of the Lord. Knowne by Pilates superscription: Iesus Nazarenus Rex Iudaorum: Thus their King they saw, but his Kingdom, they saw not: For, how could they see that which was spirituall with carnall eyes? neither indeed, can they ever come to see this Kingdome, unless this Kingdome come and visit them first. And is not this then a fit Petition for them also? And if wee give way to this fancie of exposition; it will not goe much astray from the former: seeing the comming of this Kingdome to the Jewes, is the immediate Forerunner of the comming of this King, to us that are Christians.

But it is time now to leave being Jewes and
to pray for the coming not only of the Kingdom, but of the King himself; that seeing in attire of humanity they knew him not; and in state of submission, they honoured him not: he would now come at length, in the brightness of his Diety; and in the greatness of his Sovereignty: that the eyes which scorne his humility, may be dazed at his glory: and that they which refused the Haven of his mercy, may suffer shipwreck on the rock of his justice. And to this end wee doe all of us set our hands and hearts to that supplication of thy Saints; who groaning under the burden of their long deferred hope, doe continually with sighes present thee this Petition: Come Lord Jesus, come quickly. And if, O God, thou hast Corne behind to reape, which is not yet sowne: and stubble behind to burne, which is not yet sprung: though with patience we will waite the season of thy pleasure, yet with prayer we will impoltere the hastening of thy Harvest: and though we be not worthy to open the Seales: yet wee cannot choose but be tempering with the waxe, that we long for no others comming but thine owne; and reckon nothing long a comming but thy Kingdom.

It is proper to this Petition; that where all the other have their present dispatches, and are put in possession of their suits, this onely lives in expectation; and is put off with a dilatory answer, for God knowes how long: yet is as well pleased with this expectation, as the others are with their present possessions: & therefore may justly
justly be called, the Petition of hope; but hope that makes not ashamed: seeing it consists not in the uncertainness of the matter, but onely of the time.

Next to the Saints in Heaven, are placed the Saints on earth: for, when it is said, Thy Will be done in earth, as it is in Heaven: is it not plainely the prayer of the faithfull living? seeing Christ himselfe, while he lived on earth, made use of this Petition, for our example: Father if it be possible let this cup passe from me, yet not as I will, but as thou wilt.

But may not this petition be thought superfluous; to pray for that which is, and will be done, whether we pray for it or no? For, God doth whatsoever he will both in Heaven in Earth; and who hath resisted his will? But we must consider, that we pray not for God, but to God for our selves; that having undone our selves by doing our owne will; wee may be repaired by doing of his Will; and not of his Will absolute, but of his Will in relation: Not when he commands, as when he said; Let there be light; but when he gives Commandements; as when hee said, Thou shalt love the Lord thy God with all thy heart: We therefore pray that this Will of his may be done of us; by our obedient and cheerefull acting it; and done in us, by our patient and thankfull suffering it; that concerning the first: we may doe, as the Captaines said to Jeremey; Whether it be good or evill, we will obey the voyce of the Lord; and concerning the latter, we may say as
as Eli said: It is the Lord, let him do to me as seemeth good in his eyes.

But if we understand it so: Doe we not then free the Petition, from being superfluous; and charge it, with being impossible? For if we understand it, of doing his Will actively: how is it possible for Earth to doe it, so well as Heaven? and if of doing it passively: how is that done in Heaven at all? and if we can finde an answere for this; shall we not perhaps free it from being impossible; by making it, to be either sleight or improvident? for if we understand it; of doing his will, actively; what great matter is it, for Earth to compare with Heaven; seeing all impiety began first in Heaven? And if of doing his Will passively: what doe we then with this Petition; but call for justice to be done in Earth upon our selves; as it was done in Heaven, upon the Angels? But, O my soule, consider; we say not, Thy will be done in earth as it was, but as it is in Heaven: for, it is true, there was once an Apostasie in Heaven; but it was but once; They which exalted themselves were cast downe, never to rise; and the rest have continued in their uprightness, never to fall; for Christ hath merited, as for us, to be purged from our sinnes, so for them, to be established in their holinesse; and what he is to us, in restoring; he is to them in confirming.

But shall wee make God so peremptory a Prince, as that his Will must stand for a Law? Do we well to attribute that stile to God, which wee would scarce attribute to a just Prince? Sic
Thy Will be done, &c.

Sie volo, sic jubeo, stat pro ratione voluntas? Indeed, where the Will may be separated from Reason: this objection may be reasonable, but not with God: of whose Will, it cannot be so truly said, that it is ruled by Reason; as that it is the very rule of Reason: nothing being otherwise reasonable, but as it is conformable to his Will: and therefore hee gave reason to man, that hee might be capable to doe his Will: which because he hath not given to Beasts, they are not: all other things they can doe as well, if not better than men: They can make them Nests and Houses; and are better builders: They can hoord up and provide afore-hand: and are better husbands: They can prevent and circumvent; and are better politicians: They can extract the spirits of vegetables; and are better Alchymists: Onely doe the Will of God they cannot: and therefore how much a man applies himselfe to doe the Will of God; so much may he be said a reasonable Creature: but if once he leave to do that, he is presently compared to the Beasts that perish: and yet he is favoured in the comparison too: for, all things considered, man is certainly farre the more unreasonable: as appeares by Gods owne complaint: The Oxe knowes his owner, and the Affe his Masters crib; but Israel hath not knowne; my people hath no understanding. And though of the Will of God wee doe not alwaies know the reason; yet wee alwaies know there is a reason in it: unless, perhaps, wee shall speake more properly, that not reason is the rule of Gods Will; but either


Ely 1:3.
his Will is Rule to it selfe, as hee faith; I will have mercy on whom I will have mercy: or at least, some superiour Faculty farre above the capacity of our reason: of which it is said; Who hath knowne the minde of God; or who hath beene his Counsellour? We are not therefore to stand upon termes with God; and to examine or censure his Will, by any rule of our reason: (which if Abraham had done, he had never been the Father of the faithfull) but to make an absolute submission; and humbly to say: Thy Will be done in earth, as it is in Heaven.

But how can we be sure at any time of doing the Will of God; seeing God seemes oftentimes variable in his Will; and continues not alwaies in one mind? For was it not Gods Will, that the Israelites should offer him sacrifices? yet he tells them a while after; They are an abomination to him. Was it not Gods Will, that Balaam should goe to Balak? yet when Balaam saddled his Ass, and went; God sent his Angel to stop his Ass in the way: and hindered his going. Was it not Gods Will that Moses should number the people? yet when David numbered the people, God smote him with a heavie punishment. And how then is it possible to doe his Will, that is so variable, and so often changeth? O my soule, take heed: for in none of these, nor ever in any, is there any changeable-nesse in God at all; all the change is in our selves. For God indeed appointed sacrifices to the Jewes that were but ceremonies, but he intended also the substance with them; when they
therefore offered not the sacrifices, that were substantiall; had not God just cause to refuse their sacrifices, that were onely ceremoniall? God indeed commanded Balaam to go to Balak; but when Balaam went with intent to curse Israel, whom God intended he should bless, had not God just cause to hinder his journey? God indeed comanded Moses to number the people; that notice might be taken of their great deliverance; but when David numbred them to ground a confidence upon them; had not God just cause, though not to punish his right numbering, yet to punish his wrong confidence? For, to doe the Will of God, consists not so much in the act, as in the end of doing it: otherwise we should be like Jehu; who did the Will of God indeed, in destroying the house of Ahab; but hee had his owne ends in it, to establish the Kingdome to himselfe. Wee must not therefore thinke of doing God Will, as Politicians; mingling our owne ends with Gods Will; but wee must doe it as Angels, simply and purely: wee must doe it, onely that wee may doe it; so doe his Will, that we may doe the intent of his Will: and thus, if wee doe the Will of God, wee shall find him alwaies one and the same; and no variablenesse in him at all, nor shadow of change.

Wee make a Petition here, that Gods Will may be done; but should wee not have made a Petition; first, that it might be knowne? as David prayed; That thy Way may be knowne upon earth: for untill we know it, how can we doe it? N 2 and
and how doe wee now know it, seeing it seemes to many to be yet sub judice: and so great controversy and division about it; as if the descending of the Holy Ghost in fiery and cloven tongues, had beene of purpose to foreshew the fiery division, that should after follow in the tongues of the Church. But should we not consider that all Gods Law is fulfilled in our love, and while, in doubtfull controversies wee contend what his Will is; of this wee be sure, that his Will is not that wee should contend. And doe wee not find it true, that Nimium Altercando veritas amittitur; the very heat of dispute, makes our judgements, as it were, to warp? that though David said well; The Zeale of Gods Horse hath eaten him up: yet we cannot say well, the zeale of Gods cause hath eaten up our understanding.

But let it be granted, that wee are satisfied, concerning the knowledge of his Will; seeing we have an Oracle for it, Gods Word is a Lanthorne to our feet, and a Light to our path: yet what reason have wee to pray, that it may be done in earth, as it is in Heaven? For, what doe wee know how it is done in Heaven? and so we pray, wee know not for what. But doe wee not know, that there are none in Heaven but Saints & Angels, who are all ministering spirits: and being spirits, must needs serve God in spirit: and Christ fetcheth this argument higher, that God himselfe is a Spirit, and they that worship him, must worship him in spirit and truth. If then wee worship, God in spirit and truth,
Thy Will be done, &c.

truth, we doe his Will in earth as it is in Heaven.

It is not enough to believe Gods Will; as David said, I have believed thy Commandements; For, the dwellers believe and tremble. Nor to remember his Will: as he also said, I will never forget thy Precepts: For such was he, of whom God complains; What hast thou to doe to declare mine Ordinances, seeing thou hatest to be reformed? Nor to approve his Will, as David also said, All thy Commandements are true, and I know, O God, that thy Judgements are right: for, this the Israelites did to Moses, when they received the Law: All that the Lord hath commanded we will doe, but yet did it not. Nor to love his Will; as he also said: O how I do love thy Law! for, Peter was not without love to Christ, even then when hee denied him.

All these are good steps, but they goe not farre enough: they are but as to looke our face in a Glaife, and so be gone. There is no good to be done with God, without doing good: and therefore David after these, useth alwaies to addde: It is my meditation continually; and I have restrained my feet from every evil way, that I might keepe thy Word: and if the nature of our earthen vesseels be such, that it will not keepe this water of life untainted, and in the native pureness; yet it shall be accepted of God; if we goe forward, and can truely say with David; I have applied my heart to fulfill thy Statutes alwaies, even unto the end: and I desire to doe thy Will, O God. For if unfaineledly and seriously wee apply our hearts to fulfill his Lawes, and desire to doe his Will, and doe it to our power; this very applying
Thy Will be done, &c.

ing shall be counted a fulfilling; this desire shall be reckoned for a deed; and then, we shall doe his Will in earth as it is in Heaven.

But whether doe wee make this Petition, in behalfe of the Will of God, to have that enlarged; or in behalfe of the earth, to have that exalted? for it seemes appliable to both senses. But alas, what enlargement would it be to the Will of God, which is now already done in Heaven; to have it also to be done in earth? For what is it to adde earth to Heaven; but to adde, as it were, a drop to the Sea? But it is a great exaltation to the earth; to have the Will of God done in it, as it is in Heaven: seeing to have power to do the Will of God is the largest franchise that can be granted of God; and if it might be fully enjoyed, would make the earth an equall match with Heaven. But though it be now prayed for: yet it cannot be expected, till the time come of which St. Peter speaks: We expect a new Heaven, and a new earth, wherein dwelleth righteousnesse: for then Heaven and earth shall be even matches: and it will be a new world; and newes indeed: to have righteousnesse dwell here, where dwelleth nothing now but cruelty and oppression. For alas, poore earth, Thou art condemned for man, to Thornes and Thistles; and in revenge thereof, thou bringest forth men, full of Thistles and Thornes: that as thou scratchest and tearest them, so they scratch and teare one another: and there will be no help for this, till the time come, that the Creature also shall be delivered from

2 Pet. 3. 13.
Psal. 14. 3-4.
Esa. 1. 23.
Micah. 7. 1.
Rom. 8. 21.
from the bondage of corruption, into the glorious liberty of the Sonnes of God: and then will be the full accomplishment of this Petition.

By this Petition, we know that Gods Will is done in Heaven; and here we pray, it may be done in earth: but seeing the Petition is chiefly referred to the honour of God; why do we not pray it may be done in hell also? seeing hell is a large and spacious place. as it is said, Tophet is made depe and large: for by leaving this out, we leave out a spacious circuit, where his Will may be done; and so abridge him in the extent of his command. But is it not that wee therefore pray not, his Will may be done in hell; because indeed there are no doers there, but all sufferers; they are all there in bonds, and bound from action: and if wee should understand it of doing his Will passively; by suffering patiently, that cannot be done there neither: seeing impatience is either one of their Torments: or one of their tormenters. Wee justly therefore name not that place in our Prayer: because there are no persons in it that are capable of our Prayer. And yet God hath a Will that is done even there, enough for his honour; Voluntas beneplaciti. Not that he is pleased with the damned: but that hee is pleased with their damnation. But wee meddle not with this Will; and therefore meddle not with this place, where there is no other will done.

Wee learne by this Petition, what it is wee must doe, when we come to Heaven; and doth not this make men carelesse, whether ever they come.
Thy Will be done, &c.

Come there, or no? for seeing the Will of God is so unpleasing a thing to doe here; how can they thinke it will be any better: or be ere a whit mended to doe it there? and therefore if there be nothing gotten, by going to Heaven; but doing of Gods Will: they thinke themselves better as they are; and would be glad to tarry here still; where they may doe their owne wills. But O my soule; is not this to be starke dead in sin? For, if there were any sense of life; or any life of sense remaining in us; wee could not choose but see the beauty, and taste the sweetnesse, and smell the Oder, of doing Gods Will. Sweeter, faith David, than the hony, or the hony combe. More beautifull, faith Salomon, than the rows of Jewells; or than chaines of Gold. More fragrant, faith he also; than an Orchard of Pomegranats; or than Myrrhe and Aloes with all the spices. O thou eternall Light, and Life of all things; so enlighten the eyes, and quicken the senses of my soule and body; that I may both see the Beauty; and taste the sweetnesse of doing thy Will: I shal not then need any greater motives of longing to be in Heaven; than that I may be as able, as willing; (who now am scarce willing, but altogether unable) to doe thy Will.

But why doe we pray that Gods Will may be done in earth; which is done in earth already: and that by Creatures; which one would think, were never able to doe it? He hath set bounds to the Sea, which it must not passe, and the Sea, as raging as it is, and provoked by all the Rivers of the earth, that come running into it,
it, as it were for the nonce; to make it passe his bounds; yet keepes it selfe precisely within the limits. Hee hath appointed the earth to stand still, and not to move; and the earth though but hanging in the aire, and nothing at all to hang upon; yet offers not so much as once to stirre. Hee hath charged the Trees, to bring forth fruit: and the Trees, though even killed with cold of Winter, and threatened with tempests of the Spring; yet take heart to come forth; and seeme to rejoyce, they can doe as they are bidden. The very Beasts, though never soilde and savage, yet observe the properties of their kinde; and none of them encroach upon the qualities of another. And why all this, but only to doe the Will of God? And that, which may seeme more strange; the Flowers come out of the dirty earth; and yet how neate, and cleane? Out of the unsavory earth; and yet how fresh and fragrant? Out of the lowre earth; and yet how mellifluous and sweete; Out of the dusky earth: and yet how Orient and Vermilian? Out of the unshapen earth; and yet in what dainty shapes? in what curious formes? in what enamellings and Dyapers of beauty? as if the earth would shew, that for all her being cursed; shee had something yet of Paradise left: and why all this, but only to doe the Will of God? And why then should there be complaining, as though the Will

O
of God, were not done in earth? O wretched man; it is onely thy selfe that is out of tune in this harmony: Man that should be best, is of all the worst: that should be cleanest, is of all the foulest: that should be most beautifull, is of all the most deformed; most full of graces, yet most voyd of grace: of most understanding to direct his will, yet of least will to follow the direction of understanding: Man, endued with celestiall qualities; yet leaves them all, to encroach upon the qualities of every Beast; upon the obscenity of Swine in drunkennesse; upon the greedinesse of Cormorants, in covetousnesse; upon the craftinesse of Foxes in fraud: upon the cruelty of Tygers, in malice: as if hee would strive to exceede his first Parents in transgressing; and try whether God had any greater punishment left, then casting out of Paradise, that if Christ would have served us in our kinde, and as wee deserve: hee needed not have gone for patternes to Heaven, hee might have found patternes good enough for us, amongst the meanest Creatures of the Earth; and as hee told the Pharisees; the Queene of the South should rise up against them in Judgement; so hee might have told us, the Flowers, the Trees, the Beasts, shall all rise up in Judgement against man: that wee had more neede to say: O that my head were Waters; and mine eyes a Fountaine of teares, that I might weepe day.
Thy Will be done,

day and night: then after Trees and Beasts have done Gods Will; to come after them all, with but onely saying; Thy Will be done in earth as it is in Heaven.

But how doe these Petitions hang together? Or how is not this, directly contrary to that which went before? For, there wee desire a Kingdome, that wee may doe what wee lift: and here wee desire subjecti\-on, and to be at anothers command. Yet here is no contrariety: for there wee desire to raigne over our owne wills; and here wee desire to be subject to his Will: and this subjecti\-on, is our true reigning, this service, our perfect freedome. Or is it not rather a straighter Obligation? For by the comming of his Kingdome, wee may be thought onely subjects at large; but by submitting our selves to his Will; wee are serv\-ants by vow: that seemes to referre to Gods promise to the Israelites: Ver shall be to mee a Kingdome of Priests, and an holy Nation: this seemes to referre to the peoples answer to God; All that the Lord hath spoken wee will doe. And so there is no contrariety betweene the Petitions; but the latter is a confessary to the former.

But is it not rather, that wee o\-vershooote our selves; and make it here a sure to be made bond-slaves? for what is it but slave-\-ry, when wee can never have our wills, but must live alwaies subject to the will of ano\-ther?
ther? especially, where there is so great an antipathy, as betwixt God's Will and ours? But O my soule, consider how wretched a thing thine owne will is! how blessed a thing the Will of God is! and be not here a Dogmatist; but an Empyrnicke rather; harken not to thy reason, which oftentimes is but a Parasite to thy sense; but looke upon experience, which rightly discerned; will make thee alwaies to discerne the right. Hath not misery alwaies followed the doing of our owne will? happinesse alwaies the doing of God's Will? Our first Parents left God's Will, to doe their owne will, in eating the forbidden fruit; and what fruit followed, but the utter undoing of themselves, and all their followers? Cain left God's Will, to doe his owne will; in killing his brother; and what became of him? but that hee became a Vagabond; lived like a Beast; and came at last to be killed for a Beast? Saul left God's Will, to doe his owne will, in sparing Agag, and the fat of the sheep; and what was the issue; but the utter destruction of himselfe, and all his issue? But looke now upon those who have gone the other way; and see how they have proved: Abraham left his owne will to doe God's Will, in offering to sacrifice his onely sonne; and was it not his making; and made him the Father of the faithfull? Joseph left his owne will to doe God's Will; in not embracing the embraces of his Mistress; and was
Thy Will be done, &c.

was it not his making; and made all Egypt embrace him for their Master? Daniel left his owne will to doe Gods Will; in bowing his knee to God against the decree of the King of Persia; and was it not his making, and made all Persia bow their knees to him? O wretch that I am! I now see how unhappy I am, that I have a will; yet cannot but thinke myselfe happy for having a will: For, if I had not a will, I could not love God; and having a will, I cannot love him as I should: for my will is divided, and cannot love him entirely: my will is corrupt, and cannot love him sincerely: my will is wavering, and cannot love him constantly: for I am not Master of my will, nor ever shall be, nor ever can be; unless thy Will, O God, come, and helpe me to master it: That it is not the making of the Petition, that makes us to be bondslaves; but it is our being bondslaves, that makes us make the Petition; as having no other way to recover our freedome, but onely the vertue of this Petition; Thy Will be done in Earth, as it is in Heaven.

To doe the Will of God, as it is done in Heaven; is not onely to doe it fully for the matter; but with delight for the manner: and therefore David describing a godly man, is not contented to say onely; That he walked not in the counsell of the ungodly: but hee addeth, And his delight is in the Law of the Lord. For without this delight, there is no doing it like the
the Angells; who are therefore, perhaps, said continually to be singing. And to quicken us the more to this Angelicall perfection; we may consider, that the delight that is taken in God, and in the doing of his Will, doth infinitely exceede the delight of all other objects. Godliness is the perfecting of the soule; and seeing every thing delights most in it's owne perfection, it must needs be, that the chiefe delight of the soule, is godliness. And therefore, where the minde is not sensible of this delight, it thewes plainly, that the soule is degenerated into a grosse corruption, and stupidity. For if wee did but see a glimpse of this in the native purenesse: it would plainly make appear, all worldly lustres to be but stains; all earthly pleasures to be very paines. O Lord God, let it be the pleasure of thy Will; that I may take pleasure in doing thy Will; for unless it be thy pleasure, it can never be my will: For, though wee may be good followers, yet wee are no good beginners: and therefore, though it please thee to say, Turne unto mee, and I will turne unto you; as though wee should begin first; yet wee are faine to returne it backe, and say: Turne us, O Lord, and we shall be turned; for, wee, God knowes, are too unwealdy, to turne us of our selves: It must be done by strong hand, and none hath strength enough to doe it; but thou, O God, who art the God of strength. And if wee would strive as much with the Angels for holiness; as wee doe with men, for place and dignity:
dignity: we should find God as ready to take our parts, as he was to take our nature; and by such a help of such a helper, we should be able to make good our saying, Thy Will be done in earth as it is in Heaven.

Wee may know what it is to doe Gods Will in earth, as it is in Heaven: by that which Saint John tells of the foure and twenty Elders, That they cast downe their crownes before the Throne of God, saying; Thou art worthy, O God, to receive Glory, and Honour, and Power: for so we must doe by our wills, which are indeed our Crownes; cast them downe, and resigne them up to God; but cast them downe, not cast them away; resigne them, but yet retaine them: for without wills of our owne, we can never doe Gods Will: unwilling service is never acceptable: as Saint Paul faith, If I doe it willingly, I have a reward: and thus, if wee can have wills of our owne, and yet not doe our owne wills, if wee can willingly renounce our owne wills, and take Gods Will in their roome, and make it our owne will; wee shall then doe with our wills, as the Elders did with their Crownes; and then wee shall doe Gods Will, as it is done in Heaven.

It is a hard matter oftentimes for flesh and blood, to say this Petition: For, could our first Parents well say it, when they were cast out of Paradise? Nay, did the Apostles (who were something more than flesh and blood) well say it, when Christ told them of
of his departure from them? yet see the weakness of judgements; the darkeness of our understandings: This casting out of Paradise, was through Gods grace, and occasion of attaining to a farre better Paradise: For, if they had tarried there still, the Sonne of God had never come into the world: this departing of Christ from them, was a meanes of his comming neerer to them: for if hee had not departed, the holy Ghost had not come. And thus the two greatest seeming crosses that possible could be, proved the two greatest recall blessings that could be possible. And what account then can be made of these petty crosses, or of these petty blessings, which happen daily to us in this world? Surely in prosperities, wee may well moderate our selves with this feare; that they doe but prepare a way for us to greater crosses; and in adversitie, wee may well comfort our selves with this hope; that they doe but prepare a way for us, to greater blessings. Let us therefore endeavour alwaies, and doe our best, that the best may happen; but let us alwaies thinke that best whatsoever happens: so wee shall neither clip the wings of hope, for the future; and wee shall give patience a firme ground to stand upon for the present; and let us remember, that as it hath beeene said of old: Periissemus nifi Periissemus: so it hath beeene observed of old; Tolluntur in alium, ut lapsu graviore ruant: that if wee give experience leave to speake the truth: Shee will
will tell us, there is not a weaker threaten, nor
a stronger flatterer than Fortune is; and there-
fore we can never have any just cause to hinder
us from saying; Thy Will be done in earth, as it is
in Heaven.

It is a fearful thing to make this a Petition
to God; if we doe not withall, make it a rule to
our selves, that all the actions of our life, may be
 squared by it. And therefore, O my soule; if
matter of profit be offered to thee, lay it to this
Rule; whether it be according to the Will of
God, or no: for if it be not, what great advan-
tage soever it make, shall of, account it but losse.
If matter of honour be offered unto thee, lay it
to this Rule, whether it be according to the Will
of God, or no: for if it be not, what great ad-
 vancement soever it pretend; account it but
 shame. If matter of pleasure be offered unto thee,
lay it to this Rule; whether it be according to the
Will of God or no: for if it be not, what pleas-
ing suggestion soever it hath, account it but
misery. It was conceived by Ahab; that it
would be for his profit, to buy Naboth's Vinyard;
but when he would not lay it to this Rule, he
paid for his purchase, with his blood to Dogs. It
was pretended to Pharaoh; that it would be for
his honor, to pursue the Israelites; but when he
would not lay it to this Rule; he perished him-
selue, and all his host, in the red Sea. It was sug-
gested to Salomon, that it would be for his plea-
sure, to entertaine the love of strange women;
but when he would not lay it to this Rule: God
laid
laid it to his charge, both railing up adversaries against himselfe, and renting the Kingdome from his son to his servant. We must first therefore endeavour to make it a Rule to our selves; and then wee may safely make it a Petition to God; otherwise, if wee say to God, Thy Will be done, and intend not to doe it; wee shall but turne the Petition from active into passive: Gods Will into his anger; and draw it downe to be done upon us in earth; as it was done in Heaven upon the Angells.

Many can say this Petition devoutly enough, so long as they understand it not; but when they are told how Christ said it, Not my will, but thy Will; and thereby come to know, that to pray for doing of Gods Will, is to pray against doing their owne wills; against their unlawfull lusts; against their covetous desires; against their ambitious designes; against their malicious practices, and such like; then it strikes cold to their hearts; their tongues cleave to the rooife of their mouthes; and they could wish the Petition might never be made. But he that understands it, and yet stands to it; he that speaks it more from his heart than with his tongue; hee that is resolv'd to say it, because he faith, as he is resolv'd; this man makes it a prayer for himselfe, and a Hallelujah to God; and shall reape the fruit of both in the due time: to the other, it proves but as the sacrifice of fooles; and if it make a noise, it is but as the tinkling of a Cimball; a Musicke, at which God stops his Eares,
Eares, onely the Divell makes himselfe merry.

But doe wee not by saying this Petition, seeme to forget both God, and our selves? For, is not God most just? are wee not most sinfull? and what can be the Will of a just God to heynous sinners, but wrath and indignation? and will we pray that the Violls of Gods wrath may be powred downe upon us? It is true; we come afterwards, and say; _Forgive us our trespasses_; if this had beene said first; and we had first obtained a pardon of our sinnes we might then with some confidence have said; _thy Will be done_; but whilst wee are in our sinnes; and not so much as a pardon asked; to come now with this Petition, and to put our selves boldly upon Gods Justice; what can it seeme to argue, but great precipitation and inconsiderate rashnesse? But is it not, that this Petition is also one of our Hallelujahs to God; and a Petition made by way of Hallelujah, seemes of all other the most effectuall? although what need wee goe so high, seeing wee have familiar reason enough beside? For, what danger can there be, in saying, _Thy Will be done_; having said before, _Our Father which art in Heaven?_ For wee come not now as strangers to a Judge; but as children to a Father; and that which is more, to a mercifull Father; and that which is most of all, to a most mercifull Father; and which is more than that most, to a mercifull Father, who is Father of all mercy, and of mercy to all: and yet this is not all: for may we
not observe, that wee pray indeed, that God's Will may be done in earth; but how? as it is in Heaven. And how is it done in Heaven, but in bounty and in mercy? For, even the heavens, and even the Angells themselves, have need of God's mercy; as it is said, His mercy is over all his works. And upon this Foundation of God's mercy, we may build our assurance, that God's Will is not then done, when his creatures are undone; but that, as it was his pleasure at first to make us; so it is his pleasure still to preserve us: and as from his everlasting Will, we all have our life, so by his Will, we should all have everlasting life. When as yet we were not; his Will was, we should be: Now that we are, his Will is we should be holy. And if any man sinne, his Will is, he should repent; and if any man repent, his Will is, he should be saved. Let this Will, O Lord, be as thy last Will; which yet can come but as a stream from the Fountaine of thy first Will: For, as it was meerly thy Will, that at first made thee to make us; so it is meerely thy Will, that must make us to be holy; that must make us to repent, that must make us to be saved. These wills in God, are as the chaine of his mercy; whereas every linke is fastened to one another; and all of them firmly fastened upon us, unless by the violence of our sins, and the sinfulnesse of our wills, wee doe wilfully breake them. O God, so frame our wills, that they may be fit linkes to be fastened to this chaine of thy Will; that as
as one linke drawne on drawes on another: our spirits, being guided by thy grace, may be guides to our fleshes, and that our fleshes, as living by thee, may live to thee knowing that though the way of thy Will may be trouble-some in the going, yet the journey shall be comfortable in the ending; and though it be the secret of thy Will, that in doing it, we shall purchase many joyes; yet it is the purpose of thy Will, that by doing it, we shall meete with many crofles; yet it is the purpose of thy Will, that in doing it, we shall make us afraid to say, Thy Will be done in earth, as it is in Heaven.

But is't not too great a bendeth in this Petition, that where all the other make finite for great yet possible things, this only makes a finite which is impossible? for how can earth bring forth as good fruit as Heaven? how can men performe as perfect duties as the Angels? Indeed not in equality, but in fimitude: Not that our fvelles can be as bright as theirs, but as clean; and not hold as much, but as full. And even this cleanliness and even this fulness of our fvelles: For what cleane in fvelles that are full of holes? And fuch we are all of us, not onely exhumanized as fair as it is kindled, all our cleanliness is quenching the Spirit, and it is good that we purge, and through the grace of God, may be done, &c.

I shall be clean, all our fulness from him; of whom:
whom it is said; of his fulness we have all received. Hee onely that hath set us the taske, can give us the power; and by him we may attaine to that of Saint Paul; I can doe all things in him that comforteth me: for by the comfort of this Comforter, it may be possible to make the Petition possible;  

Thy Will be done in earth, as it is in Heaven.

But if it be onely in similitude; why doe we pray onely to be like the Angells: and pray not rather, to be like God himselfe? as Christ would have us: Be ye holy, as your heavenly Father is holy: Be ye perfect, as he is perfect: for now we make a prayer that comes short of Christ's Precept. Is it not that the perfectest patterns that can be, are in both places propounded to us? and therefore here, where it is matter of obedience; the Angells are our patterns; of whom David faith; Praise the Lord all ye his Angells; that doe his Commandement, in obeying the voyce of his Word: but this patterne God cannot be, seeing obedience cannot be, where there is no superiour: but where it is matter of holinesse or perfection; there God must be our pattern; and therefore wee justly forbeare to speake of Angels; where we have a patterne to speake of in God himselfe. O Lord God, if I cannot be like thee in holinesse; yet let me be like the Angels in obedience: and if I can attaine to neither, let me at least aspire to both; and what I want in power, and performance; make mee to supply with vowes and prayer.
The time was, when Angells might have envied man for his happiness: but now man hath just cause, (if any cause can be just) to envie Angells for their happiness: for what happiness can be greater, than to be made patterns of holiness; and that by God, to the Image of God? by the Sonne of God, to the Sonnes of God? But, O blessed Spirits, wee envie you not, but admire you rather: For, why should wee envie you for continuing holy; who pity us for not continuing? and not onely pity us, but doe your best to relieve us? And how can wee choose, but admire you for patterns; who so farre exceed the proportion of patterns? Patterns are but examples, but you are also assistants: Patterns doe but lie before us, but you pitch your Tents round about us: Patterns doe but light us to the likeness, but you delight, to have us be like you: And how then can wee envie you for being our betters: who envie not us, to become your equails? O blessed Spirits, wee envie you not, but admire you rather; and willingly, not onely accept you for our patterns; but under Christ, acknowledge you for our Guardians.

And here now seems a fit place to sit downe and wonder, at the unspeakeable love and bounty of God expressed towards us in these three Petitions: For by the first wee are assured of eternity: by the second, of a Kingdom: by the third, to be like the Angells: or,
or, if we like it better to say; By the first, we are informed what we shall be, as Angels. By the second, what we shall have; A Kingdom. By the third, what we shall doe; The Will of God. These are blessings worthy to come from a heavenly Father; these are rewards which worthily become a bountifull Master. And now let the Swine (flesh and blood) goe murmur against God, that he is a hard Father; and a bad Master: and that there is no profit in serving him; because hee gives them not the mire of the World to wallow in; as though hee had no other way to expresse his favours, but by clods of earth: But doe thou, O my soule, meditate upon these Petitions; and in them, upon these blessings; and in these, upon the infinite love and bounty of God: and thinke how happy thou art to have such a Father; how much thou art bound to love such a Master: and thinke not much to love him with thy whole heart: seeing he hath blessings to bestow upon thee which cannot enter into thy heart: thinke not much to submit thy selfe wholly to his Will; seeing his Will is, to give thee beauty for ashes: the Oyle of gladnesse for mourning; that we shall ever finde it a most happy thing for us to say; Thy Will be done in Earth, as it is in Heaven.

It is proper to this Petition; that where the other seeme to waite at Gods Throne; this onely waites at his footstoole: and where the other,
other, sing onely the high note, *Glory be to God on high:* this seems to adde a base; sayling, *In Earth as it is in Heaven.* And it may justly be called the Petition of obedience; seeing all the other have their ends in enjoying; this onely hath no end, but in obeying.

Next to these, as I may say, of the higher House; come in the commons: and first, takes place a generality, as it were a corporation: for when it is said; *Give us this day our daily bread:* is it not plainely the Prayer of all living creatures? whether living the life reasonable: or the life sensitive; or even the life onely vegetative? For of unreasonable creatures, it is saied; *The Lyons seek their meate at God,* and *the young Ravens call upon him,* and hee feedeth them. And of vegetables, it is manifest, that though the Corne give bread to us; yet God gives bread to the Corne, by his dewes from Heaven. And even the Angells, though they have no bodies, yet they have their bread too; of which it is said, *Man did eate the bread of Angells;* and of all together, it is said; *All things looke up to thee,* and *thou givest them meate in due season;* *thou openest thy hand,* and * fillest with thy blessing every living creature.* But as these severall kinds of creatures may be conceived to have their severall waies in making use of this Petition: so man, as the summary of them all, partakes with all of them in all the waies of using it. He partakes in using it, with the vegetables, by indigence of Nature:

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Hee

Psal. 104. 21.
Psal. 147. 9.
Psal. 69. 9.
Hos. 2. 28.
Psal. 78. 25.
Psal. 145. 15.
Hee partakes in using it, with the Beasts; by appetite of sense: Hee partakes in using it, with the Angells; by acknowledgement of the Author, and thanksgiving for their preservation; as may be thought included in their Alleluia. In the two former, it is the prayer of nature: In the latter, of grace; which therefore ought chiefly to be intended, lest seeking only to feed our bodies, God send leanness into our souls.

This Petition of asking bread, is placed here in the midst of these Petitions; not as some carnall man would thinke, to serve as a baite in the midst of a journey; nor yet as some worldly man would thinke, lest if wee should speake of our trespasses first, wee might haply be denied it; but therefore it is placed here betwixt Saints and Sinners, to shew that temporall blessings are distributed indifferently to them both; and that they lie as the commons of God's generall goodness; not as the severalls of his speciall favour. Or may it not give us to observe, that it stands below the Petition of Saints, to shew that temporall blessings are below their consideration; and that with them, the doing of God's Will, is before the providing for their owne necessities: but it stands above the Petition of Sinners, to shew, that temporall benefits are the highest of their thoughts; and that they set them before even their very salvation.

God made the world without substance: and he
could nourish man without food: but as his pleasure was, to make man of the dust of the earth: so his pleasure is, to feed man with the fruit of the earth; that she which was the mother, might also be the source: and that seeing from whence we are come; and feeling to what we are come; we might have within our selves continuall remembrancers, to put us in minde of what wee have need to have, and of whom we have need to aske.

Thou, O God, hast given this life to man, for a time of triall; and thou hast placed man in this life in state of frailty; that leaving him in distresse, thou maist see what succour hee will seeke; and lest it should be no fault in him, to forget thee, if he had no use of thee; thou hast laid a necessitie upon him to make him remember thee. Thou hast enough, O Lord, to give to every one enough; and thy skill serves thee, to serve all alike; but thy pleasure is, to weigh thy gifts unto us in uneven skales; for the revealing and triall of somes repining, and others ingratitude; and for the triall and exercise of somes patience, and others charity.

This prayer for bread; seemes to be a Petition preferred by the stomacke; or at least, for the stomacke. For, all other parts of the body, have, as may say, their certaine revenues, and have all of them provision brought in continuall; only the stomacke is a day-labourer; and hath nothing to live on, but what it can get abroad, from day to day: and if it misle but a
day, the whole body fares the worse for it, God knowes how long after. And is not this now, a glasse of our mortality? seeing our stocke of life lies all in the hands of the stomacke: and yet the stomacke hath nothing but what it gets with the hands? Or is it not a glasse rather for our pride? seeing all the strength and beauty of our bodies, (of which we are so proud) have yet no other maintenance, than what they receive from this one poore day-labourer, the stomacke? but most of all; is it not a glasse of Gods bounty? for if we have as good a stomacke to make the Petition, as the Petition is of purpose made for the stomacke: wee may live as happily by this daily almes, as others doe with their full barnes: seeing God gives plentifully to all that aske, not onely beyond their asking, but oftentimes beyond their desiring: especially when they aske as the stomack doth here, not for wantonnesse, but for want.

But is it not a Petition of Idlenesse; to thinke to have that of God by prayer, which must be had by our owne policies, and labours? For, whoever reaped, that did not sow? who ever gathered fruit that did not plant? and what bread should Jacob have had, if he had not beftird him, with his father in Law, Laban? It is true indeed, Jacob tooke care for his living, but he had made his way to God by prayer, when he made his prayer to God upon the way; and vowed his vow; If God will give me bread to eate, and rayment to put on; then shall the Lord be my God:

Gen. 18.20.
God: for otherwise hee might have laid his
sticks in his Ewes troughes long enough; be-
fore his flockes should ever have had such
strange increase. For, when God gives us our
bread; it comes easily to us, because our la-
bours are successful; and leave us fresh to the
enjoying; but when we think to have it only by
our labour; it tires out our spirits; we make our
elves but Silke-wormes, and spin our elves to
death. When we have bread of Gods giving;
there comes a blessing with it: It is not onely
Noster, but Nobis; not onely ours, but for our
good; but when wee have it, by sacrificing to
our nets; God blowes upon it; wee plant the
Vineyard, and another eats the Grapes. When
God gives us our bread, it turns to good nou-
rishment, and is a staffe of life unto us; but
when it is gotten, as Gehazi got gifts of Naaman;
It breeds ill blood, and turns to a leprosie.
There are some that possesse their daily
bread, and yet enjoy it not; of such Salomon
speakes; God gives them riches and honours, but
give them no power to eate thereof; and such a one
was Nabai. There are some that enjoy their dai-
ly bread, and yet possesse it not; and such were
the Apostles; as having all things, and yet po-
ssessing nothing. There are some that possesse
it, and enjoy it both: of whom Salomon also
faith; There is nothing better for a man, than to
cate and drinke; and let his soule enjoy good in his
labour; and such a one was Abraham: and there
are some that neither possesse it, nor enjoy it;
Q 3
and such are such as Lazarus. Yet are these men, as miserable as they seem, in better case than those that possess it, and enjoy it not; for these have at least, the comfort of Hope; but those may have the Hope; but shall never have the comfort of Abraham's bosom.

But why should we use this word of Giving? for if it be our due; why should we not ask it, by the word of Paying? and is it not our due, when we have deserved it? and have we not deserved it by the great services we have done to God in the former Petitions? O my soul, all this is but proud flesh; there is no soundness at all in it; For all which thou hast done, The hallowing his Name: The advancing his Kingdom: The doing his Will; All is but the tribute due unto him: and is a Prince indebted to his subject for paying him his Tribute? And such is our case with God; all we can do is but to pay him his Tribute: wee cannot deserve so much as a bit of bread; either we must have it of his free gift, or not at all. Wherefore, O my soul, make much of this word Giving; and give it not over in any wise; but account it the greatest strength of thy Title; the best Title of thy Tenure, for if thou looke for any thing at God's hands, unless by his free gift, thou mistakest thy case cleane; and maist stand without dores, amongst the foolish Virgins. For are there not many that spend the day in carefulnesse, and the night in watchfulnesse, and yet thrive not? many that tire their bones with labour,
Give us this day, &c.

bour, and their brains with contriving, and yet prosper not? Many, that do nothing else, but adde and multiply, and yet increafe not? and all because they seeke to have that by purchase which must be had by gift; and strive, as it were, to extort that from God by violence; which is not to be obtained but by prayer. When yee want it, aske God for it; and he will give it; when yee have it, thanke God for it, and he will bleffe it; such is the kindnesse of his love, and the franknesse of his bounty; that if we ask him, hee counts it a desert; and if we thanke him, he takes it for a recompence.

This is one way, and a perfect one, for getting of bread, by praying for it; yet Salomon telleth us of another, a more active way; which yet hath its force from this: Caft thy bread upon the waters, and after many daies thou shalt finde it. For, indeed, as poore men stand begging at rich mens gates; so rich men stand begging at Gods gate: and the next way to receive it, is to give it; and if they will have their need helped; and their hunger filled: they must helpe the needy, and fill the hungry.

In this Petition, there is nothing to be seene, but bread to be put in our mouthes; yet here is a bridle to put in our mouthes withall: for, what we ought not to pray for, we ought not to desire; but we are taught to pray onely for necessities: and therefore to restraine our selves from desiring superfluities. The worldly man would know, why asking riches he continueth poore?
poore? and why asking honours, he continueth base? Know, O foole, that with asking thou speedest not, because with faith thou askest not; for faith asketh not for superfluities, but for necessities; not wherewith to satisfy the flesh, which having never so much, hath never enough; but wherewith to content the minde; which, the greater it is, with the lesse it is contented.

Many doubts may be raised by graceless fancies about this Petition; some may think it an absolute discharge from Fasting; and that we may gather from hence, that we need not to fast at all: For fasting is an abstinence from meate one whole day at least: and here we ask bread for every day; and we should never be appointed to ask it, if we were not allowed to eate it: Some may conceive, that it is a fit prayer to be said in the morning when we rise; but not at night when we goe to bed; for, what should we doe praying for bread for the day, when the day is spent? and when we have eaten as much already as wee meane to doe? Some may reckon it a prayer necessary for poore men; but superfluous for rich: for, what should they doe praying for bread for the day, who have bread before hand for many yeeres? Some may suppose the Petition is but in jest; for why should they aske so course a thing as bread, who have so much provision of more curious and dainty fare? But all these, for all their provision, seeme not provided of understanding, to
to know what this Petition meanes. For by saying, *Give us this day our daily bread*; they pray as well for others, as for themselves; and even for themselves they have cause enough to say it; and to say it at all times, and in all estates. For, is there not a blessing to be asked before the eating, as well as a gift before the having? Is there not a blessing to be asked after the having, as well as a gift before the eating? Is it enough to have bread in our barnes, if we have not means to bring it to our mouthes? Is it enough to have bread in our mouthes, if wee have not power to digest it in our bodies? Know therefore, O thou, whose barnes are full; thou hast as much need to say this Petition, as the poorest man that hath not a graine. For, there are so many things belonging to Gods giving us our bread, that the only posleffing it, is the least matter of a hundred; and unless Gods blessing be had withall, is scarce worth the having. For indeed, bread, and all other externall things are of themselves, but lumpes and pieces of the first Chaos; that unless there proceed some words out of the mouth of God upon them; there is neither light nor life; neither strength nor comfort, either from them to us, or in them for us. For, what was the great Lord the better, that there was plenty of bread in Samaria; when he was troden to death before hee came at it? What were the Israelites the better for having of Quailes; when they went in at their mouthes, and came out of their nostrills? R. what
what was the rich man the better for having more than his barnes could hold; when a voice came suddenly: *Stulte, hâce noâte repetent animam tuam?* For if the blessing of God be not in company; either, wee shall not have bread; or having it, we shall not be able to use it; or using it, we shall not be strengthened by it; or strengthened, we shall not continue; or continuing, we shall not be satisfied; or satisfied, we shall not be contented. For all these degrees, and many more than these, are all contained in Gods giving us our bread. God gives us our bread, when he gives the earth strength to bring forth bread: God gives us our bread, when he sends seasonable weather, to gather in our bread: God gives us our bread, when he grants us peace and quiet to eat our bread: God gives us our bread, when he gives us health and strength to earne our bread; and if wee could reckon up all the waies of Gods giving us our bread; wee should find them to be more than the very graines of Corne of the bread wee eate. Which if men would well consider; they would rather be humbled with sense of their just defects; than be puffed up with conceit of their vaine exceffe.

It is a cheerefull thing to thinke of day; for then the Eyes see, the Feet walke, the flo-macke seeds; and every part hath something to doe, or may doe something to delight it. But what faith the watch-man of Dumah? *The morning commeth, and also the night; as fearesfull to thinke of, as the day was cheerefull:* and therefore
as wee open our eyes to entertaine the day; so shutting our eyes, is entertainment for the night. And why then doe we not as well pray for sleepe for the night, as for bread for the day? Why take we not as much care for our eyes, as for our stomackes? Is it not, because this followes necessarily upon that? For, when God in the day gives us our daily bread; hee gives us in the night our naturall rest: but when men have bread in the day not given them of God; there when night comes, they are kept wakining with cares; and the unquietnesse of their minds lets not their bodies take rest. Or is it not a worse matter? that when God gives us our daily bread, hee gives us withall the light of his countenance; but where there is bread, not given of God; there men may revell it out, and runne riot for a time; but when the night comes, they are left without light; and their portion is to be cast into utter darkeenesse. Or is it, that as bread feeds us in the day, so sleepe feeds us in the night: and then if sleepe be bread for the night; in praying for bread for the day, we pray as well for sleepe for the night; For, the evening and the morning make but one day.

But what is this day, for which wee aske bread? Is it the naturall day of foure and twenty houres; or is it the day of our naturall life? For, if it be that day, a little bread will serve; but if it be this day, it requires good store. But be not deceived, lesse bread may serve for this
this than for that: for in that day we are sure of so many hours; but in this day we are not sure of one minute of an hour.

But why doe we ask bread but for a day? would it not be lesse trouble to God, and more providence for our selves to aske it for a longer time? Indeed, if it could be had: but there is no having of it for more than a day: our barnes may have it for a longer time, but our bodies cannot: for, as it is out of the very necessity of nature, that we aske for bread; so it is, to the full extent of Nature, that we aske it for a day. For, let us eate never so much; let us fill our bellies never so full to day; yet it will serve but for a day; to morrow we shall need it againe as much as we did before, unlesse we should thinke of praying for miracles; and to doe as Elias did, goe forty daies together in the strength of one meales meate; which we have small reason to thinke of; seeing Christ denied miracle to James and John; as well as he loved them: and though they asked him for it in his owne behalfe. And may it not be another sense of the word, To day; that though it be expresse only in this Petition; yet it is to be understood also in the Petitions following? For the three former are common to us with the Saints in Heaven: but the three latter are proper only to us; and no way communicable to any of them: the three former are without limitation of time; but these three latter are bounded with time: they must be obtained either
either now or never; in this life, or not hereafter: they prepare us indeed for another life; but when another life is once come; both the prayers, and the things prayed for, shall all cease: for after the day of this life, there shall be no more eating of bread, against the Millenaries: No more forgiving of trespasses, against the Origenists: No more deliverance from evil, against the Purgatorians.

David prayed God to teach him to number his days; as though they were so many, that hee could not number them without a teacher; yet they made all but three score and tenne yeeres; which a meane Arithmetician would easily cast up: Wee have here but a day to reckon; and yet we shall never reckon it aright; unless God teach us, though wee cannot properly say to number it; yet to measure it; which is all one: for wee shall have as much benefit, by measuring our day; as David found by numbring his days; and wee shall find it as hard a matter to measure our day truely; as David did to number his daies rightly: and as it is difficult to measure it true; so it is dangerous to measure it false: for if we take the measure too long, it may prolong our repentance; and make us surprized, with Stulte haec noce: and if we take it too short, it may shorten our providence, and make us a laughing-stocke to the Ant: we must therefore have a composition made of these two; of providence and Repentance: and this will be the best Elixir, to keepe
keepe our life alive, and the truest rule to measure our day; but this we shall never be able to doe; unless wee pray as David did; that God will teach us to measure our day.

We may know our daies, to be very miserable; seing we are beholding to bread that we live a day: and we may know our building, to be very unstable; seing it hath no foundation, but is faine to stand upon props: for what are food and raiment, but the props of our life? And will any man that is wise, in secking to uphold his ruinous house; choose rather to use fine props that be weake, than course ones that be strong? Dainty fare, and costly apparell, are indeed the finer props; but course fare, and plaine clothes are the stronger: are we wise unwise, to keepe so much adoe for getting the finer; and are not contented when wee have the stronger?

Is it not strange, that having but a day to live; we should make such provision for many yeeres: and yet are not sure to live out this short day neither? Ere it be long, there will come a long day; for which all the provision wee can make, will be little enough. Are we so unwise, to make so much provision for this short day; and for that long day to make so little? For, indeed, to have bread against that day, will be worth the having; and if it were not for that day we hope to live then: the day we live now, were not worth the living.

There is nothing more deare to us, than this day
Give us this day, &c.

day of ours: yet we are ever finding fault with it: either it is too short: or it is tedious: or it is uncertaine. It seldome contents us: never satisfies. I cannot therefore blame thee, O my soule, if thou often fall into these wishing kind of thoughts: O when shall the time be, that time shall no more be: and when will the day come, after which shall come noight: but now and hereafter shall be one season: to day and for ever of one continuance. For, we shall then find no more fault, either with the shortnesse, which never shall have ending; or with the tediousnesse, which ever shall have pleasure; or with the uncertainnesse, which shall be more fixt, than the poles of Heaven.

But are we so tied to asking of bread for the day; that wee must not be carefull to provide against to morrow? must we be so carelesse of providing any thing before hand; that we must never looke further than for the present? Is this the meaning of Christs speach, where hee faith, Take no care for the morrow: that when we rise in the morning, we should be to seeke of meate for our dinner? This, perhaps, may be feared to be taken by some; but such taking is mis-taking: For wee may observe, Christ faith not, Take no care for meate to eate; but, Take no care what yee shall eate. Abraham could feast three Angells, with a Calfe and a Cake; and all the meates of Nature serve not our turnes, unlesse wee feed upon Art. This is that which Christ forbids; our affecting curiosity, not

Revel. 10.6.
Ezay. 60.19.

Matt. 6.34.
not our providing for necessity: for if hee should doe this, hee should deny that wisdome to us, which Salomon commends in Ants; who provide in the Summer against the Winter; and should cast upon us an affected carelesness, so farre from faith; that it is worse than Ins- delity: as Saint Paul faith: Hee that provides not for his Family, is worse than an Infidel. The restraint therefore of care enjoyned us by Christ; is from curiosities, not from necessities: from superfluities, not from sufficiencies: from the licorish longing after this or that meate, not from the naturall desire of some meate: from faring like Dives, deliciously; not from faring soberly like Abraham. Or is it, that when Christ faith: Take no care what you shall eate: he meanes by care, our chiefest care, as that which possesleth and takes up our whole heart: and indeed the word used by Christ imports as much: for the smaller cares, stand, I may say, without dores in our minde: it is the chiefest care, that takes up all the roome within: and this care must be kept for the Kingdom of God: which as Saint Paul faith, is not meate and drinke: so there is a care which we take, and care with which wee are taken: and wee must not be taken with care what wee shall eate, and yet we must take care what wee shall eate: for it seemes not so much the care, as the degree of care that is forbidden us; and care in a low degree is in Christs account, of no degree; and such care we may take for what we shall eate; and
and yet observe Christ's Counsell, to take no care what wee shall eate.

But why pray we for our daily bread, as though we would have but one kind of meate continually to feede upon? For if there be change, how is it daily? and who would not soone be weary of such a diet? Is it, that howsoever there be variety or change of meats, yet bread is alwaies one; that is, only we may justly say, of the <i>numorum</i> of meats? for though man lives not by bread onely: yet onely bread is necessary for man to live by. Or is it, that comming here a begging to God; wee are put into the right language of beggers? who commonly ask a farthing, when yet they hope for a better almes? Or is it to make us sensible of our estate; that have not so much as a bit of bread, but what it pleaseth God in mercy to bestow upon us?

But when we say, Give us our bread: doe wee not speake, as though we thought, God meant to keepe our bread from us, and put us to asking for that which is our own already? But is it not, that we call it ours indeed: but yet not ours, till God give it: And therefore we give Gods Giving the first place? Or doe we therefore call it ours, because we earne it with our labour? but therefore Gods gift, because it is hee that blesseth our labours? Or therefore our bread, because a convenient nourishment for our bodies; but therefore Gods gift, because he gives it the vertue of nourishing? Or therefore our bread,
because a competent proportion for us? but therefore Gods gift, because it is he that gives our portion to us? and though Christ here set the words together for us, and make them easily to be said; yet we shall find them apt to fly asunder againe, and not easily to be practised. For let our hand swerve but a little, and we shall either lay too much upon Gods giving; and too little upon our bread; or too much upon our bread; and too little upon Gods giving. For if we depend so upon Gods giving, that we neglect our owne endeavours; we shall but tempt God, and put him to work Miracles, when there is no cause. Or if we depend so upon our owne endeavours, that we depend not withall, and above all upon Gods giving; we shall then tempt him more; and commit Idolatry, by sacrificing to our nets. We must therefore weigh the words well, and give each ingredient its just quantity; or we shall never make a composition that will be profitable; or an exposition that will be reasonable.

But why should Christ tie us to asking onely for bread, and not allow us, to ask a larger Do-native, as Riches and Honours? seeing it is all one to God, to give us Quailes, or Manna; and he can make Gold and Silver as common as stones in the street, as well to us, as he did to Salomon. No doubt he can do it, and no doubt he would doe it; if it were for our good, that hee should doe it. Wee may therefore know, that certainly, Riches and Honour, are not of that worth the
the world esteemes them. They adde indeed to our wings; but they adde much more to our unwealdiness and weight: they enlarge the sailes of our Ship; but they increase much more the labours and burthen. And in adding to our wings, we are paid but with feathers; where, in adding to our weight, there is laid a Taxe upon our substance: in adding to our sailes, we do but gaine breath; where, in adding to our labours, we tire our very spirits. Besides, It is an ill quality, that Riches and Honors have, they are better Apparentibus, than Apparuitis: more pleasing in their chase, than in their purchase. They are too great for our bodys, and too little for our minds. They are more than we can use, and yet lesse than we would have; and so are faultie in both the extremities: both in being superfluous, and in being defective. They are not so good as health, for you cannot buy health with all your mony; and as little are you able to keep it: and every sicknesse takes away both their use and relish. And therefore the poorest man that is hath oftentimes a richer Jewell than all the other riches of the world: for, having life and health; he hath those things; for saving whereof, the richest wares, in a tempest are throwne over-boord. And if we observe it, we shall find, that these Jewells of life and health are oftner lost, by having more than bread, than by having lesse; oftner by surfeiting, than by starving. They therefore which have this Diamond of life: and this Pearle of health; though they have
have withall but the Flint of bread; may justly be accounted of greater worth than they who have the Spices, and precious Stones of both the Indies. For they have, as David faith, most truly, more true contentment and joy of heart; then they whose Wheat & Wine doth most abound. And to say the truth, these Riches and Honours, are things of which we may say, sic nos non nobis: we have them more from others, and for others: than from or for our selves. For if there were no others but our selves; there neither could be any having of honours, nor would be any desiring of Riches: And what have we to do with others? Indeed, in civill duties we have both to obey the Magistrate, and to doe good offices amongst our neighbours: but when it concerns the mind and contentment of spirit: what have we to do with others? we shall never have any true contentment, and joy of minde; until we can reduce our selves to the solitariness that Adam was in, when there was none in the World but hee and Eve: (for these two in true account, are but as one) and this, perhaps, made St. Paul profess, that hee was crucified to the world, and the world to him; there was no more relation betwene the world and him, then betwene the living and the dead; betwene things that are, and things that are not. As therefore the Disciples tooke Christ walking upon the water, for a Phantasm or Ghost: so we may justly take all that walke in the world for Ghosts and Phantasmes; as if there were
Give us this day, &c.

were none other really in the world, but Christ and our selves. And why should not I so wholly intend to God, as if there were none in the world but Himselze and I; seeing he so wholly intends to me, as if there were none in the world but my selfe and he? For untill we can doe this, wee shall never come to walke with God in the Garden of Eden. There will be no quietnesse of mind, untill we can be at home with our selves; and no such being at home, unlesse wee can be free from others. There will be no happinesse, untill wee can be united to God; and no such uniting, unlesse wee can be divided from the world. Let it therefore never trouble thee, when thou seest a man grow rich, and his house to prosper; for this were but to take up Davids errours, when hee himselfe hath cast them off; for after, when he entred into the Sanctuary, he understood their end. For these causes, this life of ours, is justly compared to a Stage-play; where the matter is not great what part the Player acts, whether of a Begger, or of a King; all the matter is, what share he shall receive when the Play is ended. Lord, let mee be a sharer with thy Saints in the life to come; and let me act in this life, what part it pleaseth thee to impose upon mee. When Christ therefore bids us aske onely for bread, what is it but to put us in mind, that we rest our selves upon this bare sufficiency; and never care to please others, or seeke to be thought great in others estimation, by having the pompes of excesse. O Lord God,
God, as thy wisdome hath set a bound to this Petition; so let this Petition set a bound to our desires; that esteeming riches not for shew, but use: and valuing honours, not by others breath, but by our owne feeling; we neither have our soules confined to our bellies as beasts have; nor our felicity laid upon our backes, as the Gentiles have; but contenting ourselves, with the diet of thy providing and with the garments of thy making: we may count it our best food to feed on Christ, which is the doing of his Will; our best clothing, to put on Christ; which is the comming of his Kingdom, and the hallowing of his Name.

The three former Petitions were delivered in termes Indefinite, as being more like to Hallelujahs, or as when we make acclamations to a Prince, Vivat Rex; but now we are come to Petitions in their usuall termes; and seeme more properly to be within the verge of charity: for charity is Diffusiva sui; and askes as well for others as for our selves; and though it begin at home, yet it tarries not at home, but dilates and spreads it selfe. If therefore any mans charity be so wedded to keepe home, that it means not much to stirre abroad; what should he doe using these spreading termes of Us, and Our bread; but rather speake plainly, as his meaning is: Give mee this day my daily bread? Or if at most, he thinke it charity sufficient; and that he gives the words their full extent to understand them of himselfe and his family; or of himselfe and
and his friends onely; let him then consider in what latitude he hath used the word before. For, when he said, *Our Father* did he intend it, as though God were the Father of him and his family only; or rather of him and all the faithfull together? and certainly, as farre as the word *Our* reacheth, in saying, *Our Father* so farre it is very likely to reach, in saying, *Our bread* which yet excludes not a civill property, though it seeme to include a Christian community. And as when Mary powred her boxe of Spicknard, upon the head of Christ; it was then better bestowed then to have given it to the poore: So now, that we have Christ in the flesh no more amongst us, and that we cannot powre our Spicknard upon his head: It will be as acceptable to him, if we powre it upon the poore, which are his Feet.

In all the Petitions of this Prayer, but most apparently in this, we have need to looke backe to our Grammer againe; for Grammer teacheth, that the Imperative Mood, biddeth and commandeth: and why then doe we use the Imperative Mood here, as though we commanded God? Grammer indeed teacheth, that the Imperative Mood, biddeth and commandeth; but it teacheth as well, that it prayeth and demandeth: It is as well the Mood that preferres the Petition, as it is the Mood that signes the bill. When Christ granted the Centurions suite, he did it in this Mood, *Fiat tibi:* Be it unto thee, as thou belieuest. So when the Centurion presented his
his suite; he did it also in this Mood, *Dictatum*, say the word onely. Indeed, God lookes not to the Mood, in which our Prayers are made; but he lookes to the Mood, in which we are that make them. For if we pray in an humble Mood, and a lowly minde, we may command any thing at Gods hands: but if we come to God in a lofty Mood, and a high looke; we may command, but we are sure to goe without; for God resifieth the proud; and where God resifieth, it is neither praying nor commanding that will prevale. O my soule, canst thou thinke much to be humble, that hast God for a patterne; who sufferes thee to command, that art not worthy to intreate? and no sooner thou openest thy mouth to ask blessings; but he as soone openeth his hand, and filleth thee with blessings. And as a ball, the harder it is stricken downward, the higher it rebounds upward: so the lower thy prayers take their rising from thy heart; the higher they ascend up into the eares of God. Stoope therefore, O my soule, and be sure to be humble; and so thou maist be sure to command: faile not to be lowly; and so thou shalt not faile to be exalted; be content to be stricken the harder downward; and so thou shalt make the higher bound upward into heaven.

But will not this be a dry diet; to have onely bread, and no drinke to it? Did it not even choake the *Bethulians*, and almost wither the Israelites in the Wildernesse? Or, why should we
we thinke to have drinke without asking, more than bread? Is it, for that we sinned first in eating; and therefore are punished with begging for bread to eate? Or is it, that Christ keepes within his compasse, and teacheth us to ask for bread from Heaven; who was himselfe the bread that came downe from Heaven? Or is it, as Christ said of the poore; that water we have alwaies with us; but bread wee have not alwaies? such indeed, may be the mazes of thoughts, when they wander in darkness; but by the light of the first cause, we shall see the true cause; that Christ, who is himselfe Verbum Abbrieviatum, makes this prayer for us in a kinde of Hieroglyphicks, where one character stands for many things; and if Moses comprehended all Elementary matter, as fire, aire, water, under the one word of earth; Why may not Christ comprehend all temporall things, under the one Word of bread? and indeed, in this sense, oftentimes the Scriptures use it; as when we reade in Ezekiel, that one of the sinnes of Sodome was fulnesse of bread: We must not thinke, that their excesse was onely in eating of dry bread, but that they exceeded in the superfluity of all meates and drinkes, adding thirst to drunkennesse; and making themselves Artificiall stomaches, with devices of gluttony. But why then should he use so many words, even five whole Petitions in expressing spirituall Graces? Is it not that temporall things, like soule clothes or ragges, may well enough be wrapped
wrapped up in one bundle together; but spiritual Graces, as things more precious, require more roome; and being to make us without spot; are themselves to be made up without wrinkle. Yet may it, perhaps, not be without mysterie also; that Christ teacheth us here to ask only for bread; as he promiseth us in Heaven to give us only drinke; to shew that this life and the next, are both but one meale; and that we cannot drinke with him in his Fathers Kingdom, unlesse we first eat him here, the bread which came downe from Heaven.

But doth not this Petition seeme to be out of his right place; and doth it not come in before his time? seeing Forgivenses of trespasses, is a more excellent gift than giving of bread; and in all reason, that which is first in excellency should also be first in order? Yet we shall find reason for this ordering of these Petitions; and the lawes of true Heraldry no way transgressed. For as Rachel said to Jacob, Give me children, or else I die: So we much more justly say to God; Give us bread, or else we die. So that as Nature is before Grace, and life before happy life: It must needs be reasonable, that asking for bread, which nature calls for to supply the defects of life, should goe before Forgiving of trespasses, which Grace calls for to supply the defects of a happy life: and as there is this reason in respect of our selves, so there is a stronger reason in respect of God: for nothing can more admirably set forth the admirable goodnesse of Gods Nature,
Forgive us our trespasses.

ture, than the very situation of these Petitions. For by this his bounty is placed before his mercy; and it comes to passe, that the Sunne shines upon the good and the bad; and the raine falls upon the just and unjust. And even for us, it is a most happy marshalling of the Petitions; for, if God should never give us any thing, but when he hath nothing to forgive us, he should never give us; seeing our life is a perpetuall increase of our debts; and while we aske him, to Forgive us; even in that we commit something, that needs forgivenesse.

It is proper to this Petition, that it is not proper to any one sort of creatures, but is common to all; and therefore, though it stands in a valley, yet it hath the largest prospect. And it may be called the Petition of Providence; for, where all the other are intentive to the care of another life; this onely is appointed to make provision for the present life.

Here now would be competition for place, betweene the two that follow; but that Repentance is in wonderfull grace with God; and hath the Angells also for speciall friends; and therefore hath precedence. For when we say, Forgive us our trespasses; is it not plainly the prayer of penitent sinners? who are alwaies, confessing their sinnes; and professing their amendment; imploring Forgivenesse; and deploring their owne weakneffe; all which, and only which, are the parts of this Petition. And there-
therefore this Petition, if wee did well, should not be spoken with words, but with sighs: for what can come from a broken heart but sighs? and until the heart be broken, this Petition will never be truely found. And least our owne sighs should not be sufficient; the Spirit it selfe makes request for us with sighs that cannot be expressed; which though it be true of all the other Petitions; yet most properly of this: For, if sorrow, griefe, feare, shame; al of them great; and all of them together deserve sighing; they are all here met, or are all here to meet in this Petition.

There is a word, which though it be no part of the Petitions; yet because it brings the Petition in, it is not it selfe to be left out; namely, the conjunction And; which in all the former Petitions was never used; because, indeed, there was no use of it: For, they went all singly by themselves, as chiefly referred to the honour of God, who is Actus simplicissimus; and chiefly fitted for the mouthes of Angels, who are substantia simplices; but now that we are come to the Petitions for the only use of men, now there is use of this conjunction: for all blessings in this world are tied, as it were, by linckes together; and are not good, but in conjunction: and therefore this conjunction And, is now here used; that as the first use of it, that ever was, was to joyne the bodies themselves of heaven and earth together; so the use of it here, is to joyne the blessings of heaven and earth together: for as an earth without a heaven would have made but a miserable
rable world; so these earthly blessings, without the heavenly, will make but a miserable man.
And therefore we have no sooner said, *Give us this day our daily bread,* but it presently followes, 
*And forgive us our trespasses:* as if it would infer, 
that unless the spiritual blessings be added also, these temporal blessings will doe us small good; or rather, indeed, will doe us more hurt than good. For what good did *Dives* riches doe him, but to beare his charges in his journey to hell? What good did *Hamans* honour doe him; but to procure him a higher paire of Gallowes to be hanged upon? What good did *Achitophels* wisedome doe him; but to find out a cunning, how in one act he might both do a murther, and revenge it? but all this is help'd by this conjunction *And,* for if the spiritual blessings be added to the temporal; thy riches will prove a good unto thee, as being a purse for charity; thy honour will prove a good unto thee, as being a stadge for humility; thy wisedome will prove a good unto thee, as being a lanthorne for devotion; and a shield against temptations.

The chiefe force of this Petition is in the vertue of confession: for to confess our sinnes is, as it were, to unsin them againe; at least, it stops the mouth of our great accuser, the Divell. For is it not his quality, as taking no notice of Gods Omniscieniety; that hee will not come to accuse, but when he can bring, as it were some new matter; as though he thought to informe God of some thing, that hee knew not before?
and therefore, when he heares us confesse already; his worke is at an end: for what should hee doe to come charging us with that, with which we charge our selves? and if we can be thus ridde of our accuser: may we not well hope to finde as much favour at Gods hands,as the Adultresse in the Gospell, found at Christ's? who said unto her, when her accusers were gone, *Neither doe I condemn thee.* But besides this, there is a good quality in the confession, though it publish the ill qualities of the confessors; that it ascribeth to God his due attributes. It ascribeth unto him Omnisciency; acknowledging it were in vaine to hide it from him that knowes it already. It ascribes unto him mercy; for it were madness to confess to him, in whom we conceived no compassion. It ascribes unto him justice; as Saint John faith, *If we confess our sinnes, he is faithfull and just to forgive us our sinne.* Wherefore, O my soule, if thou canst not be strong enough to resist sinne, be humble to confess it; but confess it with contrition; dissolve into teares for that which is past; resolve upon amendment in that which is to come; and if thou canst doe this, thou shalt finde this Petition the true balme of Gilead; though thy sinnes were as red as Scarlet, they shall be made as white as Snow.

But were it not better, *Culpa Vacare, quam culpam deprecari?* were it not better to be without sinne, than to aske forgivenesse? and we shall not sinne, if we can keepe the Commandements:
Forgive us our trespasses.

... and certainly we may keepe them, if we will; for, otherwise we should make God unjust, to give commandements that could not be kept. O my soule, this is the right reasoning of our crooked reason: for it is not the hardnesse of the Commandements, that makes them they cannot be kept; but it is the crookednesse of our owne natures, that makes us we cannot be conformable to the streight rule of them. For, the Commandements are the rule of our life; and a rule is a streight line; and a streight line is the shortest between two points that can be: and such are the Commandements, the shortest and easiest that could be devised, either between God and men, or between men amongst themselves. And yet let no man say; we may keepe them if we will; that is, strictly according to the rigour of the Law; and by our owne power; for this were to include all the faculties of the soule within the will: which though it were so, would not serve: and being not so; is impossible. For, we can neither forget what we would; nor remember what we would; we can neither love what we would, nor hate what we would; we can neither thinke what we would, nor will what we would: and seeing a perfection in every one of these, is necessarily required to the keeping of the Commandements; how farre off must we needs be, who are defective in them all? and therefore, when flesh and blood shall find it selfe to have all these in all
Forgive us our trespasses.

all perfection; then it may talk of keeping the Commandements, and not before; which will not be, which cannot be, until our bodies shall be raised up spiritual bodies; and until corruption shall put an end to incorruption. But this manner of perfection, failing us here; we have a refuge to fly to, in the Sanctuary of this Petition; *Forgive us our trespasses.*

By this Petition then it appears; that every man commits; because every man is here enjoined to ask Forgiveness; but what say some men? this is no necessary consequence. For, as in the former Petition every man is enjoined to ask for bread; yet every man doth not need bread: (for many have enough in store) so every man is enjoined here to ask Forgiveness; though every man, perhaps, may not need Forgiveness: as Zachary and Elizabeth, who were just before God, and without reproofe: and certainly they which cannot be reproved, need not be forgiven. But there is no standing for Saints, against St. John, who was as great a Saint as the best; yet he faith of all, including himselfe; *If we say we have no sin, we deceive ourselves, and the truth is not in us.* But how then shall we reconcile Saint Luke, who faith, *They are just:* and Saint John, who faith, *that all are sinners*? even as we reconcile the Prophet David with himselfe; who faith, *that hee walked before God in the innocence of his hands,* and yet confesseth his sinnes to be more than the haires of his head. They were just before God; that is, if we take it legally, they per-
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performed not only all civil duties towards men, but all religious duties towards God; and they were just before God by resolute intentions and endeavours to be just; not by absolute performance of compleat Justice. And if we take it Evangelically; They were just before God in his Mercy, not in his Justice; before God as a Father, not as a Judge; before God in Christ, not in themselves. And in a word, to make good Davids words; They were just before God, not by their not committing, but by Gods not imputing sin unto them. Or to speake more Gospel-like with St. Paul, They were just before God, not by Gods receiving satisfaction from them: but by their receiving a pledge and earnest of Grace from God. But yet, how shall we reconcile St. John with himselfe, who faith much more: that They cannot sinne: and yet that all are sinners; Is it not (as one faith) that the first is spoken in regard of the first fruits of the New man; the later in regard of the reliques of the Old man: for as in Adam who is the Old man, all that come from him are sinners; so in Christ, who is the New man, all that live by him, are justified.

There are many phrases in Scripture, by which Gods Forgiving our trespasses is expressed: Micah cals it, a casting them into the bottome of the Sea: David cals it, a removing them as farre as the East is from the West: Another cals it, a casting them behind Gods backe; and great variety there is of such expressing it; yet all comes to this:
Forgive us our Trespasses.

this: that if our sinnes be once forgiven; they are as if they never had beene done: we are, as if we never had beene sinners; God is, as if he never had beene angry.

But doth it not concern us to know the extent of this word, Trespasses? For, how can wee looke, that God will understand it any otherwise than we intend it? Or that he will extend his forgivenesse any further than we extend our petition? that if we come short of our asking; he is like to come as short in his forgiving. And what are then the trespasses we desire to have forgiven? Are they the trespasses of our feasting, and not as well of our Fasting? Are they the trespasses of our cursing, and not as well of our praying? Are they the trespasses of our prophanenesse, and not as well of our devotion? Are they the trespasses of our cruelty, and not as well of our charity? O then, how innumerable must our vices be, when our vertues themselves are tainted, at least, with some spice of viciousnesse. For seeing all our righteousness is but a stained cloath; even the best workes we can doe, as of our selves we doe them, have all of them a need of saying this petition. That as the divell in the Swine told Christ, his name was legion; because they were many: So wee more truely may say of our trespasses, that their name is legion; because they are exceeding many: David faith of his sinnes, that they are more than the haires of his head; and Manasseh, that his sinnes are more than the Sands of the Sea:
Forgive us our Trespasses.

Sea: and now, if wee could not say of Gods mercies, that their name is legions of legions; what hope could we have of being forgiven? for what can forgive, but that which exceeds? although therefore we think it enough, that we put our trespasses here in the plural number; as being a number able to hold them though never so many; yet seeing we have trespasses enough to fill it; wee had need looke out some other kind of number for Gods mercies; a number that may not be quantitas discreta, but continua: and though no such number be found in art or nature; yet David seemes to have found us out such a number to our hands, where he saith: Thy mercy, O God, is from everlasting to everlasting: that we may make it the burden of our song, as David did of his; For his mercy endureth for ever.

When wee pray that our trespasses may be forgiven: why doe we not tell what trespasses, and how many they be? For this might both stir in our selves a greater intention; and move in God a greater compassion? but is it not, that we tell not what our trespasses be; First, indeed because we cannot: for who can tell the trespasses he commits against God? which made David pray; Forgive, O God, my secret sinnes. And well might David pray so; for in his sinnes about Vriah and his wife; when God had forgiven him his two great trespasses, Murder and adultery: who would have thought there had beene any more behind? yet God found a con-

Psal.103.
Psal.136.
Psal.19.11.
Forgive us our trespasses.

Secretary of these sinnes, more heynous in his sight, than the sinnes themselves; that thorow them his Name was blasphemed: which no man could have dream’d of, and perhaps not David himselfe, if God had not made it knowne and told him of it. Which made also St. Paul to say; I know nothing by myselfe, yet am I not thereby justi-fied: for, though he knew nothing by himselfe, yet God, he was sure, knew something. And as this may be one cause why we tell not what our trespasses be; because we cannot: so it may be another cause; because we need not: for how great or many soever our sinnes be; yet we must come to God with this confidence, that his mercies are more and greater than they. And indeed there is none of the Petitions, which a guilty conscience can make with more confidence, than it may doe this: seeing it takes God in his proper element, with whom it is as natural to forgive trespasses, as it is for fire to ascend upward. Which yet we must take with reverence; not as though we thought God a general agent, who doth all things; but because in his Arke of Covenant, he hath onely Mercy for his Seate; and in his proclamation of himselfe, he hath chiefly mercy for his Title. We shall not therefore need to tell what or how many our trespasses be; but this we shall need, if at any time sinne assault us; that we looke upon God, as onely all Iustice: but all Iustice to the willfull: but if sinne have taken hold of us, and overcome us; that we looke upon God
Forgive us our Trespasses.

as only all mercy; but all mercy to the penitent: so, either our fear of God, shall be the beginning of wisdom; or our faith in Christ, the ending of folly.

But how happens it that St. Matthew making mention of this petition; sets downe, Debts: and St. Luke, Trespasses: which cannot both be true: for if Christ said, Debts; then St. Luke is in an error; who sets downe Trespasses: and if Christ said Trespasses; then St. Matthew is in an error, who sets downe Debts. This indeed may seem a knot, but it is none; at least not hard to be untied. For the word which Christ used (as Interpreters note) was Choba, a Syriacke word; and signifies both Debts, and Trespasses; which as to the purpose, here are both as one: unleasf we may say, that sinnes may more properly bee called Debts; being taken as omissions: when we leave that undone, which we ought to have done: and more properly Trespasses; being taken as commissions: when we doe that we ought not to doe: and the Evangelists being not able in a translate Tongue to expresse Christ's word in one; have expressed his sense in two: which shewes not so much a diversity in the writers; as an unity of the Spirit by which they write. And yet withall we may observe, that though St. Matthew in the petition it selfe set downe Debts: yet in the repetition presently after he sets downe Trespasses: and St. Luke also though in the forepart of the petition he sets downe sinnes: yet in the latter
Forgive us our Trespassers.

part he sets downe Debtors: that it is but a knot sought in a Bul-rush, to seeke from these words, to lay aspersion upon these holy writers.

But why say we, our trespasses: have we not trespasses enow of our owne to pray for; but we must pray also for the trespasses of others? Indeed not only charitably, but most justly: seeing the trespasses of others, are oftentimes the trespasses of our trespasses. For if we infect others, by our counsell, or by our example: are not our trespasses a cause of theirs? Or if they infect us, are not their trespasses a cause of ours? and this is all the good wee get by company: Company, the great darling of the world, without which it were no world, there were no pleasure: that it is no marvell John Baptist went into the Wilderness to avoid company; that so he might neither infect nor be infected. Indeed if men were to men, as God intended them, nothing could cause more comfort; would yeeld more benefit than society: but seeing they have left their first love, the love of God: what marvell, if now they leave their second love, to love one another: that nothing seemes now more dangerous, or is oftentimes more deadly, than society.

This word our, is thrice used in this prayer; and in each place seemes to have a severall extent: for, when we say Our Father, it intends, community: when we say Our trespasses, it intends propriety: when we say Our bread, it partakes
Forgive us our Trespasses.

Takes of both. There is nothing we call ours; in which we have so absolute a property as in our Trespasses: In our Father, others have a right: In our bread, others may claim a share; but in our trespasses, none can challenge any part with us; for every man must bear his own burden; every man must be accountable for his proper debts.

We have just cause therefore to say, *Forgive us our trespasses*; but what cause have we to say, *As we Forgive them that trespass against us?* For is not this a sudden and strange alteration? We have all this while beene at our prayers; and now to come in with a Petition of right? We have hitherto beene the Publicane, confessing our sinnes: and now on the suddaine to turne Pharife, and boast of our workes? But, O my soule, doe not so conceive it: for what boasting can there be in humility? and what greater humility, than bearing and forgiving Trespasses? but it is an humble presenting and offering our service to God; whereby we shew our selves prepared by his grace: and hope to be capable of his Forgiveness. And we may perceive by Christ, that there is some great necessity of these words in this petition: for when he had delivered the whole forme of this prayer to his Disciples: he doth not so leave it; but makes of this petition, a repetition; and urgeth it particularly: as if he had some speciall interest in it himselfe; and so indeed he hath: for, what doth Christ so much labour for all his life; as to make us
Ifoneus our Trespasses.

us his Disciples? and how are we made his Disciples, but by bearing our crosses and coming after him? and what is this bearing our Cross, but our forgiving of Trespasses? for even this was the last act of his owne bearing his cross; when his cross bearing him, he said: Father forgive them, for they know not what they doe. Injuries indeed and wrongs; oppressions and persecutions may be laid upon us; as Christ's Cross was laid upon Simon of Cyrene; and we made to beare them whether we will, or no: but this doth not make us Christ's Disciples: but we must take them up, & beare them of our selves, and as I may say, not with presumption and precipitation, but with patience and charity, cross our crosses; and so we shall make them a true Christ's Cross indeed: and by this we shall be knowne whose Disciples we are: and thus if we present our selves to God the Father, bearing the cognisance of God his Son; we may be sure of favourable audience: which is the thing that Christ so much desires. Wherefore, O my soule, wonder not that these words are with such earnestnesse taught thee to say; but wonder at the love, and loving kindnesse of Christ thy Saviour; who is so urgent for thee to have them said, which are so urgent for thee to be performed.

Many would desire to know, and prize it at a great rate, how they might get the knowledge to be assured, when their sinnes are forgiven: and yet it is a knowledge easily to be had; and every
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every man may tell himself. For if thou findest in thy heart, a loathing of thy former sins, and a resolution to continue in amendment of life, and especially a fixed charity, to forgive others: thou mayest be assured, thou art in the favour of God; and thy sins past are all forgiven thee. But if thou continuest to take delight in thy former sins: and art unresolved in reforming thy courses; and especially if thou findest in thy selfe a desire of revenge: and art implacable towards others; thou mayst then be assured thou art still in the state of Gods displeasure; thy sins are not yet forgiven. For these things are not onely the signes; but the certaine effects of Gods forgiving us; when we confess and be grieved for our owne trespasses to him; and are compassionate and relenting to the trespasses of others to us.

But are we not in this all Naamans? Doe we not all thinke that washing seven times in Jordan is too sleight a medicine to cure our leprosie? that our forgiving of others, can never have the power to worke in God, a forgiving of us? But what is this, O my soule, but to vilifie that which God hath sanctified? If God had said unto thee; If thou wilt have me to forgive thy trespasses; then goe sell all thou hast, and give to the poore; as the young man in the Gospel was bidden: Or then goe sacrifice thy onely sonne, as Abraham was commanded: oughtest thou not to have done these things?
things? how much more, when he sayth; For
give, and thou shalt be forgiven? For to skorne
the means, because they seem to us to be weak;
what is it, but to forget the power of that hand
which useth them: Could Christ give power to
the Hem of his garment, that the onely touch-
ing it, drew virtue from him: and cannot God
give power to our forgiving of others, to draw
mercy from him? Could God give power to se-
ven times going about Jericho, to make the walls
fall downe; and can he not as well give pow-
er to our forgiving the trespasses of others, to
make our trespasses fall downe before him? But
this is done, to make us know that Gods
thoughts are not as our thoughts; nor his waies
as our waies: For what Father indeed on earth,
though never so loving, would give so great a
blessing to so small a duty? What Master, though
never so bountifull, would propose so glorious
a reward to so mean a service? What King,
though never so gracious, would grant so free a
pardon upon so cause tearmes? For this which he
requires is not the intending of an action, but
the remitting of a passion: It is not to suffer, but
not to offer: it is not to doe more than we can
do; but not to doe so much as we would doe:
yet such a Master, and King, and Father is God;
that if thou doe it in charity, and say it in faith;
it will worke with him the effect he promiseth:
and this shall be a signe unto thee; thou shalt
finde in thy minde that Peace which passeth all
understanding; thou shalt finde in thy heart,
that
that joy which the world cannot give; and shalt plainly perceive, by this subordinate petition, what great cause thou hast to say; \textit{Thy Kingdom come.}

But what will be the best time for our saying of this petition? May we not put it off, till we have committed more sinnes; and then ask forgiveness for all together? May we not run a while upon the score, and then strike a tally for all at once? O my soule, be not so ungrateful to God; so improvident for thy selfe: for canst thou thinke it fit, to runne further upon the score; when thou art more upon the score already, than all thou art worth? Canst thou thinke it fit to commit more sinnes, when thou hast committed more already, than a thousand deaths can expiate? Hath God spared thee for this, that thou shouldst goe on to provoke him further? Hath he for this given thee a time to repent thee; that thou shouldst make him repent him of the time he hath given thee? This deferring of repentance dries up the blood of Christ; God in him is a Father now, who knowes how soone he may turne to a Judge? God in him is now all mercy; who knowes how soone he may returne to his Justice? This present hour, this very instant is the Faire kept, as I may say, of forgiving sinnes: It may be had now at an easie rate; onely for forgiving them that trespass against thee; but if thou tarry till the Faire be ended; (and who knowes how soone it may be, seeing it hath lasted so long)
long already there will then be no pardons to be purchased at any rate, but thou must pay for thy improvidence with thy utmost farthing. O then my soule, put not off from day to day; least thou come, as it is said, a day after the Faire; but whilst it is called to day, call thy selfe to account, and let not the Sun goe downe upon thy impenitency to God; or upon thine anger to thy neighbour: lest it happen to thee, as to the rich man in the Gospell; who to morrow after his Barnes were built, would goe in hand with repentance, when God would not tarry the building of Barnes; but Hac nocte repentent animam tuam, this very night they shall take away thy soule.

But is there not in this petition a hole left for revenge to creepe in? may we not doe as much as we say, and yet leave some trespaflors, upon whom to be revenged? For, if we forgive some that trespaflle against us, we forgive them that trespaflle against us, although we forgive not all that trespaflle against us; and those we forgive not, will be left for us to be revenged. But, O my soule, what Sophistry is this to be used to God? dost thou not by this, entangle thy selfe in thine owne Net? May not God justly returne thy Sophistry upon thee, and say, Thou desirest to be forgiven, and thou shalt have thy desire; if I forgive thee some of thy trespafles, I forgive thee thy trespafles, although I forgive thee not all thy trespafles; and those I forgive not, will serve my turne for thy condemnation. And when
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when God shall say this, art thou not well served for thy Sophistry? Wherefore, O foolish soule, leave playing the Sophister with God; and as it is thy desire to have all thy trespasses forgiven, so let it be thy meaning to forgive all that trespass against thee: For if thou wilt have a general pardon, thou must generally pardon.

If our forgiving of others, consisted in giving good words; in shewing faire looks; in affording smiling countenances; in offering dissembled courtesies; we might well enough thinke, that every man living, performed the condition of this petition; and that the whole world were nothing but Charity: but seeing God hath thus cenfured the Israelites Fasting; 

Is it such a Fast that I have chosen? Is it to bow downe your heads, as a Bulrush, and to spread Sackcloth and Ashes under you? Doe we not thinke he will as severely cenfure our forgiving? Is it such a forgiving, that I require? Is it to smile in a mans face, and cut his throate behind his backe? Is it to give good words, and watch a time to take revenge? Is it to carry Honey in the mouth, and Gall in the heart? And how then can wee choose now but feare, there is scarce a man living that can looke to have his sinnes forgiven; and that there is not so much as the poore womans mite of Charity in the world. For true Charity is without dissimulation: and to take dissimulation out of the world, what were it, but after a sort to pre-
vent God; and to make a new earth before the time?

But why should God require of us such a quicke returne from anger, who could himselfe carry anger in his minde much longer? for did he not so to Moses? who having angered God a little at Meribah: was punished for it at Canaan a long time after? But O my soule, farre be it from thee to thinke Gods goodnesse, can once be touched with such imputation. God was angry indeed, and upon just cause angry with Moses at Meribah: and sware in his wrath, that he should not enter into Canaan: So the doome was instantly pased, and could not be revoked: and his anger was as instantly passed, and never after shewed: For, when the sentence came to executing; with what circumstances of mildnesse; with what favour of interpretation was it done? that though the punishment could not be revoked; yet Gods love turned it into a benefit. For, though he might not goe into Canaan with his feet: yet he was suffered to goe into it with his eyes: that having taken the pleasure of seeing the figure, he might goe the more chearfully to take possession of the substance. Neither was it perhaps so much a punishment, as a mystery; at least, a punishment not without mystery: for Moses represented the Law, and could not therefore bring the Israelites into Canaan; because the Law cannot bring us to Heaven: It must be Iosuah the type of Christ Jesus; that must bring them into Ca-
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naan, the type of Heaven; as it is Jesus, the true Joshua, that must bring us to Heaven, the true Canaan.

But seeing God hath forgiven our sinnes already in Christ; what need we to trouble God, or our selves, to aske forgivenesse againe? as though our words could doe more than Christs deeds? but is it not as when a King proclaimes a generall pardon to all offendours; yet none shall have benefit by it, but onely such as sue it forth, and fetch it out: so God indeed hath granted a generall pardon to all sinners, in the merits of his Sonne; but none shall have benefit by it but such onely as sue it forth by the tongue of Faith; and fetch it out by the feet of Charity; and this is the tongue of Faith; when we say, Forgive us our trespasses: These are the feete of charity, when we Forgive them that trespass against us.

But why doe we tell God of our forgiving of others? For, what is it to God, whether we forgive others, or no? indeed of all our service there comes no profit to God at all; and our well doing, extendeth not to him; but it seemes this petition would have us take notice of a property in God; who, as at first, his pleasure was, to make us according to his likenesse; so he takes great pleasure still, that he and we should be like: and so much desires to have us like him; that rather than faile, he will be like us: as David faith, With the pure, thou wilt shew thy selfe pure; and with the sowerward, thou wilt shew thy
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And God himself seems to make knowne this property in himselfe, where he faith in Ezechiel: Because Edom hath taken vengeance, and revenged himselfe upon Juda: therefore will I take vengeance, and revenge myselfe upon Edom. And we cannot in nothing, be so like to God as in being mercifull, as Christ faith; Be ye mercifull, as your heavenly Father is mercifull. But if we care not for being mercifull to others, that we may be like God; let us at least be mercifull to others, that God may be like us: for, if we be cruel to others; there is no avoyding this property in God; he will also most certainly be cruel to us. To obtaine therefore mercy from God to our selves; we juftly make profefion of our owne mercifulnesse to others; yet we tell it to God; not to informe him, and make him to know it; but that wee may be witnesses against our selves, if we doe not perfome it.

But are there not many other workes, by which we might better have expressed our charitie, than by forgiving of trespasses? Certainly not any. For all other workes may have leaven in them, and worldly ends; but this is wholly spirituall; and without any mixture at all of carnall respects, and therefore though it be not the onely, yet it is the principall; and as I may say, the Quorum of all the workes of charitie, as without which, no other worke of ours, how good soever, can indeed be charitable. For, thou mayst visit the sicke; and take great paines,
Forgive us our trespasses.

Paines to doe them comfort; yet there may be leaven here; for are there not profits oftentimes? are there not benefits many waies, from dying men to be expected? and so thy visitation may be farre from charity. Thou mayst build Almes-houses; and give great revenues to maintaine them; yet there is a leaven of vain-glory; and a leaven of false devotion: as the Israelites gave their ear-rings, to make the golden Calfe; and so thine Almes also may be farre from charity. Thou mayst give all thy goods to the poore; that thou bring thy selfe to be one of the number, and yet, perhaps, but poore charity neither; for may there not be leaven in it, seeing heathen men have done as much? Thou maieft give thy body to be burned; which seems not onely the heate, but the height of charity; and yet, perhaps, but cold charity neither: for are there not leavens of vain-glory? of false devotion? of obstinacy, and even of malice? Strange leavens indeed: but yet such leavens there are; and so thy seeming Martyrdom, may be farre from charity. But when thou forgivest them that trespass against thee; this can have no leaven at all in it; for it can proceed from no beginning; it can tend to no end; it can aime at no marke, but onely charity: and therefore this certainly, of all the works of charity, the fittest to express it; and therefore the fittest here to be expressed: For, this is the new Commandement, and, as I may say, The Law of the Gospell; that

Exod. 32. 38
Phil. 1. 15.
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that we love one another; but no loving without forgiving.

But doth not this Petition seem of a strange condition? For we ask God to forgive us upon condition, that we forgive others; but what if others do not trespass us? then we have nothing to forgive, and so God must forgive us for nothing. But is it not, that though men see the fruit but as it hangs upon the Tree; yet God sees it as it lies in the root: and it shall be sufficient, if we be such forgivers, as all the godly are Martyrs; of whom David said, For thy sake are we slain continually: and as Saint Paul was a Martyr at Jerusalem, before he was a Martyr at Rome: an habituall Martyr, before he was an actual; even then when he said, I am ready, not only to be bound, but to die at Jerusalem for the Name of the Lord Jesus. And as such Martyr-dome, so such forgivenesse will serve our turnes with God: will serve Gods turne in us.

This Petition is in nature of a contract: and how can the contract be valid, that seems not made upon a valuable consideration? For, what recompence is it, for our trespasses against God; that we forgive others? If God had done us any wrong, that we might say: Forgive us, O God, as we forgive thee: then there were reason in the Petition; and good ground for the contract: but alas, there is no such thing. For if Samuel could say: Whose Oxe, or whose Ass have I taken, or to whom have I done wrong? Behold a jotter than Samuel is here; one so farre

Psal. 44.22. Acts 21.23.
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farre from doing us wrong; that hee is alwaies loading us with benefits: One so farre from bending his fist to strike us; that he is alwaies opening his hand to bless us; and where is then any ground for our contract? But is it not, that if we give a cup of cold water to Gods children; God takes it as if we gave it to him? and if we forgive the trespasses of others; God takes it, as trespasses forgiven to himselfe? And though Gods forgiving of us be of infinite more value than our forgiving of others; yet if he be pleased to set so great a price upon ours; and to set no greater upon his owne; what can hinder but the bargain may stand firme enough? For in contracts betwenee God and us: there are indeed, two kindes of values: A value of worth, and a value of Acceptance: and in the value of worth; wee are, God knowes, nothing worth; for what have we that wee have not received? but in the value of Acceptance, there comes in our wealth: which, as it chiefly consists in sacrifices; so of all our sacrifices, there is none more acceptable to God: None that makes a sweeter Incense to Gods sense (though to common senses, of no sent) than our forgiving of trespasses. Salomon offered to God in Gibeon, a great sacrifice; even a thousand Bullockes; and yet behold, a better sacrifice here, than that of Salomon. For obedience is better than Sacrifice; and to hearken is better than the fat of Rams. If therefore we make not use of this sacrifice, and for-
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give not others: wee lose the best means wee have of improving our wealth; and may with David stand, upon Quid retribuam Domino, as long as wee will; but wee shall never finde any thing, so much worth our giving, as forgiving. For this God accepts as a match to his owne mercy; and so bringing downe the price of his forgiving; and railing the price of ours; hee makes at last the consideration to be valuable, and gives validity to the contract.

But have wee not a great bargaine from God, by this Petition? to have all our trespasses forgiven; for only our forgiving the trespasses of others? No doubt we have; if God give us as well the grace to make use of the Petition; as Christ gives us the instruction, to make the Petition. Otherwise it may prove the worst bargaine that ever was made: For if wee expect our forgivenesse; depending wholly upon God; there can be no feare: but if wee expect it, depending upon any thing in our selves; what hope can there be? seeing revenge lies boyling, and burning in our breasts; but charity, God knowes, lies cold at our hearts. But may wee not say, there are in God two attributes, his Mercy, and his Justice; and that in this Petition, wee are provided for them both? For if we meet with his Mercy; it is enough to say, Forgive us our trespasses: and if wee meete with his Justice, wee have in a readinesse to say, As wee forgive our debtors? This wee may say indeed; and
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and it will doe well, if wee can well doe it: but if wee faile to doe it; as we make not good the condition; soo wee can looke for no good from the Petition: if wee performe not to God our promise of forgiving, which we are sure of our selves wee cannot: we cannot promise our selves the performance of Gods forgiving; which we are sure to be most miserable if we doe not.

But will it not give a boldnesse to men; and make them carelesse how much they sinne, if they may have their sinnes so easily forgiven? we may therefore remember; there is an Antecedent, Thy Will be done; and a subsequen*, Lead us not into temptation; and an adjunct, As we forgive our debtors; and all these must come together, and compasse in this Petition: or else this Petition, being left to it selfe alone, will never be granted; nor our sinnes be forgiven. And let us not thinke the suite easie, because wee come as children to a Father: for we must consider, we are but children by Adoption, and if the condition of Adoption be not performed, the alliance is dissolved; and then we become as meere strangers: or rather as the very children of wrath, as we were before: as the Prodigall childe confessed, Hee was no more worthy to be called his sonne.

But doe we allledge our forgiving of others, as a cause of Gods forgiving of us; or as a measure? Not as a cause; for so wee should take place of God, and goe before him: Not as a
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measure: for so we should limit God, and be above him. And yet as a cause; but a cause of capacity of pardon, not a cause of pardon: a cause of approach, not a cause of access: not an efficient, and yet without which, no effect. And as a measure also; but a measure which wee bring empty to God, and looke that hee should fill it; that of his fulnesse wee may all receive. When wee pray to God to forgive us, as wee forgive others, wee doe not limit God to our forgivenesse; but we require his forgivenesse in its owne extent; as much more full and absolute than ours; as he himselfe is more absolute than we: his Mercy more full than ours.

But if this be no cause of our forgivenesse; what can we say of our selves, why our sinnes should be forgiven? Can we say, that the Commandements are too many, and too hard to be kept? But we sinned as much when there was but one Commandement; and that one, easie enough in all reason. Or can we say we have sinned ignorantly, and beene deceived? but that excuse would not be taken, in our first Parents; who yet could plead it better than we: for, they were Novices in the world, and not acquainted with the Serpents Subtilty; which to us that have served our apprenticeship in the world, is too well knowne. Or can wee say, we have beene constrained, and have sinned of necessity? but nothing that is not voluntary, shall be laid to our charge. We may thus goe over
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over all the pleas of excuse; and we shall find none to make for us, but all against us; unless, perhaps, a plea of David's, and that a strange one, God knowes: Be mercifull unto mine iniquity, O Lord, for it is great. A strange plea indeed; to make our case desperate; that it may be thought reasonable: to make our selves Monsters, that we may appeare handsome; yet such is our case, that such must be our course: for if we mince our faults, we doe but make them the more; and if we hide them from God, we doe but make him looke more narrowly to them; and untill we confesse them to be great; it shewes we have no great feeling; if no great feeling, no great remorse; if no great remorse, no great sorrow; if no great sorrow, no great repentance. And if we examine David's words well; we shall find both a truth in the reason; and a reason in the truth of them. They are great; great in number, for they are more than the sands of the Sea. Great in weight, for they are as a weighty burthen, too heavie for him to heare. Great in voyce, for their cry reacheth up to heaven. Great in continuance; for they have lasted from the time his mother conceived him, to the time his mother the earth received him againe. And yet in the truth of these greatnesses, there is great reason of forgivenesse. They are great, and therefore fit to shew God's Power to be great, that can forgive them: They are great; and therefore fit to shew his Mercy to be great, that will
will forgive them: They are great; and therefore fit to shew Gods Wisedome to be great; that knowes how to forgive them in his Mercy, without prejudice to his Justice: and in his Justice, without derogation from his Mercy.

But hath David no better reason to allege, why God should forgive our trespasses, but the greatnesse of our trespasses? Indeed, as from our selves, he hath not; from God he hath: as, Forgive mee, O God, for thy Names sake: for how else could he verifie his Name of Father: and Save mee, O God, for thy Mercies sake; for how else could hee justifie his Nature of being mercifull? and even from our selves, though David doth but intimate it, when he faith; The Lord said unto my Lord: yet we can deliver it in plaine termes: Forgive us, O God, for thy Sonne Jesus Christ sake; and this we may justly call a reason from our selves: seeing hee was therefore given to us, that he might become of us: and being in us, he might be a ransome for us. And therefore, when we say, Forgive us our trespasses: doth not Christ seeme to take our person upon him? and when we say, As we forgive our debtours; doe not we seeme to take Christs person upon us? seeing in the Petition that seemes verified which was spoken of Christ, Hee was accounted among the wicked: and in the condition, that seemes verified which is spoken of us; Of his fulnesse wee have all received.

But though our forgiving of others, be nei-
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ther cause nor measure, of Gods forgiving of us: yet it may be inquired, which hath the priority? for they are here so woven and connected together: that it cannot easily be discerned.

Gods forgiving is first named; but our forgiving seems first intended. Our forgiving is the condition; and the condition must be first performed, before the petition can be granted.

Gods forgiving is our petition; and the petition must first be granted, before the condition can be performed. So we are in a labyrinth here. Our forgiving proceeds from charity: but what charity without the grace of God? and what grace without forgiving our sinnes?

Gods forgiving proceeds from mercy; but what mercy to them, that have not charity? and what charity in them that forgive not others? so we are in a labyrinth still. Our forgiving is our action: but what activeness in us, to any good, without the assistance of God, the Fountaine of all goodness? but God assisteth not, where he first forgiveth not. Gods forgiving is his action, and is grounded upon our repentance; but what repentance, without forrowung for our sinnes? and what forrowung without forgiving? So we are in a labyrinth still: and no Ariadnes thread to guide us out; but onely Gods Mercy; for the same Mercy in God which forgiveth us, enableth us with grace to forgive others. In Gods forgiving, it is derived to us: in our forgiving it is derived by us: In Gods forgiving, we are onely pa-

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five: in our forgiving, wee are both Active and Passive: but Passive first in receiving the grace; and then Active in using the grace. And therefore, we say not, forgive us as we have forgiven; but as we doe forgive: seeing it cannot be thought when we desire God to forgive us our trespasses: but that the not forgiving the trespasses of others, is part of the trespasses we desire to be forgiven. There is therefore no standing with God for priority: but we shall doe well, seeing wee cannot bee too sure of performing the condition; to turne the condition into a prayer: that as in the petition, we understand; I believe, O God helpe my unbelief: so in the condition to understand; I am in charity, O God helpe my uncharitably. Helpe me, O God, out of the intricatenesse of this labyrinth; so forgive me, that I may forgive: so make me to forgive, that I may bee forgiven.

Doe we therefore well consider, what wee doe, when we say this petition? For doe we not make these words, Forgive us our trespasses: to stand at the mercy of the words following, whether they shall prove a prayer, or no? For, if we doe as we say, and be mercifull to others: they are no doubt, an excellent prayer: but if we doe not as we say, and forgive not others: what are they then but a very curse? for what greater curse, or what plainer terms to expresse a curse, than to pray to God to forgive us as we forgive others? and in the meane time to
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meane nothing leffe, than forgiving of others? and so wee doe worse to our selves, than David prayed to be done to his enemies: Let their prayer be turned into sinne. For we have little else left us of goodnesse, but our prayers to be good: and shall we turne them also into sinne? and that which is the worst of sinne, into a curse? can wee not be contented, to commit trespasses against men; but we must make them reach to a mocking of God? Is it not enough that we be so wicked to deserve damnation; but wee will be so desperate to pray for damnation? O my tongue, cleave rather to the rooфе of my mouth, than be made an instrument of this petition; unless thou finde my heart, so set thee a worke: for so thou shouldst make thy selfe an instance of Gods complaint: They draw neare me with their mouths, but their hearts are farre from me. And yet, O my tongue, I must not have thee to forbear saying it; seeing it may passe for some part of obedience, to say as thou art taught, though thou doe not as thou sayest; and who knowes whether God may not give a blessing to it, whilst it is in thy mouth: that though at first, it rise not from thy heart, yet through his grace it may revert a convert; and turne backe upon thy heart.

But what say wee to such men, who are so farre from thinking it charity, to forgive their trespasses; that they thinke it honour, not to forgive them? doe more feare the disgrace of men
men in forbearing revenge: than the displeasure of God in seeking revenge? May we not justly say of such: that for all their pretending either honour or valour: yet are they in truth both cowards and foole: cowards, to feare where there is no cause of feare; and foole: not to feare, where there is cause. And indeed, is it not a marvellous thing, how men dare be so bold to say this petition; and yet be so carelesse to performe the condition? Doe they thinke it to be a charme; and that the bare saying of the words, without more ado, is of it selfe sufficient to procure forgivenesse? Or doe they thinke God so prodigall of his pardons, that he bestoweth them upon all commers, without any difference? Or doe they believe, he is so easie of beliefe, that he takes all promises for payments; & never lookes further after any performance? Alas, all these are but suggestions of the divell: they will all be found in the profe, to be of no profe, but rather these words of the condition will be the ground of their damnation: for, from them the Judge will take the advantage, and justly pronounce against them: Ex ore tuo te judico: Thou hast often prayed to be forgiven thy selfe, as thou forgivest others: and yet all thy life long, thou hast done nothing but breathed revenge: Thou shalt now at last have thy asking, such forgivenesse as thou hast shewed, such thou shalt finde: cast him into utter darke: ness: He would never forgive, He shall never be forgiven.
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But why should God require that of us which he would not doe himselfe? For, when the Angels sinned, He would not forgive them, but presently in his anger, cast them out of Heaven: And when our first parents transgressed: He would not forgive them, but presently in his Justice cast them out of Paradise. And yet if he had forgiven the Angels; there had not beene a Serpent to seduce Eve: and if he had forgiven our first parents, there had not beene original Sinne to corrupt us. But O my soule, take heed; remember, the seed of the woman was not yet promised: and thou mayst hereby see what God is to us, without Christ; even a consuming fire: and what he is, through Christ; a fire still, but to comfort, not to consume: for he having payd the ransom of our sinnes: it is now as just with God to forgive sinnes: as it was before to punish sinners: and we are now in the state Saint Paul speakes of, Forgiving one another, even as God for Christ Jesus sake hath forgiven us. So that God requires no more of us, than what he hath performed to us: Or may we not be bold to say; He therefore requires it of us; that he may be able to performe it to us? and let it not be taken as impiously spoken; that God should not be able to forgive us unleffe we forgive others: seeing there is a pious sense, in which perhaps we may be bold to say; He is not. For is it not said of Christ: that among his owne people he could doe no miracles: he seemed, not to

Heb. 12. 29.

John 1. 9.
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Mark 6:5.

to want will; but to want power; He could not doe them: yet we must conceive this want of power was not in respect of himselfe: but in respect of them; they wanted faith, and were incapable. And as in them want of faith seemed to take away power from him that is omnipotent: so in us, want of charity seems to take away mercy, from him that is all love: For doth not Christ tell us of a King, who forgave his servant many debts: but when the servant would not forgive his fellow, he came upon him againe for the same debts, notwithstanding his former forgivenesse: Not, that the King went backe from his mercy, but that the servant went forward in his cruelty: He wanted charity; and was incapable. For Gods mercy indeed can never enter, where mans cruelty keepes possession: and it is impossible a pardon should be sealed to him, in whom hardnesse of heart, suffers not the scale to make impression.

But is there not a difference here betwene the condition and the petition? For, in the petition, we pray to God to forgive our debts: but in the condition we offer God, to forgive our debtors; and why is this difference? Indeed in both must be understood both: yet in each of them there seems a speciall addressment to each of them. For it follows with God, that if he forgive the sinne: he is presently withall reconciled to the sinner: but it followes not with men; for they oftentimes can be
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be content to forgive the offence: when yet they cannot finde in their hearts to be friends with the offendour: as it is the voice of the world to say; I will forgive him, but I shall never forget him: where, by not forgetting, they meane not loving; and truely if they love not, truely they forgive not.

But seeing our trespasses are of two sorts: some, committed against God; and some, committed against our neighbour: It may be here demanded; in praying to God to forgive our trespasses, what is it we meane? For, if onely the trespasses committed against God, what shall then become of the trespasses committed against our neighbour? and if in our prayer wee meane them also; it may then be doubted what God hath to doe to forgive trespasses committed against others, and not against himselfe? Certainly in our prayer we meane both; and therefore it remains onely to resolve the doubt; which none but prophane persons would offer to make. Indeed, if thou couldst finde any thing which were a trespass against thy neighbour, and were not also a trespass against God: thy doubt might be thought something, which now is nothing: seeing, there is no trespass against thy neighbour, which is not first and greatest, a trespass against God. For if a man steale, it is a trespass against his neighbour; but it is first a trespass against God; because God forbids it. If a man commit a murder, it is a trespass against his neighbour; but it is first
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First a trespass against God; because God forbids it: but this seems not to remove the doubt. For, did not Cain commit a trespass against Abel when hee murthered him? yet God had not then forbidden murther. Did not Rachel commit a trespass against Laban, when shee stole his Idols? yet God had not then forbidden stealing. Indeed, these things were not yet forbidden by the positive Lawes of God, written in Tables of stone; but they were notwithstanding forbidden by the natural Lawes of God, written in the Tables of our hearts. But this doth not yet remove the doubt neither. For seeing there is some trespass committed against the neighbour: it must needs belong to him to forgive his part; and not to God to forgive all. Surely, the neighbours part, in regard of Gods part, is scarce worth reckoning: and therefore David though he had taken from Urias, both his wife and his life; (two as great trespasses against a neighbour, as could be) yet hee faith to God: Tibi, tibi soli, peccavi: Against thee,against thee only have I sinned: as if his trespasses against Urias, were not worth the speaking of. Yet God is contented to allow the neighbour his part also; and therefore Christ teacheth us; If our neighbour have ought against us: to go first and be reconciled to him, before we come to offer at the Altar: as if else he might put in a caveat, and stoppe our petition: and so indeed hee may. Wee must therefore use all earnest intreaties; offer all possible satisfaction:
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faction: make all humble submission to procure our atonement: but if all our endeavours cannot prevale: if our ability bee so small, that wee cannot satisfie; or their hearts be so hardned that they will not bee satisfied: it is then Gods prerogative to take the matter into his owne hands: For vengeance is his, and hee will repay: and The Lord is King, faith the Psalme; the earth may be glad: and glad indeed, wee may bee all: that the Lord is King, and will judge the earth: for, if men should bee our judges; and our hope of forgivenesse should stand in the breasts of men: alas poore wretches, what man of us all should goo to Heaven: for, what care they how many goe to Hell: so they may bee revenged, and have their wills? which David knew well: and therefore when after a great sinne, God offered him his choyce of punishment: Either famine, or pestilence, or to flee three dayes before his enemies: though he seemed at first in a great strait; yet he quickly resolved of his choice: Let me fall (faith he) into the hands of God, for his mercies are great: and let mee not fall into the hands of men. And therefore Christ, out of this prerogative of God, said unto the thiefe upon the Crosse: This day shalt thou bee with me in Paradise: hee stands not to examine his trespasses to his neighbour: hee takes upon him to answer them himselfe; and tells him without more adoee: This day shalt thou bee with me in paradise. Wherefore, O my soule, observe here first: what thou promisest God to observe

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Forgivethem that trespass against thee: I doe here therefore forgive all the world: If any man have done me wrong; if any man have intended me evill: I doe freely and fully, from my heart forgive him. And then, observe what Christ teacheth thee to observe: seek all means to be reconciled to thy neighbour: I doe here therefore desire forgiveness of all the world; if I have done wrong to any man, if I owe any thing to any man, which I am not able to pay: I am infinitely grieved, and heartily sorry; and humbly from my heart intreat him to forgive me. And when thou hast done this, thou hast yet a City of refuge to fly unto, God: and to him confess thy sinnes, and desire forgiveness: I doe here therefore prostrate my selfe before thee, O God; I confess and acknowledge the heynousnesse of my sinnes: and I most humbly from my heart entreat thee to forgive me. This done, O my soule, thou mayst rise from the earth, and take comfort; and mayst bee bold to say, The Lord is my helper, I will not feare what man shall doe unto me. For thou mayst be sure that God will use either his authority to the world, to make it forgive thee, or his prerogative over the world, and forgive thee himselfe.

But is it not strange this petition should come in so late; which one would thinke should have beene the first? For, how can we expect a Donative before a pardon: that any thing should bee given us, unless our sinnes be first forgiven us? Is it not, that the four first petitions are very
very ancient; and were said of our first parents, even in Paradise: and in them wee alter nothing but the tunes; for they were to them songs: but are to us supplications. They were to them Hymnes, but to us are Dirges: but the two latter are wholly new, and come but now in; and therefore take their place as they come: For they are indeed, the meere reparations of our first parents ruines: and had both of them beeene altogether needless, if they had not both of them beeene altogether gracelesse. And yet there appeares another reason. For, wee have asked to hallow Gods Name; and that his Kingdom may come: and that his Will may be done: and that he would give us bread to eate: and now, it seemes by our asking for temporall things, (which is the last care of a Christian man) that Christ would have made an end of the prayer heere, if it had beeene possible; but it would not bee: For, our hallowing Gods Name is but imperfect; his Kingdom comes to us but in part: his Will, though it be done as it is in Heaven; yet it is done in earthen Vessels: and therefore after all this, there is no remedy; wee must needs come to this at last, and ask forgiveness: or else all that went before will not serve the turne, for which this prayer is intended. And may it not be another reason why this petition comes in so late, and is placed amongst the last, to shew, that Repentance comes never too late, so it comes at last: and therefore Christ makes this one of our last petitions.
tion; as washing the Disciples' feet, was one of his last acts; the very embleme of this petition. Yet we may observe how dangerous a thing this late repentance is: for, though Peter, no doubt, had often said with David, Wash me throughly from my sins; yet when it grew so late, before Christ came to wash him indeed: hee would have put it off; if Christ had not put him on with an extraordinary motion.

But may we not feeme here to be at a stand? For, heere are many petitions; but we can see none of them asking for faith: as Christ prayed for Peter, that his faith might not faile: and the Apostles prayed, O Lord increase our faith: and is it not strange that in this principall prayer, wee should not pray for that which is the principall: that all our petitions should be for workes: and none of them for faith? Is it, for some such reason as Moses had: who describing the creation of the world, and the making of all creatures: yet speakeith nothing, of the making of Angels, though of all creatures, the principall? Or is it, that Christ makes this a prayer, not a Catechisme: and a prayer for the Faithfull, not for Infidels: for, He that comes to God, must believe that God is; and that hee is a rewarder of them that seek him? Or is it, that wee cannot pray for faith; but it must needs be, either without cause, or without effect: and so bee either needless or fruitlesse? For, if we have faith already, it is needless to ask it: and if we have it not; it
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it is in vain to ask it: seeing, what we ask not in faith, S. James tells us, wee shall not obtaine: and if we ask it in faith, we then have faith to ask it, before wee aske it. But will it not bee better not to looke our reasons, why wee doe not aske it; but rather to shew reasons, that we doe aske it? and aske it we doe indeed, not verbally but really. For, doe wee not pray for faith, when we pray for the hallowing of that, which cannot be hallowed but by the tongue of faith: the Name of God. Doe we not pray for faith, when we pray for the coming of that which cannot come but upon the feete of faith: the Kingdom of God. Doe wee not pray for faith, when we pray for the doing of that which cannot bee done but by the strength of faith, the Will of God. Doe wee not pray for faith, when we pray for the having of that, which cannot bee had, but by the hand of faith: forgive these of our sinnes. Certainly, seeing wee pray for the causes and the effects: for the root and the fruit of faith: it is not the want of naming faith, that can be a reason to make us doubt, that wee pray not for faith: no more than the want of naming Christ in this prayer, is any reason to prove that wee pray not here in the Name of Christ.

It is proper to this petition; that where all the other are absolute, this only is conditionall and where the other are onely contemplative, this is both contemplative and active, for, it is to bee done, as well as to be said. And where all the
the other petitions looke God in the face: and expect to receive something at his hands; this onely with the Publican, presumes not to looke up to Heaven; neither aspires to taste of God's bounty, but onely of his mercy. And yet as dejected as it seemes, i that greater spirits; at least speaks greater words than all the rest: for where the other doe but onely sue for grace, to bee enabled to doe good workes; this undertakes to doe good workes at its owne peril: and where the other respe& Gods blessings all of free gift; this offers to pay for what it takes. And it is proper also to this petition; that it may be called by two names: For, as we say, Forgive us; it may be called the petition of repentance; and as we say, As we forgive our debtors; it may be called the petition of charity: and they are justly joyned heere together, seeing they cannot well be parted under: for either we must have both, or neither of both.

Last of all, are placed Infants; who though they bee well borne; yet being but children, it is no disparagement to be set at the lower end: For when it is said, Lead us not into temptation, but deliver us from evil; is it not most properly the petition of Infants? who though they cannot say their prayers, in their owne persons; yet seeing they have their Angell, it is like they have their petition, and say it in their Angell: and what is fitter for them to pray, who are most subject
And lead us not, &c.

subject to feare; than to pray againfi that object which is most to be feared: and feare is the proper character, both of them, and of this petition? And it is fit they should Agmen elaudere; be the last that come into the Temple to pray; seeing they are the last that come into the Field to fight; or rather their prayer is, they may not come into the Field at all. And this may be a comfort to those parents: whose children die in their infancy; that certainly their prayer is heard, and granted: seeing God spares to bring them into the field of temptation: (for Tentatio est vita hominis super terram) but delivers them presently from this present evil world.

Here the word And, is set on worke againe; and could not be spared; for, as before it served to joyne the spirituall blessing to the temporall, charity to prosperity; so here, it serves to joyne one spiritual blessing to another, perseverance to repentance. And it seemes to doe as good service now, as it did before: For if a man have his sinnes forgiven; and afterward be led into temptation; and be not withall delivered from evil; he will quickly fall to his old trade of sinning againe; and the end of that man will be worse than the beginning. But all this is helped by the comming in of And: which brings with it either a freedome from temptations, or an assistance in temptations; either an exemption from the battell, or an assurance of victory.

It is proper to this petition; that where all the
the other are single; this only is double: and as being the petition of weake Infants, requires the assistance of both the hands of God. And it may bee called, the petition of perseverance; and takes the right way for it: for it removes the impediments, and then applies the helps: and when there is nothing to pull it downe; and a sure proppe to hold it up: what should hinder, but it may last for ever?

Wee have seenenow, that even the vertues themselves seeme to speake; and make petitions for us: holinessse, hope, obedience, providence, repentance, charity, and perseverance: and is it not strange, that we see not faith amongst them, and that she, of all other, should be missing here? but may not perhaps the reason bee, because she seemes not to have any particular worke to doe in this prayer, as the other virtues have; but hath her working in the whole; and in every part; and cannot be so properly said, a Captaine of a Company; as shee may bee stiled, the Generall of the whole Army?

But howsoever we may be unwilling to understand this petition, of naturall infants; yet of spirituall we cannot, of whom Christ faith; We cannot enter into the Kingdom of Heaven: but as little children. And such wee are, the best of us all, when wee are at best; wee can neither goe nor stand, but as wee are led: for if we bee left to ourselves, wee are sure to fall. We are therefore
And lead us not, &c.

fore contented to be led: and have made choice of our leader; but if hee lead us, where we may chance to fall, what are we the better for his leading? and what is then our prayer; that he will not lead us, into the rugged waies of temptation, where we may dash our foote against a stone; but that hee will lead us, in the even paths of righteousness, where our feete may neither slip nor stumble: and if he doe not alwaies hold his hand over us, to keepe us from taking falls; that yet at least, hee will put his hand under, and keepe us from taking harms.

But if we take this petition generally; doth it not seeme to make us speake exceeding strangely? as though wee thought God a seducer; and where all this while we have expected hee should doe us good; wee should now begin to feare, hee would doe us hurt? But the truth is, wee are not distrustfull of God, but of our selves; not of his leading, but of our following: Not that God tempts us, for S. James hath cleared him of that, where he saith; that God's tempteth not man. But wee have other tempters; the world, the flesh, and the divell; who have all their severall waies of tempting: For, the divell tempts us, by suggestion of fancies; the world tempts us by allurement of objects; the flesh tempts us by inclination of will: and these againe are all pressed upon us; by the devill; with the rage of a roaring Lyon, by the world, with the subtilty of a flattering enemy; by the flesh, with the treachery of a false friend: so that, if force and fraud and false-
hood would doe it, we were undone: and yet against all these we may doe well enough: For,
Chrift hath overcome the world, and hath broken the serpent's head; and by his death hath morti-
tified the flesh: and so no matter now, who is against us, if God be with us: but if he lead us in,
that should lead us out; in what case are we then?
God is an Actour in all our actions; and he hath
two hands to worke withall, though he doe not alwaies use them both at once, and what is then
our prayer? that he will be pleased not to use his left hand of Justice, to lead us into temptation;
but if his pleasure be to doe so; that yet at least hee will use his right hand of mercy also, to leade
us out, and to deliver us.

Wee said before, that this last petition of
the three latter; seemes to be subordinate to
the last petition of the three former; and there-
fore having sayd, Thy will be done, we justly now
make suite to him to bee good unto us; and not
to lay too beavie burdens upon us: for of whom
should we seeke for mitigation of our burdens,
but of him to whom wee have submitted our
backes? But why should Chrift teach us ano-
ther order in our praying, then he used him-
selhe in his owne praying? For hee prayed: Fa-
ther, if it be possible, let this Cup passe from me;
yet not as I will, but as thou wilt. so putting his
petition before his submission: but hee teacheth
us, to put our submission first, and after to come
with our petition? Is it not that Chrift might
place his petition where hee pleased; who had power
power in himselfe to grant it to himselfe: For he had power to lay downe his life; and hee had power to take it againe: but if wee should place our petition first, it might seeme, as if we did capitulate with God: and made not our submission, but upon condition.

When wee say, \textit{Lead us not}; we seeme to doubt God: but when we say, \textit{Deliver us}: we shew our trust in God: When weesay, \textit{Lead us not}; it implies we are fearefull: but when wee say, \textit{Deliver us}; it implies wee are confident.

And how should this variation come to happen? In the first, wee looke upon ourselves; and can see nothing, but weakenesse: and therefore can feele nothing, but doubtfulness: and feare: but in the second, wee looke upon God: and can see nothing but goodnesse: and therefore can feele nothing but hope and confidence.

In the first, wee consider the great hate and power of the divell over us: and this makes us fearefull: In the second, wee consider the great love of God to us: and his great power over the divell: and this makes us confident.

In the first, we consider the Law: and what is threatened to transgressours, and have cause to feare: In the second we consider the Gospell, and what is promised to believers: and have cause to hope. Thus the Law sends us to Christ: our owne weakenesse to seeke for succour: the tempter to looke out a deliverer. Consider.

then, \textit{O my soule, what happinesse it is to thee: that though the Law kill: yet Christ quickens: though}
though the flesh be weake; yet the Spirit is willing: though thou hast a divell for thy tempter; yet thou hast God for thy deliverer. And may we not take comfort, to thinke how fitly our temptations, and our deliverance are placed in one petition together; leaft if they were put into two petitions, they might seeme to bee too farre asunder? For if our deliverance, should not bee immediate to our temptation; GOD knowes, what hurt wee might take; but wee all know, what hazzard wee should runne.

It may seeme a strange prayer of David, to say, *Avert eculos, ne videant vantatem.* Turne away mine eyes from seeing vanity: as though God medled with our looking? Or that wee had not power in our selves; to cast our eyes upon what objects wee list? But is it not, that what wee delight in, we delight too looke upon? and what we love, we love to be seeing? and so to pray to God, that our eyes may not see vanity, is as much as to pray for grace, that we be not in love with vanity. For indeed, vanity hath of it selfe so gracefull an aspect, that it is not for a natural man, to leave looking upon it: unlese the fairer aspect of Gods grace, draw our eyes from vanity, to looke upon it selfe; which will alwaies naturally bee looking upon the fairest. And as David here makes his prayer in the particular, against temptations of prosperity: so Christ teacheth us, to make our prayer in the generall; against the temptations, both of prosperity and adver-
And lead us not, &c.

adversity; and very justly: For, many can beare the temptations of one kinde; who are quickly overcome, by temptations of the other kinde: So David could beare persecution without murmuring, but when hee came to prosperity, hee could not turne away his eyes from vanity. In his croffes, hee could say; Examine mee, O God and try mee; Judge mee according to my integreity. But in his prosperity, he was glad to say; There is no soundnesse in my flese; neither any rest in my bones, because of my sinne. And as David had better shoulders to beare adversity; than eyes to beare prosperity; so there are others, that can beare prosperity with moderation; who are quickly overcome with impatience in adversity. And it seemes the Devill tooke Job to be of this temper: for hee saw his carriage upright, in his prosperous estate: but hee told God, it was no marvaile; seeing he had set a hedge about him; a hedge of prosperity: but if hee would breake downe that hedge, and let in croffes; hee should finde him another man than hee tooke him for: hee would curse him to his face. But though the divell were deceived in Job, and that Job could doe this: doe wee thinke, that every one of us could doe as much; Or rather, not one of a hundred? Or rather, as Salomon faith; Not one of a thousand: Or rather, as God himselfe faith here; Not such another in the whole earth. And why than would God lay such croffes upon a righteous man, for tryall of that which hee knew already? was it not enough that God knew it; but
a good man must suffer, that the divell might know it: was it justice in God to put a righteous man to paine, onely for the divells pleasure?
But the case indeed is cleane otherwise: God did it not for the Divells pleasure: but for his torment: and not for enforming of himselfe, but for endeering of Iob: For, as there is no such crosse to the divell, to make him impatient, as to see a man that is patient in crosse: So there is no deed of men, so acceptable before God: as to take all thankfully which hee layes upon them. For, not to murmur: or not to cast our eyes upon vanity: are in themselves any great matters: but when a man murmurs not in adversity, which gives so many causes of impatience: or when a man casts not his eyes upon vanity, in prosperity: which ministers so many occasions of allurement: this is a man after Gods owne heart: and this is one to whom the divell may say, as he said to Christ: Art thou come to torment us before the time? But the difficulty of doing this: and the danger of not doing this: gives us all just cause to say: Lead us not into temptation.

But if it be not good that God should lead us into temptation: why should wee thinke that God will offer it? and if it be good, why should we offer to pray against it: seeing God, who is the Fountaine of all goodnesse, can never be the streame to carry us to evill? It is good indeed in God: but it is not good for us: It is good in God, that hee should set his Iustice a worke,
where his mercy is provoked: but it is not good for us, that hee should lead us in. who is the only means we have to lead us out. We are well assured, that God never tempts us: for else S. James should not tell us right: and wee are as well assured, that God sometimes leads us into temptation: for else Christ should not lay our petition right: but it is not all one, to tempt us: and to lead us into temptation: To tempt us is properly the worke of Satan: To lead us into temptation, is oftentimes the worke of God. It was God, that led Christ into the Wildernesse to bee tempted: but it was the divell that tempted him, in the Wildernesse. And even this is our case: if God lead us into temptation, the Divell will be sure to fall a tempting us, to lead us into sinne: and to refist the divels temptings, Christ found it so difficult for himselfe: that he knowes it to be impossible for us: and therefore what he knowes wee cannot refist, hee teacheth us to prevent: which is only done by this petition: For if God lead us not into temptation, the divell may have the will to fall a tempting us: but he shall never have the power to tempt us to falling.

But why should we pray, not to bee led into temptation: seeing S. James bids us, to account it for exceeding joy, when we fall into temptation? Is it wisdome to pray against our exceeding joy? Or is it misery to be led into that, into which it is happinesse to fall? where should bee the cause of our making this petition?

Not
Not in the temptations; for then S. James would not say, they were cause of joy: Not in God's leading us, for then David would not desire God, to be his Guide: Is it, that temptations, which are good in themselves, are made evil, if God leads us into them? Or is it, that God's leading us, which is good in itself, is made evil, if it lead us into temptation? Or shall we believe Christ, and think S. James was deceived? Or shall we believe S. James, and think Christ was mistaken? Or feeble flesh, what may not temptations work upon thee; when this very praying against temptations becomes it itself a temptation unto thee? But is it not, that some temptations are only outward; and are but as Files, as I may say, of our rustie nature; of which S. James speaks? And some are inward, and are as engines of battery, to our weake nature; of which Christ speaks? and so S. James says true; that we have cause to joy in those; as the Iron hath cause to joy to have the rust File'd off: and Christ speaks true, that we have cause to pray against these, as that which is weak, hath cause to pray, it bee not batter'd with engines: and all comes to this, that God will not lead us into temptations, and there leave us: but so guard us, and regard us in them, that though they File us, they may not foil us: though shake us for our fruit, yet not to our fall, but have the issue with the temptation.

But why should we think that God will doe that
And lead us not, &c.

that for us, which hee would not doe for Christ himselfe. For, hee led him into temptations of hunger and thirst, of scandals, and reproches, of crosses, and persecution; but above all, into that transcendental temptation, which made him cry; My God, my God, why hast thou forsaken mee? and how then can we looke hee will spare us? Even for the same love wee looke he should spare us; for which wee find he spared not him. For he therefore led him into temptation; that hee might thereby triumph over the tempter; and wee therefore looke hee will spare us: left the tempter should thereby triumph over us. For God as our Captaine will as well bring us off, as lead us on: and he might well truft Christ with temptations, who had forces of his owne to make resistance; but alas there is no trusting of us with them, who are all of us creeples, from our mothers wombe.

This petition seems very plausible to worldly mindes; because they thinke there are no temptations, but onely crosses: yet there is something in it that would not like them very well, if it were well understood. For would any man like to pray that he might not be rich? yet so he does, that saies this petition, as St. Paul tells us, They that will be rich, fall into many temptations; and into many foolish, and nonsome lusts. And therefore Salomon never puts on the masque of generality, but delivers it to God, in bare tearmes: Give mee neither poverty nor riches: Not riches, as being a temptation to steale away our hearts.
from God; not poverty, as being a temptation to make us steal away the goods of others. And yet we need not be dismayed, or angry with the petition; seeing he that prayed so against riches, proved not withstand ing the richest man himselfe that ever was.

But must we not needs thinke this petition more then needs; seeing by the former petition our sinnes are all already forgiven? Indeed, if Christ to him that cryed to him for helpe, had onely said, Thy sinnes are forgiven thee; wee might well enough have made an end of our prayer there; but seeing hee addeth, Go thy way and sinne no more: this makes way for this petition; and now it comes of necessity to bee added: for if this petition doe not come and helpe us, wee may goe our way, but wee shall never goe the right way; wee may bee made cleane, but wee shall never bee kept cleane: For the former petition was a remedy against our sinne, but this is the remedy against our sinfulnesse; that was physicke to cure; but this is the phisick to prevent: and if wee doe not sometimes use preventing, wee must not alwaies looke for curing.

But if this bee the preventing petition; and the former, the curing; why doe we not use this petition first; and so perhaps wee might not need the other? This indeed might well bee done in a sound body; but ours, God knowes from our conception, have never beeene so sound,
And lead us not, &c.

And lead us not into temptation, but deliver us from the evil one.

Our prevention is not from diseases, but from the growth of diseases, not to keep us in perfect health, but to preserve us from greater sickness.

And as it is a preventive against sin: so it is, as I may say, against the author of sin: for the devil is continually making suit to God; that he would lead us into temptation: and we by this petition make suit that he will not lead us, and we have no advantage of the devil, for prevailing in our suit, but only our faith: for if faith fails us, the devil is as like to speed in the suit, as we. But though Christ prayed himselfe for Peter: that his faith might not fail: and seemes to leave us here, to pray for our selves: yet we cannot doubt, but that comming in his Name, hee will doe as much for us as he did for Peter: and then if Christ by his prayer, obtaine for us, that our faith doe not fail: we may bee sure, by our owne prayers to obtaine for our selves, that God will grant our suit, and not the tempters.

But seeing God is in Power, almighty: in Wisdom, infinite: in Care, most tender: in Watchfulness, most vigilant: what need wee to feare, or can wee bee afraid of, if hee be our leader? No cause indeed of any feare on Gods part: all the feare is on our parts: for though God bee powerfull, yet wee are weake, as Christ faith; The Spirit is willing, but the flesh is
is weake: though God bee wise, yet we are foolish: that God faith of us, My people have no understanding: Though God bee careful, yet wee are wilfull: that it may bee said as well of us, as of the Iewes, that wee are a stiff-necked Generation. Though God be watchfull, yet we are drowsie; that Christ may say to us, as he said to the Apostles, Could see not watch with me one houre? And now if God should leave us to our infirmities: and adde his leading to our owne aptnesse of falling into temptations: It were impossible that this house of ours, which is built upon the sands, should ever bee able to stand upright. O Lord, let thy spirit lead mee; for without leading, I am afraied to fall; but let him not leade mee into temptation: for by such leading, I am sure to fall: so leade mee in the way, that I bee not led captive away: yet know, O my soule, and despairo not; that if it should so ill befal thee; yet Hee, which led captivity captive, is able to deliver thee.

But why should wee talke so much of the dïvels tempting us? For who is able to come personally, and accuse him of any such matter? St. Iannes faith; Every man is tempted, when bee is drawn away of his owne lusts, and ensued: but speakes not a word of any tempting from the dïvell. But may it not be said here, Telapalam jaciantur; Clam subministrantur? St. Iannes leemes to speake of sensible tempting; of which our owne consciences can accuse us. and which we may
And lead us not, &c.

may easily take notice of in ourselves: but the
divell is no such tempter: hee is one that will
not be seene in tempting: he catcheth us as we
use to catch a beast: by clawing and looking an-
other way, he comes not more close to us, than
he keepes himselfe close from us: and therefore
the more dangerous: because secret: his malice
is not knowne till felt, and when felt, yet scarce
discerned: It is a skill that passeth our cunning,
to discerne Inter morbum meas. & morum serpen-
tis, betwixt the weeds of corruption, growing
naturally in us: and the seeds of infection, cast
by Satan into us: as Christ told Peter, Satan hath
desired to winnow thee as Wheate: and what was
this winnowing but tempting? yet Peter could
not charge the divell with any such matter: hee
found no such winnowing in himselfe, nor ever
should have done till hee had winnowed him all
to chaffe, if Christ had not prayed for him,
that his faith might not faile. For as the wind
bloweth where it listeth, yet no man knowes
from whence it comes: so this windy temper
breatheth his suggestions where hee listeth: yet
no man knowes from whence they come. Our
natures are so prone to wickednes: that we may
well enough thinks, they come from thence:
yet the Divell that never thinkes us prone e-
ough: is never backward to set us forward,
though by waies and conveyances so secret and
hidden, that no juggler playes his trickes more
closely to our sense, than hee ministers his sug-
gestions, privily to our fancies, that where

Salomon faith, There are foure things too wonderfull for him; and which he cannot know: hee might perhaps have added this as a fift; the divells way of tempting in the minde of man. Although therefore we cannot personally come and charge him, with tempting us; as our first parents could: yet seeing Christ told Peter, and Peter hath told us; wee have reason to take notice of it; and give them the credit to believe it.

But may not this petition, with great reason bee thought unreasonable? wee would be taken for pure silver, and can wee not endure the tryall? wee desire to bee accounted hardy soildiers; and can wee not abide to heare of the battell? how unlike are wee to David in this? For, what wee pray against, hee prayed for; Prove me, O Lord, and try mee, examine my raine and my heart. But was this prayer of David, an opposition to our petition here? he prayed to bee truyed in that which is past: wee pray, not to bee truyed in that which is to come: Hee prayed to bee truyed, because he knew his owne innocency; we pray not to be truyed, because we know our owne frailty. When the matter was onely betweene him and Saul; he might stand upon his innocency and justifie himselfe: but when it comes betweene him and God, hee knowes not then, where hee is himselfe: but is faine to fall a praying: Forgive mee my secret sinnes: and not contented with that which is past; hee is glad to prevent the time and say, Encline not my heart unto
And lead us not, &c.

But is it not strange how wee should be come to this? Doth not this petition suite very ill, with those that went before? For by them wee have prepared our selves at all points for this spirituall warre: By the first, wee have put our selves under Gods colours, and goe under his Name: By the second, wee have put on all the Armour of God; and have as much as the KIng-dome can afford us: by the third, wee have put on a resolution to stand to it what ever happen: By the fourth, wee have victualled our selves for every day, as long as the warre lafts: By the fifth, wee have made our peace with God and the world; and is it not strange that after all this, wee should now shrinke from the battell, and bee afraied least God should lead us to it? But al this is done, as Hezekiah said to Esay, The children are come to the birth, and there is not strength to bring forth: that as St. Paul faith, God hath concluded all under unbeliefe; that he may have mercy upon all: So wee may say, God hath concluded all under feare and weakenesse; that he may deliver all: and that we may know and acknowledge, that wee have no hand at all in it; but that our deliverance is wholly and solely, the work of God: that we may call him, and call upon him with David: O thou our deliverer from our enemies. We onely have a prayer and a song, for
And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.
Deliver us from evil, &c.
in all this absolute Prayer, we bestow not so much as a word upon them? Or shall we think the Prayer imperfect; seeing the greatest things are left unprayed for, and not once named or implied? O my soul, take heed, let not the weak fancies of thy own spirit; or the strong suggestions of a worse Spirit, move such unhallowed doubts within thee; For our deliverance from evil, shall plainly appear to be the highest blessing wee directly attain to by our prayers; and yet our confidence for the resurrection of our bodies; and for the life everlasting, shall have foundation enough to stand most firm. For the three first Petitions, seeme chiefly referred to the honour of God; in whom all his attributes are equal, and therefore in them, wee goe, as I may say, upon even ground; wee can find neither rising, nor falling in them; wee see me to see nothing, that carries any higher than the earth, or that carries any longer than this life; (and therefore that clause, In earth as it is in Heaven; though it be expressed onely, in the third petition; yet it is by many, understood also in the other two:) but in the three latter, which are referred to our owne benefit; wee seeme to be climbing up Jacobs Ladder; for at every petition, wee take a step higher. In the first, wee beginne very low; and aske, as Iacob did, but onely meate and raiment: In the second, wee take a step higher; and aske a pardon of our faults. In the third, wee goe yet higher; and aske an absolute protection.
Deliver us from evil, &c.

Deliver us from all dangers, and deliverance from all evil: wherein we may be said, to have wrestled with the Angel; and obtained a blessing: for this is the highest step we can possibly attain to in this mortal life. But how doth this step reach so high as Jacob's Ladder, which reacheth up to Heaven? Marke therefore, O my soule, for, having begun in humility; It seemes as if Christ here should say unto us: Friend, sit up higher: for this step of our deliverance from evil, seemes to deliver us to Heaven: seeing it is contiguous, and joynes immediately to the first step, we shall take in heaven; when all teares shall be wiped from our eyes; and they be made cleere, to behold the blessed vision of God, which is the highest step of all: and in which consists the summe and sumnum of our eternall happiness.

But why in all this Prayer, should wee have for these things, no Petition? Is it that wee shall have them rather by the participation of Christ, than by the intercession? rather as sonsnes by inheritance; than by sute, as servants? and is as much beyond our prayers, as above our capacities? Or is it, that our deliverance from evil, which is the highest step wee are capable of in this world, implies an Adhering to the Deliverer himselfe in the world, where wee shall be capable? Or may wee not say, that the Petition, Thy Kingdome come; though it goe from us with an onely reference to the honour of God; yet it is returned from God to us, with this Inference
Deliver us from evill, &c.

Inference; Honorantes me Honorabo: and though it reach not so farre as the suite of his mother of Zebedews sonnes; to have one sit at the right hand; the other at his left: yet hee reacheth as farre as the suite of the thiefe upon the Croffe; Lord, remember mee when thou commest into thy Kingdom.

But lest it should be saide, that wee goe about to take the Kingdom of Heaven by violence, may wee not make the matter plainer, by saying: that wee therefore pray not for the resurrection of the body, and for the life everlasting: because they are not so properly the object of faith, which have most to doe in our Prayers; as they are the object of hope, which is a transcendent to our Prayers. Faith indeed prepares us for hope: and these things we here pray for, for the things wee hereafter hope for: but as it is not the fashion of a sonne, to pray his Father to make him his heire; but hee carrieth himself dutifully, and performeth his obedience; and then hee doubts not but hee shall be heire: so it is not our fashion with God; to pray for our inheritance, which is life everlasting, and the Kingdom of Heaven; but we pray, that as sonnes, we may doe our duties; and obey his Will; and then, wee have an assured hope, wee shall enjoy them. Although therefore by Name, and in expresse termes, wee pray here, but for the things onely, which may be had here; yet by consequent, and as in their causes, wee pray also for the things, which shall be had.
hereafter. For the Graces, which are the causes preceding now, the blessings which are the effects, will necessarily follow; that is, remission of sins, and obedience to his Will; and an uniting to Christ by the comming of his Kingdom, being here obtained; the resurrection of our bodies, and the life everlasting; and the blessed vision of God will undoubtedly succeed. We therefore pray only, that all impediments of our owne defects, may be removed; and that all Graces necessary, may be supplyed: and for the rest, wee rest ourselves upon God: and Faith seemes here, to put us over to Hope; for wee have no more Petitions to make; but the next thing that followes: is that, of the Martyr Stephen, concerning our eternall life; In manus tuas Domine, commendo spiritum meum: and concerning the resurrection of our bodies, that of the Prophet David; My flesh shall rest in hope: For having the promise of his Word, and the truth of his promise, and the infallibility of his truth, for our security; though wee have not done with Faith; yet we have now more to doe with Hope; and through Faith are made confident to say in Hope; I know, that my Redeemer liveth; and though wormes destroy this body, yet I shall see God in my flesh. For, wee through the spirit wait for the hope of righteousnesse through Faith; and that being justified by his Grace, wee shall be made heires according to our hope of everlasting life.
But yet at last, if it be exacted of this prayer, that it must of necessity include also the blessings of the World to come; or else will be concluded for imperfect: may we not very justly justify it, even in this kinde also? Let us therefore take a review: For, though at the first looking, wee have discovered nothing; yet wee continue looking, as the servant of Elisha did; wee shall perhaps, discerne a Cloude, arising from the sea of these Petitions; that will serve to signify, a showre of blessings, immediately to follow. And wee neede nor stand long a looking: for, doe not the very first words afford us a Cloud? For, when wee say, Our Father: doth it not imply, that wee are his children? and if the Father alwaies be in Heaven; shall the children alwaies be on Earth? how then is it true, that where hee is, wee shall be also? and that which Christ saith: the sonne abideth in the House for ever? For, how shall hee abide there, if hee never come there? seeing therefore Heaven is Gods House; and wee as children, must in our time, be in the house with him; we must necessarily at last, come to be in Heaven: and so one of the blessings is found heere, which was complained of, to be wanting in the prayer. And when it is said, Hallowed be thy Name: shall not Gods Name eternally be hallowed? If then wee be appointed, to doe a worke which is eternall; must not wee be needes eternall, that are to doe it?
Deliver us from evil, &c.

it? and so, to our being in Heaven, is added eternity; another of the blessings, complained of, to be missing. Let us now come, to *Thy Kingdom come*: and will not this afford us; to see the Cloud more plainly? For, the Kingdom is but in relation to the subjects; if therefore the Kingdom be perfect, the subject must be perfect also: for without perfection of subjects, it can never be a perfect Kingdom: and what perfection of subjects could there be, if there should be no other subjects, but only Angels? For so, there should bee but one ranke of subjects; which in a Kingdom, were a great imperfection. To make therefore some other rankes, for perfecting of this Kingdom; wee also shall be taken in; and then certainly, taken in, whole and entire; both body, and soule: for else, the Kingdom should rule over but pieces of subjects; which in a perfect Kingdom must not be. If then wee be taken in, whole and entire; then must our bodies be raised, and joyned to our soules againe; and this is our resurrection: another of the blessings, complained of to bee missing. And may wee not continue looking still; and come to discern the Cloud yet plainer? For when it is said: *Thy Will be done in Earth, as it is in Heaven*: are not wee to doe as much worke, as the Angels? and if we doe as much worke, may wee not expect as much blessing? now they behold the face of God con-
continually; and therefore wee certainly, if wee doe the Will of God, shall doe so too: and so wee have found even the greatest of the blessings, which were complained of, to bee missing in this prayer: And wee have found it here, where wee least expected it. For indeede, these Petitions will afford divers waies of drawing forth these blessings from them; according as wee take our standing to discerne the Cloud. But this which is done, may serve sufficiently, to cleere this Prayer, from all imputation of imperfection: seeing wee have all the blessings now, that can be thought of, worth the having: Eternall life; and that in Heaven; and that both in bodie and soule; and in them both, to enjoy the blessed vision of God; which is life everlasting, in its exaltation. And now, if any man thinke, that to fetch the resurrection of our bodies, and the rest of these blessings, is farre fetched, and from the Clouds indeede: Let him consider, how farre it was, fetching it, from the Words of God o Moses: I am the God of Abraham, the God Hsaacke, and the God of Iacob: and yet when Christ fetched it so far, it was taken for a profe neere hand; and for a Cloud of witnesses. And indeede, there is a benefit to us, by this abstrufe expressing: for being less obvious: It is more speculative in the searching: and more meditative in the finding: and the more it is wrapped up to the
Deliver us from evil, &c.

the sense, the more it is dignified to the understanding.

And though these Petitions may serve sufficiently, to afford these Blessings: yet there is a Petition behind: which though it make not so great a shew of a Cloud: yet may prove to afford as great a showre of blessings, as all the former. For, when wee are delivered from all evil: then if death be evil, wee are delivered from death; and to be delivered from death, is life everlasting. When we are delivered from all evil, then if corruption of the body, be evil; wee are delivered from that corruption; and to be delivered from that corruption; is the very resurrection. When wee are delivered from all evil, then if restraint from the sight of God be evil: wee are delivered from that restraint; and to be delivered from that restraint: is to be admitted into his presence, and to enjoy his blessed vision. And now this prayer reacheth full as high, as Jacobs Ladder: and so wee have Ladder enough, to carry us to Heaven; and prayer enough, to obtaine the blessings of Heaven: and wee are come to the Consummation est; which is not onely a finishting, but a perfecting: a perfecting in it selfe, in being made perfect: and a perfecting of us, in making us perfect. Let us therefore pray this prayer; and let us pray that wee may pray it: seeing it can never be too much said: which can never be enough done.
Deliver us from evil, &c.

Wee have now gone over these Petitions, as they lie in the prayer, *Ordine recto*: but doe they not invite us also, to a consideration of them, as they lie *Ordine Inverso*? and apply hither, that of Christ: the first shall be last, and the last first. For, the first of these Petitions in our praying; will be the last of Gods accomplishing, and the last will prove the first: and they seeme to have a correspondence to Gods favours, shewed to the Israelites, in their progresse in the Wilderneffe. For, when wee say, *Deliver us from evil*: Is it not the first blessing wee receive from God; that wee are delivered from the bondage wee were in to Satan? and this was figured, by Gods first favour, shewed to the Israelites, in delivering them from the captivitie of Egypt; after many temptations with signes, and wonders. The next Petition is our desire to be forgiven: and to have our sinnes washed away in the blood of Christ: and was not this also figured to the Israelites in the Passeover? a figure of the true Lambe of God, which taketh away the sinnes of the World. And these two Petitions, are immediate to one another: as the two favours were intermingled to the Israelites: For, there could not be a deliverance without a Passeover to them; because there cannot be to us. The third Petition is for our daily bread; and this likewise was figured, by the next favour shewed to the Israelites; his sending downe of Manna day by day, from Heaven;
and his bringing water out of the Rockes. The
next Petition is for Saniification; when our
wills are made conformable unto his: and
though by his Adoption, wee are children, yet
by our owne Vow, we are servants: and this
also was figured in the Israelites, by his giving
of the Law: when God said to them, yee shall
be to mee a Kingdome of Priests, and an ho-
ly Nation; and they againe answered God: All
that the Lord hath spoken, wee will doe. The
next Petition, is for the coming of his King-
dome, which is not onely wages, as to servants:
but an Inheritance, as to children: For it is not
only said: Euge bone serve: but, venite Benedi\secti Pae-
tris: and this was also figured in the Israelites,
when God distributed amongst them the King-
domes of the Heathen: and every Tribe had
their stations assign'd them in the Land of Cana-
an, some by Geometrical proportion, and some
by Arithmetical. The last blessing is our first
Petition; when we shall come to be Angels; and
when our hallowing of Gods Name, which is now
our worke, shall be our happiness: and this was
also figured in the Israelites; when they rested in
Canaan, and subduing their Enemies round a-
bout them, had nothing but songs of Praise, and
Thanksgiving for the Blessings they enjoyed.
After this, there is no more Figure; for wee are
come to that, which cannot be Figured: there
shall be no more use of the Name of Father; for
wee shall Hallow God in his proper Name: and
as hee is in himselfe: and our charity shall be in
that
that height that wee shall then love God; Not as Misericordem; Not as Bonum nobis, but as Bonum: and not only love him, for himselfe; but not love our selves, but for him: that it is no marvell, St. Paul leaves Faith and Hope behind this Charity: seeing they are onely for our selves: This, only for God; and great reason: for God shall then be All in All.

And now, before we make an end to speake of Hallowing Gods Name; It may not be unfit, to consider the Three First Petitions; as they are onely Hallowings, or Allelujahs: for, observing the difference of the songs: wee shall perceive the difference of the fingers. The First, when we say, Hallowed be thy Name; is the Alleluiah of Angells: and wee may truly say, is Canticum Canticorum: the Song of Songs: not only because it is sung without ceasing; but because it shall be sung without Ending; and is both the cause and the effect: both the signe and the substance of our Eternall Happinesse. The Second (when we say, Thykingdome come) is the Alleluiah of the Saints in Heaven: and is an aspiring to the First; but an aspiring in a very neere degree; Neere in Distance, though remote in Exsitence: for they are in assurance of attaining: and doe but tarry the time, but the time will not be, till Time will not be. The Third (when we say, Thy Will be done) is the Alleluiah of the Saints on Earth: and is an aspiring to the second; but an aspiring in a remote degree: for while they are in the world, they are subject to
all the rubs of the world: while they live in the
Flesh: to all infirmities of the Flesh: yet they
have a confidence, though no assurance, or an
assurance, though but in confidence: and there-
fore are remisse, but not dejected: Bold, but not
presumptuous: not out of heart; but not out of
feare.

And may it not here be observed: that as we
beginne in laying, Hallowed be thy Name: so wee
end in a kinde of acting the Hallowing it: and
our first and last words, are all for his Glory, who
is the first and the last: and these three Attri-
butes, seeme to answer to our three first Peti-
tions: Hallowed be thy Name: for Thine is the glory:
Thy Kingdom come: for Thine is the Kingdom: Thy
Will be done: for Thine is the Power: and wee
seeme to sing not onely in the first, an unifone
with the Angels: but in all the Three; the same
Ditty with the Saints in Heaven: for their Alle-
lujah is: Thou art worthy, O Lord, to receive Glory,
and Honour, and Power: and ours here: Thine is
the Kingdom, the Power, and the Glory: that having
sung the Song of Saints and Angells here on
Earth, wee may be admitted, into the Quire of
Saints and Angells in Heaven: and sing eternal-
ly, Thou art worthy, O Lord, to receive Glory and Ho-
nour and Power. For Thine is the Kingdom, the Power,
and the Glory, for ever, and ever, Amen.

And now, O my soule: Consider how perfe<ft
this Prayer is: where are the Petitions of Men
and Angels; the Petitions of the Church Mili-
tant and Triumphant; the Petitions of Innocent
Infants;
Deliver us from evil, &c.

Infants, Penitent sinners; and Faithfull Believers. And then harken, what Musick it makes in Gods Eares; how pleasing; where the songs are all of Christ's owne setting: how Melodious; where they are all so sweet singers: how loud; where there are so many voyces: especially, when this Chorus Cantantium, this Quire of Singers, which hitherto have sung their parts apart, shall all joyne their voyces together, in that sacred Antheme; For Thine is the Kingdom, the Power, and the Glory; and so End all in that which is the End of all; and is it selfe without End, The Glory of God.

FINIS.
MEDITATIONS AND DISQVISITIONS UPON The first Psalme of DAVID.
Blessed is the Man.

By St. Richard Baker, Knight.

LONDON,
Printed by Edward Griffin, for Anne Bowler, and are to be sold at the Marigold, in Pauls Churchyard. 1638.
TO THE
Right Honorable
THOMAS LORD COVENTRY
Baron of Ailesborough, and
Lord Keeper of the Great Seal of ENGLAND.

Y Honoured Lord: He may truly be said, a happy man; Cui omnes bene volunt: But more truly bee, Cui omnes bene velle debent: and in both these Rights,
The Epistle

I may justly pronounce your Lordship, happy: yet there is a better Title, for asserting Happinesse to you, than both these: That your Delight is in the Law of the Lord; and in his Law will exercise your selfe, both Day and Night: For now, it is not the World; it is not J; it is David himselfe, that pronounceth you happy: and give me leave, my Lord, to shew you the Picture of a happy man, drawne here by David; and let all the World judge, if it resemble not you: and that so neere, that not any in our Age; and if may say, nor yet in many Ages, hath beene more like it. And having shewed you this; my part remains, onely to Pray; that you may long enjoy this happi-

nesse
Dedicatory.

ness as a fruit of your vertue here; and come at last, to bee like the Tree itselfe; which will yeeld you a fruit of happinesse, that shall never fade; nor so much as the leafes of it, ever wither: for how should they wither, when In memoria æterna erit Iustus? Thus he prayeth that is

Your Lordships humble and devoted servant,

RICHARD BAKER.
Recensui Tractatum hunc in Psalmum primum, a Domino Bakero scriptum; eumq; typis mandari permitto; modo intra 3. Menses proxime sequentes imprimatur.

S. B. A. K E. R.

Octob. 25. 1637.

Ex ædib. Londini.
MEDITATIONS
AND
DISQVISITIONS
upon the 1. Psalm of
DAVID.

It may be thought, but an idle speculation to observe, that the first word of this Psalm, in the Hebrew, begins with Aleph, the first letter of the Alphabet; and the last word of it begins with Tau, the last letter of the Alphabet, as though this Psalm should contain whatsoever may be expressed by all the letters of the Alphabet. And it may be little better to observe, that this first Psalm hath a kind of correspondence, to our first parents: for the first word of it, is Blessed; and the last words, is perishing: and such was their condition; they began in blessedness, but they ended in perishing. They began in blessedness, being placed in Paradise, where they had the Tree of Life; but they ended in perishing, being cast out of Paradise, where they died the death. But although the Prophet perhaps had none of these conceits; yet he had
great reason; for so placing his words: for blef-
sedness is the mark, we all aime at: if that be
once named, there needs no other Rhetorick to
make us attentive; most properly therefore, it is
placed the first word; seeing the first words are
the proper place to persuade attention. And as
fitly is perishing, placed the last words; that if the
hope of blessednes, cannot allure us to godlines;
yet the feare of perishing, may keepe us from
wickedness: seeing nothing so much deterres
from evill doing, as the feare of evill suffering;
and the word is justly placed the last, that it
may last the longer in our memories; seeing the
last words ever, are best remembred.

But to leave these general aims, and to come
to particulars and certainties: we may perceive,
that this whole Psalme, offers it self to be drawn,
into these two opposite propositions: a godly
man is blessed: a wicked man is miserable:
which seeme to stand, as two challenges, made
by the Prophet: One, that hee will maintaine
a godly man, against all commers, to bee the
only Iafon, for winning the golden Fleece of
blesedness: The other, that hee will make it
good, upon the heads of all the wicked; that
howsoever they make a shew in the world, of
being happy; yet they of all men are most mi-
ferable. But left there should grow litigious-
ness about the words; he will have it agreed
upon first, what a godly man is; and what it is
must qualifie this happy Iafon. It seemes, the
Prophet had heard, of an old description of a
godly
upon the 1. Psalme.

godly man; *Declina a Malo, & sac bonum:* Eschew evil, and doe good: but finding this too general, and too much fouled up; hee thinkes it necessary, to open the first part of it, into three Negative marks: and the last part of it, into two Affirmatives. But are not these strange marks, to begin withall? as though we could know a godly man by Negatives? or that godliness consisted in Negation? as if vertue were onely *vitium fugere:* Indeed the first godliness that ever was, that is the first Commandement of God, was delivered to our first parents, in a Negative: Of the Tree of Good and Evill, ye shall not eate: and if they had well observed this Negative; they should never have sinned in any Affirmative: as long as it could be said of Adam; there goes a man, that never eate of the forbidden Tree; so long it might as well bee said of him; There goes a perfect righteous man. And even the first written Law of Commandements, was delivered likewise in a manner all in Negatives; *Thou shalt not kill,* *Thou shalt not steal,* and the rest; in which, so much godliness is contained, as might have brought us all to Heaven, as Christ told the young man; *Si vis ad vitam Ingridi, serva Mandata.* Lusty therefore the Prophet begins his godliness here, with Negatives; seeing negatives at first, began all godlines.

But as the evil spirit in the Gospel, answered the Jewish Conjurers, who in their adjuration, used the names of Iesus and Paul: Iesus I know; and Paul I know; but who are you? to
Meditations and Disquisitions

here, perhaps, some curious spirit, may object & say, the Negative Commandements of the first Table I know: and the Negatives of the second Table I know; but what are these? They are not indeed, the very markes we aim at; but they are the meanes, that guide us to the markes; and if by observing those, wee arrive at the haven; by observing these, we avoid the rockes, that hinder us from the haven.

But why would the Prophet, use any Negatives at all; and not rather relied wholly upon Affirmatives? as to say; That hath walked in the counsell of the godly; that hath stood in the way of the righteous; that hath sat in the chair of the humble: and thus, he might have made his argument in Barhara; and never needed to have troubled Negatives at all? But Negatives in this case could not be denied: for if hee had left out Negatives; he had left out, a great part of the worth and praise of godliness: For a godly man, cannot alwaies runne in smothe ground; he shall sometime meete with rubs; he cannot alwaies breathe in sweer aires; he shall sometime meet with ill favours; he cannot alwaies saile in safe seas; he shall sometime meet with rocks; and then it is his praise, that he can passe over those rubs; can passe thorow these favors; can passe by those ro kes; and yet, kepe himselfe upright and untainted; and untouced of them all. Besides, Negative precepts, are in some cases, more absolute and peremptory, than Affirmatives: for to say, that hath walked in the
the counsell of the godly, might not bee sufficient; for, he might walke in the counsell of the godly; and yet walke in the counsell of the ungodly too; not both indeed at once; but both at severall times; where now, this Negative clears him at all times. And may it not also, be a cause of using Negatives: because it seemes an easier way of shewing what a thing is; by shewing what it is not; than by using onely Affirmative markes; especially where a perfect induction may be made: and herein, David not un unfitly may be thought to reflect upon himselfe; & the case not unlike, to Samuel seeking to finde out a King, amongst the sons of Jesse. For, when Eliab was brought forth; Samuel verily thought, that hee had bene the man; and afterwards, Abinadab, that it had bene he; and then that Shamai, without all doubt was he, for these were all goodly personages, likely men in show, to make Kings of: but when God refused these, and all the rest; and that there was none left, but one ly David: then was Samuel forced at last, to fall upon him: so, in our case here, the world is verily persuaded, that the likeliest men to bee blessed, are those that walke in the counsell of the ungodly; or those, that stand in the way of sinners: or such as sit in the chaire of scorners; for, these are all, great gallants, and make a goodly shew in the world: but when the Prophet hath rejected all these; and none is left but the godly man; then we are forced of necessity at last, to fall upon him: and as David,
was the unlikeliest of all his brothers to be a King; yet hee was the man: so a godly man seems the unlikeliest of all others to be blessed; yet hee is the man. In the World, see you shall have trouble, faith Christ; this makes him unlikely; but he of good cheere, I have overcome the World; this makes him the man. And thus, as God directed Samuel, to elect by rejecting; so David directs us here, to choose by refusing; and this is a cause also, that makes Negatives, in many cases, so much in request.

But though some Negatives, in some cases, may be fitly used; yet it follows not, that these in this; and therefore it will be fit, to examine these Negatives, and to see what they are: that hath not walked in the counsell of the ungodly; that hath not stood, in the way of sinners; that hath not sate in the chaire of scorers: and are not these, in this case, strange markes? as though wee should know a godly man, by the postures of his body? Or, as if a godly man, should neither walke, nor stand, nor sit? And what remains then, but that he should doe nothing else, but lie? and yet this he must not doe neither: For, lying is the posture of a wicked man, as it is said; He lieth in waite, to doe mischiefe. Indeed, walking hath been often branded with notes of miscarrying: Dyua went a walking in the flowry fields; and returned home, deslowred: Cain went a walking with Abel into the field, a brother; and returned home a murtherer: and it seemes to have beene
an old exercise, of the Divell himselfe; who answered God, that hee came from walking, and compassing the earth: and Christ warned his Apostles, not to walke into the way of the Gentiles; which seemes not much different, from this caveat here.

But, though walking may be a hinderance to godlinesse; yet standing, perhaps, may be a furtherance; for Christ faith: When ye stand praying; and so, it is the posture of Piety; and it is said of Moses; that he stood in the gap; and so, it was the posture of Charity; and the Angells are said, to stand before God; and so, it is the posture of Reverence; and yet for all this; if standing be not joyned with understanding; as if we stand where wee should kneele; as when David faith, Let us fall downe, and kneele before the Lord our Maker: Or if we stand in places, where wee should not; as in the way of sinners; Or if wee stand, amongst persons that wee ought not; as in sinners way; in all such cases, standing may be as great a hinderance to godlinesse, as ever walking was.

Yet surely, sitting is an Innocent posture; sitting never committed Adultery; never stole; never did any murther; and not onely an Innocent, but a reverent posture; it is the posture of a Judge, as it is said: Ye shall sit, and judge the twelve Tribes of Israel. It is the posture of a King; as it is said; to the King, that sitteth upon his Throne: It is the posture of Angells; as of the foure and twenty Elders, in the Revelation;
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tion: and yet as innocent and reverent as it is; it may be abused: for, if we sit in the way of lasciviousnesse, as Thamar did: Or, if we sit, in the chaire of injustice, as Pilate did: or, if wee sit, in the fear of pestilence, as it is said here; sitting may prove as great a bane to godliness, as either standing, or walking was.

But they are not the postures, that are here blamed; but the Impostures; that we bee not drawne abroad a walking, as to take the fresh ayre; and then, be poysoned, with infectious savours; that we be not kept standing in a pleasant way; and then, the enemy, who lieth in waite continually, come suddenly and surprize us: that we sit not idly, and take our ease; and in the meane time, the Bridegroome passe by; and we be shut out of doores. For, if there be nothing else in it; but walking; a godly man may walke, as much as hee will: seeing there is not onely a godly walking, as it is said of Noah; that he walked with God; which was a walking in godliness: but there is a blessed walking; as it is said of Enoch; that hee walked with God; that is, God tooke him from walking in this vale of misery, to walke with him eternally in Paradise.

The marke therefore to know a godly man, consists not, in the not walking; but wee must walke further to finde it; and the next word, wee come too, is counsell; and the Negative cannot consist in this word neither: for, counsell is one of the most excellent gifts, that is given to
to man: that it is even one of the Names of God himselfe, to be called Counsellour: the Negative therefore not found here neither; wee must yet goe further; and the next word we come to, is ungodly: and now certainly, we shall have a full Negative; for ungodliness is the herbe that marreth all the broth; it poisons all the company that it comes in; not onely walking, a thing in it selfe indifferent; but even counsell, a thing in its owne nature, most sovereignty; they are both marred by this one ingre-
dient of ungodliness. The like may be said, of the other two, that follow; for, neither stand-
ing; nor standing in the way, doth any hurt, till wee come at sinners; neither sitting; nor sitting in a Chaire, doth any hurt, till wee come at scorners; all the hurt, like the sting in the taile of a Serpent, comes in the last. Walking in counsell, had beene a safe proceeding; if the ungodly, had not given it; standing in the way had beene a lawfull calling; if sinners had not made it; sitting in a Chaire had beene an easie posture; if scorners had not framed it; but if the ungodly; or sinners, or scorners have any hand at all in our actions; have any thing to doe in our doings; both safety and lawfulness, and ease, and all are utterly overthrowne.

Or, may we not take a way, which crosseth the great high-way of the World: and conceive it thus: To walke in the counsell of the ungodly, is a pleasant walke; and if pleasure would make us blessed; were likely to doe it; to stand in
the way of sinners, is a profitable way; and if profit will make us blessed; were the way to
do it; to sit in the Chaire of Scorners, is an hon-
ourable seat; and if honour would make us
blessed; would serve to doe it; but all these
courses, the Prophet rejecteth: they are so
farre from making us blessed; that hee gives us
warning of them; as the onely impediments,
that hinder us from blessednesse. And there-
fore, the voluptuous man is deceived, in placing
blessednesse in pleasures: for howsoeuer hee
tare deliciously every day in this life, yet he may
heare, of a terrible after-reckoning, brought
in, by Saint John, How much thou receivest in
pleasures here; so much shall be added to thy tor-
ments hereafter. The covetous man is deceived,
in placing blessednesse in riches; for howsoe-
ver, they make him welcome in all companies,
where hee comes, in this world; yet hee may
heare of a grievous repulse, to be given him by
Abraham; Sonne, thou hast received thy portion in
this life; and therefore hast no right, of ever com-
ing into my bosome. The ambitious man is de-
ceived, in placing blessednesse in honour; for
howsoever hee sit aloft in his Chaire, and play
Rex here; yet hee may heare of a cruell downe-
fall, foretold him by Esay; Thou hast said in thy
heart, I will climbe up above the clouds, and will
be equall to the Highest; but thou shalt be cast
downe, to the pit of Hell, and to the nethermost
Lake.

But have then ungodly men counsell? One
would
would thinke, it were want of counsell, that makes them ungodly: for who would be ungodly, if hee had counsell to direct him? Certainly, counsell they have; and wise counsell too; that is, wise in the eye of the world, and wise for the workes of the world; but wise in the sight of God; and wise for the workes of godlineesse, they have not: and in that kinde of wisedome, ungodly men are your greatest counsellours: Greatest, in the ability of counsell; and greatest in the busying themselves with counselling. For their wisdome in counsell, wee have a precedent in Achitophel; who was in his time, a most wicked man; and yet for counsell, was the Oracle of his time. And for their forwardnesse in counselling; it is a quality they have, as it were Extraduce, from their Father, the Divell; who, no sooner creatures were made, that were capable of counsell, but he fell a counselling: and such indeed, are all the ungodly; as it is in the Psalme; The poysone of Aspes is under their lips: it serves not their turnes, to doe wickedly in their owne persons; but they must be drawing others into wickednesse, by poisoning and infecting them with wicked counsell. So then, the not walking in the counsell of the ungodly: is, not to hearken to the hisling of the Serpent; not to make wicked men our counsellours; nor in the course and actions of our life, to be directed by them.

But, if this be all; what great matter is it?
or what needed; so great a caveat, to be given of it? Certainly, both the danger, and the difficulty, deserve a principal caveat; and in the caveat itself, wee may see them both: for there are but three words in it; and every word is as a cord, to draw us into sin. If Pleasure will entice us, here is walking to do it: If Reasons will persuade us; here is counsel to do it: If number will overrule us; here is the plural against the singular, to do it: that the air is not more pestilent, to be taken in; then hard to be kept out; the rocke, is not more dangerous, to be runne upon, then difficult to be avoyded.

Wee would now proceed, to the second mark, but that wee know not, how to set our feet; For wee begin to see, or seeme to see, a gradation before us; and as I may say; a paire of staires: but whether wee goe up or downe the staires, in this gradation; is made a question. But is it not strange, we should not know the ground we goe upon; whether it rise or fall; whether it be ascending or descending? yet such is the Prophets contrivance here; that Doctors doubt it, and are divided. Many grave Authors there are on both sides; many great reasons on both sides, to maintaine their opinions. They which thinke it an ascent, conceive it thus; that hee which walked in the counsell of the ungodly; is yet but wavering, as mis-led by opinion; and makes but an error: he that stands in the way of sinners; stands out with obstinacy; and makes an Heresie: but hee that sits
in the chaire of scorners: is at defiance with God; and makes an Apostacie. They who think it, a descent doe thus conceive it; hee which walkes in the counsell, of the ungodly; delights and takes a pleasure in his sinne: Hee which stands in the way of sinners; stands in doubt, and is unresolved in his sinne: but hee who sits, in the seate of the scornefull; sits downe, and sinnes but for his ease, as being unable to suffer persecution. They who think it, an ascent; conceive, that the ungodly, are but beginners in ill; that sinners, are Proficients in ill: but that scorners, are Graduates and Doctours of the Chaire in ill. They who think it, a descent; conceive that the ungodly are apposite to the godly, and offend generally; that sinners offend, though actually, yet but in particulars; that scorners might be found at heart; if they did not set themselves to fale, and sinne for promotion. The ascent, may be briefly thus: that walking expresseth less resolution than standing; and standing, then sitting; but in sinne, the more resolute, the more dissolute; therefore sitting, is the worst. The descent thus: that walking expresseth more strength; than standing; and standing, than sitting; for a childe can sit, when he cannot stand; and stand, when hee cannot walke; but the stronger in sinne, the worse; therefore walking is the worst. Many such waies there are, of conceiving diversity, either in ascending, or descending; but it needs be no question, which is the
worse; because, without question, they are all starke naught; they are three rockes, whereof the least is enough to make a shipwracke; they are three pestilencial aires, whereof the best is enough to poyson the heart. This onely may be observed, that howsoever the case alter, with walkers and sitters; yet standers in the way of sinners, keepe their standing still; and which soever is first or last; yet they are sure to be the second.

But is it not, that wee mistake the Prophet; and make his words a gradation; when, perhaps, he meant them for levell ground? and for such indeed, wee may take them; and doe as well; and then, there will not be, either ascent, or descent, in the sinnes themselves: but onely a diversity, in their causes: as that the first is a sin, caused by ill counsell: the second, a sinne caused by ill example: the third, a sinne caused by the innate corruption of our owne hearts. And so, we shall have the three principall heads or springs, from which, all sinnes doe flow; and may probably be exemplified, by the three first persons, that were in the world: the first, committed by Eve, in following the counsell, of that ungodly one, the Sepent: the second, committed by Adam, in following the example, of the sinfull Eve: the third, committed by Cain, who sinned not, either by any ill counsell, or by any ill example; but onely by the inbred corruption of his owne heart. And in this, we may observe, the wonderful pronenessse of our Na-
tare to sinn, seeing the three first persons, in the world; had every one of them, a severall spring-head of sinne, of their owne opening; as if they thought, there were no honour, but in being the first founder of sinne: and if there had beene in Nature, a fourth spring-head of sinne to be found; the fourth man, most likely, would have found it out; but these, it seemes, were all; and so, the fourth man Abel, in his turne, found out a spring-head of another making: the true fountaine of life: but the other spring-heads, have ever since beene so frequented, that Abels fountaine hath beene wholly almost neglected: that the Prophet had great reason, to give us caveats, for drinking at those poysoned springs; and to have recourse, to the true fountaine of life, which is the Law of God.

Or, is it, that the Prophet alludes here, to the three principall ages of our life; which have every one of them, their proper vices, as it were, retainers to them: and therefore the vices of youth, which is the vigour of life, and delights most in motion and society; hee expresseth by walking in the counsell of the ungodly: the vices of the middle age, which is, staetatis; he expresseth by standing in the way of sinner: the vices of old age, which being weake and feable, is scarce able to goe; he expresseth by sitting, in the Chaire of scorers; and it is, as if hee had said; Blessed is the man that hath passeth thorow all the ages of his life; and hath kept himselfe untainted, of the vices that are incident unto them:
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them: that hath passed the daies of his youth, as it were the morning of his life; and is not tainted with the stirring vices, of voluptuousnesse and prodigality: that hath passed his middle age, as it were, the noone of his life; and is not tainted with the more elevated vices, of ambition and vaine-glory: that hath passed his old age, as it were, the Evening of his life; and is not tainted, with the fluggish vices of covetousnesse and avarice.

Or, is it, there being five degrees of sinne; concupiscence, consent, act, custome, and pride in sinning: the two first, as incident often times to the godliest men; he forbeares to speake of; and intimates onely, the three last; for, to walke in the counsell of the ungodly, what is it, but the act of sin? and to stand in the way of sinners, what is it, but the custome of sin? and to fit in the Chaire of Scorners, what is it, but to take a pride in sinne?

Or, is it finally, that by this distinction of postures; the Prophet intends an absolute restraint, from all manner of conversation, with the wicked; so absolute, that it may be said, in a Proverbiaall manner, we neither walke, nor stand, nor sit amongst them: For if, but the least liberty be taken, in conversing with them; It may well be said, the passing of a Camell thorow a needels eye: exceeding hard, if not altogether impossible, to escape untainted.

Wee may now consider the second marke, as it is in it selfe, without gradation: and is not this
this also a strange marke of a godly man, that he
should not dare to stand in the way of sinners? For, what hurt can hee take, by standing in
their way? Is it not a broad and a large way,
that sinners may goe by, and no hurt to him
at all? But a godly man is wiser than so; though
he know that the way is large and broad: yet
he knowes also, that the Preafe is great; a man
cannot stand here; but hee shall be shouldred
and thrust forward in spight of his teeth: It is
not here, as in the way of the righteous, where
a man may stand long enough, before hee shall
meet with company to thrust him forward;
but here is crowding and thronging, that we can
neither goe here, nor doe here, as we would;
but must of necessity goe, as the crowd drives
us; must perforce doe, as the company will
have us; that hee may justly be counted, a hap-
py man, that can avoyd this rocke, which hath
beene the cause of more shipwackes, than ei-
ther Scilla, or Charibdis.
If the way of sinners, were a blinde, obscure
way; or a man were blinde, and could not see
his way; there might be waies of excuse, for
standing in it: but seeing, all mens eyes are
open to this way; and this way lies open to all
mens eyes; to stand in it now, is not to stand
in the way of sinners, but to sinne in the
way of understanding; and such sinne shall be
punished with many stripes.
A man may be in the way of sinners, and be
excused: but to stand in the way, is unexecu-
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Table: For, his being there, may be by accident; but his standing there must needs be voluntary: and seeing neereneffe to a place; and continuance in a place, are great engrossers of the qualities of a place; how fully must he needs engrosse the way of sinners to himselfe, that stands in it, which contains them both? For, whilst neereneffe workes by addition; and continuance, by multiplication; the standing in the the way of sinners, as gathering heat by both; must needs breake forth at last, into violent flames of sinning.

It is therefore, no doubt, a good marke of a godly man, that he will not stand in the way of sinners: but why should he not fit, in the chaire of scorners? for he may fit there, and take his ease; and neither doe hurt to others; nor take hurt himselfe. He will doe both: He will take hurt, by brazening his owne face; and he will do hurt, by poisoning others hearts. For when a man comes once to fit in the Chaire of scorners; it hardens him in his sinne; it makes him to make a profession of it; he growes to take it in scorne, that any man should be wickeder, than himselfe; he sits, as it were, a brooding of sin; what at first, hee was ashamed of, that now he glories in; and what before, he was glad to doe, standing; hee is confident now, to doe sitting in his Chaire. And as hee takes this hurt, himslef; to doth he yet, more hurt to others. For, when a man in authority, gives ill examples; it spreads far, and prevails much; it is a pestilent thing.
thing, to be wicked, *ex cathedra:* their Chaire stands high; and is seene and heard of many: One Pharifee may doe more hurt, than a hundred Sadduces: and where the poison of ungodly counsell; and the poison of sinfull company, reacheth but to men neere hand, the poison of this Cathedrall wickednesse, reacheth farre and neer; that he may justly be accounted, a happy man, that can avoid this rocke; which hath beene, the immediate ruine of many; and the cause of ruine, to many more.

There are divers sorts of chaires; and all, worth the sitting in, but onely this of scorners. There is a Chaire of Majesty; and this is made, by God himselfe; and makes them all as Gods, that sit in it: For to this Chaire, there is a blessing annexed, which makes it sacred; Touch not mine appointed. There is a chaire of Doctrine; and this was first set up by Moses; and makes them all reverend, that sit in it: For, it hath a priviledge belonging to it; *Doe my Prophets no barme.* Onely this chaire of scorners, hath none that will avow the making it; it seems to have beene broken with the fall of Lucifer; and ever since, hath beene dangerous to sit in; yet it stands in opposition with both the other; for it scorns to obey the Chaire of Majesty; and makes a mocke of hearkening, to the chaire of Doctrine: and therefore this chaire, is so farre, from having any blessing belonging to it; that all the curses of Mount Ebal, are too little for it.

And as there are divers sorts of chaires; so
there are divers sorts of scorers: some scorne their inferiours; and forget, that in scorning them, they reproach their maker: some scorne their betters; and seeme schollers of the Pharisee: to thinke, none so good as themselves, though none so bad: some scorne to be reproved, as being, wise in their owne conceit; of whom (faith Salomon) there is lesse hope than of a foole. Some scorne to heare it said, the world shall ever have end; and are herein, themselves a signe that it is drawing to an end: seeing, Such Mockers, faith St. Peter, shall come in the last daies. Some scorne the Minifters of Gods Word; and if at any time they heare them, it is but as the Athenians would heare Paul; to heare what this babler would say. Some scorne God himselfe; and are ready to answere, as Pharaoh answered Mose; What is God? and who is the Lord, that I should obey his voice: yet all these scorers, have their chaire to sit in; set indeed on high: but set in slippery places: and giving them falls, as certaine as dangerous; or rather most certaine, and yet more dangerous; that hee may justly bee counted a happy man; that can avoide this chaire; which gives a worse fall, than Elies chaire did: in which, he fell downe backward, and brake his necke.

But why should the Prophet speake so scornfully of scorers; and give them so base a place amongst sinners; seeing not onely godly men; but (if with reverence we may say it) even God himselfe seemes to stand in the number, of being
being scorers? For, was not Mordacai the good Jew, a scorners? who scorned so much, as to make a legge; or so much as to put off his hat to Haman? Himselze a poore snake Jew, to Haman a Prince, and prime Favorite of great King Ahasuerus? May not God himselfe bee said a scorners, of whom it is said: that he laughes the wicked to scorn, and hath them in derision? And how then can scorning be so great a sinne, being found in him, in whom is nothing but transcendent goodnesse? Or how at leaft, may we distinguish the vicious scorning, from that which is the verme? It is not, that we may di- stinguish them by their chaire? For wicked scorers, are set aloft in their chaire; they thinke, they cannot be noble, unless they bee proud: but the good scorers, sit not in a chaire when they scorn; they keepe state indeed, but it is with humility. God may be said to scorn, as he is said to be Angry; but as he bids us to bee angry, and sinne not; so hee is angry, but sinnes not; because his anger, is never but for sinne; hee scornes but sinnes not; because hee scornes none but sinners: and as such anger, so such scorn, may possibily be and is: is and lawfully may be, in godly men; and to speake, in God himselfe. But why would the Prophet say, Blessed is the man; as though blessednesse were entailed to heires males; or as though the Law of God, were like the law Salique of France, excluding women, from the Kingdome of heaven?
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for else, he should rather have said; Blessed is every man or woman; and not say onely, Blessed is the man. But is it not, that David knew better the extent of his words, than to bee so superfluous: For ever since the time, of which Moses faith? God made man: Male and female created he them: women have had as good right to the word, as men; though it passe in their name: and if we say more right, we shall say, perhaps, but right: for how else could Christ be called the Sonne of Man; who we all know, was the Sonne of but onely woman? and if we looke upon examples, of blessednesse; we shall finde as well women, as men, recorded for blessed: and if any advantage be, it seemes rather on the womans side: seeing wee finde one woman, to have attained a greater degree of blessednesse, than ever any man did; except onely her onely Sonne, the Man Christ Jesus.

If a man have not walked in the counsell of the ungodly; it may probably be thought, he hath gone the fairer way; and then hee hath a title to blessednesse, by this rule: Blessed are they, that walke in the law of the Lord. If hee have not stood in the way of sinners: it may charitably be thought, he is sorry, that ever he came there: and then hee may lay claime to blessednesse, by this rule; Blessed are they that mourne, and are penitent for their sinnes. And if he have not sate in the chaire of scorners, it may with good reason bee thought, hee hath done
upon the 1. Psalme.

done it in humility: and then he hath a right to blessedness by this rule; Blessed are the poor in spirit: for, God resieth the proud; but giveth grace to the humble. But for all this, and nevertheless it may be said; that these are yet but Negative marks; and can make at most but a godliness by negation: which can no more properly be said a godliness; than Indolentia may be said to be Voluptas: The true godliness is a positive thing; and cannot be affirmed out of Negatives; it is a habit and cannot be concluded from privations. The Prophet therefore states not here; but proceeds and hastens to the Affirmative marks: for they indeed are the proper characters, of a godly man; they are never found but in him; and in him, they are ever found. And of these there is but a pair; as they came into Noah's Arke: and yet even, to make a breed: even to bring godliness to its full propagation. And he seems to frame his process, in this manner; A man is knowne what he is by his delight; for such as a man's delight is; such a man himselfe is: and therefore a godly man, delights not to walk in the counsel of the ungodly; nor to stand in the way of sinners; nor to sit in the chair of scorners: for, these are all lawlesse delights: at least, delights of that law; of which St. Paul saith: I finde another law in my members; they agree not with a godly mans nature; and though a delight there must bee; there is not living without it; yet a godly man will rather want it, than take
take it up in such commodities: But his delight is in the law of the Lord: and now, the Prophet begins to enter upon his Affirmative markes: and the godly man begins to appeare in his likenessee: for this delighting in the Law of God, is so essentiaall to godliness, that it even constitutes a godly man; and gives him his being. For, what is godliness, but the love of God? and what is love, without delight? that we may fee, what a soveraigne thing godliness is; which not only brings us to delight, when we come to blessednesse; but brings us to blessednesse by a way of delighting. For, the Prophet requires not a godliness, that barres us of delight; hee requires onely a godliness, that rectifies our delight; for, as the wrong placing our delight, is the cause of all our miseries: so the right placing it, is the cause of all our happiness: and what righter placing it, than to place it, in the right; and what is the right, but onely the Law?

But is there delight then, in the Law of God? Is it not a thing rather that will make us melancholly? and doth it not mortifie in us, the life of all joy? It mortifies indeed the life of carnall delights; but it quickens in us, another delight, as much better than those, as heaven is above the earth. For there is no true delight, which delights not as much to bee remembred, as to be felt; which pleaseth not as well the memory, as the sense; and takes not as much joy to thinke of it being done, as when it
it was a doing. For, is it not a miserable delight when it may be threatened with this: Olim hae memoriae pigebit? You will one day remember this. Is it not a dolefull delight, when Extrema gaudii lactus occupat; when sorrow followes it at the heeles? Is it not a fearefull delight, when like a Magicians rodde, it is instantely turned into a Serpent? And such, are all worldly delights; either like that of Ammon, in loving Thamar: first enjoyed, and presently loathed; or like that of Cain in killing Abel; madde to doe it, and then starke madde for having done it; or like that of Esau, in eating Jacob's pottage; give at first a blessing for it; and afterwards give it, a thousand curses: or like that of Geheziz, in taking gifts of Naaman; leape for joy, till we come to Elisha; and loathsome Lepers all our lives after. This delight which the Prophet here speakes of, is the onely delight, that neither blushes, nor lookes pale, the onely delight, that gives a repast, without an after reckoning; the onely delight, that stands in construction with all Tenses: and like Aeneas Anchyses, carries his parents upon his backe. And why should not even worldly men, bee sensible of this delight? They delight in gold and silver; and behold, The Law is more precious than gold; yea, than much fine gold. They delight in beauty: and behold, How amiable the Tabernacles of the Lord are. They delight in light: and behold, The Law is a lanthorne to our feete, and a light to our paths. They delight in knowledge: 

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and behold: Through the Law, we have more understanding, than our teachers. They delight in joy: and behold, the Law is right, and rejoiceth the heart. They delight in long life: and behold, the Law of the Lord increaseth the length of days; and the years of life. And where are they now, that are afraid of melancholy, in the midst of such delights? Certainly if there be, as Physicians affirm, an Ellebore or a Sena, to purge away the melancholy and sad humours of the body; this study in the Law of God, is the true Ellebore, and Sena of the soul; or rather it is the juice of the Grape, which David in another place speaketh off, that exhilarates and maketh glad the heart of man.

And as in this study of the Law of God, there is no fear of melancholy; so in the delight that is taken in it, there is no fear of satiety: all other delights must have change, or else they cloy us: must have cessation, or else they tire us; must have moderation, or else they waste us; this onely delight is that, of which we can never take enough; we can never be so full, but we shall leave with an appetite; or rather never leave, because ever in an appetite, it is but one, yet is still fresh: it is always enjoyed, yet always desired; or rather the more it is enjoyed, the more it is desired: All other delights may be barred from us; may be hindered to us: this onely delight, is free in prison; is at ease, in torments; is alive, in death; and indeed there is no delight, that keeps us company.
company in our death-beds, but only this: All other delights, are then ashamed of us, and we of them; this only fits by us in all extremities, and gives us a Cordiall, when Physicke and friends forsake us.

The Prophet hath taught us markes, how to know a godly man; but he hath not taught us, how to know these markes: and this is a special matter; for we may as well mistake the markes, as mistake the man; and therefore, though we let passe the Negative markes, and leave them to be taken at all adventure; yet this Affirmative mark, of delighting in the Law of God; would by any means be better marked: For, this is an essenciall mark; and this mistaken, might marre all; and leade us, perhaps, to Cain, instead of Abel. For, many delight in the Law; because, they which preach the Gospel, should live by the Gospel: But these are covetous men; and delight not in the Law; but in profit. Many delight in the Law, because they desire to sit in Moses chaire; but these are ambitious men; and delight not in the Law, but in honour. Many delight in the Law; because it teacheth many hidden and secret mysteries; but these are vaine men; and delight not in the Law, but in superfluous knowledge. Many delight in the Law, but only to passe away the time: as thinking it better, otiosum esse, quam nihil agere: but these are scandalous men; and delight not, in the Law; but in idle fancies. Many delight in the Law, as Neoptolemm in Phisosophy.
losothy: Philofophandum fed paucis: a little serves their turne; and if the other forts were all of them, defective in substance; this fort surely is defective in quantity: those had not the right stuffe: this hath not the just measure; and so wee are little the nearer yet, for finding out any markes of true delighting in the Law of God. And how then, shall we come to know, the delighting which is true and perfecF from that which is counterfeit and defective? shall wee say, it must be a delighting, onely; or but only, chiefly? Not onely; for so, wee should delight in nothing else; and who doubts, but there are many other delights, which both Nature requires, and God himselfe allowes: therefore, not onely; but chiefly; yet so chiefly, as in a manner onely: for chiefly, is properly where there may be comparison; but this is so chiefly, as admits of no comparison: In presence of this, all other delights doe lose their light: In balance with this, all other delights, are found to be light. And this is even intimated in the word it felfe, used by the Prophet here, which is Kepefts: and signifies a delight, that takes up the whole will; and leaves no plus ultra in our desires: which, as it onely is, and onely can be; so it onely must, and onely ought to be true, of our delighting in the Law of God. Other delights may have their fits; but no Ke- phets but onely this. We may take delight, in a care of our estates; which is a provident, and therefore a commendable delight: For, he that provides
provides not for his family, is worse than an In-
fidell, yet it must not be our Kephets: for corpus
aggravat animam multa cogitantem; much caring
for the world, makes the soule, heavie; and pre-
seth it downe, from ascending towards heaven.
We may take delight in wife & children, which
is a naturall, and therefore a commendable de-
light; for no man ever hated his owne flesh: yet it must not be our Kephets: For hee that
loves father, or mother, wife, or children, bet-
ter than Christ, is not worthy of Christ. Wee
may take delight in bodily exercises; which is a
healthfull, and therefore a commendable de-
light; for he that neglects the care of his health,
is within compasse of being Felo de se: a murthe-
er of himselfe; yet it must not be our Kephets;
for Nimia cura corporis est incuria animi: too much
care taken of the body; shewes there is but
little care taken of the minde. But why stand
wee angling for markes, of true delighting in
the Law of God; when the Prophet himselfe,
gives us a marke here, that may be Instar om-
nium; a marke that never failes: that he, who
delights in the Law of God, will be exercising
himselfe in it, day and night. For, it seemes to
be here, as betweene Faith and Workes; that
as Saint James faith; Shew mee thy Faith, by thy
workes; so we may say, shew me thy delighting,
by thy exercising; For, as it is but a dead Faith,
that brings not forth the fruit of good workes:
so it is but a fained delight, that brings not forth
the worke of exercising: and as it is but an un-
souled
found Faith, that workes but intermittingly, and by fits; so it is but an aquifh delighting, that hath its heat but at turnes and seasones: but where wee fee a constancy of good workes; as wee may be bold to say, there is a lively and found faith; so where wee fee, a continuall exercising, we may be confident to say, there is a true delighting. The working shewes a life of Faith; the constancy of working, a true temper of that life: The exercising shewes a delighting, the continuance of exercising, a sincerity of that delighting.

But will not this continuall exercising in the Law of God, get men the name of common Barretours; and make them accounted troublesome fellowes amongst their neighbours; as of whom it may be said, they are never well, but when they are going to Law? Indeed the Law of man where summun lus is summainjuria; and where might oftentimes overcomes right; may be subjest, perhaps, to such obloquie: but not the Law of God: For this is not a Law; where the weakeft goes to the wall; but this Law is a wall to the weakeft; the delighting in this Law, is not a going to Law; but a Law to our going; as it is said; Thy Law is a light to our feete: a light, not onely to our eyes, to make us fee the right way; but to our feet also, to make us walke the right way: and it is so farre, from making us to become enemies to our neighbours; that it makes us to become neighbours, to our enemies; for of this Law, it is said; it suffers all things;
things; it endureth all things; it seeketh not her owne; but if any man will take our Coat from us; it makes us contented, to let him have our Cloake also.

The delighting in the Law of God, is that divine contemplation, by which, wee see God, as in a Glasse: and is the onely true way, to our only true felicity: though there be men, that thinke they can tell of better contemplations, and better waies to happinesse, than David seemes to know; or will at least acknowledge: For, if they should but name the contemplation, which is contemplari nummos in arca: or the meditation, which is Meditari inania; or the pleasure, of which it said: Trabit sua quemq. voluptas; the worst of these, would be a better delight; and a better way of happinesse, than this of Davids. But these mens blindness, must not leade us into the ditch: For, these delights they speake of, are the very blockes, that lie in our way, and hinder us from happinesse: they are the very weights, that hang heavie upon the soule; and keepe it from rising, to the true heighth, of divine contemplation; and if a man, whose minde were once raised up to this heighth; should afterward descend, and take a view of the world; hee would even be astoni-shed: to see men that pretend to reason, and would be thought wise; be so simple, as to take delight in their weights; and to take a pleasure in their clogs; and so sillily to leave the delight of heavenly meditation; to follow these vaine and
and foolish things, which the world admires. And indeed, what but this, made our Prophet here, in another place, break out into his passionate exclamation: O ye sons of men, how long will ye love vanity, and seek after leasings? For, looke into the world, and to all things, that are in the world; and see if there be any thing in it, (as to the purpose, of making us happy) but onely lies and leasings? Pleasure beareth thee in hand, it can make thee happy; but it lies: For do not all pleasures hasten to their end; and that end, either in sorrow, or satiety? Honour vaunts; it can make thee happy; but it lies: For hath honour any being, but in others not being; where it is part of our happiness, that others be happy. Riches make thee believe, they can make thee happy; but they lie: for they cannot so much as ease, the least paine of thy body; or the least anguish of thy mind. Learning persuades thee, it can make thee happy; but it lies: for in much wisedom is much griefe; and hee that increaseth knowledge, increaseth sorrow. The flesh tells thee, it can make thee happy; but it lies; for the wormes stand waiting continually for it; and are sure ere long, to have it to eate. O that men would consider this, and not put the Prophet, to his exclamation: O ye sons of men, how long will ye be in love with vanity, and seek after leasings? For, this indeed, would be a good preparative; and but a preparative, to divine contemplation: It might serve to flrow branches in the way; but not to cry Hosanna:
For, to raise the soule up to this heighth of contemplation: it is not enough, to put off these weights, that draw it downe; but there must be a pulley also, to draw it up: as Christ faith; No man can come unto me, except the Father draw him; and therefore many heathen Philosophers, could cast off, these clogs; could put off, these weights: For, they despised riches; they scorned honours; they hated pleasures; they contemned the world; and yet, for all this, they could never but flutter a little in the low Region of the aire; they could never rise up to the Firmament of contemplation; and all, because they wanted this pulley; which, they that delight in the Law of God, shall never want: For, Honorantes me honorabo, saith God: They which honour me, I will honour them: and if they delight in my Law, I will delight in their study: and then, if by delighting in the Law of God, we can bring God to delight in us; oh! what joy; what excessive joy; what happiness, what transcendent happiness, will this be unto us?

But why would the Prophet speake of delighting in the Law of God; and not speake rather, of delighting in God himselfe? For this no doubt, is a better delight: and this delight, would bee a greater blessednesse. Is not the answer to this question, made by Christ himselfe? If you love not your brother, whom you see; how can you love God, whom you do not see? If we delight not, in the Law of God, which we know
know; how can we delight in God, whom we do not know? Not know, but as the Law teacheth him unto us, and sheweth him unto us. This life, is but the means to a better life, & the chief delight of this life, is but to delight in the means to a better life; we see God now, but as in a Glasfe; and though there bee many Glaffes to see God; yet the brightest of these Glaffes is the Law: and how then, can we delight in the seing of God; if we delight not in the Glasfe, in which we may best see him? To see him, as he is, and in himselfe; is reserved, till we shall have better eyes; these eyes wee have are carnall, and corruptible; and cannot see God till they have put on incorruption: but when those eyes come, and that wee shall see God, face to face: then the meanes will give place to the substance; and then the delighting in the Law of God, will be turned into the delighting in God himselfe: till then, the Prophet, though with his Prophets eyes, he might see more himselfe; yet could not enform us, to make us see more; but he hath truly told us, the height of our delight in this life: if the delight of our life, be in the Law of God.

But let the delight bee what it will; it is but onely contemplation: and contemplation sets but onely the eyes a worke; it leaves all the rest of the body, idle, but godlines is an exercise for the whole man; both body and soule; and therefore, not only David faith, My soule praise thou the Lord: but St. Paul faith, Make your bodies a living sacrifice: for our godliness must bee perfect; that
that our blessedness, may bee perfect; and even in heaven (if they could be separated) wee should not bee blessed, in beholding the blessed face of God; if we did not as well glorifie him in beholding him; as behold his glory. Contemplation brings us, but to video meliora Proboq; and if Deteriora sequor, doe follow; then godliness is stopped in her race, at the very Goale: the building is left unperfect, when it is come to the rooffe: we cannot make a demonstration of true godliness, out of all the premises; unlesse that bee added, which followes; And in his Law, he will exercise himselfe, day and night: but if this bee added; then the rooffe of the house is set on; and then, the Goale of godliness is wonne. And though it may seeme, a wearifome thing, summer and winter; day and night; all a mans life long; to doe nothing else, but alwaies one thing; yet this is the godly mans taske; hee must doe so; or he cannot be the man wee take him for. For to bee godly, but sometimes, is to bee ungodly alwaies: and no man is so wicked, but hee may sometimes have good thoughts; and doe good workes; but, this serves not our godly mans turne; his Sunne must never set; for if he ever be in darkenesse, hee shall ever be in darkenesse: at least, hee shall finde it more worke, to kindle his fire a new, than to have kept it, still burning. For, if a man should water his bed with teares all night; and goe next day to the house of laughter; that mans godliness,
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linesse, would be but as the morning dew; rise to a cloud, and so vanish. Or if he should bestow the whole day, in the exercise of godlinesse; and yet at night, returne to his vomit: that man would be but as a halfe Moone; bright, on one side; and horrid blacknesse, on the other. For, godlinesse is a thing entire, it cannot be had in pieces; we must have it together, or nor at all; and by this, a godly man, is made Totus terres atq; rotundus; all the former, make but lines; this onely consummates godlinesse, and brings it to a circle.

It seemes here, as if the Prophet went about, to make men think, that the readiest way to be a happy man, were to be a Lawyer: If wee may call him a Lawyer, that studieth and practiseth the Law. For, after his Negative markes of a godly man, he comes next to this; that his delight is in the Law of the Lord; which is his studying of the Law; and because a Student in the Law, can make no benefit by it; till hee, come to be a practiser: hee therefore, by these next wordes, And in his Law, he will exercise himselfe; seemes to call him to the Barre; and enables him to practise: that having learned the Law himselfe, he may now teach it to others; or at least wise, practise it towards others. But is not this a Paradox in David: seeing it is against our owne experience; for, wee have knowne many, that by the Law, have growne rich; many, that by the Law, have gotten honour; many, that by the Law, have growne famous
famous; but wee never yet knew any, that by the Law, grew happy: for, notwithstanding their honour, their riches, their fame; yet they ever had something, whereof to complains. We must therefore remember, what Law this is: It is not our Common-law; nor our Canon-law: it is not the Civill-law; nor the Law of the twelve Tables; It is not the Law of the Medes and Persians; nor the Law of Nations: It is the Law of the Lord; a Law pure and undefiled: a Law that was given by Angels, in the hand of a Mediatour; a Law, by which wee shall Judge; and by which we shall be judged: It is Imperatoria lex: Not the Emperours Law, but an Imperiall Law; Lex Architectonica; a Law, that gives rules to all other; and is it selfe ruled by none. And here now, there opens it selfe, as it were, a Novus Orbis; for if we should enter into the maine, to speake of Lawes: wee should never make an end; our best is therefore, to keepe close to David; and to goe no further, than hee goes: and yet so, wee shall have Law enough to make us happy. Onely we may consider, what these exercises are, in which this godly Lawyer, is so diligent all day; and so vigilant all night, to exercise himselfe; and as the markes before, so the exercises here, may be distinguished into Negatives, and Affirmatives; but seeing the godly man mingles them together in his course, wee may as well mingle them together in our discourse. A godly Lawyer will not boast himselfe to know
that, of which he is ignorant; nor feigne himselfe to be ignorant, of that he knowes. Hee will not discourage a man in a good cause; nor encourage him in a bad. He will not over-reach a man that is shorter than himselfe; nor undermine a man that is shallower than himselfe; nor supplant a man, that is weaker than himselfe. He will not rise, by other mens falls; nor make a gaine, of other mens losse. Hee will give counsell to a poore man, without a fee; as reckoning a poore mans cause his owne; and a good conscience the best fee; if hee have taken any other fee, he hath morgaged his time; and will not sell it againe, till hee have first redeemed it. Hee gives fees himselfe, to get him Clyents; and growes richer by giving, than others doe by taking. He is ready to end suites, but not to begin them; and he had rather want worke, than make it. Hee is glad when he can use the Law; but would bee more glad there were no use of it. It is a booty to him when hee can finde opportunity to doe a good deede: If there want counsell, to set forward a good cause, hee gives it; If paines or care, he takes it. Hee keepes his termes duly, as preferring the Sabbath day, before all other dayes; and yet as his Piety makes every day, to him a Sabbath; so his Practice, makes it Terme to him, all the yeere long. Hee turns over Books and searcheth Records; not so much to looke out dead Precedents; as to finde out the reasons, that gave life to the Precedents, for hee makes
makes it not, a reason of his action, that others have done so; but he makes it his action, if he finde there was reason, for the doing so. He inquires, and hearkens out, the poore, and relieves them; the naked, and cloathes them; captives and redeemes them; men oppreseed, and succours them; men that mourn, and comforts them; men a dying, and revives them. The Law is both his study, and his recreation; and one cannot tell, whether it be more his worke; or more his pastime: For, as the Prophet faith here, *It is his Exercise*; so hee said before; *It is his Delight*; and it is well, it is so: For, without this delight, it were impos- sible he should ever goe thorow, with such incessant labours, as are imposed upon him; or rather hee imposeth upon himselfe, *Day and Night*. But delight makes burthens light; makes labours easie; which, perhaps, made Christ say; that *his burthen was light; and his yoke easie*; and in this manner, indeed, if a man, be a student, and a practiser, in the Law; it will be no Paradoxe to say; it will be no violence to the Text; to make *David* say; that the best and readiest way, to be a happy man, is to be a Lawyer.

When it is said, *His delight is in the Law of the Lord*; and *in his Law, hee will exercise himselfe, Day and Night*; is it not a kinde of solecisme; to double the word, Law; without any lawfull occasion? It may, perhaps, be a solecisme in Gram- mar; but it is none in affection: for therefore hee doubles the word (the Law) to expresse the wonder-
wonderful delight, hee takes in the Law; and this is more fully express in the 119. Psalm, where hee seemes to fond of the word; and so loth to leave it; that he cannot endure it should be out of his mouth; and therefore at every third or fourth word, is up with it againe. Or is it, that hee therefore doubles the word (the Law) because, indeed, there is a double Law; which, though as a man, hee could not see; yet as a Prophet he might fore-see: and the words, Day and Night, are here joyned, to the latter Law; because, although there were in the old Law a Iuge sacrificium, in representation; yet there never was any Iuge sacrificium in reality, and execution; but onely in this later Law: and therefore, where David speakes it, as a great matter to pray his seven times a day; wee in this Law, are put to our semper orate; and sine intermisione orate; continuall prayer is expected from us, day and night.

But why should the Prophet require day and night, to be spent in the doing of Gods Law? seeing, for the day, God himselfe allowes us fixe daies, to doe our owne worke; and for the night, this is no opus tenebrarum; no fit worke, to be done in darkeenesse? Yet a godly man will doe, as the Prophet requires him; Hee will doe it in the day; that men seeing his good workes, may glorifie his Father which is in Heaven; and hee will doe it in the night; that hee may not be seene of men; and that his left hand may not know what his right hand doth. Hee will doe
upon the 1. Psalme.

doe it, in the day; to shew, he is none of those, qui fugiant lucem: and hee will doe it, in the night; to shew, he is one of those, qui cum in tenebris vices. Hee will doe it in the day time, because the day is the time of doing; as Saint Peter saith, Workes whilest it is day; and hee will doe it in the night; lest his Master should come as a thief in the night, and find him idle. Indeede, this day and night of Davids; amounts but to Saint Pauls continually; Watch continually, Pray continually; for though the Sunne in the Firmament set; and make it night to our eyes; yet the Sunne of Righteousnesse must never set, to make it night in our hearts; but it must be here, as it was in the beginning; The Evening and the Morning must make but one Day.

The Prophet hath used much circumstance, to tell us of the man, that should be blessed: and when he hath said all he can; it is all but a godly man; and why could he not doe this at first; and have saved himselfe, and us, a labour? wee cannot, perhaps, tell, for what reason the Prophet did it; but wee may easily tell, for what reason, he might doe it; for many reasons may be given of it. If hee had onely said; A godly man is blessed; it would have made but a new businesse: for, we should presently have asked him: And what is a godly man? and then, hee must have come to this, which he delivers now; so the Prophet went the neerest way, though wee may thinke hee went about. And if he had said,
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said, A godly man is blessed; and had not told, what a godly man is; it would have bred a world of controversy; for then, every man would have come, and put in, his claim to blessedness, under pretence of godliness; and there would never have beene quiet. Cain would have come, and pretended devotion, for making oblations, and offering sacrifices to God; Korah and Dathan would have come, and pretended zeal, for opposing Governours, as taking too much upon them. The Pharise would have come, and pretended pureness; for onely fasting twice a weake; and giving tithes, of all he possest. Judas himselfe, would have come, and pretended charity; for taking care of the poore; and finding fault, with the cost, bestowed upon Christ; and there would have beene so many pretenders to godliness; and thereupon such snatching and catching at blessedness; that if this had been suffered, both godliness would have beene in danger, to be adulterated: and blessedness it selfe, to suffer violence. To stop therefore the mouthes of these pretenders, and utterly to damne all such false claims; the Prophet proclaims here the true Title; and sets downe, as it were, In terminis terminantibus; how the man must be qualified, that will lay claim to blessedness; for if any of the conditions here expressed, be wanting; it will be in vaine, to have a thought of blessedness: For, this the Prophet delivers for Law; and of this we may be
be sure, there will not be any thing be abated. But if the Prophet be so punctual, & require such precise performance of such precise points; hee might as well have held his peace, and said nothing; for what is this, but to build castles in the aire; to tell us of a man, that should be blessed; when there never was in the world, nor ever shall bee, any such man: and so by the course he takes; blessedness must either fall to the King, by escheate, for want of a right heire: or at least, Cedere primo occupante, for want of a lawfull claimer. But the Prophet had more knowledge; than these men are aware of: hee had read the Chronicles; and found there, many such men, upon record: Abel, Enoch, Noah, Abraham, Samuel; many others. And since his time, we our selves find many recorded for such men; Hezekiah and Josias, Kings of Iuda; Zachary and Elisabeth of later time: It is therefore, but a meere scandall; blessedness can never want an heire; for in all ages past, there have beene such men; and by Gods grace, are many such at this day; and shall be many such, in the ages to come, as long, as the world shall last: for the Divell must not have all; God will have his Congregation; and that must consist of such, as are here described; A Congregation of the Righteous.

And now wee may say, the Prophet hath plaid, as it were, his prize; he hath set a spell to all posterity, for a perfect description: For, though some may thinke, that Xenophon, in his instruction
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instruction of *Cyrus*; and *Cicero* in his description of an Oratour, have beene his equalls; yet let the matter be examined fairely; and wee shall find, that the Prophet here, in a few plaine words, hath made a perfecter godly man; than either *Xenophon* a Prince, or *Cicero* an Oratour; with all their long elaborate discourses.

The Prophet set blessed, as it were, a signe, at the entrance of his *Psalme*: and where blessed, is hung out for a signe; wee might be sure, to finde a godly man within: and so, hee hath well quitted himselfe, of the first part of his Proposition, in shewing us, what a godly man is: and now, if hee can quit himselfe as well, of the second part, in shewing us, that he is blessed: wee shall then say, hee hath truely played his prize indeede; and worthily deserves to be called, the godly mans champion: For, in so doing, hee shall set a more glorious crowne upon a godly mans head; than that which *Samuel* set upon his. *Hee is blessed*; and *hee shall be like a tree*.

But here by the way, wee may observe a Grammaticall difference, which the Prophet intimates, betweene blessednesse, and godlinesse. For, to blessednesse hee assigns but onely two Tenses or Times; a present Tense; *Hee is blessed*; and a future; *hee shall be like a tree*. Preterperfect Tense; hee assigns none: for indeed, *Fuisse felicem miserrimum est*; and to say, *Fuisse Troes*; is as much as to say, wee are not so now. That which is past; is dead in Time: and
and in the body of true happiness; there must be; there can be, no dead flesh. But to godliness, he assignes three Tenses or Times: A Præterperfect tense; That hath walked, in the counsel of the ungodly: a Present tense; his delight is in the Law of the Lord: and a Future; In his Law bee will exercise himselfe; for, godliness is a habit; and cannot be had, but by often repetition and reiteration of actions; that if the time past, doe not prompt and give example to the present; and the present to the future; wee may have flashes of godliness; but a true habit of godliness, wee can never have.

And here now the Prophet begins to shew himselfe a Prophet; and to speake like a Prophet: all he had said before; he might have spoken, as a Doctor of the Law; for they were but caveats, and informations to godliness: This hee speaks now, hee could not speake, but as a Prophet; for he comes to speake of things to come; and what shall become of the godly, and of the wicked, in the times hereafter. And this, neither Doctor of Law; nor yet Astrologer; nor any humane Artist could doe, but onely a Prophet of God. And wee may not the leffe believe him because hee speaks of future things, which to mans understanding are alwaies uncertaine: seeing hee speaks it not, as of himselfe: or as having learned it of men; but he speaks it, as taught by God: with whom, all future things are pre-

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sent; all things to come, as come already. For, these Prophets of God, had as I may say, perspective-glasses, given them by God: in which they could see things a farre off; and farre off, both in place and time: and wee may bee allowed, to call them Glasses; seeing themselves were called videntes, seers; as seeing the things they were to speake; and then Prophets, Fore-tellers, as communicating that to others, which in their Glasses, they saw themselves. And as themselves were called videntes, seers; so their worke or faculty, was called, visio, or seeing: and yet in this there was distinction: For, not every prediction of a Prophet, was called visio, a vision; but such onely, as came with joyfull tidings: for when they came with heavy newes, it was not properly called visio, a vision; but Onus, a burthen; and our Prophet here sings both tunes; he hath visionem, a vision, for the godly; and Onus, a burthen presently after; for the wicked: but he tells his vision: his good newes first; and this it is; a godly man shall be like a tree.

But is this such good newes for a godly man? must this bee the height of a godly mans expectation, to be like a Tree? will the Prophet serve us thus, make us take such paines for godliness, and beare us all this while in hand; that by being godly, wee shall bee happy; and now bring us to no better, a happiness, than to bee like a Tree? if hee would needs use a similitude, could hee by his glasse, make no better choice.
choice; or is a godly man's happiness no better worth, than to liken him to a Tree? a Tree, which growes out of the earth; and creepes into the Earth? a Tree, that is exposed to wind and weather? a Tree, that is subject to worms and cankers? a Tree, that for all its being planted by the water, is sure at last, to come to the fire? But we must not with our ignorance, lay aspersion upon the Prophets knowledge: (for, it is not the worthinesse of the subject in a similitude, that dignifies the thing, that is compared to it; For, what honour was it to Naben-chadonizer; that he was likened to Lucifer, the morning starre? Or, what more did Christ express of the Kingdom of heaven, by comparing it to a pearle; then by comparing it, to a graine of Mustard seed?) but it is the good qualities, in which they sympathize: and of such good qualities, we shall finde so many in a Tree; that happiness may thinke it selfe happy, to be compared to it. For, was it not a tree, that bore the Fruite of life, in the Garden of Eden? was it not a Tree, that bore the Lord of life, in the field of Golgotha? O happy Tree; well worthy to be made the similitude of our happiness, which was the instrument to procure our happiness. But wee need not goe so farre, to shew the worth of the comparison; there are circumstances enow, in a Tree it selfe; that may sufficiently justifie the Prophets choice. For, though a Tree, bee but dust in substance; and have the lower part fixed in the
the earth; yet it riseth above the earth; and hath boughes and branches aspiring towards heaven; transformed into a substance, as though they were no earth, expressing plainly the condition of the godly; who though they bee of earthy mould, and dwell in houses of clay; yet their aspiring is to heaven, and their confidence is, to bee transformed into the Image of Christ, and to have their bodies made like, to his glorious body.

But this is a common resemblance, that may be found in every Tree; the Prophet here, sets his similitude closer upon a godly man, than that Ex quo vis ligno fiat Mercuvius: every Tree will not serve to doe it; but as before, hee delivered certaine characters, to know what a godly man is; So here, he delivers certaine marks, to know what kinde of Tree it is, that must make his similitude. For, it is not a Tree, that grows up wildly of it selfe; as having no other education but nature; but it is planted by an artificiall hand; and as it were civilized by transplanting. And it is not planted, amongst rocky clifffes, where it may be choak'd with drouth; and where it must eare stones; or else be starved: but it is planted by the waters side; where it hath drinke to its meat; and where the soil is made supple, to give the roote readyly, both passage and nourishment. And it is not a barren vaine-glorious Tree, that makes onely a shew; and is nothing but words, as bearing nothing but leafes: but it is a just per-
performing tree; that follows his leafes with fruit; as a just mans deeds doe follow his words. Neither is it, an unseasonable tree, that brings forth abortive fruites; and sets our teeth on edge, with sournesse; but it goes the full time out; and nourisheth the fruit up, till it hath gotten sweetness by maturity; and tastes most pleasantly: and that wee may know it, to be no ordinary tree; the very leafes continue still, and doe not wither.

But what matter is it, when the fruit is gathered, whether the leafes continue still, or no? For, the worke the leafes come about, is but to defend the buds; and to keepe the young fruits, from the violence of the Sunne and wind; and when they have seene them brought up; and come to a ripe age, that they can shift for themselves; the leafes then may take their leaves, as wee see then fall away, by one and one; as taking notice, that their worke is done. There are, perhaps, some barren trees, that beare no fruit; and these sometimes have leafes continuing still; and hanging on, both Summer and Winter; as if they staided waiting for im- plement; and looking still, when fruits would bud forth; but with as idle an expectation, as the Jewes stand waiting for the coming of their Messias: but this is not the case of our leafes here, which therefore continue still, be- cause they are still in office: for our tree beares fruit continually, and therefore hath neede of leafes continually; when one fruit is ripe and gone;
gone; another is green and comming on; and therefore the leaves, which are necessary attendants upon the fruits, as long as there are young fruits, that need attendants, cannot be discharged, and therefore do not wither. And yet, perhaps, the Prophet had a further reason, why hee would give the leafe, a place in the similitude of a godly mans happiness; seeing a leafe was the first Angell of liberty, to the prisoners in the Arke; their day-breake of comfort came from the light of a leafe; and if it had not been for a leafe, the tyrannizing waters, would have more kept their mindes in the darke, than their bodies in the Arke; and have drowned them with despaire, when they could not, with their waves: and when the waters overcame all other creatures, both men and beasts; yet the leafe continued constant to the tree, and overcame the waters; and as it perished not, in the Inundation of the world; no more shall it wither, in the conflagration of the world.

But what happiness can a godly man expect from this similitude of a tree? for he can have no more, than the similitude will afford? he can looke for no more, than the tree hath it selfe; and where hath the tree, any resemblance of happiness, in any thing, that is here express? It hath none, in being planted by the waters side: for, happiness is *Sumnum Bonum*; and this at most, but *Inferius Bonum*; therefore only good, because it serves to doe the tree, good: it hath none, in bringing forth fruit; for, happiness is
Bonnum proprium; and this, but Bonnum alienum; for, what good is it to the tree, to bring forth fruit, for others to gather? For so, the tree shall be no happier than a Bee, that makes Honey indeed; but for others to eate; a godly man shall be no happier than a Sheepe; that bearers wooll indeed, but for others to sheare; and for any thing appeares yet, a godly man, by this similitude, is like to lose his happinesse. But the Prophet cannot be so much mis-taken; the similitude therefore, would be better look'd into: For, there is felicitas medii; and felicitas finis; there is felicitas vitæ; and felicitas patriæ; and this tree indeede, enjoyes them all: It hath in this life, felicitatem medii; and felicitatem vitæ; in being planted by the waters side: for, this moistens, cooles, cleanses; and gives an easie and a happy passage to the journies end. It shall have in the life hereafter, felicitatem finis; and felicitatem patriæ; in bringing forth fruit; for this shall not be, as the Bee makes Hony, for others to eate; nor as the Sheepe beares wooll, for others to sheare; but this fruit shall be, for its owne use onely; and onely for it selfe to gether. For this fruit is that, of which Christ faith: Your joy shall be full, and none shall be able to take it from you; Your joy shall be full; there is plena felicitas; and none shall be able to take it from you; there is secura felicitas: and now the Prophet, need not be ashamed of choosig his similitude: the godly man, neede not be afraid, of losing his happinesse.
But is it not strange, to see how contrary the Prophet proceeds here, to our expecting? for when he propounded his similitude of a tree: wee looked, he should have begunne at the top boughes, which are the highest parts, and commonly beare the ripest fruits, and hee beginnes cleane contrary, at the lowest part; at the very roote; for indeed, although the roote be not seene of men; and have no outward glory; yet it is the roote, that gives the praise to the tree: it is the roote, the tree may thank, for all he is worth: For, though the branches bring the fruits, yet they are but messengers: it is the root that sends them: and indeed, if there be not a roote of Humility; and that root planted by Grace; the aspiring boughes, are but sprigs of pride; and will never bring forth, the fruit of Glory.

Wee looked hee should have set our tree, if not in Torrida Zone, in the very fire; yet at least, in some sunny place, as it were by the fires side; and hee sets it, cleane contrary, by the waters side: For indeed, a tree feares nothing so much, as want of moisture: it can ill spare the radiancie of the Sunne; but it can worse spare, the moistning of the water; for death hath a spight at nothing so much in any thing, as at the humidum radicale; the naturall moisture: Hee kills more with the drowth of too little moisture; than with the drowth of too much heat or cold: For, this is a dart, which death hath from nature; all his other darts are from vio-
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ience; and though the water bee externall to
the Tree; yet when it enters and moistens
the roote; it becomes radical. And it may
not be the least reason, why the Prophet sets
the Tree, which is our symbole of eternall life,
by the waters side; seeing the water, seemes
the most productive element of life; as that,
which produced the first living creatures, that
were in the world; although we may raise our
thoughts yet higher; and remember, there are
waters as well above the Firmament; as under
the earth; and there indeed, must the Tree be
planted, that shall bring forth the fruite, of our
expected happinesse.

We looked, he should have set our Tree, like
the Trees of Eden; with present fruits, hanging
upon them; and he talkes of tarrying the time,
till the Tree bring them forth: for indeed our
Eden is past; there was at first, no time there;
& therefore the fruits there, were not children
of time: but as soone borne, as their parents,
the Tree: but we are in a world of time: our
Tree will beare no fruit, but by the helpe of
time; and no helpe of time neither, till the ful-
nesse of time come; and that is onely in him,
who came in the fulnesse of time: For, Christ
is our time; and our fulnesse of time will bee,
when wee shall meete Christ, full in the aire;
and bee taken with him into the new Eden,
where time shall bee no more; and where our
Tree shall bring forth fruit in the Present tense,
which shall never fade into Preterperfect tense.

But
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But seeing the Prophet meant afterwards, to make chaffe a similitude of the wicked: why would he take a Tree, for his similitude of the godly; and not rather take wheate, as in a plainer opposition? and as Christ, it seemes upon better advice did take it afterwards? Christ indeed tooke wheate for a similitude of the godly; but to another purpose; the purpose of the Prophet here, is to shew, the great distance that shall bee of glory, betwene the godly, and the wicked: and in the points of glory, we shall finde the wheate, to come farre short, and to be farre inferiour to a Tree. For, the wheat, though it rise flourishing up; yet it riseth out of the ground, but the same it was cast into the ground; but the Tree, of a little small seed, riseth up to a substance, that one could never have expected, such an issue, for such a parent. The wheate, though it rise flourishing up; yet it riseth but to a small height as loath to leave the earth too much; and afraid to goe too farre from the roote; but the Tree riseth up to an eminent height, as scarce acknowledging the root, from which it springs: and farre surmounts all growing things upon the earth. The wheat, though it rise flourishing up, yet it riseth but to a slender small stalk; that quakes and trembles at the voice of the winde; but the Tree riseth up to a vaste and firme body, that scornes the threatnings of the winde; and is not once moved for all the wind can doe. The Wheate, though it rise flourishing
thing up, it is quickly downe againe; if it be not reaped in summer, it dies in winter: but the Tree is a latter for many ages, and of all things, that grow out of earth, comes neerest to ever-lastingnesse.

And now, if we cannot choose but thinke it a blessed thing, to be such a Tree: we cannot as little choose but thinke it a blessed thing, to bee a godly man; for whatsoever is seene or said of this Tree, is true, and more true of a godly man. He is more fixt and immoveable than this Tree; for, where this Tree is rooted but in the earth, a godly man is founded upon a Rocke. He is planted by a better Gardener, than this Tree; for where this Tree is planted but by Adam, a naturall man; a godly man is planted by Paul; or rather, as Christ faith, by God himselfe. He is moistned with better waters, than this tree; for where this Tree is watered, but by springs from the earth; a godly man is watered with the dew of heaven: he riseth to a greater height, than this Tree: for where this Tree is tinted in its rising, and staies in the aire; a godly man riseth up, and never staies till hee come at heaven. Hee beares more fruite, than this Tree; for where this Tree hath many leaves besides fruited: the very leaves, of a godly man, are themselves, fruited. He is longer in season than this Tree: for, where this Tree is in season, but some part of the yeere; Godlineffe is in season, all the yeere long: this Tree is in season but for a time: but
but godliness is in season, to all eternity.

The similitude of a Tree, is sufficiently justified; but why would the Prophet express happiness, by any similitude at all? and not deliver it rather in the very substance? why would he not, rather tell us, what it is; than what it is like? May we not be bold to say, because it was more, than hee could doe? For seeing the happiness of a godly man is such, as neither eye hath seene; nor eare heard: certainly it is such also, as neither words can express, nor tongue utter. And if wee should heape up words upon words: laying Pelion upon Ossa, and making mountaines of volumes; yet wee should never bee able to express the happiness, ordained by God for godly men. If the happiness consisted of finite parts, and were a fnted thing, either in number, or magnitude or continuance: we might by the helpe of Arithmetick and Geometry, express it perhaps in some proportion; but seeing it consists of parts, in number, innumerable; in magnitude, infinite; in continuance, eternall; what man of art; what art of man, can now come neere it? Or if the happiness were to continue, but so many thousand yeeres as there be sands in the sea; though this were a vast, incomprehensible extension of time, yet it were but a continuance, that would not continue; there would one day bee an end: but seeing it shall be for ever, everlasting, eternall, in Eternum & ultra; what starres of heaven; what
what lands of the sea, can now be counters
enow to summe it. And now tell me, if the Pro-
phet were not well advised, to make use of a fi-
mitude? but tell me rather, if godly men be not
well advised, to make use of godliness? tell me
if wicked men, be not ill advised, to make ac-
count of vanities? Oh! tell me, if the Serpent
be not a Devil: the flesh a traitour: the world,
an Impostour: that for pleasures of sinne, not
worth the speaking of; would make us to for-
feit this unspeakeable happinesse.

But now to consider it in Allegory; what
may wee thinke, is meant by this tree? Is it
not the tree, figured by the tree of life, in the
Garden of Eden? And what by this planting?
our ingrafting into Christ. And what by this
waters side? the water that was shed out of
Christ's side. And what by this fruit? our ever-
lasting happinesse. And what by these leaves?
the leafe of a good conscience; and the leafe
of a good fame. For a good conscience never
withers; but accompanies a godly man, to an-
other world: and a good fame never withers;
but in memoria aeterna erit iustus. And what by
the time? when time is no more. For time is
but the measure of motion and mutation; but
happinesse hath nothing to doe with these;
and therefore nothing to doe with time; her
time is eternity.

And indeed, is it not strange, that men who
have out lived yesterday, should think there can
be happinesse where there is time? For, let the
I
day past, be spent in all the pleasures of the world; yet what is yesterday to us to day? and what will to day, be to us to morrow? and so, the daies of happinesse, should come at last, to be all lost; and be no more to us, than if they never had beene ours. Wherein true happinesse, to day is to us, as it was yesterday; and to morrow will be as it is to day; and what wee are now, wee shall be for ever. Time and happinesse are things incompatible: For, happinesse is permanent; time alwaies in mutation: for, what is time, but a very changeling; or rather, makes very changelings of us? It is long of time, that wee continue not long in one state; it is alwaies bringing some new thing; but ever carries away more of the old; it runnes over all things, but never tarries with any; wee cannot see it, till it be gone out of sight; and by this onely, we find it hath beene here, because we find not that here, which hath beene. The happinesse of this life, is like ro-

and Disquisitions
de to express variable-
nesse; a mixture of weale and woe; but turnes at last, all to a Staine; and such happinesse, wic-
ked men may have: the true happinesse, is in a
long white robe; long, for durabilitie; and
white, for joyfulnesse; and this keepes the co-

our roabe of happinesse.
And now, if any man aske for happinesse, here it
it is: it growes upon the tree of godlinesse: but though it have its beginning, and, as it were, its blooming, in this life: yet it comes not to its growth, till another life; this present world, is too cold a climate, to bring it to ripenesse; it must have the Sunne to shine more directly upon it; wee have here speen Rei; but shall not have Rem spei; till wee come to see the blessed face of God: For, this indeed, is the true Sun, that onely can bring the fruit of this tree, to its full maturity.

But is not this hard dealing in the Prophet; to make us promise, of a present possession of blessednesse; and now turne us off, with little more, than a bare reversion? Will he be so a Prophet, as that hee will be no more than a Prophet, tell us onely of things to come; and not keepe his word, in things present? It was his saying at the very first, that a godly man is blessed: and seeing hee thought good, to say it then; wee looke he should make it good, and shew it now: For, as yet, there appeares but little, to make it appeare, that the godly are in this life, any more blessed, than the wicked: and if any advantage be; it seemes to most men, to be of the wicked side. But is not this rather, to deale hardly with the Prophet? to put him to his proofes, for every word hee speaks? as though the word of a Prophet, were not of it selfe, an authority sufficient, to command our assent? but since wee are so hard of believe; at least, Propter durtiem cordis; let it be considered; that there is great diffe-
difference, between having of blessings; and being blessed. A wicked man may have many, perhaps, very many blessings; and yet, it shall never be truly said of him, that he is blessed: For who doubts, but that strength and beauty, riches and honors, are blessings and the good gifts of God: and all these, and many more than these, a man may have; and yet walk in the counsel of the ungodly; and stand in the way of sinners; and sit in the chaire of scorners; and hee that doth such things, the Prophet would have us know; though hee be as strong as Sampson; though as beautiful as Absalon; though as rich as Salomon; though as full of blessings, as the world can make him; yet he cannot be blessed. Such things may entitle men, Benedicti, perhaps; but not Beatit; or if Beatit; it is but falsa clamore; the true blessedness, is no where found growing; nor can any where be made to grow, but onely upon this tree of godliness. And therefore, you shall never heare any such word to come from David; as to say, blessed are the rich; or blessed are the honourable, and great men of the world; but all his blessedness, is ever with some relation or other, unto godliness. Blessed are they whose sins are forgiven: here godliness is made legitimate. Blessed is he, whom the Lord chasteth: here godliness, is set to Schoole. Blessed are they, who walke in the Law of Lord: here godliness, is at its exercise; Blessed is the man, that considereth the poore: here godliness is making a purchase. Blessed is he, that putteth his trust in the Lord: here godliness,
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Is taken sanctuary: and so godliness ever, in one kind or other; or blessedness never, in any kind whatsoever: Not all the smithes of Egypt: not all the temporal blessings, of the world, will serve the turne: Godliness must turne the key; or the doore of blessednes; The gate, for the King of glory to enter, will never be opened.

And as a man may have many blessings; and yet not be blessed: so, he may want many blessings; and nevertheless, bee perfectly blessed. Hee may want, the riches of worldly pompe; and yet bee blessed: For Blessed are the poore in spirit; and this was Davids case with Michol. He may want a quiet life; and yet bee blessed; for Blessed are they, that are persecuted for righteousness sake: and this was Davids case, with Saul: Hee may want good report; and yet bee blessed; For blessed are ye, when men raile upon you, and revile you; and this was Davids case with Shimei. But is not this strange, that a man should want, & yet be perfect? should want blessings, and yet be perfectly blessed? Indeed, no more strange, than that Adam should loose one of his ribbes, and yet continue a perfect body still. For these temporal blessings, are to a godly man, as the ribbe was to Adam, of which Eve was made; not superfluous to him, when he had it; nor making him defective, when hee wanted it: and so are all temporal blessings; not superfluous to a godly man, to have them, because he can make good use of having them: Nor making him
defective to want them; because he can make good use of wanting them. And this, perhaps, might make St. Paul to say, I can want; and I can abound; as much as to say, I can have a ribbe more; or a ribbe lesse; and yet in both estates continue perfect still.

But is it not then, that we are all this while mistaken in blessednes? and that, David hath set a gloss upon it, to make us esteem more highly of it, than there is cause? seeing Christ who knew blessednes better than David; proclaims it openly, that they are blessed, that mourne: and surely, mourning can make but an untoward blessednesse. For what is mourning, but a deploring of misery? That to say, they are blessed that mourne; is all one, as to say; They are blessed, that are miserable: and so, blessednesse, no such goodly thing, as David goes about to make us thinke it. But it is not, that wee mistake blessednesse; the mistaking is, in mistaking Christ's speaking of blessednesse: For Christ saith not, They are blessed that mourne: because they mourn; but because they shall be comforted. The blessednesse consists in the comforting, not in the mourning: and not all neither that mourne shall be comforted; for then, the damned in hell; and even the devell himselfe, then whom there is not a greater mourner; should come at last; (as some have erred to thinke) to have their shares in comfort. But their mourning, is in despaire, and upon wrong causes; They onely shall be comforted, that mourne
mourne upon just cause, and that in hope: and such are onely the Saints on earth: who mourn for the Bride-groomes departing from them: and cry with St. Paul: I desire to bee dissolved, and to be with Christ. Indeed comforting, is to mourning, a plaine relative; and cannot be without it: for, where no mourning is, there can be no comforting: for what is comforting, but a wiping away of teares from the eyes: and how can teares bee wiped away, if there be no teares to wipe away? and seeing, the holy Ghost (the author of all blessednesse) is the Comforter; and no comforting, where no mourning: It followes, that where no mourning, no holy Ghost: and where no holy Ghost, no blessednesse. Therefore, Blessed are they that mourn, for they shall be comforted. And so, betweene Christ and David: there will be found, but this difference: that David seemes to consider godliness, as a Jubilee: and therefore expresseth it, by delighting in the Law of God, and exercising in it: but Christ seemes to consider it as a funerall: and therefore expresseth it by mourning: as by which, a godly man, is crucified to the world; and the world to him. And indeed, this Jubilee, and this funerall; must both meeete, in a godly man: or there will not bee a godliness, that can produce a blessednes: but where these two meeete, and kisse each other; there the delighting in the Law of God; will cause a mourning for our sinnes; and the mourning for our sinnes, will cause
cause a joy in the Holy Ghost; that we may be confident to say, we have a comfortable blessedness; seeing we have the blessing of the holy Ghost, the comforter. And now, if any man slight this joy, as not deserving the name of blessedness; Is it not, because hee feeles it not in himselfe? For without being felt; it is not possible, to bee understood: but hee that feeles it, and understands it; will finde, this joy, to be that Jewell, which the wise Merchant sold all that he had, to buy: For what availes it a man, to enjoy the whole world, and to want this joy? For, this joy is not an influence from the starres: which yet can doe great wonders, for breeding joy in the world: but it is an influence, from that spirit, which moved upon the waters, before the starres were made; and is onely able still, to move upon the waters, and to remove the waters of a weeping soule. It is a joy, begotten in our hearts, by motion of the holy Ghost; which moving upon the waters, of a true repentance; workes in us the joy of this assurance; that wee have an Advocate and Intercessour for us, with God the father. Which joy, was thought so great, when time was; that no Messenger, was thought fit, to bring the newes of it; but an Angell from heaven. Behold, I bring you tidings of great joy: and great indeed it must needs be, which an Angell calls great: that scarcely would call the whole earth, great: and seeing St. Paul exhorts us, to Rejoyce evermore: we may know the joy
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joy, to be exceeding great, that can make us able, to hold out rejoicing, so long together; in all tempests and calmes; in all actions and passions; joy enough to maintain a feast of rejoicing, all our life long. And then, if this joy, can make a blessedness: (as certainly a greater cannot be had on earth) and none partakers of it, but the godly; wee must needs confess, the Prophet had great reason, to make it his challenge; and that in the present Tense: A godly man is blessed.

And will not this blessedness appeare yet plainer; if we consider the divers sorts of blessedness? For, there is a blessedness of the Law; and this was delivered by Moses: who delivering the Law, but in litera; delivers a blessedness, but in cortice: Blessed shalt thou be in the field: and blessed in the City: blessed shall be the fruit of thy body; and the fruit of thy cattle, &c. There is a blessedness of Grace; and this was delivered by Aaron; who being the Minister of our atonement with God, delivers a blessedness, in this atonement: The Lord bless thee, and keep thee; The Lord make his face to shine upon thee, and be merciful unto thee: The Lord lift his countenance upon thee, and give thee peace. And there is a blessedness of Glory; and this was delivered by Christ; who being himselfe, the perfection of blessedness; delivers a blessedness in perfection: Come ye blessed of my Father, inherit a Kingdom prepared for you. And now, that wee have these divers sorts of blessedness, laid out be-
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fore us; which of them, may wee thinke, was thought upon by David; in saying, Blessed is the man? Not Moses his blessednesse; for that is too imperfect: nor yet Christs blessednesse; for that is too consummate; Moses his blessednesse is imperfect: For, Gold (one of the best, of his blessings) hath commonly proved, but aurum Tolosanum; ominous to the owners; and apt to bring them, to utter ruine; at most to blessednesse it hath never beene but neutral: onely as a cypher in Arithmetickes; no value, but from the placing it; for if it be placed in a godly hand; it serves in subsidium virtutis; and may prove a meanes, for augmentation of blessednesse: but if it fall to be the lot of the wicked; it is but incentivum vitiorum; and serves but in majorem damnationem; for an augmentation of misery. And as Moses his blessednesse, is too imperfect: so Christs blessednesse, is too consummate; for the blessed face of God, (in which, that blessednesse chiefly consists) is no fit object for corruptible eyes: God must make himselfe capabilis, which now he is not; and us, capaces, which now wee are not; before wee can arrive at the haven of that blessednesse. And so, Moses his blessednesse being suspended; and Christs blessednes, not yet to be expected: what remains, but that we lay hold on Aarons blessednesse? and this, indeed, we shall find to sympathezize, and suite well, with this of David: For, Aarons blessednesse, is a confidence in Gods mercy, for remission of sinnes; and a peace of conscience,
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Science, in being at peace with God, in Christ. And it is no wrong to Aaron's peace, to adde, in Christ; for though Aaron expresseth it not, as speaking it, but in figure: yet we may well thinke, he understands it, as meaning it in substance; seeing no peace, without Christ, is safe unto us; all peace without him, is but dangerous security: For, Christus est pax nostra: hee onely is our peace; and this peace, he hath ever used, as his proper good: It was the Present, he brought the Apostles, at his coming from Hell; Peace be unto you; and it was the legacy, he left the Apostles, at his going to Heaven: My peace I leave with you; this peace made Job upon the dunghill, blessed, and the want of this peace, made Saul upon his throne, miserable: this peace the world cannot give; and the wicked cannot have; for, there is no peace to the wicked, saith the Lord. And now, if any man slight this peace; as not thinking it to deserve the title of blessedness: Is it not, because he hath no feeling of it, in himselfe? For, not being felt, it can never be understood; but hee that feelles, and understandeth it, will finde this peace, to be that purchase, which Christ to deerely bought for us, with his precious blood; and is that in substance, which Aaron's peace was but in figure; for, to this peace, it is not enough, to have a Nil conscire sibi, a cleere conscience in us: (seeing St. Paul knew nothing by himselfe; yet was not thereby justified) but we are justified by faith in Christ: and thus justified, wee have
have peace with God; and being at peace with God, we have peace of conscience within our selves. And then, if this peace can make a blessedness: (as certainly a greater cannot be in earthly Tabernacles) and none partakers of it, but the godly; we may speake it as well, from Paul, as from David or Aaron; and so Priest and Prophet, Apostle and all, agree in this, A godly man is blessed.

And if wee take another way to goe; will it not come to all one journies end? onely, as having now taken the Prophets words, in this manner: A godly man is blessed: And hee shall be like a tree. There have appeared, two distinct blessednesses: one, present; and another, future; so, if wee take the words in this manner: (as some will have it) A godly man is blessed; For, hee shall be like a tree; there will then appeare, but one maine blessedness; the present being only a hope of the future; and yet thus, it shall still be justly said, A godly man is blessed. For, this hope is not wavering, that may make ashamed; seeing it hath Faith to guard it; and Patience, to wait upon it: but it is the ankor of the soule; that keepes it upright, in all tempests of temptations. And if we passe from the hope it selfe; to that which is hoped for; Oh then, how transcendent a blessednesse will be found in hope? For, is it not an armour of steele, against all blowes of Fortune, and wrackes of time, that I have hope continually to stand prompting me with this? Durate, & vosmet rebus servate secundis:
upon the 1. Psalme.

Secondis: Be constant to the end; and be assured, it will not be long, ere thou shalt raigne with Christ? Is it not a shield of Brass against all the terrors of death and hell; that through hope, I can say with Job, I know that my Redeemer li煿th; and though that worms destroy this body; yet I shall one day see God in my flesh? but most of all, is it not a Rocke of defence, against all afflictions, in body or goods; against all disgraces, in fame or fortunes; that with St. Paul, I can say in hope; There is a Crowne of Righteousnesse laid up for me, which the just Judge will give me at the last day? And now, if any man flight this hope, as thinking it not worthy the name of a blessednes; is it not, because hee hath no seeing of it in himselfe? for, not being felt, it cannot be understood: but he that feeles and understands it, shall finde that this hope is the true Cordiall of a fainting soule; as David faith I had fainted, if I had not hoped to see the goodnesse of the Lord, in the Land of the living. And then, if such a cordiall it be; as such a cordiall, most certainly it is; and none, partakers of it, but the godly; we may justly conclude, the Prophet had just cause to make it his conclusion: A godly man is blessed.

And yet more expressly to shew the dignity of a godly mans blessednes; we may observe, that as Ratione personarum; God is said to bee, the God of Abraham, the God of Isaac, and the God of Jacob: so Ratione rerum: he is said by St. Paul, to bee the God of joy, the God of peace, the God of hope.
hope: that wee cannot thinke much, to have a blessednes, made us吕布 of those things, of which St. Paul thinkes not much, to make up, God himselfe a Title.

The joy, which Abraham tooke, when his sacrificed sonne Isaac, was restored to him alive; was no doubt a wonderfull joy, yet but a type of ours: that Christ, the true Isaac, is restored to us alive, by his rising againe. The peace of minde, which Simeon felt, when hee bare the Babe Iesu, carnally in his armes; was, no doubt, a blessed peace; yet but an inchoation of ours, who beare the man Christ Iesus (our full reconcilement) spiritually in our hearts. The hope which Jacob had, to enjoy the beautifull Rachel, was a comfortable hope; yet but a shaddow of ours: who hope to enjoy the transcendent beauty, of the blessed face of God, in the Kingdom of heaven. And shall not the truth of joy, make us more blessed, than the type made Abraham? Shall not the consummation of peace, make us more blessed, than the inchoation made Simeon? Shall not the substance hoped for, make us more blessed than the shadow made Jacob! Oh then the happines of a godly man; in whom these blessings are all united, which singly enjoyed, made such mirrours of blessednes! A joy in the holy Ghost; which no temptation of satan can dismay: A peace of conscience, which no worldly tumult can disturb: A hope of heaven, which no delay of expectation can discourage: and now
now let Salomon tell us, if this be not a wreath of three, that farre exceeds his threefold cord, and can never be broken? And if againe, to this wreath of three, we adde a fourth; (as the Prophet is going about to doe) the blessednes of prosperity: will it not then, bee a blessednes with admiration; and a wreath of foure, that wee can never say, O terq, quaterq; beatus; so iustly of any thing under heaven, as of a godly man! that not onely wee may proclaime it in Gath, and publish it in Ascalon, A godly man is blessed: but with the asseveration of I-saac, in blessing Iacob; even to Esau's face; redouble it, in the eares of all the wicked; A godly man is blessed; yea, and hee shall bee blessed.

And now, that we have found out a godly man, in Hypothes: where may we looke to finde him out in Theb? not amongst the heathen Philosophers: for their peace of conscience, was onely Nil consciæ sibi: They knew nothing of any reconcilement with God, in Christ: not amongst the Turkish Musulmans; for they believe no holy Ghost; and therefore can have no joy in the holy Ghost; not amongst the Jewish Sadduces; for they deny the resurrection: and therefore can have no hope of heaven. And where then? onely amongst the Christian beleevers; for in them onely, is found this wreath of soure: which though singely perhaps they may; yet ioyned together, they can never be broken: that if a Philosopher thought
thought it cause enough, to cry out in exultation, 

for finding out the Quadrature of a circle in Geometry: wee much more justly, may thinke it cause enough, in exultation to cry out, 

for finding out this Quadrature of blessednesse in Christianity.

The Prophet might well rest now in his similitude: as containing sufficiently, a godly mans happinesse: but he seemes to be afraide, it is not capacious enough; and therefore piece it out, with a blessednesse, of another making: And whatsoever he doth, it shall prosper. A blessednesse, much like the Manna in the wildernesse; that fits the relish of all raf tes: for who, but will easily admir, prosperity indeed, to be a blessednesse? and hee seemes, to have provided it, specially for the meaner capacities; such as are not wellable to apprehend the former, as being too spiritual; but this is a blessednesse, so visible to be seene; so palpable to bee felt; that even the veriest worldling that is, cannot choose but acknowledge it. Yet we may perceave, the Prophet brings it in; but as a fagge end of blessednes; as choosinge rather to adde a course piece, then that it should be said, hee had made it too little.

But doth not the Prophets adding of this piece; make the Prophet himselfe defective? Doth he not by shewing the blessednes to bee the more: shew his owne judgement to bee the lesse? For if this were true; there should
not be a godly man to be found, in the whole world. For, are not all men generally subject to crosses? some in body; some in goods; some by enemies; some by friends; some in all; but all in some? all this is true; and yet the Prophet nevertheless saith true: for crosses, are our sufferings, not our doings: the adversity of a godly man, in that he suffers; is no contradiction of prosperity, in that he doth: and yet even crosses and sufferings, and all; as St. Paul saith, shall bee made usefull and prosperous to the godly. For, though Martyrs, cannot well be said, to prosper in their suffering, because it is grievous; yet they are truly said to prosper, by their suffering; because it is glorious; though Lazius did not prosper in his suffering, because it brought him, but to Dives gate; yet he truely prospered, by his suffering, because it brought him, into Abraham's bosome.

But may not the Prophet preach this doctrine long enough, before he meet with an auditory, that will believe him? Godlineffe to be a meane of prospering? a stranger Paradoxe was never held. It is a greater miracle, for men to draw prospering out of godlineffe, than for Moses to draw water out of rockes. Probitas laudatur & alget: godlineffe may have the worlds good word; but he that useth it, shall die a begger. Thus the wicked, thorow the Prophets sides, stand goaring and galling the goodnesse of God, and never remember, or never regard the say-
ing of St. Peter, that godliness hath the promise, both of this life, and of the life to come. But most of all they insult upon the Prophet, as thinking they can take him tripping in his words; and can prove him manifestly in two tales: For, that which he saith here of the godly, he affirmeth the very same, in another place, of the wicked; Their ways always prosper: they are not in trouble like other men; they have more than their hearts can wish. And is it possible, the Prophet should ever be able, to answer this? Can these words of his, be ever possibly reconciled? Indeed, with a word: For it is but mistaking a word; (taking the present Tense, for the future) that makes all this difference, it is but breaking time, that makes this discord: keepe time with the Prophet, and all will goe well: for he saith not, of a godly man, all his ways doe prosper; but they shall prosper; he meddles not, with the present Tense; nor with the prosperity of the present Tense; he leaves that for the wicked to make merry with: for it is a prosperity, not worth the envying: for, who would envie Jonas his Gourd, that is gone in anight? The present Tense of this life, cannot make a prosperity, that is worth the having: It is the future Tense, must doe it: for this is the lasting Tense; and though it shew not all his wares at first, as the present Tense doth; you cannot see yet, what it will prove; yet give it time; let things come to a ripenesse, and you shall find it true.
true in the end, that *Whosoever a godly man doth, it shall prosper.* And in this Tense, and in this sense it is, that the Prophet speaks of the prosperity of the godly; but if he come to speake of the wicked in this Tense, he then alters his Key: he speaks in another tune; *Thou shalt look after his place, and it shall not be found.*

Or may we not, perhaps, reconcile the Prophet’s words as well, if we onely say, that in speaking of the prosperity of the wicked, *loquitur ut vulgus,* & as it is in appearance, because in the eye of the world, it seemes to be so: but when he speaks of the prosperity of the godly, *loquitur ut veritas,* because it is in truth, and really so. The Prophet, we may perceive, makes this account: that nothing can be truly said to prosper, which hath not a prosperous ending; but if it have a prosperous end, it may truely then bee said to prosper. And it is a very just account; for else we might say, that a cup of cold water, prospers in a Favour; because it cooles and easeth for the present; though it infinitely encrease the burning afterward. And we could not say, that a soveraigne medicine prospers in a fore; because it akes and pains us for a while; though afterward it worke a perfect cure. And now bring the wicked, and the godly to the tryall of this account; and you shall finde it true, that the wicked never prosper; and that the godly prosper alwaies. Did Ahab prosper in seeking Nabothis vineyard? he got indeed the vineyard, but the dogges licked up his blood. Did Judas prosper,
in betraying his Master? hee got indeed the thirty pieces of silver; but his bowels would not carry in his belly after he had done it. And so the most that can bee said, of the prosperity of the wicked, is but this; that they have a prosperity indeed; but it is a tragical one; beginnes in jollity, and hath some mirth for a while, but ends at last, in blood and death. And such it seemes the Prophet meanes, is the prosperity of the wicked; if he meanes not rather, that a prosperity it seemes, but is not: For, the wicked may have children, like Olive branches round about their Table; and in this may seem to prosper; but yet they doe not; and Job tells why: For their children are to the sword, and shall bee buried in death. They may heape up treasure, and flow in wealth; and in this may seem to prosper; but yet they doe not; and Salomon gives the reason: For they know not who shall gather it, themselves, they are sure, shall carry away nothing. They may rise in honours, and bee set aloft; and in this may seem to prosper; but yet they doe not; and David shewes the cause: For they are set in slippery places; and their ending commonly falls out in falling: And this is not onely to bee observed in single persons; but even in whole Families: a generation or two may flourish and hold their heads high, and in this may seem to prosper; but yet they doe not; for of this, is grown a Proverbe: Non gaudet tertius hares; The third generation pales for all
all. So it is true here, which Abner said to Joab, 
There is bitterness in the end. But with the godly, it 
is cleane otherwise: For many are the afflictions of 
the righteous, but the Lord delivers them out of all. So 
here is prosperity in the ending yet. They may sow 
in tears, but they shall reap in joy; prosperity in the 
end still. They may go forth weeping, and carrying pre-
cious seed with them; but they shall returne rejoicing, 
and bring their sheaves with them: still prosperity 
in the end. Daniel may be cast into the Lyons 
denne; but hee shall come forth untouched; 
his danger shall be his glory. Jonas may be swal-
lowed up of a Whale; but he shall be cast up 
safe on shoare; his destruction shall be his safe-
ty. Iob may have his children slaine; his goods 
taken from him; and his body afflicted; but 
his children shall be restored, his goods dou-
bled, and his life trebled. And to make short, 
the Prophet in another place, makes it a rule 
of infallibility: Marke the upright man; and behold 
the perfect man; for the end of that man, is peace. 
And so it is verified here, which is said by the 
Prophet; Sorrow may be over night, but joy com-
meth in the morning. And this againe, is another 
 advantage of the prosperity of the godly, that 
their sorrow comes but over night, when they may 
sleepe it out, and passe it over; but their joy 
cometh in the morning; when they come fresh 
unto it; and have the whole day before them 
to enjoy it. 

And now, if we ask the Prophet, what rea-
son he can give, of this prospering of the god-
ly;
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ly; Doe not his words themselves answer for
him; and carry in them, the very reason of it?
For in saying, whatsoever he doth; he seemes
to intend a godly mans service: and in saying,
shall prosper: hee seemes to intimate Gods wa-
ges: and if this be so: then is the prospering
as sure as checke: for as God is a Lord, that
lookes his servants should doe their worke;
so hee is a master, that never failes to pay his
servants their wages. And then, if blessedneffe
be Gods wages; and godlinesse, the mans ser-
vice; what is this, but 07: the very
thing the Prophet takes upon him to demon-
strate; A godly man is blessed?

And here now, we may stand and admire the
great bounty of God: and consider, how good
a service, it is to serve him: and what great
wages hee gives his servants; for the meanest
of them all, may reckon upon this: that all
be doth shall prosper: The wages is not stinted
by the Master, but by the servant; that
if hee have not prosperity enough, hee may,
thinke himselfe, that would bee idle; and
doe no more, for All be doth shall prosper. But
nothing, but what he doth; the Prophet pro-
miseth no further: for if hee do nothing, hee
must looke for no prospering. But what? have
good thoughts then; and good words; no
promise of prospering? If they followed by
doing; then are they Prævia actiones: and as
part of the doing, shall have their reward:
Otherwise, they are but abortives, and come
not
not to life, to give them capacity: for the life of words, and thoughts, is actuated by the acting. And yet even thus: the service is so small; the wages so great; that if it were told us by any, but by a Prophet, or told us of any, but of God; we might justly doubt it; but hearing it, from such a Reporter; and of such a Master; if we should doubt it now; it might justly be said unto us; what doubt yee of; O yee of little faith? Yet it must be observed here, though we call it; wages, that yet it is not, so much earned, as given; being more of favour, than of Merit; and cannot be exacted, though it may be expected: For, though the wages of sin be death; yet we cannot properly lay, the wages of godlinesse is life: the Antithesis hath not place; because our godlinesse hath not weight; but eternal life, is the gift of God, through Jesus Christ our Lord.

And now, if we should ask the world, what it saies to all this? whether it thinke not these blessings, to be farre more worth, than all their guilded vanities? what doe we thinke, would the world answer to such a question? We may be sure, the world would answer thus: it likes the blessings well, and thinkest them all good; but one circumstance in them, it doth not like; that they are all in the future; none in the present: all birds in the bush, none in the hand: never a bird in the hand amongst them all: Bles-sed are they that mourne; for they (are not; but) shall be comforted. The tree is planted by the waters side;
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side; but beares no fruit yet; but will doe. A godly mans actions (doe not prosper; but they) shall prosper. This delay the world doth not like; it cannot away with these future Tenses; so much talking of what shall be; and nothing of what is: and therefore they have a question to ask too; the same which the Disciples asked Christ: *But when shall these things be?* For, if the blessednesse be long a coming; it can then come but to this; that it may be saied; A godly man shall be blessed, but is miserable; and miserable too, for God knowes how long. Therefore give us the present, say they; and (as Christ also seemes to teach us) let Hereafter shift for it selfe. This indeed, is the Hinge, the world still turnses upon; and it is a hard matter, to take it off. But may wee not answer these men; as Christ answered his Disciples; *Non est vestrum; vosse tempora: It is not for you to know the times and seasons, which God hath kept in his owne hand?* It may suffice you to know, that these things shall be; when they shall be; is more than the portion of your knowledge comes to. It is indeed an earthly question; and moved onely by such, of whom it is said, *Earth thou art, and to earth thou shalt returne:* For, when wee move such questions, we returne to earth: for if wee staid with God; we should know, that as the darknesse and the light, is all alike to him; so to him, the Future and the Present is all one; that we may marvell, what Saint Peter meant to say; *A thousand yeres, with God are as a day; as though*
though there were a proportion between eternity and time: when 
Esay speakes it out plainly;
All Nations are to God, as nothing; and put in the 
ballance, are lesse than nothing; and wee may 
say as well; All time, is to him as nothing; and 
put in the ballance with Eternity, is lesse than nothing. 
And therefore, when we meete with 
these words (Will be, and Shall be) in relation 
to God; we may take them rather, as words of 
order, than of time: as in order of Nature, the 
tree muft firft be planted, before it can bring 
forth fruit: a deed muft be done, before it can 
be rewarded; and yet even this order also, is in 
Gods disposing, either to divert it; or wholly 
to reverfe it, at his owne pleasure. As in the 
Garden of Eden; there was bearing of fruit, as 
foon as planting of trees; this was a diverting of 
order. But when God said; Esau have I hated; and 
loved Jacob; before they had done either good or evil; 
here was a prospering before a doing; and we 
may say, a bearing of fruit, before a planting the 
tree; and this was an abolute reverting of or-
der. The world therefore must take notice, that 
Will be, with God, is as much, as with men, it 
is: and when he faith, it Shall be; it is as good, 
as if it were already. We all know, there is to 
be dies retributionis; a day of account; and this 
day to be, God knowes how soone; sooner, per-
haps, than the world thinkes; but certainly 
sooner, than the world would have it; and we 
are sure, that this Will be, and Shall be; shall 
not exceed that day: but how much it shall be

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Sooner (as oftentimes much sooner; and alwaies to the godly; in whose spirits, there is an influence of the future in the present; by the presence of that spirit, with whom the future is present) we must leave to God; in whose only hand it is, to dispose of all things, both for time and order.

But lest the godly should be slighted, as men only of expectation; and wholly excluded from any part of blessedness in present; let it be remembred, what God's promise to the godly, is; I will never leave thee, nor forsake thee; and if never leave us, then alwaies with us; and so indeede, doth Christ expound it; And lo, I am with you alwaies to the end of the world. And least his presence should be thought, to serve for directing onely, and not as well for comforting; heare him in this also: And I will send you another Comforter; but Christ could not send another comforter, if hee were not himselfe a Comforter first. And may it not then be truely said of the godly; Nullum numen absent; there is not a person in the whole Deity, but is present with them: And can blessedness be absent, where the whole Deity is present? and yet more mediately, to shew Gods care over them; he gives his Angells charge over them, to keepe them in all their waies; where the wicked in the meanet ime, as things forlorne, have neither part nor portion, in any of these promises. It was not to the wicked, that God said, I will never leave thee, nor forsake thee; it was not to the wicked that Christ said; And lo, I am with you alwaies to the worlds end,
end, it was not to the wicked, that Christ promised, to send another comforter: It was not to the wicked, that God promised a guard of Angels; and may it not then be truly said of the wicked: Nullum numen adest; there is not a person in the whole Deity; there is not an Angel in the whole Quire of Heaven, that is present with them? And what is then the present possession, they so much stand upon; and so much boast of? Alas poor wretches! what is it, but as a dream? as Esay faith: They dreame they are full; and when they awake, Behold, their soule is empty. What is it, but as a mist upon their soules, that makes them, as Saint John speaks, to thinke they are rich and faire, and strong; when yet they are poore, and naked, and miserable. For, what is their present possession, but possession of the present? and what is the present, but a transient thing; a thing next to nothing; no sooner begun, but ended; that before you can say, it is; it is not, the future hath taken its place, and put it from being. And say, we allow them, to take the whole extent of their present life, for the latitude of their present possession; yet what is all this latitude, but a breadth made up, of narrow minutes, which being impossible, they should be all, one like to another; makes it impossible, they should make a blessednesse, that can be certaine. Where the blessednesse of the godly is more certaine, than all the assurances of the world can make it. For what are the greatest assurances of all worldly things? Doe wee not
count our selves sure, if we have a good mans word? and here we have the Word of God: so sure a word, that heaven and earth shall faile; but his word shall never faile. And if his Word will not be taken; have we not then, a sufficient mans bond, the bond of the man Christ Jesus; and that in the highest kinde of obligation, bound body for body? And if bond be thought too little; have we not then a good pawne besides? Arham Spiritus Sancti; a pawne and pledge, of the holy Spirit? and left there should be defect, for want of witnesses, have we not a whole army of Martyrs; and Confessours innumerable? that unless the Apostles and Martyrs, should all prove false witnesses; unless the pawne of the Spirit, should prove a counterfeir; unless the Obligee Christ Jesus, should prove non solvent; unless God himselfe, should prove no man of his word: (all which are farre greater impossibilities, than that the skie should fall) it is impossible, that the hope of the godly should be frustrate: or, that these blessings should not be accomplished to them, in the fulllest measure. And now, let the world it selfe judge: if the Propher had not all the reason of the world, to make it his challenge against the world; that A godly man is blessed.

But now that the world may seeme to be satisfied, for the security; Now comes in the flesh, with her objection: these blessings indeed, are sensible to the soule, but insensible to the body; and seeing a man is a compound thing, consisting
liffting of a body and a soule ; how can these blessings, which reach but onely to the soule, make more to bee said, than this ? A godly man, is blessed in soule, but is miserable in body ? and why then, should the Prophet shuﬄe them together; and as if the body were no body, say Blessed is the man ? But is it not, that Animus cum quia, est qui, and when the Progeny of Iacob went downe into Egypt; is it not said, that so many soules went downe, without making reckoning of their bodies ? and did not Christ say, to the Thiefs on the Cross; This day, thou shalt be with mee in Paradise; which yet was meant, but onely of his soule ? And why then, should not the Prophet, though but in respect of these blessings, say Blessed is the man? The body indeed in this life, is subject to corruption; and as long as it is so, it is not in it selfe; nor can bee, of it selfe, capale of blessednesse: all the blessednesse it hath, or can have; it must have from the participation, it hath with the soule; and from the influence, it receiveth from the soule: which influence is so strong, which participation, so powerfull, that it even confounds the distinction, of body and soule; and makes them considered but as one entire thing; that even heathen capacities could apprehend, how the body being In equuleo; upon the racke; might yet by the strength of this participation, be made able to say, quanm nave est hoc? and therefore, the Prophet can never be justly blamed, for say-
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ing; (as in this, and many other respects, he may and must say,) a godly man is blessed.

Though this Psalm be most properly understood of a godly man; yet there are some, will needs have it, primarily to be meant of the man Christ Jesus; and there may be reasons found, to make probable their opinion. For, it is most true indeed of Christ, that he prospered in all he did. He prospered, in his mother's womb: for at the faturation of the Virgin Mary; the babe sprang in the womb of Elizabeth: He prospered at his birth; for he was presently adored, of the wise men of the East: he prospered in his infancy; for he grew in favour, with God and men: he prospered in his baptism: for there came a voice from heaven; This is my well-beloved Sonne, in whom I am well pleased. He prospered in his temptations, in the wilderness; for he triumphed over Satan; and the Angels ministered unto him. He prospered in his death; for he was manifested by miracles, to be the Sonne of God. He prospered in the grave; for God suffered not his holy One, to see corruption. He prospered in his rising; for He ascended into heaven. He prospered in ascending; for He sitteth at the right hand of God, in the glory of his Father. And thus also shall a godly man, as ingrafted into Christ; be carried with him, through the like passages: he shall prosper in temptations: for God will give the issue, with the temptation. He shall prosper in hunger; For he shall be fed with bread from heaven.
But he shall prosper in mourning; for he shall receive comfort. He shall prosper in sickness; for God himself will make his bedde, and lay him at ease. He shall prosper in death; for he shall rest from his labours, and his works shall follow him. He shall prosper in the grave; for he shall sleep in quiet; till God awake him, and give him light. He shall prosper in his Resurrection; for he shall meet Christ in the aire; and be carried with him, into his Kingdom of Glory.

And now it may be time, both for the Prophet and us, to rest a while; and take breath: for of us, it may be said; that we have now passed over the Mount Gerizzim; and are come to the foote of the Mount Ebal; for we are entering upon his second proposition; which is his Onus or burthen for the wicked; and of the Prophet it may be said; that he hath now finished, his second prize; and hath put a godly man in quiet possession of his blessedness; and is now entering the Lyfts againe, to make good his second challenge; The wicked are not so.

Where first, we may observe, that the Prophet observes here, a different course, in handling of this proposition; from that he held in handling the former: For there, he only described a godly man; but named him not: here, he only names the wicked, but describes them not: and indeed, it needed not; For Reftum est index sui & obliqui; by telling what a god-

upon the 1. Psalme.
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A godly man is; he tells, by vertue of the Law of contraries, what the wicked are; for if that be affirmed of a wicked man, which was denied of a godly; and that denied, which was affirmed, the description is made ready to your hand: and you have him deciphered in his fulness. And yet we may take notice of a further reason; for godliness is subject to many falsifications; it may suffer much allay, by mixture of base metals; and then, there is need of a touch-stone, to try whether it be right, or no: many colours may be laid upon wickednesse, to make it seeme godlinesses; as Satan can transforme himselfe, into an Angell of light; and then there is need of markes, to know whether it bee a good Angell; whether it be true godliness, or no; but in the case of wickednes, it is not so; there is no need of any such markes; for there cannot a worse vizard be put upon wickednesse, than its owne face; there is no baser metal to be mingled with it, and though a wicked man will bee counterfai-
ting, to bee godly; yet it was never knowne, that a godly man would counterfeit, to bee wicked: and therefore the Prophet, who is no waster of words in vaine; would not give markes, where there needed none; but left wickednesse to be knowne, by its owne ill face; which is seene plaine enough, by the Law of contraries.

And now, what means the Prophet by saying, *The wicked are not so?* means hee not they are
upon the 1. Psalme.

are like a Tree? and what care the wicked, whether they be like a Tree, or no: as long, as they may be like to something else, as well to be liked as a Tree? as to be like a Flower; or to be like the Grass, or like a stone: for they may be so, though they be not so; they may be like these; though they be not like that; and any of these, will serve their turne, and please them as well, as to be like a Tree. This indeed might be their hope, if the Prophet should stay here; but hee quickly takes them off, from this hope: for he finds hee cannot make use of the Law of contraries here, as he did before; though the Negation of godliness, might well enough express the nature of wickednesse; yet the Negation of blessednesse of the godly, is no sufficient expressing of the misery of the wicked: but as their misery is a positive thing; so it must have a positive expressing; It is not enough to say, They are not like a Tree; but hee must tell what they are like: and hee cannot say, They are like a flower, for a flower, when time serves, is the prime beauty of the earth; where wickednesse is never but deformity: Nor hee cannot say, they are like to grass, for the grass is thought a fit similitude, as well for the godly, as the wicked; as it is laid, All flesh is grass: Nor he cannot say, They are like a stone: for a stone, is serviceable for many excellent uses, and especially for building up; where wickednesse can serve for nothing, but destroying and pulling.
ling downe ; and to what then, can he say, they are like? To speake it at once, (as Joab strooke Amasa) and not to speake againe ; hee may justly say, They are like to chaffe ; for chaffe, as fully expresseth the misery of the wicked ; as a tree expressed the blessednesse of the godly ; for though the likening them, to so light a thing as chaff, may seeme to import but a light misery ; yet being well weighed, it will appeare, that though he say not, in plaine termes, A wicked man is miserable ; yet by saying, he is like to chaffe, he intimateth more misery, than the word miserable is capable off.

But may we not make a stand here, and que-

tion the Prophet, about his similitude? for looke upon the wicked ; doe they looke like chaffe? One would thinke them rather, in all appearance, to be cleane wheate; and the best wheate too; for they onely are flourishing; they onely carry the price in all markets. But the Prophet speakes not, how they looke; but what they are; hee faith not, they looke like chaffe; but They are like chaffe; and before hee hath done, for all their appearance, hee will make it appeare, they are like chaffe; and chaffe they are like to have for their similitude. Well, be it so; Let, the Prophet have his will; and let them bee like chaffe; what hurt take they by this? For doth not the chaffe grow up; and is it not brought up with the wheate? and when Harvest comes; are they not both reaped togeth-
ther; and both together, laid up into the Barnes; and what more misery in all this, to the chaffe, then to the wheate it selfe? all this is true; the Prophet sees it well enough; and therefore staies not here neither; hee ends not with saying, They are like to chaffe; but they are like to chaffe, which the winde scatters. For this is that which perfects the similitude; and now let any man except against it, if he can. For, there was a time indeed, when the chaffe was united to the wheate; and made one body with it; and enjoyed then some priviledges, for the wheates sake, which were proper to the wheate, and nothing at all belonging to the chaffe; and all this while, it could not justly be said, the wicked are like to chaffe; but when it is divided from the wheate, and is no longer countenanced by it; when it is not borne out by the greatnesse of the wheate, against the power of the winde; but is wholly cast off, and left alone to it selfe; then it becomes subject, to the scattering of the winde: and then, and not till then, is it made fit, to bee a similitude for the wicked: for then, it shews it selfe, what it is; the most contemptible, and abject thing; the most unquiet, and restlesse thing, that is in the world; so contemptible and abject; that if it flie in the ayre, all men shut their eyes against it: and if it lie on the ground; all men tread their feete upon it: so unquiet, and restlesse; that even Caire, the man that had the first taste of this similitude, makes this com-
plaint upon it; I am now a vagabond in the earth: for what is his being a vagabond, but his being like chaffe? For who knowes not, that a vagabond is properly one, that roames about from place to place, but is never in his proper place? and how great a misery it is, to be Extralocumprouium; out of the naturall place, may appeare, by the striving and strugling of all naturall bodies, to attaine it; but if any such thing be, that hath no locumprouium, as it were, no home at all to goe to; the unquietnesse of that thing must needs bee infinite; seeing it hath not so much as capacity of quietnesse: and such a thing is chaffe; for, the aire is not the naturall place; it is too heavy for that; nor the earth is not its naturall place; it is too light for that; and so as having no home at all to goe to; it must of necessity remaine a perpetuall vagabond still. And such was the state of Cain; and such is the state of all the wicked: that the Prophet could never have met, with such another similitude, to expresse the misery of the wicked: as to say, They are like to chaffe, which the wind scatters.

But here by the way, we may let the wicked know, they have a thankes to give, they little thinke of; that they may thanke the godly, for all the good daies, they live upon the earth: seeing it is for their sakes, and not for their owne, that they enjoy them. For as the chaffe, whiles it is united, and keepes close to the wheate; enjoys some priviledges for the wheates sake; and
and is laid up carefully in the Barne; but as soone as it is divided, and parted from the Wheate: It is cast out, and scattered by the wind: so the wicked, whilst the godly are in company, and live amongst them; partake for their sake, of some blessings promised to the godly; but if the godly forsake them, or be taken from them; then either a deluge of water, comes suddenly upon them; as it did upon the old world, when Noah left it, and went into the Arke; or a deluge of fire; as it did upon Sodom, when Lot left it, and went out of the City. And even one good man, is oftentimes enough to moralize the Fable of Atlas; and to stay the wrath of Heaven, from falling downe upon the world. For, though Abraham in good manners, would not press God under the number of ten; yet the Angell told Lot plainly, hee could doe nothing against Sodom, till hee were out of it, and farre enough from it.

But though wee cannot say, that a tree and chaffe are such contraries, as godlinesse and wickednesse are, where denying the one, inferres affirming the other, and affirming the one, denying the other; yet if they be laid together, and well examined, there will be found so infinite oddes betwene them; that they may well passe for contraries, which come so neere to being so. For, take but a leafe, which seemes, as it were, but the chaffe of a tree; at least, the meanest part of it; and
fee, how infinitely it exceeds this chaffe, in any thing that is of value: as in entitie; in use; in goodnesse. For every thing hath so much entitie in it, as it hath influence from the Primum caus; and as it is degrees removed from not being; but such degrees we may conceive in a leafe, infinite; in chaffe or dust, none at all: For, it is the very bottome and dregs of all being; and if you would conceive lesse than dust or chaffe; you must conceive just nothing; and in this it resembles sinne; at least, comes nearet of any thing, to resemble it. For sinne hath no influence at all, from the Primum caus; it is no creature of Gods making; but when the Divell would be counterfeiting God; and take upon him, to be a maker; hee brought forth sinne; other creatures hee could make none: and therefore, so much as a man sinnes; so much hee recedes from the Primum caus; so much he approacheth to annihilate himselfe; so much he is made a creature of the Divell; and so much he becomes chaffe. In matter of use, the oddes betweene a leafe and chaffe, is yet more evident: For, a leafe, besides the service it doth the tree, is serviceable also, for food, for medicine, for clothing. A leafe was the first clothing of our first parents; and (as much as we scorne it now) it is our finest clothing still; for what are all our filkes, but Mulbery-leafes; at least, by propagation? whereas of chaffe or dust; there never was any use made, since the world was made, but onely, that by the curse of God;
upon the 1. Psalme.

God, it was ordained to be the Devil's food. And in this also, it resembles sinne; for ever since, God said to man, for his sinne; Dust thou art, and to dust thou shalt return; the Devil hath taken, as common dust, for his common food: so wicked men, as the finest dust, for his exquisite, his daintiest food; as Esay calls them. And this, perhaps, in contracts with Witches; makes the Devil so eager to be sucking their blood; setting his mark upon them, as dainty morsels reserved for his own tooth. Lastly, for good-nesse, doe we not see, in the leafe, a kind of gratefulnesse, and good nature; that when it can doe the tree no more service by hanging upon it; it then falls off, and lies as neere to the roote as it can, warming and fatning all the ground about it; as it were, to pay the tree, for the joyce and nourishment it had received from it: where the chaffe is so ungrate-ful a thing; and of so vile a nature, that where-ever it lights; it makes the very ground barren that receives it; even the ground it selfe, that bore it. And in this also, it resembles sinne; which, though it be hurtfull, even to strangers; as appears by the deluge, which brought ruine upon all creatures, for the onely sinne of man; yet it is most hurtfull to them that commit it, as it were, to its owne parents; and this ungrate-fulnesse, is so generall a symptome to all vice; that it seems to have as large a latitude as vice it selfe: Nam cum ingratum dicit; omnis vitia dicit.

Thus
Thus the wicked have for their similitude, the chaffe; and the chaffe hath for its persecutor the wind; and as the wind or aire, tyrannizeth over the chaffe: so the prince, that ruleth in the aire, tyrannizeth over the wicked. This tyrannicall wind, hath not power over any thing so much, as over this chaffe: for it tumbles & tosses it from post to pillar; and wee may even say, it gives the chaffe, as it were, a Strapadoe: for it whirleth it on high; and then lets it fall at leisure, to give it the longer paine. It hath no such power over our Tree; when it comes to a tree; it doth it more good than hurt; more pleasure than annoyance: for, when the wind blowes; we may justly say, The trees are then at their exercise; for having no locall motion in themselves, they are agitated and stirred by the wind, which stirs up their vitall vigour, as exercise stirs up natural heate in the bodies of men. But the wind hath no such meaning towards the chaffe; it comes not to exercise it, but to vexe it; it makes it not a traveller; but a vagabond: for if it but happen to light any where, the least aire that moves, removes it againe: the East-wind drives it forward; the West-wind turns it backward; the North-wind crosseth them both; that the poore chaffe, hath no standing, but to stand amazed; it is held up, but by contrary motions; it is of all hands, under the hand of violence; it hath no naturall rest, but as it is natural to it, never to rest; it must be somewhere, yet it can be no where; it hath a place, but no
mansion; a being, but no abiding; no refreshing, but while the wind is weary: no resting, but till the aire be up and ready; that as long as the aire is an Element; and hath to doe in the world; there is no hope for the miserable chaffe to be ever at quiet. And such is the condition of the wicked; a gale of prosperity, hoisteth them up; that they neither know themselves, nor where they are; a blast of adversity blowes them downe; and makes them teare the heavens with murmuring; and themselves with impatience. No state, no time, no place contents them: that it may be truely said, There is no ungodly man, that is not a kind of a foole; their being like chaffe, makes them light-headed: they are only wittie, to shew they have no wit; only ingenious, to doe themselves hurt; their brains that should rest in their heads, are always a working to finde out heads of unrest; adversity doth not please them; because they are in a storme; prosperity doth not please them, because they are becalmed: A meane degree doth not please them, because it leaves them in the darke: Honour doth not please them, because it sets them in too much light: Labour doth not please them, because it breaks their rest: Ease doth not please them, because it gathers rust: Life doth not please them, because it is always going away: Death doth not please them, because it never suffers them to come againe. That let come what will come, the wicked make sure worke, to be never
contented. Where the godly are as a cube; toffe them and tumble them, how yee will; yet they have a bottome still to light upon: and we may truely say, There is no godly man, that is not truely wise, their wits are alwaies imploied to finde out reasons of contentment: Poverty pleaseth them, because they have nothing to lose: Riches pleaseth them, because they have something to give: Adversity pleaseth them, because they may shew patience: Prosperity pleaseth them, because they may shew charity: A meane estate pleaseth them, because they may be quier: Honour pleaseth them, because they may be humble: Labour pleaseth them, because it is a good exercise: Ease pleaseth them, because it is a good recreation: Life pleaseth them, because they have something to doe: Death pleaseth them, because they rest from their labours. That let come, what can come; the godly make sure worke, to be ever contented: Let Fortune appeare in what shape shee will; yet a godly man, is Faber fortunae sue: he can worke her, and frame her, to his owne liking: that the Prophet may well justifie his similitudes: The godly are like a tree, which stands fixt and immmoveable; The wicked are like to chaffe, which is scattered about.

It is a miserable thing to be in slaverie; much more to be in slaverie to a tyrant; but to a malicious tyrant, a misery most intolerable. If the Prophet had onely said; The wicked are like to chaffe, which is scattered about; though this had beene
beene a slavery; yet there had been hope they
might have lighted on a gentle Master: but
when he faith, They are like the chaffe which the wind
scatters; this makes them in a desperate case;
they are now in slavery to a malicious tyrant;
and no possibility of any good for ever. We may
observe, there are divers kindes of scatterings:
it is said of a liberall man, that he scatters abroad,
when hee gives to the poore; and it is said
of a husband-man; that hee scatters abroad,
when hee lowes his seede: and these are good
scatterings: for they are waies to gathering;
though they be scatterings, for a time, yet they
be gatherings in the end; and such scattering is
a blessed thing; but the scattering of the chaffe
by the wind; is not a way to gathering; you
may as soone gather the wind in your fist; as
gather the chaffe, when the wind hath once scat-
ter'd it; it is a scattering first and last: and such
scattering is a miserable thing. And wee may
know the condition of the scattering, by the
conditions of the scatterer: For Almes are scat-
tered, by a mercifull hand; and seede is scattered
by a provident hand: but this chaffe is scattered
by a malicious hand: the hand of Satan; that
will never leave scattering them, till he have
scattered them for his own gathering, which is
the finall, yet the endless scattering. And there-
fore it seemes well observed in Scripture, that
when the godly die, it is said; They are gathered to
their Fathers; but when the wicked die, there is
no gathering to their fathers spoken of; but their
scattering must be understood, to be first & last; a scattering, both here, and in another World. And now, if you cannot choose but think it, a miserable thing, to be this chaffe; you can as little choose but think it, a miserable thing, to be a wicked man: For whatsoever is seen or said of this chaffe, is true, and more true of a wicked man. The chaffe is light, and makes no weight in the ballance; but the wicked are lighter than vanity it self: they are not worth putting in the ballance. The chaffe is not moved, but when the wind blowes; but the wicked are moved when there is no wind at all; they are afraid where no feare is. The chaffe hath the wind without it, that disquiets it; but a wicked man hath the wind within him: (his owne passions) that disquiet him. The chaffe is an absolute abject; and can never rise in value, but the wicked are more absolute Reprobates; and shall never rise in judgement. The chaffe is not suffered in the heape of the Wheate; but the Wheate shall be lesse suffered, in the congregation of the Righteous. The chaffe is persecuted but by the wind of the aire; but the wicked are persecuted by the Prince that ruleth in the aire: The chaffe is troden under foot, but by men and beasts; but the wicked shall be trampled upon by the Divell and his angells.

If that which is spoken of the godly man, may be applied to the man Christ Jesus; then certainly, that which is spoken of the ungodly, may be applied to the wicked Iewes: For no chaffe
chaffe was ever more troden under foote; no
chaffe more scattered upon the face of the
earth: that it seemes verified of them, which
David speakes in another place; *Let them be as
chaffe: and let the Angell of the Lord persecute them.*

The Prophet hath now said fully as much, as
need to bee said, in prooue of his two positi-
on; *A godly man is blessed; A wicked man is mi-
Serable:* and why then will hee use any more
words? Is it, that as a good Mathematician,
hee will not onely make a demoustration; but
adde a corollary? Or is it, that considering it
is the office of a Prophet, chiefly to tell of
things to come; hee insists not upon the pre-
sent misery of the wicked: but as more pro-
perly belonging to his office, he discouersthe
misery, they shall have hereafter; and indeed,
who but a Prophet, could have made this dis-
couery? Or is it, that the present misery of
the wicked, as a thing, more obvious, and ap-
parent; he leaves to bee gathered, from the
similitude it selfe; but their future misery, as
a thing leffe knowne, and more concealed; he
will not leave, to the venture of others con-
struotion; but for more surety, will bring it in,
himselfe: and therefore, as the similitude con-
sisted of two parts; *They are like to chaffe;* and
to chaffe, *which the wind scatters;* so he brings
in, an inference, consisting of two parts, to an-
swer them; *They are like to chaffe;* Therefore they
shall not rise in the judgement; and to chaffe,
*which the wind scatters: Therefore they shall
not
not be of the Congregation of the Righteous.

But is not this a strange inference? The ungodly, are like unto chaffe; therefore they shall not rise in the judgment; for being as chaffe, they should rise the rather. For what is apter to rise, than that which is light? and what is lighter than the chaffe? And yet the inference, not so strange; as the consequence, dangerous: for if the ungodly, shall not rise in the judgment; what shall then become, of two Articles of our faith; the generall Resurrection; and the generall Judgement? how will the Prophet awoide, the imputation of a Sadduce? how will hee hold fellowship with St. Paul, who makes a solemne protestation, that He beleeves the resurrection shall be, both of just and unjust? Yet let not this trouble us: for, both the inference, will be plainely enough justified; and the dangerous consequence, easily avoyded. For take the inference, as it is intended; and what can be plainer? the ungodly, are like to chaffe; therefore they shall not rise in the Judgement: for, the Judgement is as a Ballance; but to rise in the judgement, is not to rise in the ballance; which is a worke of lightnesse, and makes rejected: but it is a pressing downe the ballance; which is a rising in value; and makes accepted. And as the inference is thus justified: so the dangerous consequence, not onely is easily avoided, but the directly contrary consequence, necessarily inferred: The ungodly shall not rise in the Judgement; therefore there shall be a generall Resur-
Resurrection. For the Judgement indeed, is as a balance, to try the weight of things; but how can the weight of any thing be tryed, if it bee not put into the balance, and how can it bee put into the balance, if it come not where the balance is? when therefore the Prophet affirmeth, that the ungodly shall not rise in the Judgement; is it not a necessary consequence, that they shall rise to the Judgement? For how can it bee tryed, whether they shall rise in the Judgement, or no; if they come not to the Judgement, where they are to be tryed? The general Resurrection, shall bee before the Judgement; and therefore this rising in Judgement is a rising after the Resurrection; and so, the not rising here, no hinderance to the rising there; but rather enforcing that general, that there may bee this particular.

But what say wee then, to that saying of Christ; Hee that believeth not, is judged already. for being judged already, hee needs not come any more to Judgement? seeing none shall be judged for one cause, twice. Wee say, this is no consequence neither: For, what greater unbelievers, than those in the Gospel, who cast out devils in Christs Name; yet did not so much as profess Christs Name? and yet even those shall come to Judgement: for Christ tells, what answerer shall bee made them, when they come there. How then is it true that they bee judged already? Not by the sentence of the Judge, but by the prejudice, of their cause: and this
is no hinderance, for their coming to Judgment. If the Prophet had said; The ungodly shall not rise to the Judgment; the Sadducees indeed might have taken hold of this; and justly claim'd him to bee of their side: but when hee onely faith, *they shall not rise in the Judgment;* this is no more, then St. Paul would have said himselfe, if hee had beene in the Prophets place: for who ever thought, the ungodly should rise, in the Judgment; who are sure to fall in the Judgment? seeing their Judgment shall bee to condemnation; and not to deliverance. To rise to the Judgment, is to be brought to publique tryall: and this is the generall Resurrection, that we beleive; but to rise in the Judgment; is upon tryall, to come off with credit; and by the sentence of the Judge, not onely to be justified, but advanced: and who ever beleeved; this rising to belong to the wicked? It is therefore well observed by One; that St. Paul calls the resurrection of the Just, εἰς ἁρματεματιν: to shew, that every one shall have their αὐτὰραματιν: to bee raised up; but none but the Just, shall have εἰς ἁρματεματιν: to bee raised up, and be exalted.

And indeed, in this kind of rising; how can any of the ungodly rise; who have so many standing ready to pull them downe? *Cain cannot rise here;* and with him, no murtherrer, nor malicious person; for if he but offer, to come in place; the wounds of *Abel, fall a bleeding afresh;* and cry out for vengeance.
Saul cannot rise here; and with him, none that trust in the world; and distrust in God: for though the witch of Endor, could raise up Samuel to Saul; yet she cannot here raise up Saul to Samuel. Dives cannot rise here; and with him no glutton, nor covetous person; for the blisters of Lazarus are rising upon them; and keepe them from rising. Simon Magus cannot rise here; and with him, none guilty of simony or bribery: for Simon Peter, hath stopped all their rising with this, Thou and thy money perish together. The like may be said, of all other ungodly ones, as many as the chaffe, can challenge to be like it; that it is no hard matter, to prove the Prophets saying, true: it is impossible it should bee false; The ungodly shall not rise in the Judgement.

But may wee not draw the similitude; and will not the similitude draw the wicked into a further degree, of not rising in Judgement; than this, now spoken of? For, cast both wheate and chaffe into the ground; and after a few daies, you shall see the wheate rise flourishing up; and rise up daily more and more; till it come to a fit ripeness, to be brought into the Barne: but you shall never see more of the chaffe, then to lie dead in the place; swelling and mouldring in its owne corruption. And this is even intimated, in the similitudes themselves: For in the similitude of the godly, the Prophet first expresseth passion; and then, action: First, the Tree is planted; and then, it brings
brings forth fruite: but in the similitude of the wicked, he expresseth nothing but passion; They are like to chaffe, which the winde scatters: and seeing, the wicked are like to chaffe, in which there is nothing, but passivenesse; how should they rise in the judgement, which is a worke of activenesse? But will not this bring us aigne, into a relaps, of denying the generall Resurrection? Not at all. For though the chaffe cannot rise, by any principle of motion, it hath in it selfe, as the Tree doth; yet it may bee raised up, by the working of the winde: so though the wicked cannot rise, by any seed of life, remaining in themselves, as the godly shall; yet they may bee raised up, by the helpe of some outward operation. The godly, have Semen spiritus, sowne in their hearts by faith; They are Members of Christs body; They have this promise made them by Christ; that bee will raise them up at the last day: and therefore their rising shall be a rising to judgement; and a rising in judgement; but the wicked have no such Semen in them; They are no partakers of Christs body; They have no such promise, made them by Christ; and therefore their rising shall be to judgement; but not in judgement; Their rising shall be by a violent dragging by some other; it shall not be a voluntary motion of their owne; it shall bee by infirmity of passivenesse: it shall not bee, by any strength of activenesse; it shall bee by the power of Christs Resurrection; It shall not bee by par-
upon the 1. Psalme.

participation of Christ's Ascension. And so the Prophets denying, the rising of the ungodly in judgement; is no Negation, of their rising to Judgement, and therefore neither joines hands with the Sadduces; nor shaketh hands with our believe; nor yet opposeth St. Paul's protestation.

And as there shall be a generall Judgement; in which the ungodly shall not rise; so after the Judgement there shall bee a particular congregation of the righteous, in which sinners shall not stand. And indeed, what society can there bee, betwene a tree, and chaffe? or who can thinke it fit, that trees and chaffe, should bee made companions? and as there is no reason, that the ungodly, having made others, by their counsell, to fall here; should rise themselves, in judgement hereafter; so there is no reason, seeing the righteous could not bee suffered to stand here in the way of sinners; that sinners, should bee suffered to stand hereafter, in the congregation of the Righteous. And here now a multitude of reasons, seeme assembled, as it were to make it good; that sinners neither can, nor ought to stand in this assembly. It is a congregation; which none can make but the righteous: for sinners are all rebels; and would make it a rout. It is a Court, where all must be neate and cleane; and so are none but the righteous; for sinners are all lepers; and would make it a spittle. It is an assembly of such onely as are chosen, and come when they are called;
and such are only the righteous: for sinners, are all intruders; and scorn to come, at any ones call. It is a company that makes a communion; and that can none doe but Saints; for sinners seek every one their own; and are all for themselves. They must be some, hands, some, feet, some, head; yet all members of one body: and so are only the righteous; for sinners are dismembered members; they would be all, head; yet cannot all, make a body. They must be all Gods friends; at least, such as he knowes; and such, are only the righteous; for sinners are all meere strangers, and aliens from God.

Indeed before the Iudgement, the wheate and the chaffe, made both but one heape: but after the Iudgement, the wheate is received into the barn, and the chaffe is cast upon the dunghill, and scattered about. Before the Iudgement, the ungodly and the righteous, made both but one assembly; but after the Iudgement, the righteous make a City by themselves, which is the new Jerusalem; into which, no sinners shall bee suffered to enter; The righteous shall be taken, with the Bridegroome, into glory: and the ungodly with shame, shall be shut out of dores. For the Judge hath a Fan in his hand, to winnow the chaffe from the wheate; and to separate the ungodly from the righteous: and this is his fanning; when to the comfort of all comforts, he shall say to the godly, Venite benedicti patris; Come ye blessed of my Father; and to the terror of all terrors, shall say to the wicked; Itera male-
upon the 1. Psalme.

\[ dixi in ignem aeternum. \text{ Goe see cursed, into everlasting fire.} \]

And when Christ the Judge hath once said the word, there can be no tarrying; they shall presently be parted, they must presently part; and so be parted, and so part; as never to stand together, never to come together any more for ever.

But seeing the future misery of the wicked, shall consist in two maine points; in pena Danni, & pena sensus: in paine of losse, and paine of sense: why would the Prophet speake here, of onely their pena Danni; as their not rising in Judgement; and their not standing in the Congregation of the Righteous; but speake nothing at all, of their pena sensus? when yet to speake of their pain of sense; would make us more sensible of their paine; and more readily assent to the Prophets assertion, that wicked men are miserable? Is it, that he would not goe further, than the line of his similitude would leade him? and he saw, that his similitude would not reach to pena sensus? For, how can chaffe, which is a thing without life or sense, be able to expresse a misery, in which there is life onely, that there might be sense; and sense onely, that there might be paine? Or, is it, that indeed it needed not; seeing the paine of losse, is misery enough to make a hell of itselfe; and able to bring upon the wicked, as much as Christ affirmed; even weeping and wailing, and gnaishing of teeth. For, if ever misery deserved weeping of eyes; if ever losse deserved gnaishing of teeth; this is the
misery, that they shall not rise in the Judgment, by which, they shall never come to see the blessed face of God; and this is the loss; that they shall not be of the Congregation of the Righteous, by which they shall for ever be excluded from all society with Saints and Angels.

Ahasuerus asked Haman, What should be done to the man, whom the King would honour? and Haman supposing himselfe should be the man; made answer, Thus and thus shall be done unto him; but when the King appointed Mordecai to be the man, and himselfe the man to see it executed; Oh, what torment, what anguish and vexation, did then surpize the soule of Haman, to be himselfe thus basely employed; and the man hee most scorned, so highly exalted? Such, and infinitely greater, shall be the torment and anguish of minde to the wicked, when rising to the Judgment, they shall not rise, in the Judgment; but they which fete before in the chaire of scorners, shall now be scorned themselves; and to disgrace them the more, God himselfe shall turne scorners; as it is said, God shall laugh them to scorne; and have them in derision.

And now let the great men of the world, please themselves; and thinke it a happinesse, that they can rise in honours; can rise in riches and estimation in the world; yet alas, what is all this, if they faile of rising in the Judgement to come? Let them please themselves; and thinke it a happinesse; that they are honoured in all companies where they come; and have
upon the 1. Psalme.

the solace of all the good fellowship the world can afford; yet alas, what is all this, if they faile to be admitted into the Congregation of the Righteous?

This rising in Judgement, is that high glory, whereof Christ shewed a pattern, to St. Peter and John, in his transfiguration; so high, that they were faine to be carried up into a mountaine to see it; so glorious, that it put them into exaltations to behold it; and yet but the lower Region of this rising neither: but when Saint Paul was taken up into the third heaven; where he might see much more than Peter and John could see upon the mountaine;hee then saw so much glory as made him afflicted to express it; and could not express it, but by afflictions; the afflictions of this life, are not worthy of the glory that shall be revealed, not all the afflictions of the Prophets; of whom it is said, They were stoned; they were sawne asunder; were slaine with the sword; not all the afflictions of the Martyrs, of whom some were broyled upon Gridirons; some roasted upon Spits; some broken in pieces upon Racks and wheeles; put all together; and confined upon one man, yet can never make him worthy of the glory that is to come. And how then, O my soule, canst thou avoid the exaltation of Peter and John, but to think of this? how canst thou give David cause to say: Why art thou cast downe, O my soule; and why art thou so disquieted within me? for this rising there, will make ample amends, for all
all the fallings that can be here; for though it be a great fall, to be laid low in the earth, where the wormes shall eate this flesh of thine; yet it will be a greater rising, to be raised up into the mount, where thy body shall be made like to Christis glorious Body; and though thou maist say of thy selfe now, as Saint Paul said: O wretch that I am, who shall deliver mee from this body of death? yet when the time of this rising comes; it shall be said of thee; even of thee, O my body; as was said of Mordecai; Thus shall be done to the man whom God will honour.

This Congregation of the Righteous; is that new Hierusalem, of which it is said; Great and glorious things are spoken of thee, thou City of God. Great and glorious indeed; for if wee conceive in our mindes, the happinesse of a City, where there are millions of millions of Citizens; yet all, as loving mutually together, as David and Jonathan; where there is Holinesse, immaculate; Peace, inviolate; Joy, ineffable; Pleasure, inexpressible: No time, but Eternity; no Place, but immensity: no noise, but of Musicke with songs of Alleluia: no sickness, but of love with the Spouse in the Canticles: no motions, but of mildnesse, where the Lambe is the leader: no words, but of wonder, where the Angells are silent; where God is All in All; and all and every one in God; this Congregation, is that City: but because no tongue can so well expresse it, as his, whose eyes did clereely behold it; heare St. John in his owne words; God shall wipe away
all tears from all eyes; there shall be no more death; neither sorrow, nor crying; neither shall there be any more paine; there shall be no neede of the Sunne, nor of the Moone; for the glory of God shall lighten it; and the Lamb shall be the light thereof. Now therefore, O my soule, Why art thou cast downe; and why art thou so disquieted within mee? What though thou flie as a bird, to the mountaines? what though thou dwell a while in the Tents of Mesek? this Congregation will make amends for all; not onely for John Baptist's desolatenesse in the wildernesse, but even for Job's desipidenesse on the dung-hill. We may well be contented to serve a Prentiship here; so we may come to be free of this City hereafter: here wee sweepe Kennells, there shall weare Crownes: here we are militant, there shall be triumphant: For Christ the crucified is our Captaine; and God our glory. And now we may see, there was no need at all, why the Prophet should aggravate the hell of the damned, by adding their sense of paine; seeing no bottome of hell can be so deepe as this, to be barred for ever, from this rising in Judgement; and to be excluded for ever, from this Congregation of the Righteous. And so all this goes on upon the score still; to make up the full measures of the blessednesse of the godly; and of the misery of the wicked; that no Art can shew Principles so irrefragable; Positions so infallible, as these of the Prophet; A godly man is blessed; A wicked man is miserable.
But how happens this sudden alteration in the Prophet? he was so reserved at first, and made so dainty but onely to name a Righteous man; that hee would not doe it, though it were to bring him to inherit blessedneffe; and now on a sudden, he brings them in by troupes; a whole Congregation of the Righteous at once? Is it not, that he durst not presume to use the name of Righteous; till it were first determined of in the Judgement? and till they had their station assigned them amongst the Saints? not only because it cannot till then be knowne whether any such Title be due or no; (for who knew Judas for any other than an holy Apostle, till Christ discovered him to be a Traitor? Or who knew the seven thousand that bowed not their knees to Baal; to be no Idolaters; till God, by his owne mouth made them knowne to Elia?) but because indeed, the name of Righteous, can by no right be given to any, till they be tryed, and have their approbation in the Judgement: to make us know, that righteousness stands not so much in merit, as in acceptance; and though many may be so qualified, by delighting in the Law of God, as to inherit blessedness; yet till by the Judge, they be pronounced Righteous; they cannot rightly claime the Title: and therefore David, who is no Herald to decide mens Titles; would not use a stile, that might not be due; and as little would detract from it, being once adjudged.

All the Prophet hath hitherto said; feemes to
to be but bare affirmations; only words that we
must take upon his word; but now comes in a
word of authority; this rational particle, (for,
or because) a little word, but of great command;
which in all this Psalme, hath not been seene till
now, and now, that it is come; we cannot well
tell, why it is come: we know it brings a reason
with it; but cannot easily finde, where this rea-
son should lie. For, if we take the reason, as it
seemes to lie; the ungodly shall not rise in the
Judgement; because God knoweth the way of the
Righteous; is it not as unreasonable a reason, as
if one should say; a Malefactor shall be punished,
because the Judge knoweth another to be an ho-
nest man? and who would ever looke for such a
blind reason from a Prophet? But is it not, that
the Prophet hath a good opinion of our under-
standing; and therefore trustes us to supply that,
which by the Law of contraries, may plainly, or
rather must necessarily be inferred? for having
said; therefore the ungodly shall not rise in the
Judgement; nor be of the Congregation of the
Righteous; he leaves us to supply; therefore the
godly shall rise in the Judgement, and make a
Congregation by themselves; and then the rea-
son stands ready, to tell wherefore; For the Lord
knoweth the way of the Righteous.

But if this be a reason, to make the godly rise
in the Judgement; because God knoweth their way;
why is it not then, as well a reason, to make
the ungodly to rise in the Judgement, seeing
wee are sure, that God knowes their waie as

Q 2 well?
well? and if God's knowing the way of the righteous, be a sufficient cause to exclude the wicked; why is not his knowing the way of the wicked, as sufficient a cause to exclude the Righteous? Here, perhaps, we must be faine to doe, as Astronomers feigne to doe; make use of certaine Phænomena; not that such things be indeed; but that wee may conceive them to be; for the better helping of our capacities. As to conceive that there is in God; (as to the purpose here) a twofold kind of knowledge: Scientia cognitionis, & Scientia dignationis; that, common to God with men; this, proper to God alone; that, simple and without influence or operation; this operative, and bringing blessings with it. In Scientia cognitionis, God knowes the wicked so well; that makes him say, In scientia dignationis, he knowes them not; but his scientia dignationis, is as a linke, that drawes with it the whole chaine of Gods goodness; for, whom hee knowes, he regards; whom he regards, he preserves; whom he preserves, he bleffes; and with this kind of knowing, God knowes none but the Righteous; and therefore none but the righteous can have these blessings, to rise in the Judgement; and to be made a member of the Congregation of the Righteous. And now the Prophets reason is found where it lies; The godly shall rise in the Judgement, because God knowes their way, In scientia dignationis; but the ungodly shall not rise in the Judgement; nor be of the Congregation of the Righteous; because, although God know their
upon the 1. Psalme.

their way in his scientia cognitionis; yet in his scientia digestionis, he knowes it not.

But did not the Prophet give a sufficient reason before, why the godly shall rise in the judgement, and make a congregation by themselves, when he said; They are like a tree? seeing a tree hath boughes and branches aspiring towards heaven; united in one roote, and making one body? but this perhaps, as being but a reason drawn from the similitude, the Prophet counts but a similitude of a reason, & takes it but upon a liking; the true reason, and which he insists upon, is this, which he aledgeeth here: For the Lord knoweth the way of the righteous. For this indeed, is the true reason of all the blessings, that are or ever shall be to the godly; all their praises that went before; Their delighting in the Law of God; their exercising themselves in it; and whatsoever else; they are good conditions necessarily required in them that must make this congregation; but the true cause and reason of making it, is this which the Prophet bringeth here; because the Lord knoweth the way of the righteous. For though it were a good likely reason, to say, The godly shall rise in the judgement; and make a congregation by themselves: because They are like a tree; yet it may be asked, what makes them like a Tree? Godliness in deed procures them to bee made like a Tree; but what makes them? For that which makes a thing, is a superiour cause, to that which procures it, to bee made: and this superiour cause, the
the Prophet alreadgeth here: For the Lord knoweth the way of the righteous. And though it were a like-ly reason to say; The ungodly shall not be of the congregation of the righteous; because they are like to chaffe, which the wind scatters; yet it may be asked, what makes them like to chaffe? Wicked-ness indeed, procures them to be made like chaffe; but what makes them? Here the Prophet is silent, and saies nothing; and by say-ing nothing, feemes to acknowledge, there is nothing to be said; wickedness both procures them to be made like chaffe; and makes them like chaffe; they are both their owne ruine; and their owne ruinousnesse; God in this kinde, hath no hand at all in it; it is all their owne doing; Perditio tua ex te O Israel.

And may not a reason also be conceived thus, why the ungodly can never come to bee of the congregation of the righteous; because the ungodly and the righteous, goe two contrary waies: the righteous goe a way, that God knowes; and the wicked goe a way that God destroyes: and seeing these waies can never meeete: how should the men meeete that goe these waies? and to make sure worke, that they shall never meeete indeed; the Prophet expresseth the way of the righteous, by the first linke of the chaine of Gods goodnesse, which is his knowledge; but expresseth the way of the wicked; by the last linke of Gods Iustice, which is his destroying: and though Gods Iustice and his mercy doe often meeete; and are
contiguous one to another; yet the first line of his Mercy; and the last line of his Justice, can never meete: For it never comes to destroying, till God be heard to say, Nescio vos: and Nescio vos, in God; and God's knowledge, can certainly never possibly meete together.

But why doth the Prophet say, The Lord knoweth the way of the righteous; and faith not rather, The Lord knoweth the righteous? why faith hee; The way of the ungodly shall perish; and faith not rather, The ungodly shall perish? Is it not, that hee faith not, The Lord knoweth the righteous; because in another place it is said, There are none such for him to know; but hee knoweth the way of the righteous; and what is this way, but he which said, Ego sum via, veritas, & vita, I am the way, the truth, and the life? and the Prophet might well say, that God knoweth this way, seeing Christ faith, that none knoweth it, but he; None knoweth the Father, but the Sonne; and none knoweth the Sonne, but the Father. But what is this to us? That if we be engraited into Christ, who is this way; then God in knowing this way, knowes us that are engraited in this way; and this way indeed must God know us, or not know us at all; for if he know us not in Christ; in ourselves, wee are sure he can never know us. Or is it, that the Prophet faith not, God knoweth the righteous; but, the way of the righteous, perhaps least men, for doing one or two good deedes, in all their life;
life, should claime to be righteous; and for such righteousness, claime acquaintance with God; and so indeed, God might have acquaintance enow: seeing no man is so wicked, but hee may sometimes have good thoughts; and doe good deeds: but this will not serve: it must bee a way of righteousness, before God will know it. Abraham had forfaken his Countrey, and sacrificed his onely sonne, with his owne hands; in obedience to God: before God came to say of him, Nunc cognovi te: and therefore it is not a turne or two that will serve the turne; it must be an exercising, day and night: a continuall walking in the Law of God, that must make it a way, for God to know. Indeed this way, is something of a strange condition: for sometimes, much and long walking, will not make it a way; and sometimes againe, a turne or two will doe it. Sometimes the giving of all a mans goods to the poore; will doe but poore good: and sometimes the giving, but of a small mite, will have no small might in it: sometimes the giving ones body to bee burnt, will have but cold entertainment: and sometimes the giving but a cup of cold water, shall bee counted a hot service. Saul seemes to have walked long in a course of godlinessse; and yet with all he could doe; hee could not make it a way, for God to know: where the Thiefe on the Croffe, fetched, as I may say, but a turne about; and he made such a way of righteousness, that Christ presently knew it; and tooke notice
notice of it. It seemes the matter is all, with what feete we walke: for if we walke, with the feete of the body onely: (if there be no other goodnesse in our good deed, but onely the outward act of doing it) wee may walke long enough, before we make it a way of righteousness for God to know; but if wee walke with the feet of our hearts; (in faith and love) then, perhaps, small walking may sometimes serve: for the heart indeed, is a hard treadder; it leaves prints behinde, that will not easily be gotten out; and with these feete of the heart, the good Thiefe walked; or else, he could never have made a way of righteousness, for Christ to know, upon such a suddaine, as hee did. Howsoever, when it is once made a way, whether with much walking, or with little, yet God presently knowes it; and knowing it, delights in it; and as in the garden of Eden, will walke in it himselfe; and then indeed, it will be a full measure of blessednesse, pressing downe, and running over: For if In the presence of God, there be fulnesse of joy for evermore: how pressing downe; how running over, must that joy be; where we enjoy his presence, not onely as walking by us; but as walking in us?

And if the Prophet had said, the ungodly shall perish; and not the way of the ungodly; it would have made us all afraid; we could hardly have found eight persons to put into Noah's Arke: for the best that are, have a spice of ungodliness; enough to taint them, with the name of ungodly.
ungodly: but this is the measure of God's mercy; pressing downe, and running over; that he will not suffer it to be a way of perishing, unless it be a way of ungodliness first. And here the godly may take this comfort by the way; that it is not, their slippings, or treading awry, which may be by ignorance, or infirmity; that can make with God, this shipwreck of perishing: it must bee a way of ungodliness; which is not usually made without much walking and exercising, without resolute intentions and endeavours; without set purposes, and persistings; that if a man be sure he is free from these, he may then be confident, he is safe from perishing. And though this way of the ungodly, and the way of the righteous bee very unlike; yet they are like in this; that this way also, is not made sometimes with much walking: and sometimes againe, it is made with a turne or two: for David walked in adultery, and murder, a whole yeare together: and yet it made not a way of perishing; because hee had the teares of repentance, to wash away the prints of the steppes; and charity to cover them. But Judas walked but a turne or two; for any thing we know; and it made a way, that made a way himselfe; because hee neither washed it with repentance, nor covered it with charity. Howsoever the way bee made with much walking, or with little; yet if once it come to be a way of ungodliness; there is no way then but perishing; all the world cannot save him; he shall
shall never be forgiven in this world, nor in the world to come. And here again is the measure of God's justice; pressing downe, and running over; pressing downe, because it presses downe, to the bottome of the bottomless pit; and running over; because it runnes for ever. For then the way of the ungodly is laid to perish; when there is no way left to save them from perishing: for such and so desperate, is the state of the ungodly, in the state of ungodliness; that no way is left them, either for helpe, or hope: For wherein, should they hope for helpe? Compassion will not helpe them; for The Lord will laugh them to scorne, in his high displeasure. Mediation will not helpe them; for God hath sworne; though Noah, Daniel, and Job should speake for them, yet he will not heare them. Time will not helpe them; for they shall perish everlastinglie. Place will not helpe them; for they shall fall into a bottomless pit. Death will not helpe them; for they shall call for death, and it shall fle from them; that they may live to be tormented, with the worme that never dies. And here now, for very pitties sake, let me put all poore soules in minde; that they bee carefull to remember that warning of Christ; Agree with thine adversary, while thou art in the way: for whiles we are in the way, there are waies left, to keepe us from perishing; There is a way of compassion; For God delights not in the death of a sinner; but that he should turne from his wickednesse and live. There is a way of Mediation; not of the men Daniel
Daniel and Job: but of the Mediator between God and Man, Christ Jesus. There is a way of repentance; for if a sinner repent him of his sin; God will put away his sinne out of his remembrance. But if it once come to this, that the way of the ungodly doe perish; alasse then, there is nothing left, but woe upon woe: no way left for helpe: no way left of hope; nothing to be talkt of; nothing to be thought of; but perishing; not onely whilst the world endures; but not when the world it selfe shall perish.

The Prophet gave a good reason before, why there shall be a congregation of the righteous; because God knoweth the way of the righteous; but why would he give no reason here, why the way of the ungodly shall perish? For to draw a reason from the law of contraries; as to say; Because God knoweth not the way of the ungodly; will not serve: for Gods knowing, may well be a strong reason; seeing it is a strong cause: a cause that is operative; and that to many degrees: For whom God knowes, hee regards; whom hee regards, hee preserves; whom hee preserves, he blesseth: but what cause can Gods not knowing be? for what operation can be in a Negative? yet so it is; Gods not knowing, workes by not working: for whom he knowes not, he regards not; whom he regards not, he preserves not; and whom hee preserves not, they presently fall, and perish of themselves. And the Prophet had great reason to give a reason.
reason there, because it was an Effect, that
needed a cause; but hee had no reason to give a
reason here; because it is an Effect, without a
cause; without a cause Efficient, though not
Deficient: and why then should hee give a rea-
son, why the ungodly shall perish; seeing God
not knowing them; there can be no reason
given, why they should not perish.

When it is said, The way of the ungodly shall
perish, the wicked take occasion by these words,
to conceive a hope, as wicked, as foolish; that if
the way of the ungodly shall perish, then the un-
godly shall have no way to stand in; and if they
have no place to be in; then they shall be no
where; and if they be no where, then they shall
not be at all, which is as much as they desire: for
it never troubles them, not to be at all; so they
may be sure, not to be troubled at all. But this
is a conceit, not onely vaine, but wicked; for by
perishing, is not meant, an utter annihilating,
and dissolving into nothing; but they are then
said to perish, when they are forsaken of God;
and delivered over into the hand of Satan. For
when the Judgement is once past, and the chaffe
separated from the Wheate; then there shall be
a new heaven, and a new earth; but the old
Hell shall continue still; and there the ungodly,
and their way shall lie; For in the new earth,
there shall be no way, for either the ungodly,
to walke in, or for sinners to stand in; but all,
shall be Holy ground; and no soeke shall walke,
or stand there; but such onely, as have put off

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Meditations and Disquisitions

the shoes of corruption; or rather indeede, as have put on the shoes of incorruption.

The Prophet in the beginning of his Psalme, noted in the wicked, a triplicity of sinning: Walking in the counsell of the ungodly; standing in the way of sinners; and sitting in the chaire of scorers; and here in the end of his Psalme, hee noteoth a triplicity of their punishments: They shall not rise in Judgement; they shall not stand in the congregation of the Righteous; and their way shall perish: and it may be thought, when the scorers heard, they should not rise in the Judgement; this never troubled them; for they care not for rising; they are well enough as they are; they have a chaire to sit in; and they scorne to rise. And when the sinners heard, they should not stand in the Congregation of the Righteous; this did not much move them neither: for they like better, to be by themselves, in the way of sinners; than be bound to keep company with such precise fellows: but when the ungodly heare, that their way shall perish, and that they shall not have that way to walke in; this strikes them dead; their hearts are cleane done; and now would they be begging of Abraham, to send Lazarus to their fathers house, to warne their friends from following their courses, for feare of their curses.

And may it not now be truely said, that the Prophet hath performed both his prizes, to the full: for as before, he did not leave a godly man, till
till he had brought him to receive his portion in heaven: So now, he hath not left a wicked man, till he hath brought him to receive his portion in hell. For, the wicked have a portion too; though they were better be without it; a miserable portion, to have misery for a portion; yet so the Prophet in another place calls it; this is their portion; *Fire and Brimstone; and a Stormy Tempest.* And now we may indeed say, the Prophet hath well ended his task; and wee might say, happily; but that he ends it miserably: for he hath delivered his Psalm, as it were, in a tragical forme; making it to beginne with blessednesse; and to end with perishing; but yet he hath so framed it; that we may easily reduce it, by helpe of the Law of contraries; into a more Comical forme (if I may so speake) making it to begin with misery; and to end with blessednesse: and this, perhaps, will be a forme more capable of a Plaudite from our hands; and of an Io Pæan, from our yonges; and may thus be framed; Miserable and wretched are the men, that have walked in the counsell of the ungodly; and have stood in the way of sinners; and have sat in the chaire of Scorners; but have no delight in the Law of the Lord; nor in his Law will exercise themselves, either day or night: and they shall be like to chaffe, which the wind scatters. The godly are not so; but they are like a tree, planted by the waters side; which will give its fruit in its time: the leaves also shall not wither; and whatsoever they doe, it shall prosper. Therefore the
the godly shall rise in the judgement; and (parted from the wicked) shall make a congregation by themselves: For, the Lord knoweth not the way of the wicked; and the way of the godly shall be established.

FINIS.
Remember this book to be carried home again to me. Thomas wyragato siring in the monst nove yet martined in 129 for Eo.
MEDITATIONS
AND
DISQVlSITIONS
UPON
The one and fiftieth Psalme of
DAVID.
Misere re mei Deus.

By Sr. Richard Baker, Knight.

LONDON,
Printed by Edward Griffin, for Anne Bowler, and are
to be sold at the Marigold, in Pauls Church-
yard. 1638.
MEDICAL
PERSUASIONS
FOR
THE
ILETHERING
OF
INFLAMMATIONS
And
Various
Disorders

THOMAS
BELLEW

LONDON
GIBILITY STREET

1728
TO THE
RIGHT HONORABLE
EDWARD, EARLE OF DORSET,
of His Majesties most Honorable Privie Counsell; Lord
Chamberlaine to the Queene; and
Knight of the most Noble
Order of the Garter.

OST Honoured
Lord, I know,
you neither like,
nor have leisure,
to looke upon
trifles; but I
know also, you
account not discourses of Piety, in
the number of trifles: This makes
mee bold to present your Lordship, with this short Treatise of Meditations; that being short, it may not divert you long; being Pious, not divert you at all. So much honour your Lordship, for your publicke virtues; so much am bound to you, for your private; that I cannot forbeare to present you with something, as a testimony of my service in both: and a richer present I could not thinke of, than Meditations upon this Psalme of David; which is indeede, the Master-piece of his Repentance, as his Repentance the Master-piece of all his Vertues. The Jewell it selfe is from David, onely the Case from me; and though the Jewell deserve a more Illustrious Case; and your Person a more Illustri-
Dedicatory.

Illustrious present; yet there is colour to hope I may bee pardoned in both; seeing, the Jewels splendour, gives a lustre to any case; and your Noble-ness, to any present. And though it might bee presented with a better hand; yet it cannot with a better heart; seeing he presents it, that is...
Perlegi librum hunc cui Titulum est (Meditations upon the 51. Psalme) eumq; tipis mandari permitto.

Samuel Baker.

MEDITATIONS
AND
DISQVISITIONS
upon the 51. Psalme of
DAVID.

LORD our GOD, how
Excellent is thy Name, in all
the World! Thy glorious
Majesty is Excellent; but
that brings nothing to me;
Thy Justice is Excellent,
but That brings me to No-
thing: It is thy Mercy, that
must doe mee good: and therefore, thy other
Excellencies I Adore; but This I Invocate. To
Invoke thy Justice, I dare not; Thy Glory, I
cannot: but thy Mercy, I both Dare, and Can:
For, why should I not Dare, when Feare gives
me Boldneffe? How should I not be able, when
weakneffe gives mee strength? Why should I
not Dare, when Thou Invitest me to it? How
should I not be able, when Thou Drawest
mee to it? Dost Thou Invite mee, and shall I
not Come? Dost Thou Draw mee, and shall I
A
Meditations and Disquisitions

draw backe? Can there be a Patron so power-
full as Thou? Can there be a Supplyant, so de-
jected as my selfe? Of whom then, is it fitter,
to aske for Mercy; than of Thee, O God, who
art the God of Mercy? and for whom, Is it fitter,
to aske for Mercy, than for mee, who am a
creature of Misery? If I were not fo miserable;
Thou couldft not be to mee fo Mercifull: and
have I not reason then to aske that of Thee,
which thou couldft not have fo much occasion,
to manifest to mee, as by mee? If it were not
for sinne; there should be no Misery; and if no
Misery; no exercife for thy Mercy: and wilt
thou let it stand Idle, where it hath fo foule
sines; for fo faire Fields, to walke in? Haft
thou Mercy, and wilt thou not shew it? Or
wilt thou shew it to others, and not to me? To
say, I have not deserved it, were to make it no
Mercy; for, if I deserved it; it were Justice,
and not Mercy. Is not thy Mercy over all thy
Works; and am not I the worke of thy Hands?
The more Mercy thou shewest, the more is
shine Honour; and wilt thou not doe that
which is most for thine Honour? Thou didst
shew Mercy to Adam; who was the first sinner:
and thou didst shew Mercy to the Thife on the
Crosse; who was the longest sinner: and wilt
thou not shew Mercy to mee, who am not
the first; and hope, not to be the longest? Haft
thou shewed Mercy to so many, that thou hast
not Mercy left for me also? If thy Mercy were
finite, and could be exhausted; It were no
charity
upon the 51. Psalm.

charity to ask it, lest others might want it; but seeing it is Infinite, and can never be spent, why should I be sparing to ask it, or Thou to bestow it? Thy Mercy is Infinite, or none at all; for all thou art is Infinite; and wilt thou by shewing thy Mercy, less? shew thy selfe to be Mercifull? If thy Mercy be Infinite, it must extend to all; and how extends it to all, if not to me? Thou hast as much Mercy for me, as if thou hadst none to have Mercy on but me: and can it be, thou shouldst have so much for mee, and let mee have none of it? Can my daily Infirmities alien thy Love? This were to thinke, thou didst not love me, but for my goodnesse: and alas! what goodnesse is there? What goodnesse ever was there in mee, that thou shouldst love mee? Can thy Love aliened, turne away thy Mercy? This were to thinke, thy Mercy did reach no further than thy Love; and so, because I know, thou lovest not sinne, I might justly feare, thou wouldst never have Mercy upon sinners. But, O gracious God, Thou lovest for thy loves sake; and Thou haist Mercy for thy Mercies sake; and seeing thy Love, which is thy selfe, can never leave Thee; It makes mee assured, thy Mercy, which is thy Nature, will never leave mee. If I refused thy Mercy, thou mightst justly with-hold it: but now, Behold, I hold my Breaste open to receive it; Or if I did not aske thy Mercy, thou mightst forbeare to shew it; but now Behold; I begge it upon my knees. I am none of Zebedees sonnes, 

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that ask to sit at thy right hand, and at thy left; I desire not Exaltation, but Absolution: It is not thy Bounty I ask, but only thy Mercy; Have mercy upon mee, O God, according to thy loving kindness; and according to the multitude of thy tender Mercies, doe away mine offences.

It may be thought severity in God, to cast Adam out of Paradise, for only One sin: But was Adams sin, but only One? but One perhaps in Action, but a Million in Affection. For, say It was Pride? hath not Pride more branches than a Tree hath? Say it was Gluttony? hath not Gluttony more dishes than Dives had? Say it was Curiosity; hath not Curiosity, more Eyes than Argus had? Say it was Disobedience? hath not Disobedience, more faults than Absolon had? For how else could Manasses sinnes come to be more than the sands of the Sea, if it be not, that a sinne, though but in Thought, may justly be thought a Million of sinnes? And as it is said in the Gospel, that a man was possesed with an unclean Spirit; but that unclean Spirit was a Legion: So wee may say of every sinne; It is but One sinne; but that One sinne is a Legion. Here therefore, O my soule, take heed thou mis-take not thy selfe, in casting up the Audit of thy sinnes; and thinke, thou hast perhaps but One or Two sinns, to answer for to God; when in Gods sight, every sin thou committest is a Legion; and for a Legion of sinnes thou must make thy account, thou shalt make account. And now, seeing my sinns are in number so
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so many, and so great in measure, have I not reason to ask for mercies, of equal proportion; although therefore I ask not thy Bounty, but thy Mercy; yet the Bounty of thy Mercy I ask; to ask less than would serve, would prejudice my wants, and not relieve them; and how then can I ask less than a multitude of great Mercies, to do away my offences; who have a multitude of great offences, to be done away? But hath God then, a multitude of Mercies, whereof some be greater, and some be lesser? Is not his Mercy, as himselfe is, one and simplicis- simus? No doubt, It is so in itselfe; one and single as himselfe; but yet in relation to us, and to our understanding; it is said to be, as it is applied: To every sinne, a Mercy; to great sinnes great mercies; to a multitude of sinnes, a multitude of Mercies. But is not this, a Disorder in praying; to pray for that, for which we should rather give thankes? to pray for a multitude of great mercies, as though we had them not already? When wee should rather give thankes for them, which wee have so continually? For is it not Gods great mercy to us all, that wee be not all consumed? and this great mercy multiplied unto us, when thousands fall on our right hand; and ten thousands on our left; yet we in the midst of these dangers, kept safe from danger? Is it not his great mercy, that hee gives Riches and Plenty; and this mercy multiplied unto us, when so many are pined away with penury; yet our Land floweth
floweth, with Milke and Honey? Is it not his great mercy, that the light of the Gospell shines upon us; and this mercy multiplied unto us, when so many live in darkness; and in the shadow of death? These indeed are great Mercies; yet they are but the mercies of his Patience: or of his general Goodness and Bounty; and of these mercies, we may justly be afraid: as it is said; There is mercy with thee, that thou mayest be feared: but it is the mercies of his special Love, that I desire; and of these mercies, there can be no fear: for, Love casteth out Fear. The mercies of his Patience, and of his Bounty, are not his tender mercies; we may have them, perhaps, and to our hurt: as long Life; but to heap up wrath against the day of wrath; Riches and Honours, but to make our Camel the greater; and the unsitter to pass through a Needle's Eye; The light of the Gospell; but to make us the more guilty, and subject to be beaten with more stripes: but his tender mercies, are the mercies of his Love; and can never be had, but for our good; for, Love covers the multitude of sins; and this covering of our sins is the Recovering again of Paradise; and suffers not the Angel, with the flaming sword, to find any thing in us, to keep us out. O therefore, however it pleaseth thee, O God, to deal with mee, in the mercies of thy Patience; by length of days; or in the mercies of thy Bounty, by Riches and Honours; be pleased at least, to grant mee the mercies of thy Love, to cover my sinnes; and according
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according to the multitude of thy tender mercies, Doe away mine offences. It was a great mercy, even of thy Love; that with great miracles, thou diddest bring the Israelites out of Egypt; but, that thou didst endure to be grieved with that Generation, forty yeeres together; and yet bring them at last, into the Land of Canaan; this was a multitude of great mercies. And yet more than this: It was a great mercy, that thou diddest suffer our first Parents, after their great sinne, to live; and to propagate their sinfull Race; but, that thou didst send thine only Sonne, to Expiate their sinne; and to make satisfaction for it, with infinite Indig-nities, in Life and Death; this was a multitude of great and tender mercies. And now, that I have the multitude of Gods tender mercies at the heighth; what would I have it to doe? Even to doe away mine offences: For this is a worke, for a multitude of mercies; and of mercy only. Thy Power O God, is Almighty, and yet cannot; Thy Justice most perfect, and yet will not; Thy Wisedome Infinite, and yet knowes not, how to doe away offences, without thy Mercy; but thy Mercy alone, and of it selfe, both Can, and May, and Will; and therefore, thy Mercy is the Sanctuary that I flie unto; and seeing thou delightest, in shewing of mercy, Behold, I shew thee a large Field here, wherein thou mayst shew it; a Multitude of my great sinnes, for a Multitude of thy great mercies. And because sinnes are Pollutions; and
Verse 2.

no way to doe away Pollutions so well as by washing; *Therefore wash mee thorowly from mine Iniquitie, and cleanse me from my Sinses;*

I must confesse, I was at first afraid of thy washing; for thou didst once wash the whole World; and then, thou didst wash away the sinners, but not the sins; and if thou shouldst wash mee so; It were as good for me, to be unwasht; but I consider, that washing was in thy Iustice: the washing I desire, is in thy Mercy: and I should not have dared to pray thee to wash me: if I had not prayed thee first, to have mercy upon me; for it is thy washing in mercy onely, that washes cleane; thy washing in Iustice, washeth cleane away. But why is *David* so preposterous in making his fute? To pray God, to wash away his sinnes; before he make his confession, and tell what his sinnes be? As a man, that should require his Physician to cure his disease; without telling what he ailes; and what his disease is. But is it not, that the ardour and burning heat, which *David* felt of his sins, made him, as it were, to leape into the water, at the very first; crying out to be washed; quite forgetting all order, through the violence of his ardour? much like to *Saint Peter*; who through heat of desire, to be instantly with Christ, whom hee saw upon the water; never stayed, but girt his coate about him, and leapt into the water, clothes and all. Or is it, that *David* might well require to be cured of his disease, without telling it; being come to a Phisitian, who knew his
his disease better than himself? Or is it indeed, that to tell our disease, is part of our curing; to confess our sinnes, is an act of our washing, and therefore no preposterous course in David, to pray for washing, before confessing; seeing no confessing is truly found, which hath not its beginning, and is not proceeding from God's washing?

But how can we answer this to God? Hee faith unto us by Esay; Wash you, Make you cleane; meaning, it seemes, we should wash our selves; and now we come to him to wash us; as though wee should say; If you will have us be washed, you must come and doe it your selfe? Indeed, both must be done; God must wash us, and we must wash our selves: but God's washing, is not like our washing; God's washing is by the fire of his Spirit; our washing is by the water of contrition: God's washing is by pardoning; our washing by repenting. Peter washed himselfe, when having denied his Master, he went out, and wept bitterly: Christ washed him, when he prayed for him, that his faith might not faile. David washed himselfe, when for griefe of his sinnes, he watered his bed with teares; God washed him, when hee sent him word by the Prophet Nathan, that his sinne was forgiven. And indeede, if God wash us not with his water of pardon; the water of our owne teares, will doe no great good: It may wet, but not wash; or wash, but not cleanse; if God put not our teares into his bottle, which
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onely can give them the power of cleansing. For Esau had a flood of tears to wash himself withall, but God never put them into his bottle: they were tears for his punishment, but not for his sinnes; and therefore they might wet, perhaps, but they never cleansed. Oh then, put my tears into thy bottle, O God: for they are tears for my sins, and not for my punishment; and then wash me with them, and I shall be clean. My tears, God knowes, are of themselves too cold, unless they be warmed by the fire of God's Spirit; but if we bring the water, and God bring the fire: then indeed a fit Lexative will be made to make us clean. O then, warme the cold tears of my repentance with the fire of thy Spirit, O God; and then wash me with them, that my repentance it selfe being first cleansed, may be made effectuall to cleanse me from my sinne. Our owne washing is of it selfe imperfect; and makes us ne're a whit the cleaner: because wee mis-take the water, as Pilate did; who washed his hands from Christ's blood, where he should have washed them in Christ's blood; but thy washing, O God, is never without cleansing; for thou canst not mis-take the water, who art the water thy selfe; and not in a Cefterne, but the Fountaine it selfe. We wash our selves commonly, but as the Pharisees wash their cups; onely the out-side; and this makes us but Hypocrites: but thy washing, O God, is alwaies inward; for, Thou searchest the hearts and reins; and this is the washing that makes the true
true Israelite, in whom there is no guile. When Naaman was cured of his leprosie, by washing in Jordan; did God then wash him; or did Naaman wash himselfe? Indeed both; Naaman washed himselfe, by obedience and confidence in God's power; God washed him by giving power to the water, and confidence to Naaman. But this power, was but a personal estate to Jordan; it hath no such power in cleansing of mee: the water that must cleanse me, is the water that flowed out of my Saviours side; and in confidence of the power of that water, I humbly prostrate myselfe before thee, O God, and say; Wash mee thorowly from mine iniquities, and cleanse mee from my sines.

But why should David speake so superfluously? Use two words, when one would serve? For, if wee be cleansed, what matter is it, whether it be by washing or no? Yet David had great reason for using both words; for hee requires not, that God would cleanse him by miracle, but by the ordinary way of cleansing; and this was washing; he names therefore, washing as the meanes; and cleansing as the end: hee names washing, as the worke a doing; and cleansing as the work done: he names washing, as considering the agent; and cleansing, as applying it to the patient: and indeed, as in the Figure of the Law there was not; so in the Verity of the Gospel, there is not any ordinary meanes of cleansing, but only by washing: and therefore out of Christ our Saviours side, there flowed...
water and blood; water to wash us, and blood to cleanse us: water, to make the laver of our regeneration in Baptism; and blood, to make the laver of our expiation in Christ's sacrifice: but though the words seem here, to be thus distinguished; yet otherwhere, they are oftentimes promiscuously used; and as well cleansing, as washing referred to this water: as well washing as cleansing, referred to this blood.

But what means David, to say, Wash me from mine iniquity, and cleanse me from my sinne; as though he would be washed from one thing, and cleansed from another? and not be cleansed from that for which hee is washed? But is it not, that iniquity and sinne, though called by divers names, are both the same thing; but called iniquity, as being a transgression of the Law; called sinne, as being an offence against God? Or is it, that in sinne there is both a stain, and a guilt; and hee prays to be washed from the stain, and cleansed from the guilt? Or is it indeed, that he useth divers words, to shew that he asks forgivenessee for all his sinnes, by what name or title soever they be called?

But is not this an indignity, to the great Majestie of God? We put our meanest servants to wash our clothes, and will we put God to some an office, to be a Launderer of sinnes? Yet see the humility of Majesty, an humility, even to extasie: he descends yet lower, not onely to wash our sinnes, but to take our sinnes upon him. It seems Saint Peter indeed, was in
in this error, to think it an indignity: and therefore would not by any means suffer, that Christ should wash him; until he heard Christ say; unless I wash thee, thou canst have no part in me; and then he cried, Not my feet only, but my hands and my head: and is not this my case also; that unless God wash mee, I can have no part in him? And will I lose my part in God, for want of washing? Oh therefore, my soul, prepare thyself for this washing; put off thy clothes, and strip thyself stark naked; keep not so much as fig-leaves about thee; either to hide thy sins by contumacy, or to cover them by hypocrisy, or to slight them by indulgence; but lay them all open and bare before the face of God; that whilst nothing is interposed betweene Gods water and thy sins, it may without impediment have full liberty to worke upon thee.

But what though God doth wash us? are we sure his washing will alwaies cleanse us? Why is it then, that he saith; I have purged thee, and thou wast not purged: for may he not as well say; I have washed thee, and thou wast not cleansed? and if not cleansed, as good not washed. Oh therefore, Not wash me onely, but cleanse me from my sins; that as in washing, thou shewest thy Love: so by cleansing, thou mayest shew thy Power; seeing it is an office, which as none will be willing to undertake, but he whose love is unspeakeable: so none can be able to discharge, but he whose power is uneffable. For,
can washing be without touching? And would any man foule his fingers, to touch so foule a thing as my sin; if hee did not love exceedingly? Can cleansing mee, be without doing a Miracle? for seeing it cannot more truely be said, that I have sinne, than that I am sinne; what is it now to cleanse mee, but even laterem lavare? which was never counted leffe, than either a labour lost, or a miracle wrought: and can any doe miracles, but hee, whose power is unlimited? Oh then, Wash mee from mine iniquitie, that I may praife thee for thy Love; and cleanse mee from my sinne, that I may magnifie thee for thy Power; which, as I shall doe both, if once I be cleansed: so I am able to doe neither, untill I be washed. For alas! O Lord, what am I, but as a filthy ragge before thee? Who am I, but the man by the high way side, lying bound and wounded? No meanes at all left mee, to wash, much leffe to cleanse my selfe: They must be both thine owne, thine only worke, O God, both to wash me, by thy preventing grace; and by thy assisting grace to cleanse mee: Oh then, cleanse mee from my sinnes, O God; let not the fouleness of my sinnes, make thee unwilling to wash mee: Let not the reluctancy of my flesh, make thee unable to cleanse mee; but make thy worke of washing mee, to prosper in thy hand. Oh wash mee; but not as Simon Magus was washed; who came fouler out of the water, than he went in; but as the Eunuch was washed; who came so cleane out of the water, that hee
was ready to runne thorow fire and water, for thy names sake: and by his washing, was made a fit Minister, for the washing of others. And now, O great God, since it hath pleased thee, to descend to so low a worke as washing mee; O wash mee thorowly; not since mee onely; as though I were but lightly stained; and had but some small spots upon mee; but wash mee thorowly, as having a leprosie that over-spreads mee; a foulendeness that is deeply engrained in mee; so deeply, O God, that nothing but a washing by thine owne hand can fetch it out. And yet stay; why should I put God to this trouble of washing mee at all? Seeing I have an easier way of cleansing, taught me by the Centurion in the Gospell; Speake the word onely, and I shall be cleane; or, if this be still too much; an easier way yet taught mee by another; Si vis, potest me mundare; If thou wilt, thou canst make mee cleane. O gracious God; whether it be by washing; or, by speaking the word; or, by thy will onely to have it so; whatsoever be the meanes, let this at least be the effect, that though I be not made bright, which is more than I can be, yet I may be made cleane, which is no more than I must be; for I am not of the Pharsees minde, to thinke my selfe cleane enough already; But, 

I know mine iniquity, and my sinne is ever before me; although, perhaps, it be a knowledge, I were better be without: For, Christ knew no sinne; which wee may be sure, hee should have done,
Meditations and Disquisitions done, if it had beene worth the knowing. Christ indeed knew no sinne in himselfe; but he knew sinne in itselfe; he knew no sinne by committing it; but he knew sinne by understanding it. My misery is not that I know sinne; but that I know my sinne; that I have sin of mine owne to know. Christ knew no sinne, because he could not say; I know my sinne: but I know my sin, because I cannot say, I knew not sinne: And yet who will believe, that a man knowes sinne, that will be medling with it? Wee say, there are no miracles now adaies in the world; and can there be a greater wonder than this; that a man should know sinne; and yet commit it? should know the foulenesse of sinne; and yet lie wallowing in it? should know the horror of sinne; and yet runne head-long into it? But is it not, that wee are all in this, the children of Adam? Our eyes are not opened, till wee have eaten of the forbidden fruit: wee know not sin truely, till wee have committed it; wee see not the foulenesse, till we feele the guiltiness; and this makes mee say now, which I could not so well say till now; I know mine iniquities, and my sinne is ever before mee: for, they were strangers to me before; and I knew not their conditions; but now I finde what they are; and am sicke of their company: They were indeed pleasing to me in the doing; but are now most loathsome, being done: They stood behind me at first, as servants waiting upon mee; but are now ever before me, as tormenters feazing upon me; that if
if ever I loved them before; I hate them now a thousand times more.

But why should David make it so great a matter, to say, I know my sinne; as though a man could commit a sinne, and not know it? as though Adam could eate of the forbidden fruit, and not know hee had eaten it? Adam indeed knew his eating; yet hee knew not his sinning; he knew his nakednesse, but he knew not his guiltinesse; if when he answered God; I know my nakednesse, he had said, I know my sinne; hee might, perhaps, have tarried in Paradise still; that we may see, how hard a thing it is to say, I know my sinne, which cost Adam no lesse than Paradise before he could say it. And how much easier came David to be able to say, I know my sinne? For, doe wee thinke hee could say it, as soone as hee had committed it? No, nor almost a whole yeere after; that as we may say of Adam; it cost him a great place: so wee may say of David, it cost him a long time, to learne to say, I know my sinne.

But how can David say, I know my sins; and yet in another place, said, Forgive me my secret sinnes? For, if hee know them; how be they secret? and if they be secret, how doth he know them? Indeed, both David, and every one of us, hath sinne enough to serve both turnses; not onely, because sinne is of a greater size in Gods sight, than it is in ours; and therefore leaves much for him to see, which to us is secret; but be-cause also, there are many actions in our life;
which we so lightly passe over, as if we thought them no finnes; perhaps, thought them Virtues, when yet in Gods light, they are grievous finnes. David had committed a great sin, which hee could not choose, but know to be a sin; and therefore might justly say; I know my sinne; but that his sinne had caused Gods Name to be blasphemed; this was a sinne he knew not, till God himselfe did tell him: and from hence he might justly suspect hee had cause enough in other finnes, to say; Forgive me my secret finnes. Saint James faith, In many things wee offend all; this wee all know; and gives us all just cause, to say; I know my sinne; but what those many things are, in which wee offend; and what那些offencesbe, which in many things we commit; this, many times we know not: and gives us as just cause to say, Forgive mee my secret finnes.

But alas! my soule, I must not stay here, onely to know my sinne; and keepe it to my selfe, as though I thought it a Jewell, which none might know of; for feare of losinge it: but in this, I acknowledge the great favour of God, that as I know my sinne; so I acknowledge my sinne: For, farre be it from mee, I should be found of Saints disposition, to thinke to make God believe, that I saved the fat of the sheepe for sacrifice; when I saved them for mine owne profit; this hiding a sin, is a greater sin than the sinne it hides: For, it is an affront to Gods omnipotency; Adams Fig-leafes proved
as hurtfull to him as the forbidden fruit; for nothing lyes our sins so open to God, as our seeking to hide them; and although it be often times dangerous to acknowledge a fault to a civill Magistrate, who without our acknowledging could not know it; yet there can be no danger, to acknowledge our sins to God; who knowes them already, whether wee acknowledge them or no: Our acknowledging them to him, is not a discoverie, but the first degree of recovery; and seeing I am now travelling to repentance; how is it possible, I should ever come at it, if I acknowledge not my sins; which is the first step to it? and therefore, however I am guilty of many great and hainous sins; yet of this sin, of hiding my sinne; thou canst cleare mee, O God; for, I acknowledge mine iniquity, and my sinne is ever before me.

But yet, what good will the knowing, or the acknowledging my sinne doe me; if I let it slip from my heart, as soone as it is off my tongue? If having once acknowledged it, I cast it behind mee, and thinke no more of it? Behold, therefore, O God, I set it before mee, and am alwaies beholding it: It is ever before mee in Meditation; for I cannot but be thinking still, how foolish I have beeene, to procure thy displeasure, though it had beeene Regni carafa; for the gaining of a Kingdome; how much more to provoke thine anger, for the pleasing onely of some idle fancie? It is ever before me in remorse; for it is ever running, as a sore in my mind.
mind, that against thee only have I sinned; against whom only, I should not have sinned; much like the fault of our first Parents; who seem to have eaten of that fruit only; of which fruit only, they should not have eaten. It is ever before mee in prospect; for, looking earnestly upon sinne; I can see nothing in it, that should make any man to love it: It is deformed and crooked; it is foule and ill-favoured; it is unsound and diseased; it is old and wrinkled; that I wonder at my selfe, how I was ever gotten but once to embrace it; yet I see withall, it paints and makes a faire shew; it perfumes, and makes a sweete smell; it is in profession, an Angell of light, and carries Apples in its hand, of the tree of Good and Evill; that would entice any man. It is ever before me in terror; waking, me thinkes I heare the Judge pronouncing sentence of condemnation against mee: sleeping, I am frightened with dreamses no leffe fearefull; If a leafe doe but wagge, me thinkes it threatens me; If a Bird doe but chirp, it seemes to accuse mee: I am frightened with light; and jealous of darknesse: For, how can I choose but feare, lest all thy creatures have set them selves against me; who have so unnaturally, so unloyally; so ungratefully set my selfe against thee? For, Against thee, against thee only have I sinned; not against Heaven; not against Earth; not against Angells; not against men; for to these I never vowed allegiance; nor stand engaged: but against thee only; against thee my Father; and so
so have sinned in disobedience: Against thee my soveraigne Lord; and so have sinned in rebellion; against thee my Benefactor; and so have sinned in ungratefulnesse; that whilst no grace hath beene found wanting in thee, that might have kept me from sinning; no grace hath been found in me, to keepe me from sinne.

But is there not matter here to make us at a stand? For, to say, Against thee I have sinned; is most just and fit: but to say, Against thee only I have sinned; seemes something hard. It had, perhaps, beene a first speech, in the mouth of our first Parent Adam; he might justly have said to God; Against thee only have I sinned; who never sinned against any other: but for us to say it, who commit sins daily against our neighbours; and specially for David to say it; who committed two notorious sinnes against his neighbour, and faithfull friend Vriah, what unsitter speech could possibly be devised? But is it not that these actions of David, were great wrongs in-deede, and enormous iniquities against Vriah; but can wee properly say, they were sinnes against Vriah? For, what is sinne, but a transgression of Gods Law? And how then can sin be committed against any, but against him only, whose Law we transgress? Or, is it, that it may justly be said, Against thee only have I sinned; because, against others, perhaps, in a base tenure; yet onely against God in Capite? Or, is it, that David might justly to say to God; Against thee only have I sinned; because, from others
others he might appeale; as being a King, and having no superiour; but no appealing from God, who is King of Kings, and supreme: Lord over all? Or is it, that we may justly say? Against thee onely I have sinned; seeing Christ hath taken; and still takes all our sins upon him, and every sin we commit, is as a new burden laid upon his backe, and upon his backe only? Or is it lastly, that I justly say, Against thee onely have I sinned; because in thy sight onely I have done it? For, from others I could hide it, and did conceal it; But what can be hidden from thy All-seeing Eye? And yet, if this had beene the worst; that I had sinned onely against thee; though this had beene bad enough, and infinitely too much; yet it might, perhaps, have admitted reconciliation; but to doe this evil in thy sight; as if I should say, I would doe it, though thou stand thy selfe and looke on; and as it were in defiance; what sinne so formidable? what sinne can be thought off; so unpardonable? A sinne of infirmity may admit Apologie; a sinne of ignorance may find out excuse; but a sinne of defiance can have no defence. But hath not David a defence for it here; and that a very just one? For, in saying, Against thee onely I have sinned, that thou mightst be justified in thy laying; doth he not speak, as though hee had sinned, to do God a pleasure? therefore sinned, that God might be justified? And what can be more said for justifying of a sinne; then to say it was done for justifying of God?
God? But far is it from David, to have any such meaning: his words import not, a lessening, but an aggravating of his sin; as spoken rather thus, because a Judge may justly be taxed of injustice, if he lay a greater punishment upon an offender, than the offence deserves; therefore to cleare thee, O God, from all possibility of erring in this kinde, I acknowledge my sins to be so hainous; my offences so grievous, that thou canst never be unmercifull in punishing, though thy punishing should be never so unmercifull: For, how can a Judge passe the bounds of equity; where the delinquent hath passed all bounds of iniquity? and what error can there be, in thy being severe, when the greatnesse of my fault is a Justification of severity? That thou canst not lay so heauie a doome upon mee, which I have not deserved: Thou canst not pronounce so hard a sentence against me, which I am not worthy of: If thou judge mee to torture, it is but mildnesse: If to die the death, it is but my due: If to die everlaftingly, I cannot say, it were unjust. Yet in judgement, O Lord, remember mercy, consider not how foule I am become; but how I am become foule, for though my sinne be great, yet I was not the beginer of it. for, Behold, I was borne in iniquity; and in sinne hath my mother conceived me; And seeing my birth did not amend my conception; how should my growth amend my birth? Did not sinne, at least the Author of sin, hear thy voyce, when thou saidst, Encrease and
and multiply? Which, though not spoken to him; yet, as an Intruder, hee claims to have a part; and seeing all the parts of my soule and body have increased and growne greater since my birth; will not hee looke, that sinne also shall have a share in growing, as well as they? Doth any thing grow so fast as a weede? and is there any so very a weede as sinne? hath it not beene growing ever since I was borne; and can so fast growing, in so long growing, make lesse than a Monster? And am I a fit Champion to encounter Monsters? Indeede I encountred a Beare, and flue him; a Lyon, and killed him; a Giant, and overcame him: but these were no Monsters, at least no Monsters to be compared with sin. Oh the monstrousnesse of sin! farre harder to be vanquished than all the Monsters that ever Nature made; for, I could vanquish a Beare, a Lyon, Giant, the greatest of Natures Monsters; but with all my forces have not beene able to vanquish this Monster Sinne.

But why am I partiall towards my Parents; and charge my poore Mother with conceiving mee in sinne; but let my Father passe without blame? Or, is it, that to say, I was borne in sin, is as much as to say, I was begotten in sinne; and so my Father hath a share of my sinne in begetting mee; as well as my Mother in conceiving mee? Indeed, if Eve had only sinned, and not Adam; it might have beene said, wee were conceived in sinne; but not, perhaps, that we were begoten in sinne; or if Adam had only sinned,
finned, and not Eve; it might have beene said, we were begotten in sinne; but not, perhaps, that we were conceived in sinne: but now that Adam & Eve, have both of them sinned; it is justly said: I was begotten in iniquity, and in sinne hath my Mother conceived mee; and so, we are all of us, sinners now of the whole blood; both by Father and Mother; and no Inheritance so sure to us from them, as this of sinne; and in this Inheritance we are all great husbands; whatsoever becomes of Naboths Vineyard, wee commonly make sure worke to improve this; and we seldom leave, till wee can leave more of it to our children, than wee received from our Parents: and seeing no diseases are so incurable as those which come Ex traduce, from either of our Parents; how incurable must sinne needs be, which is Ex traduce, from them both? If I were onely borne in sinne, then all the time I lived in the little world of my Mothers wombe, I must have beene without sinne; and so might hope, thou wouldst at least have some respect, to that time of Innocency I lived there: But now, that not onely I was borne in sinne, but my Mother also conceived mee in sinne; now I was a sinner assoone as a creature, and not one minutes time of Innocencie to plead for my selfe. And now, alas! O Lord, What couldst thou ever looke for at my hands, but onely sinne? The Leopard cannot change her spots; no more can I that am conceived in sin, conceive any thing but onely sin: It is naturall to me, and Nature D will
will have her course. But though it be naturall to mee to sinne; yet it is not naturall to me, to sinne so grievously as I have done; for then every one should be as great a sinner as my selfe; but now, that I must say with Saint Paul, Of all great sinners, I am the greatest; this is an estate of sinne, which I have not by Inheritance, but by Purchase; and I cannot blame Nature, but my selfe for this: all the help is, that though I might be ashamed to doe it; yet I am not ashamed to confesse it; and is not a sincere confessing, in the ballance of thy Mercy, O God, of even weight with the not doing? and therefore, although the sinne I confesse be great; and being great, must needs be greatly displeasing to thee; yet this confessing my sinne to be great, cannot be displeasing: For, Thou lovest truth in the inward affections; and this my confession comes from thence: For, there is a truth in words, when it is without lying; as Saint Paul saith, I speake the truth; I lie not: but this truth reacheth not home to confessing of sinnes: and there is a truth in deeds, when it is without deceit; as Christ said of Nathaniel; Behold a true Israelite, in whom there is no guile: but neither doth this truth reach home to confessing of sinnes: but there is a truth in heart, when it is in sincerity: as it is said here, Thou lovest truth in the inward affections, and this is the truth that carries home the confessing of sins, to its full period. For though thou lovest all truth, and everywhere; yet the truth of the inward affections, thou affrest
most inwardly; for this is properly within thine own survey, seeing thou only art the trier and searcher of the heart and reins. Truth of words may have for its motive, vain-glory and praise of men; truth of deeds, awe of the Law; but truth in the inward affections, can have no motive, but onely the love of truth; which therefore must needs be pleasing to thee, who art thy selfe, both Love and Truth.

Where thou lovest truth, thou teachest wisdom; and because thou lovest truth in the inward affections, thou teachest wisdom, in the secret of the heart; and who can come to teach it there, but onely thou? Superficial and External wisdom, is the gift oft-times of Nature, sometimes of Art; but this wisdom in the secret of the heart, is onely God's Adowson; none can give it; none bestow it; but God himselfe, and hee alone. Wherefore, O God, though I have not hated that which thou hatest, the committing of sin; yet seeing I have loved that which thou lovest, the truth of heart; thou hast taught me wisdom in the secret of my heart; though thou didst not give me the grace to prevent sin; yet thou hast taught me the wisdom to repent sinne; a wisdom which none can haue, unless hee be taught; and none can teach but onely thy selfe; a wisdom which cannot be had, but in the heart; and no where in the heart, but in the secret of the heart. A man may have the wisdom to see his sinne, by the outward eye of the heart; and hee may have...
have the wisedome to understand his sin, by the
common sense of the heart; but he cannot have
the wisedome to repent his sinne; but onely in
the secret, and innermost of his heart. And we
need not wonder, that God only is the Schoole-
master of this wisedome; seeing the wisedome
of the world is not capable of it; it is a secret,
hidden from carnall eyes: It is as hard a matter
to feele the power of repentance, in the soule;
as to believe the resurrection from the dead, in
the body; both great secrets; but this, perhaps,
the greater; as being indeed, the resurrection of
the soule. There are wisedomes of divers sorts
in the heart of man; the voluptuous man hath
a wisedome, to accomplish his desires; the world-
ly man hath a wisedome to gather riches; the
Politician hath a wisedome, to compasse his ends;
but all these wisedomes are but floating in the
heart; or rather but hovering about the heart,
as the Crow about the Arke; they enter not in-
to the secret of it; nor bring into the heart, as
the Dove into the Arke, the Olive branch of
peace: For when the minde bethinkes it selfe,
and dives into its owne bottome; it findes no
place for these distended and swelling wise-
domes; which indeed, the secret of the heart
hath not roome enough to receive; onely the
contracted wisedomes of Humility and Repen-
tance, can find harbor and entertainment there.
But though a little roome will serve hu-
mility; yet as little as it is, it must be cleane;
and what one cleane corner have I, in my whole
heart,
heart; to give Humility or Repentance entertainment? O therefore; Purge me with Hysop, and I shall be cleane; Wash mee, and I shall be whiter than snow. But did not the washing I had before, make me cleane; and what neede then, of any more cleansing? It feemes, that washing was but onely for a preparative to purging; to make it worke the better; at least it went not so farre, as the secret of the heart: And seeing the foulenesse of my sinne, hath pierced my heart to the very bottome; no remedy now, but I must be purged, if I will be cleansed. But doe I well, to prescribe to God, with what hee shall purge mee; as though I knew, all Gods Medicines as well as himselfe? and which is worse; I to prescribe, and hee to minister? But excuse mee, O my soule; it is not I that prescribe it to God; it is God, that prescribes it to mee: for Hysop is his owne receit; and one of the ingredients prescribed by himselfe, to make the water of separation for curing the leprosie. But why then with Hysop, and not with Ellebor, or Scammony? For how else happens it, that Gods purging should not worke, as he faith himselfe: I have purged thee, and thou wast not purged; but that hee gives purges of too weake operation? for Hysop, God knowes, is but a weake purger; it scarce reacheth to amend the errors of the first digestion; and how then is it possible, it should ever be able to purge away my sins, which have tainted my blood; and are growne, as it were, a part of my very substance? But is it not, that Gods
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Gods arme, is of a strange strength, and can put force into the weakest Instruments; and therefore, can doe more with Hysop, than all the world besides can doe with Ellebore? But it is indeed the great Love, or rather indulgence of God; that he will never use Ellebore where Hysop will serve; never use roughnesse and severity, where lenity & mildness may be effectuall. Reserve then, O God, thy Ellebore and thy Scammony for more stubborme and reluctant humors; *Purge me with Hysop only, and I shall be cleane.* I must confesse, I was glad at heart, when I first heard Hysop spoken of; to thinke, I should be purged so gently; and with a thing, that may so easily be had; for Hysop growes in every garden; and then I thought I might goe fetch it thence; and purge my selfe; but now I perceive, this is not the Hysop, of which Salomon writ, when hee writ from the Cedar, to the Hysop; but this Hysop is rather the herbe Grace; which never grew in garden, but in that of Paradise; and which none can fetch thence, unlesse God himselfe deliver it. The truth is; this Hysop was sometimes a Cedar; the highest of all trees, became the lowest of all shrubs, only to be made this Hysop for us: For, Christ indeed is the true Hysop; and his blood, the juyce of Hysop that onely can purge away my sins; that I need not now feare the weaknesse of Gods purge; seeing this Hysop farre exceeds, not only Ellebore and Scammony, but all the strongest drugs, that ever the earth brought forth.

Purge
Purge me then, O God, with this true Hyssop, and I shall be truly clean; Wash me, and I shall be whiter than snow. But how is this possible? All the Diers upon earth, cannot die a red into a white; and how then is it possible, that my sins which are as red as scarlet, should ever be made, as white as snow? Indeed, such retrogradation is no worke of humane art; it must be onely his doing, who brought the Sun ten degrees backe, in the Diall of Absz: for God hath a Nitre of grace, that can bring, not onely the rednesse of scarlet sins; but even the blacknesse of deadly sins, into its native purity and whitenesse againe.

But say it be possible; yet what need is there of so great a whitenesse, as to be whiter than snow? Seeing snow, is not as paries dealbatus; a painted wall; white without, and soule within; but it is white, intus & in cuto; within and without; thorowout and all over: and what eye so curious, but such a whitenesse may content? Yet such a whitenesse will not serve: for, I may be as white as snow, and yet continue a Leper still; as it is said of Gehezi; that he went out from Elisba, a Leper, as white as snow: it must be therefore whiter than snow; and such a whitenesse it is, that Gods washing, workes upon us; makes within us: for no snow is so white in the eyes of men; as a soule cleansed from sinne, is in the sight of God. And yet, a whiter whitenesse than this, too; for being purged from sin, we shall induere stolam albam; put on the white robe; and this is a whitenesse, as much whiter than snow; as Angelical.
gelical! whitenesse is more than Elementar.

But may we not conceive rather, that in saying, Purge mee with Hyfop; it is not meant purgando; but aspirgendo; that so, there may be two degrees express'd of using the juyce of this Hyfop: one when it is, but a sprinkling only, yet enough to take away the foulenesse of sinne; another, when it is a full and thorow washing; which besides the cleannessse, addes also a beauty; and that to admiration. Indeed, the least drop of Christs blood, the true juyce of this Hyfop; makes fit to stand in the congregation of the righteous; but a full bathe of it gives a high degree, in the Hierarchie of Saints and Angells. Howsoever, we may plainly see a great difference, betwenee the washing that was spoken of before; and the washing that is spoken of here; as great a difference, as betwenee cleannessse and whitenesse; for that washing was to cleanse us; but this washing is to whiten us; of that it was said; Wash mee, and I shall be cleane; but of this, it is said; Wash mee, and I shall be whiter than snow: and therefore upon this, it presently followes; and very justly; Make mee to heare of joy and gladnesse; that the bones which thou hast broken may rejoyce. For, white is the Embleme of joy: and where the Embleme of whitenesse is once had; the Motto of joy and gladnesse will not long be behind. But we must be whited first; for while the blacknesse of sinne remains in the soule; there can be no Embleme of whitenesse engrav'd upon it: but if once we be whited by Gods washing;
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washing; and have the Embleme upon us; this Motto, wee may be sure, will be added to the Embleme; Hee will make us heare of joy and gladnesse. And the like may be scene, in the kindly order of Gods Physicke: First, a Purge; and then, a Cordiall; having purged us with Hysop, hee will make us to heare of joy and gladnesse; but wee must be purged first: for while the peccant humours remaine in the soule, there is no place fit for the Cordiall of joy; but if the humors be purged by the Hysop of repentance; then the heart will be lighten-ed; and the spirits refreshed; and the Cordiall of joy and gladnesse will have its full ope-ration.

But had David ever any returne of this Petition? Did God ever heare it, or grant it? Oh, the wonderfull graciousnesse of God! he heard it, and granted it; made a returne; and that pre-ently; and by a sure mouth; the mouth of the Prophet Nathan; Behold, God hath forgiven thy sin; for this, no doubt, was the joy, which David here makes sute to heare of; for what joy of what Jubile, can make the broken bones rejoyce; but this onely, that wee be at peace with God, through the remission of our sinnes? David was happy, that had a Nathan by whom to heare it: but by whom may wee have hope to heare it? Indeed, as happy in this, as David: for though wee have not the same Nathan, in individuo, yet we may truely say, wee have him in specie; and the same message of joy, which that Nathan E
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told to David; our Nathans tell us, when they say; Hee pardoneth and absolveth all them, which truly repent; and unsafely believe his holy Gospel: which though we heare, perhaps, as words of course; yet it is the very same joy, which David here, makes such earnest suite to heare of.

But why should David pray to God; to make him heare of joy and gladnesse; and not rather doe, as his sonne Salomon did afterward; gather Gold and Silver; get him men-fingers, and women-fingers; and so make joy and gladnesse to himselfe? Alas, my soule! these are joyes to be repented of; and not joyes to repentance; for, but for such delights as these, I had never fallen into these sorrowes; they have been my snares, and cannot now be comforts; it is not all the delights and pleasures of the world, that can ease one pang of a penitent heart. The sorrowes are spiritual, and must have spiritual joyes; thou, O God, hast caused the sorrowes, and thou only canst Minister the comforts;

Qui Vulnera fecit

Solum Achilleo tollere more potest.

But say, O my soule; how came thy bones to be broken? hath this beene the worke of Gods Hysop? Is the breaking of bones, the gentle purging that was talk'd of? What could Ellebore or Scammony have done more? and yet thou canst not wonder so much, at the force of Gods purging, to break thy bones; as thou mayst wonder at the force of his Cordiall, to make thy broken bones rejoyce; and that which thou
 thou mayest wonder at more; the same Hy-

drop is both the Cordiall and the Purge: won-
derfull indeed, that the same thing, should both
breake the bones, and make the broken bones
rejoyce: yet so it is; for this Hyslop, is not only
a cleanser; but a knitter and binder together:
and as by the force of cleansing, it breaks
the bones, so by the vertue of knitting toge-
ther, it makes the broken bones rejoyce; for,
what greater joy, to broken bones, than to be
knit together; and made whole againe? It was
not I, God knowes, that broke my bones; I
could never have had the heart to doe it: It is
thou, O God, didst break them; and that, in
Mercy; for thou knewest, that unlesse my bones
were broken; my sin, that is bred in the bone,
could never be thorowly purged away. And
now, O God; if I be not purged enough alrea-
dy; purge mee yet more, and purge mee still;
untill I be made more white than snow: but
then, make mee to heare of joy and gladnesse:
for, without this Cordiall, I shall faint in my
purging; and shall neverbe able to goe thorow,
with thy course of Phylicke: For my bones are
already broken; and I have scarce any blood
left me in my veines; but if thou give me this
Cordiall of joy and gladnesse; my strength will
returne; and my broken bones will be made
whole againe.

But why is it said; Make mee to heare of joy and
gladnesse; and not said rather; Make mee to feele
joy and gladnesse? For, were it not better to feele
joy;
joy; than onely to heare of joy? but indeede, wee cannot feele this joy, unless wee heare it first: and if once wee heare it; it is then our owne fault, if wee doe not feele it. For, what is this joy, but that, of which the Angels brought tidings to the Shepheards; Behold, I bring you tidings of great joy; This day is borne to you a Saviour; one that shall make whole againe all broken bones; seeing he is one, of whom there shall not a bone be broken. But what is this to us, that, his bones be not broken, if ours be? Great good to us, if wee be purged with this Hyslop; for then wee shall be united, and knit unto him; made flesh of his Flesh; and bone of his Bone; that if his bones be found, and not broken; our bones shall quickly withall, recover soundnesse. And yet a greater joy, to be heard of, than this; for then indeed, wee shall heare of our greatest joy; when wee shall heare this voyce: Arise, thou that sleepest, and stand up; and God shall give thee light; for at the hearing of this voyce; all bones, though broken into a thousand pieces; though burnt, or beaten to dust and ashes; shall all come together, and be knit together; and shall be covered againe with this very flesh; and in this flesh, I shall see my Redeemer. And now, O my soule, thou mayst comfort thy selfe in hope; that though thy bones be broken now, yet a time will come, when they shall rejoyce; and should never indeed rejoyce, if they were not now broken; for this is a world for breaking of bones:
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bones, but we look for a new heaven, and a new earth; when for their breaking now, they shall have beautie for ashes; and a garment of gladness, for the spirit of heaviness. But, O merciful God, put mee not off so long for my joy; my broken bones, will be in a worse case, than Lazarus body was after foure daies burying; if thou let mee lie so long in the grave of thy displeasure; my case requires a present remedy; and a remedy may be applyed, in the turning of a hand, at least with the turning of a face: onely Turne away thy face from my sinnes; and my broken bones will quickly rejoice: For, to turne away thy face from my sinnes, is to turne away thine anger for my sinnes; and to turne away thine anger, is to receive mee into grace; and if of this I might be once assured, it would make my broken bones more nimble to leape for joy, than Abraham was to see thy day; for, as it was the apprehension of thine anger, that broke my bones; so nothing can set them together, and put them in joynt againe; untill I be secured of thy Grace and Favour.

But am I well advisd, in praying God, to turne away his face from my sinnes? For, am I not so wholly over-spread with sinne; that if he turne away his face from my sinne; he must needes turne it away from me too? and then, in what horror of darkness should I be left? But is it not, that thy Wisedome, O God, is so transcendent, that thou canst easily abstract the sinner from the sinne? and then the more thou turnest
turnest thy face from my sinne; the more thou wilt turne thy face upon mee; and the more I shall enjoy the light of thy countenance. If thou shouldest not turne away thy face from my sinne; but stand looking upon it; alas, O God! it would be a worse fight, than that which Chams saw in his fathers nakedness; and a good sonne turned away his face from that; and canst thou be a good Father, and not turne away thy face from this? God forbid, thou shouldest ever say to me, as thou didst once to our first Parent, Adam. Where art thou? a question that was never asked, but when it was followed with a curse. For why shouldest thou ask, where I am; but that thou canst not see, where I am? and how can it be, thou shouldest not see, where I am, but that thou canst not see mee, for sinne? Vse then, O God, the transcendency of thy Wisdome; abstract mee from my sinne; and make my sinne and me, two severall objects; that turning thy face from my sinne, thou mayest turne it upon mee; and not need to ask me where I am; but mayest see mee where I am; and by seeing mee, make mee enjoy the light of thy countenance.

But is my sinne so pleasing a prospect; that I should need to feare, lest God should stand looking upon it? Indeede, after his first creation, he looked upon all his creatures; and saw them all exceeding good, and this was a prospect, worth his looking on; but my sinnes, O God, are none of thy creatures; there is no goodnesse
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at all, to be seen in them: therefore look not upon my sins; but upon my repentance; and in this thou shalt find, veteris vestigia forma; that thou needst not to alter thy style; but stay still; it is exceeding good. But seeing, if thou turne away thy face from my sin; thou must needs turne it, upon something else; upon what is it indeed, I would have thee to turne it? Upon me? No. Upon my repentance? Neither; but though not upon my sins, yet upon him that hath taken my sins upon him; that as in him, thou art well pleased; so through him, thou mayest be well pleased with me; and with my repentance.

But what safter is it to me, that God turne away his face; if his eares stand open? for my sins are crying sins; and it may be, as hurtful to me, that God heare their cry, as see their fouleness: For, what brought Caine to all his misery, but that God heard the cry of his sinne? but know, O my soule, that God consists not of parts; though our weake capacities expresse him so; and if wee expresse him by parts; know also there is an absolute and sweet harmony betweene them, in God; that if his face be turned away from seeing the fouleness of our sins; his eares shall never stand open, to let in their crying. But what am I the better, that thou turne away thy face from my sin; if my sin continue, and remaine upon me still? For it is not the bold Nature of sinne, to be alwaies pressing into thy sight; and as it were, forcing
forcing thee to see it, whether thou wilt or no? Oh therefore, not onely, turne away thy face from my sinnes; but blot my sinnes out; that as by turning away thy face, thou mayest not see my sinnes: so by blotting them out, I may have no sinnes to be seene. But if God turne away his face from my sins; how shall he seee, to blot them out? Not therefor, faciem cognitionis; faciem but indignationis, not his face with which, he sees all things: but his face, with which, he frownes upon evil things. But are not my sins themselves blots? and how can blots be blotted out? they are blots indeed upon my soule; but they are faire Characters in Gods Booke; and there is a relation, betweene Gods Booke and my soule; that if they be blotted out in his Booke; they shall never be legible in my soule. But, O gracious God; I dare not trusst to this neither: for though by blotting them out, they may be made not legible; yet the very blotting them out, will be a marke of remembrance, that they were once there; and is it not a fearefull thing, to thinke, thou shouldst but once remem-ber them? Oh therefore, not onely blot my sinnes out: but Create in me a cleane heart; that as by blotting them out, they may be made not legible: so by creating in mee a cleane heart, there may be no marke of remembrance, that ever they were written. Indeed, this blotting out of sinnes; is but an Ablative case in the worke of sanctification; the Dative is of much more use: for this Dative is the giving mee
a new heart; and seeing the heart is the beginning of life; by having a new heart, I shall begin a new life: and the sins of my old heart, shall be no more remembered.

O great God, into how many severall forms of assistance, doe wee miserable sinners, diversifie thy glorious Majesty? We made thee first, our Landerer to wash us; then our Physician, to purge us: and now our Creator, to new make us; and indeed there was no staying, till we came hither: Our Dove can find no rest, for the sole of her foote, till she returne into this Arke againe; for if my sin were only a foulenesse; it might be help'd with washing, or if only a staining; it might bee help'd with purging; but seeing it is a total and absolute corruption; now nothing can helpe it but a new Creation.

But how should David come to be so soule? was it, by conversing with Bathsheba? but what foulenesse could hee take from her, who came but then, newly out of her Bathe? O my soule, it is not a Bath of Milke and Roses, that can make a cleaneness in Gods sight; God hath strange eyes; he can see foulenesse in Bathsheba, though comming out of a neate Bath; and can see cleaneness in Ieremy, though comming out of a dirty dungeon; he can see foulenesse upon Dives, for all his deliciousnesse and dainties; and can see cleaneness upon Lazarus, for all his lying amongst the Dogges. This David knew well, and therefore all his suit is still for cleaness; Wash me, and cleanse me from my sinnes;
Purge me with Hysope, and I shall be cleane; Create in me a cleane heart, O God; All for cleanenesse stille, for hee knew, if hee could get cleanenesse, hee should have a Beauty which the Starres want: for the Starres are not cleane in Gods sight; he knew, that by having a cleane heart, he should not onely be fit for God to see, but fit to see God; as Christ said: Blessed are the cleane of heart, for they shall see God: and then, if to be seene of God, be the greatest glory; and to see God the greatest happinesse; O how glorious and happy, must a cleane heart needs be, that is made capable to enjoy them both!

O therefore, Create in me a cleane heart, O God; and renew a right spirit within me: for thou hast not so finished thy worke of creation; but that thou reteineft thy power of creating stille: and wherein canst thou better impoy that power, than in creating of cleane hearts? It was a worke of infinite glory, to be the Creatour of Heaven and Earth; yet to bee the Creatour of cleane hearts; is of all thy workes of glory, the most glorious worke. And indeed, were it not bet-ter for me, and more ease for God, to create in me a cleane heart, once for all; than to be so troubled, with continuall purgings and washings, as now he is? as now I am? for alas, O Lord! thou maist sooner purge my heart out of my body, than purge sinne out of my heart; but that it will alwaies, be returning to its vomit; and I shall breake thy rest continually, with importuning thee to wash me.

But
But why do I pray to God, for a clean heart; and not as well for clean eyes, and clean hands; seeing these also, have there share in foulenesse, as well as that? But is it not, that these are but the Emissaries of the heart; and do all they do, by the hearts direction; that if the heart bee clean, these also will bee clean of course; mine eyes will be clean; and never looke more, after any more Bathsheba's; my hands will be clean, and never bee more imbrued in the blood of any Vrias.

But, did not God, create in me a clean heart once already? & yet how foul is it grown now? and what hope is there, if he create in me, a new clean heart; but that it will grow as foul, as this I now have? But can it properly be said, that God did ever create in me, a clean heart before? He made me one indeed, but he created me none; hee onely created Heaven and Earth: as it is said, In the Beginning, God created Heaven and Earth; and of that Earth, he made me a body; and in that body, a heart; so I had a made heart, before; but no created heart till now; for made, is of matter praexistent; but created, is of nothing: although therefore my made heart, being made of dust, hath alwaies beene apt to gather dust; yet my created heart, as made of nothing; will have nothing in it, from whence to gather foulenesse. But O my soule, trust not to this; for, though there should bee no foulenesse in the heart it selfe; yet the finch of the prison, in which it lies;
lies; will be always cause enough to breed infection: unless thou canst get some such sovereign perfume; that may keep out ill aires; and keep the place sweet: Oh therefore, not only create in me a clean heart; but renew a right spirit within me; for this right spirit, makes a better perfume, than that of Tobies fish; to keep all unclean spirits from coming neere the heart. As therefore Moses described, the Genesis of man; by saying, that God first made him a body; and then breathed a soule into him; so David describes here, the Palingenesis of man: by saying, create in me a clean heart, and renew a right spirit within me; that if Nicodemus had well understood this Psalm of David; he needed not to have made such a wonder at Christ's speech, when he said, except a man be borne againe, he cannot enter into the Kingdom of Heaven: for what is it, to be regenerat and borne againe; but to have a clean heart created, and a right spirit renewed in us? If only a clean heart be created; and not withall a right spirit renewed within me; this will be but Vehiculum sine Anliga; and I shall presently fall into the mire of sin again; and grow as foule, as ever I was before: but if thou vouchsafe to adde a right spirit to my clean heart; this will keep me right in the paths of righteousness; and then, as I now praise thee for making me clean; so I shall praise thee as much, or rather much more, for keeping me clean.

Thou, O God, that art the Maker; art also the renuer of all things; yet I ask thee for renewing
nuing of nothing in me, but onely a right spirit: my yeeres are waxed old, and vanished away as a
smoke; yet I require thee not to renew them: my strength is dried up like a posheard; and my moys-
ture is turned into the drouth of Summer; yet I re-
quire thee not to renew them: All my worldly
friends, are either taken from mee, or gone
from me; yet I require thee not to renew them:
all that I require thee to renew to mee, is, only
a right spirit: for, so long as this right spirit re-
mained with mee, and was my guide, I walked
before thee in all uprightness; I durst then say,
Search mee, O God, and try mee: Examine my heart
and my reynes; but as soone as this spirit grew to
decay, and waxed faint within mee; I present-
ly begun to falter in my steps; my iniquities
multiplyed so fast, that they quickly grew to be
more than the haires of my head; every thing
was a temptation unto me; and every tempta-
tion prevailed against mee; but now, O God,
Renue a right spirit within mee; and this right spi-
rit will set all right that is amisse in mee, because
it is a right spirit, will renew & quicken all that
is dead and dull within me, because it is all spirit.

But what more good will a right spirit doe,
when it is renued; than it did before, when
it was first given? If it prospered not at
the first planting; what assurance of prospering
at the second? but is it not, that a right spirir,
in a created heart, may stand firme; though in
a made heart, it gave ground and failed? and
specially when it is a right spirit renued; seeing

F 3 reno-
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renovation is always with addition of strength; and no part of a house, is commonly so strong, as that part is, which is newly repaired. Secunda cogitationes are sapientiores; and secundi conatus are fortiores. Though once going about Hiericho, did the walls no hurt; yet the going about them, again and again, made them fall to the ground: though one Cocke crowing, wrought nothing upon Peter; yet the second times crowing, made him weepe bitterly. Oh then, Renne in me a right spirit, O God; and the walls of my sinfull Hiericho, will fall to the ground; the stupour of my dull braines, will resolve into teares.

When sin seeks to enter, and to get entertainment with us, it makes us believe, we shal be like Gods; but when it is once entred, & hath gotten possession; it leaves us to finde, we are not so much as fit for Gods company. And it seemes, as though we were put to our choyce here; whether wee will have sinnes company, or Gods? for both wee cannot have: if entertaine sinne; then we must take our leave of God: if enjoy Gods presence, then we must give no entertainment to sinne: a hard choice to flesh and blood; but a right spirit resolves it presently: Cast mee not off from thy presence, O God; let mee enjoy that; and as for sinne, I utterly renounce it, though it should present it selfe to me, in greater pompe, than Salomon clothed, in all his royalty. I had rather live one day in thy courts, to enjoy thy presence, than to live accounted the soone of Pharaohs daughter: and Methuselahs age,
upontbeji.Tfalme.

age, in all the pleasures of the world. Doe wee see, how the presence of the Sunne, cheere up the aire; makes glad the earth; and enlightens the whole world: and can we not see, the wonderfull effects of comfort, which are wrought in the soule, by the presence of God; in comparison of whom, the Sun is not so much as a moate in the Sunne? If it be thy pleasure, O God; to withdraw thy presence from mee, to make mee sensible of my weaknesse; yet cast mee not off from thy presence, in displeasure, to make mee despaire of thy Love. If thou wilt needs put a veile upon thy face; to keepe mine eyes from seeing thee; yet let it be, but as the veile upon Moses face; to keepe mine eyes from dazeling. It is potion bitter enough, to be deprived of thy presence, though done in never so faire a manner; but to be cast out of thy presence, as done in anger; what is this, but to give mee gall and wormewood to drinke? If I needes must die; let it be upon the top of Nebo; where I may see the land of Canaan before mee; for there, thy presence is to comfort me; but let it not be in the valley; where there is no representation of thy glorious presence, to give me comfort. My sinne, O God, I know is such, that may justly make mee to flie from thy presence; as it once made Adam, when hee hid himselfe from thee; yet in this case, I may hope thou wilt looke after mee; as thou didst then vouchsafe to looke after him: but if thou cast mee out of thy presence; and that it be done, by thine owne
owne hand, Alas, O Lord! what hope is there left mee, of ever comming into thy presence againe? As long as I am in thy presence, there is hope; I may intreat, and thou art apt to be intreated; I may fall downe and humble my selfe; and thou givest grace to the humble: but if it should once come to this, that I were cast out of thy presence; alas, O God! thou wouldst then be quite of sight; cleanse out of hearing; that no intreaty could be heard; no humbling, be seene; either to give mee the comfort of hope; or to put me in hope of any comfort. If thou, O God, shouldst cast mee off from thy presence; whom could I hope, to have present with mee? The Angells would be my guardians no longer; for they would soone take notice of thy displeasure; and would never regard, whom thou rejectest. The Saints would be my Associates no longer: for if they found me not in thy presence; they would presently know, I were none of their society; and their communion extends no further. And what company then could I hope to have? Cain, perhaps, and Cham; the damned crew; miserable Comforters; or rather no Comforters, but augments of my misery. But yet, O God; if my sins unexpressable, have made thee inexorable; and that thou wilt needs cast me off, from thy presence; at least, Take not thy holy Spirit from mee: For, what were this, but to put me out of thy service; and then to take away thy Livery too? Yet as long as I have thy Livery on; it keepes
upon the 51. Psalme.

keepes me in credit; it gives me countenance; it leaves me hope, I may be entertained againe; as long as thy holy Spirit staiies with me; I have one to comfort mee; one to put me in hope I may be received into favour againe; in no worse case, than Pharaohs Butler was; who in disgrace for a time, was afterward restored to his former place; but if thou take thy Livery from me; if thou take thy holy Spirit from me; Alas, O Lord! I am then utterly undone; none left to comfort me; none, to speake for mee: in as ill a case as Pharaohs Baker; nothing left me to hope in, but a dreame; and that dreame, nothing but of white Baskets; out of which, the Birdes shall eate; but nothing that is good, for mee to taste. If thy holy Spirit, should of himselfe depart from me; it would be a parting, exceeding grievous unto me; but for thee, O God, to take him from me; where the manner of losing, is as much as the loss; what griefe can be spoken of, so unspeakable?

But having said, Cast mee not off from thy presence; it may seeme superfluous to say; Take not thy holy Spirit from me; seeing, this of necessity followes upon that; for how can Gods holy Spirit be, but where hee is himseflse? and how can it tarry with mee, if I tarry not with him? They both indeed, grow upon one tree; yet are severall fruities; Gods presence brings with it, a passive influence; his holy Spirit an active; although therefore, O God; thou barre mee of thy presence, and leave me inglorious; yet take
not away thy holy Spirit from me, to leave me prophane. Thy holy Spirit is the sanctifier, and wilt thou leave me to impiety and prophaneness? Thy holy Spirit is the Director; and wilt thou leave me, without a Guide, in the most dangerous passages of this wicked world? Thy holy Spirit is the Director; and wilt thou leave me Disconsolate, in my manifold miseries? If thou take thy holy Spirit from me, what spirit will be left mee, but a spirit of error? a spirit of uncleanness? a spirit of despair? and canst thou for pity, leave me a prey, to such outrageous spirits? O Lord, though my finnes be as great as Cain's; yet suffer mee not to despare like Cain; though my finnes be greater than Saul's, yet suffer mee not to distrust thee like Saul, but, as it is a benefit, so let it be a pledge of thy presence; and of thy holy Spirit, that I can pray unto thee for thy presence, and for the continuance of thy holy Spirit. When I remember, the sweet comforts, I have sometimes found in the motions of thy holy Spirit; and when I thinke of the joy, I have conceived of thy salvation; Oh, how my heart feemes to leape within me; and how am I ravished, with extasies of delight? and now to thinke this comfort should be taken from me; this joy should be bereft mee: Oh, what torment; what death; what hell can be so grievous!

But how can God cast mee off from his presence, though hee would: Is not God, every where?
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where? and am not I somewhere? and must I not then, be needs where he is, and in his presence? God indeed hath a presence of Being; and this is every where; and he hath a presence of Power; and this is every where; but he hath a presence of Grace and favour; and this is not every where. His presence of Power, is as well in the Ant, as in the Elephant; yet it maketh not the Ant an Elephant; and therefore, this is not the presence, that I desire: his presence of Being is as well in hell, as in heaven; yet it makes not the hell a heaven; and therefore, neither is this the presence that I desire; but his presence of grace and favour, is not as well in the wicked, as in the penitent; for if it were, it would make the wicked penitent; and therefore, this is the presence, which I so much long to keepe; which I so much feare to lose.

But why should I feare, least God should cast me off from his presence? Is not his delight amongst the children of men? and am not I, one of that Generation? And why should I feare, lest hee should take his holy Spirit from mee? was it not hee, that gave it mee at first? and is he one, that will give a thing, and then take it away againe? Yet my sinnes make mee, that I cannot but feare; for why should hee not cast me out of his sight, who hath wrought so much wickednesse in his sight? why should he let his holy Spirit stay there, where it is so much grieved? for, what doe my grievous sinnes but grieve it? Oh vile sinne; of what cause thou G 2
art the effect; I know not; but this I know, thou art the cause of most vile effects; for thou onely art the cause, that God is like to cast me off from his presence; thou onely the cause, that God is like to take his holy Spirit from me; and seeing in Gods presence, there is fulneffe of joy for evermore; alas, in being cast out of his presence; what is left mee, but the fulneffe of misery for ever more!

But seeing thou haft not cast me off from thy presence, but onely removed thy presence from me, because thy pure nature could not endure to stay in a polluted heart; yet now that I am new made; and that thou haft created a cleane heart within mee; Now thou maieft returne; and restore to me the comfort of thy presence; the joy of thy salvation; and by this, thou shalt shew thou didst not take it away, to keepe it away, but to make it more precious in restoring; thou shalt shew, thou didst not leave mee, to forsake mee; but to make thy felfe more welcome in returning. But though some things are of such condition, that we finde their goodness, more by wanting, than by enjoying; as sickneffe makes us more sensiblle of health; yet this needed not, in the comfort of thy presence, seeing of this there can be no satiety; and wee can never so well learne to desire thee by wanting thee; as we are taught to embrace thee by enjoying thee.

Although the suits I make to thee, O God, be many; yet they are all so subordinate to one another,
another; that if thou deni'st me one; it were as
good for me, thou should'st deny them all: For
what good will it doe mee, to have a cleane
heart created in mee; and thy blessed presence
removed from me? What good, to have a right
spirit renued; and thy holy Spirit to be taken
away? as if thou should'st supply mee with
props, and take away foundations? The feare
of this, left thou should'st cast mee out of thy
presence, and take thy holy Spirit from mee;
hath so deeply wrought upon me, and brought
me so low; that I find no Physicke now so ne-
cessary for mee, as a Restorative: Oh therefore,
Restore to mee the joy of thy salvation; for this
Restorative exceeds not onely all the simples of
Nature; but all the compounds of art; for what
Alchermes; what Gellies; what Aurum potabile
can be comparable, to this Restorative; The joy
of thy salvation? But had not this, beene a fitter
fute for Nabuchodonosor; from whom, God tooke
away at once, his Sense, Reason, and his King-
dome; than for David, from whom God never
tooke any thing that wee know of, but onely
his childe begotten in adultery? yet David will
hardly be drawne to thinke so; for heare the
moane he makes: Alas, O Lord! I live now,
as it were; cast out of thy presence; which is
more to me, than for Nabuchodonosor, to be cast
out of his Kingdome; I feede now upon the
bread of sorrow; which is more to mee, than
for Nabuchodonosor, to feede upon the graffe of
the earth: I sit now, as a Sparrow upon the
house top; desolate and disconsolate; which is more to mee, than for Nabuchodonosor, to have no companions but the beasts of the field: and yet, O Lord, onely Restore to mee the joy of thy salvation; and it shall be more to mee, than for Nabuchodonosor to be restored to his Sense; his Reason; his Kingdom againe. This joy is to mee, as Isaak was to Abraham; the whole comfort of my life; and thou restoredst it to his Father in great compassion; and wilt thou have no compassion on me; and not restore my Isaak to me againe? O mercifull God; take away my goods; take away my health; take away my life; but take not away this joy from mee, unless thou meane to restore it againe; for without this joy, my goods will doe mee no good; I shall be sicke of my health; I shall be weary of my life; all joy without this joy, is but shadow of joy; no solidnesse; no substance in it; other joyes I can want, and yet want no joy; but how can I want the joy of thy salvation; but I must needes fall into the hell of my owne perdition?

Indeed, all these graces, and specially these foure; A right Spirit, and Gods presence; his holy Spirit, and the joy of his salvation; are all, I may say, of a covey; like Partridges that alwaies keepe together: or if at any time, parted by violence; they never leave calling after one another, till they meet againe: and thus, a right Spirit calls after Gods presence; his presence, after his holy Spirit; his holy Spirit, after
the joy of his salvation, and the joy of his salvation, calls after them all. O then, *Restore to me the joy of thy salvation:* that this covey of thy Graces may be kept together, and that the mournful voice of calling after one another, may no more be heard, to disquiet my soul.

But how can God restore that, which hee tooke not away? For, can I charge God, with the taking away the joy of his salvation from mee? O gracious God; I charge not thee with taking it; but my selfe, with losing it; and such is the miserable condition, of us poore wretches; that if thou shouldest restore no more to us, than what thou tookest from us; wee should quickly be at a fault in our Estates; and our ruine would be as sudden, as inevitable.

But why am I so careneste for restoring? for what good will restoring doe mee, if I cannot keepe it, when I have it? and how shall I more keepe it, being restored, than I kept it before, being enjoyed? and if I so enjoy it, as still feare to losse it, what joy can there be in such enjoying? O therefore, *Not restore it only: but establish me with thy free Spirit:* that as by thy restoring, I may enjoy it entirely; so by thy establishing, I may enjoy it securely. Indeed, if thou shouldest only restore it; and then leave it for me to keepe; I should presently runne a hazard of losing it againe: but when thou restorest it; and then confirmest it; and that with the seale of thy free Spirit; this gives me an indefeasible estate; and absolutely frees me from feare of
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Of losing it any more for ever. Alas my soule! what qualmes have these beene? what floating betweene feare and hope? all the comfort is: that as Hope sets out first, and gets the start of Feare, so it keeps the field last; and gets the goale from Feare. For, Hope setting out by Gods renewing a right Spirit; and then disturbed by feare, left hee should take away his holy Spirit; gets the victory at last, by being established with Gods free Spirit: for this establishing fixeth our floating; and frees us from having these qualmes of feare and hope any more: Not, that we can ever be free where they are; but that they shall not be, where we are; not feare; because in a Haven; not hope; because in possession.

But what mysterie is it, that David intends here, by his triplicy of Spirits? A right Spirit; a holy Spirit; a free and principall Spirit? Are they not all one holy Ghost; but divers operations? called therefore, the right Spirit; because it directeth us: the holy Spirit; because it sanctifieth us; the free and principall Spirit; because it governes us? And thus understood; wee may see, from whence the Collect in our Liturgie was gathered; which faith: Direct, Sanctifie, and governe us in the waies of thy Lawes; and in the workes of thy Commandements. Or is it, that hee makes three lutes for three spirits; as intending to every person, in the Deity, one? intimating the second person, by the right spirit; as being the way and the truth; the third person;
upon the 51. Psalme.

person, by the holy Spirit, as being the Author of sanctification; the first person; by the free and principal Spirit; it being Hee, that must say, Fiat, to all that is done? And thus understood, we may see from whence is framed, that Verse in our Letanie, which faith: O Holy, Blessed, and glorious Trinity, three Persons, and one God; have mercy upon us miserable sinners.

And now is David Mostepotimus gotten up, I may say, to the toppe of Mount Gerizim; after many wearisome and painfull steps. Hee was indeed so oppressed with the burden; and so fettered with the chaine of his sinnes; that he seemed as a man distraught; not knowing in the world what course to take: yet not willing to be wanting to himselfe; he tries all the waies, and useth all the meanes hee can possibly devise or thinke of. First, he prayes God, to wash him from his sinnes; and lest washing should not be sufficient; hee praiest next, to be purged from his sinnes; but not trusting to these outward meanes; he thinkes upon a new course; and praiest, to have his sinnes blotted out; as much as to have Gods Debt-booke cross’d; yet not satisfied with this neither; he then flies to inward meanes; and praiest, not onely to have a cleane heart created; but a right Spirit renewed in him; that so he may be Purus corpore & spiritu: and now one would thinke, he were certainly past all danger: yet even here he falls into the most dismal frights, that ever seized upon a perplexed soule; for he feares, least God should cast
cast him off from his Presence; and left hee should take his holy Spirit from him: most dismal frights indeed; yet recovering his spirits, he bethinkes himselfe at last, of a way; that either will serve to make him a free-man; or he must never looke to be: and that is, to bee established with Gods free Spirit; and this indeed strikes the stroke; and therefore this hee makes his Murm Abenens; for being now established with Gods free Spirit; he findes himselfe so free; that he bethinkes himselfe, able to set up a Free-Schoole; and is confident to say; Then will I teach thy waies to the wicked; and sinners shall be converted unto thee: Then if thou say un-me; Et tu conversus, converte fratres; I shall doe it, both boldly and effectually. Boldly; for I shall teach thy waies to the wicked; who are but unruly schollers: and effectually; for sinners shall be converted unto thee; which is the end of all schooling. And, then if the Angels give a Plan-dise to their conversion; I doubt not, O God, but thou also wilt graciously accept the humble service, of the convertour; and even thy selfe shalt receive a benefit in thy glory; by the benefit which I receive by thy pardon; for, as there have beene many scandalled by my sinne; so there shall be many reclaimed by my repentance; and they, who loved thee not for thy justice, shall feare thee for thy mercy; and they, who feared thee not for thy mercy, shall love thee for thy justice; and thy Name shall bee great, amongst all Nations. O happy conver-
upon the 51st Psalm.

That is not barren, and ends in itself; which was a curse in Israel; but as a fruitful mother, continues a race of conversions; and shall therefore make the Convertour thine in Heaven, as a Starre of the greater Magnitude.

But am I a fit man, to teach thy ways to the wicked, who have walked, all my life long, in the ways of wickednesse? Am I likely to be a means for converting of sinners, who have hitherto beene occasion of perverting the godly? Thou, O God, that tookest Amos from among the Heard men of Tekoa, to make him a Prophet; thou also canst take me from among the wicked of the world, to make me, a convert of sinners. I take not upon me, to teach the godly, who may better teach me; I teach onely the wicked; None but sinners, are for my Schoole; I am not a Shepheard to tend the fold, but to fetch in strayers: The title of my profession is Dux conversorum; A guide of converts; all my Doctrine, is onely Repentance; and if any such be, that need no repenting, they need not my teaching, nor belong to my Schoole. But if any man, thinke repentance, a lesson so easie, that he can take it out, and learne it, without a teacher; let him but heare the lesson read, which I have learned, and he must; if he will be a convert. Let him see my eyes swolne, with the floods of my teares; and so must his be: Let him see me lie groveling under sackcloth and ashes; and so must hee doe: Let him see my knees brawned.
brawned with kneeling at Prayer; and so must his be: Let him see mee goe fasting with bread and water; and so must hee doe: Let him see my backe goared with stripes of contrition; and so must his be: Let him see my breast torne, with sighings and groanings; and so must he doe; and if all this be not enough, to make a hard lesson; let him see my heart broken, and shivered with sorrow; and so must his be. And now let flesh and blood tell me, if this be a lesson to be learned without a teacher?

But if Repentance be so hard a lesson to learne; how can David be so confident of his teaching, to say, that sinners shall be converted by it? Indeed, when Kings become Schoolemasters, no marvell, if sinners become converts: For, who knowes not the force of Regis ad exemplum? But is David then the only Phoenix in this kinde? Have wee not amongst us at this day; and long may we have, a King like David, who, though hee teach not the same lesson that David did: (for his lesson was onely Repentance) yet his whole life, is a Lecture of Piety and uprightnesse; a lesson so much better than Davids; as to be in the first Forme of Vertue, is farre more worthy, than to be but in the second?

But, Oh the the unquiet state of a guilty conscience! David was much troubled at first, about procuring his cleanness: and now hee seemes as much troubled about expressing his foulenesse: Is it, the Malus genius of sinne, that is never
upon the 51. Psalme.

never without feare; and therefore creeps into all corners? Or is it, the Bonus genius of Repentance, that is never without care; and therefore searcheth all corners? David had asked God for forgivenesse, for his iniquitie; his sin; his offences; his transgressions; corners now to meete with any sin, of what kinde soever, but is it enough to confesse our sins; and to aske forgivenesse, in generall termes; and never to make mention of any sinne in particular? Indede, where sins be infinite; it were an infinite labour, to mention them all; and with all our labour, could never be done: but yet, where there are eminent sinnes; sinnes like Saul, higher than their fellowes, by head and shoulders; not to mention such sinnes, were a kinde of concealing them; as if wee meant to hide them, in the throng; that they might passe unperceived; and there must be no concealing, if we looke for cancelling. Behold then, O God; an eminent sinne; a sinne indeede, like Saul; so high above his fellowes; that I dare not say what it is, without saying, Deliver me first; Deliver mee from blood guiltinessse, O God; then God of my salvation: and blame mee not, for doubling the Name of God here, seeing it is a deliverance, that requires a double proportion of Gods aflfance: For, though every sinne may be laid a sin of blood; as whereof, the wages is death; yet this actual shedding of blood, is a sin of the most scarlet-die; and stands in neede of the greatest measure, of Gods free Spirit to free it.
Meditations and Disquisitions

But what neede David pray God, to deliver him from blood-guiltiness? For what blood had hee shed? much, no doubt, in warre; but, that was lawfull; and left no guiltiness; and therefore needed no deliverance. But what blood did hee shed unlawfully? No more did Ahab: No more did Iezabel; yet as guilty of blood, as if they had shed it. When Magistrates command a thing to be done; they doe it: When a malicious person, impregates a mischief to be wrought; hee workes it: When a man plots a villany to be acted; he acts it: and in all these waies, though David actually shed no blood; yet he was as guilty of blood, as if he had shed it. Peculiar here, is as much as Per se; and therefore David knew hee had cause enough to say; Deliver me from blood guiltiness, O God.

But is there any hope, that this sin of blood, may ever be remitted? seeing God hath spoken it peremptorily; he that sheddeth mans blood; by man, shall his blood be shed; and can I looke, that God will breake his Word, to doe me a pleasure? But is it not that Gods threatening, is ever with condition? For, was it not so in Ninive? Forty daies, and Ninive shall be destroyed: Yet forty daies came; and Ninive was nor destroyed. Was it not so to Hezekiah? Set thine house in order; for thou shalt die of this sickness: yet Hezekiah died not of that sickness; but lived fifteen yeares after. I know indeede, that the condition of Gods Will there, though noe expressed, was yet intended: Unless they repeated; but what
may be the condition of his will here? No doubt, Repentance too; but with the Codicil annexed: 

**His blood shall be shed, unless he can finde some other, that will shed his blood for him.**

And alas! if this be the condition, What am I the neere? For, where can I finde out any, that will shed his blood for me? and if I could finde one willing, where can I find one able? An eye for an eye; a tooth for a tooth; and yet a man may live; but blood for blood, and who can live, unless he be a God? An Angel cannot doe it; for hee hath no blood to shed. A man cannot doe it; for he cannot lay downe his life, and take it up againe. Thou onely canst doe it; who art both God and man; Thou God of my salvation; for thou art the Lamb that was slaine; and is alive; and I know, that my Redeemer liveth. And wilt thou shed thy blood for me, and not deliver me from blood? Wilt thou pay a Ransome for me, and let me be a Captive still? Wilt thou pay so dearely for a thing, and not take it, when thou hast done? Oh, Deliver mee from blood-guiltiness, O God; and my tongue shall sing aloud of thy righteousness.

But why should David pray to be delivered from bloods; as the words indeede are? For seeing he shed but the blood of Vriah only; the singular number might well enough have served: Is it, that the plotting of Vriahs death, drew with it the deaths of many others? and so, just cause of praying to be delivered from bloods? Or is it, that the severall respects of relation in
Vriah; made his blood, as so many several bloods, in God's account? One blood, as of the husband of Bathsheba. Another, as of David's own subject: another, as of an innocent person: another, as of a faithful servant: another, as of a sly Lambe, that carried letters of his owne death; and which is most of all, another, as of one that was venturing his life for David. But if these several respects, make so many several bloods; and every blood must have a deliverance; where shall we finde a deliverer of so many respects, to make so many bloods, to serve for deliverance? Indeed, wee may looke all the world over; and finde none such to be found; but onely thou, O God, who art the God of my salvation: For, in thee alone, may all the like respects be found: To answer the blood, of the Husband of Bathsheba; here is the blood of the Husband of the Church: To answer the blood, of King David's subject; here is the blood, of the King of Heavens subject: To answer the blood of an innocent person; here is the blood of him, who onely could say; Which of you could reproove mee for sinne? To answer the blood of a faithful servant; here is the blood, of him, who was in the House of God, more faithful, than his most faithful servant Moses: To answer the blood of a sly Lambe, that carried letters of his owne death; here is the blood of him, who carried our flesh, of purpose to suffer death; and that which is most of all; to answer the blood of him, that was then.
then venturing his life for David; here is the blood of him, that was then shedding his blood for them, that shed his blood. But seeing, by this account, we finde sixe severall bloods, in Virtues, shed by David; where finde wee sixe severall bloods in Christ, shed by him? Indeed, juft sixe, and no more, nor leffe: One blood, which he sweat in the Garden, another, which he shed with the stripes of the whips; another, drawne from him with the prickes of the thornes; another, which hee shed on the Cross, with the nailes in his feete; another, with the nailes in his hands; and the sixth, which hee shed out of his side, with the point of the Speare. And now, that wee have bloods enough, to serve for deliverance; how shal we be able to apply them? Is it not, that they are all recollected, and put into that cup, of which hee said; Drink yee all of this? For the blood of this cup, is that which washeth away our finnes; that which purgeth us with Hyfop; that which renewes a right Spirit within us, that which restores to us the joy of his salvation; that which establisheth us with his free Spirit, and lastly, that which delivers us from bloods; that, David had great cause to say, and wee no leffe than hee; Deliver mee from bloods and blood-guiltiness, O God, Thou God of my salvation; and my tongue shall sing aloud of thy Righteousnesse.

And now wee may conceive, a match, as it were
were, to be tryed here, betweene Blood and Repentance; which of them shall cry loudest, and be soonest heard of God; Blood cries for vengeance; and God is the God of vengeance. Repentance cries for mercy; and God is the God of mercy; and so they seeme both, upon equal termes yet: but if wee marke the order of Gods Titles, wee shall finde his Mercy to take place of his Justice: Misericordia superexaltat judicium, and therefore Repentance which cries for Mercy, shall be heard before Blood, which cries for Justice. But if Repentance cannot get it with crying; shee will at least with singing; for shee never sung till now; and now shee sings; My tongue shall sing aloud of thy Righteousnesse; where, Blood onely cries, but cannot sing: and seeing singing makes better musick in Gods eares than crying; Repentance shall be heard, when blood shall be put to silence. But how loud will the singing be, when not onely Repentance sings; but Joy also, which is a loud singer, shall joyne in confort, and sing with her? and if ever Joy sung, it will sing now: For what great joy, than for a bond-man to be set at liberty? For a man condemnd for blood, to be delivered from blood? and if no joy can be greater than this; then certainly no singing can be louder than that. But what this song is that Repentance and Joy joyne in confort to sing; seeing the sweet singer of Israel, hath not vouchsafed to deliver himselfe: It is not for any man now living,
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living, to deliver it: onely wee may conceive, that Repentances part, is De profundis; and that Ioyes part, is In excelsis; Repentance sings the Hosanna; and Ioy, the Allelujah.

But may we not wonder at David; how hee dares speake thus to God: Deliver mee from blood; and my tongue shall sing of thy Righteounesse? as though he thought, he might commit a wilfull murther; and then have his pardon of God, for a song? and what should this song be of? of Gods Righteouhness. But what Righteousness is in this; to suffer a righteous person to be murthered; and then to let the murtherer free? As much righteousness as this, we may finde in a Iew; who cryed, Crucifie Christ; and Deliver Barabas. But, O my soule, forbeare such thoughts; or rather, tremble at such blasphemies: Remember first, that this song is not for getting of pardon; but for giving of thankes; and what thankes so acceptable, as that which is cheerefullly spoken; and what spoken so cheerefully, as that which is sung? And then consider, what Gods Righteousness is: Hee faith himselfe; His waies are not, as our waies; and may not wee as well say; his Righteousness is not as our righteousness? Our righteousness is blood for blood; but Gods Righteousness, may be a song for a murther. But then consider withall, what this song is; and how hard a thing it is, to sing of Gods Righteousness; the Angels have enough to doe, to sing it; it is their Allelujah: and seeing the
Singing this Alleluia, is the chiefest service of an Angel; what deserves he lesse than an Angel's place, that can sing of God's Righteousness? And that we may see, how transcendent a matter it is, to doe it; Behold David here, a man farre abler than any of us; yet finds himselfe not able, so much as to open his lips towards it; but is faine to call to God for help: O Lord, open thou my lips; and my mouth shall shew forth thy praise: open them indeed, to bid Joab number the people; and to entice Bathsheba to folly, I can; but to open them to sing of thy Righteousnesse; and to shew forth thy praise; I am utterly unable, unleffe thou wouldest thee to open them for me: Oh then, open thou my lips, O God; for else I shall be forced, to breake off abruptly; and after so many great favours received, be faine to goe my waies without so much as saying, I thanke you. But it shall never be said of David, that hee is so unmannery; so ungratefull: If thou but please, to open my lips; for then, as I have sung this Penitentiall Psalm for my selfe; so I will sing an Encomiasticall Hymne for thee; and this* fiftieth Psalm, as well as the fiftieth yeere, shall have its Jubile. If thou open not my lips; neither Repentance will cry, nor Ioy will sing; but both will be as dumbe, as the Divell in the Gospel; but if thou open my lips; my mouth will turne Organist; and I shall strive with the Angels, in singing their Alleluia. If I onely open my lips; they will quickly shut againe; and

* So reckoned by many of the Ancients.
and there will not be a praise, that is worthy of thee; but if thou open them: Thou openest, and no man shuttest; and then I shall shew forth thy praise to all generations. Thy praise; but for what? for thy washing and purging me: for thy creating in mee a cleane heart; and renewing a right Spirit within mee; for thy restoring to mee, the joy of thy Salvation; and for establishing mee with thy free Spirit: that wee may know, it is no ordinary opening of lips that will serve; seing it is not, a single praise; but a whole troupe of praises, that must come forth at once; I must praise thee for thy humility; that disdained not to make mee cleane; I must praise thee for thy bounty, that deniest not to make mee new; I must praise thee for thy patience, that attendest my repentance; I must praise thee for thy graciously, that acceptest my repentance; and before all these, I must praise thee for thy mercy, that art willing; I must praise thee for thy Power, that art able; I must praise thee for thy Justice, that knowest why; I must praise thee for thy wisedome, that knowest how; to forgive mee my sinnes: and to deliver mee from blood; but above all these, I must praise thee for thy glory; that having made the lands of the sea; the starres of Heaven so innumerable; yet all of them put together, are not counters enow to summe up thy praises.

And now I was thinking, what were fit, to offer to God, for all his loving kindnesses he hath shewed
and I thought upon sacrifices; for they have sometimes beene pleasing to him; and he hath oftentimes smelt, a sweete odour from them; but I considered, that sacrifices were but shadowes of things to come; and are not now, in that grace they have beene; for old things are past; and new are now come, the shadowes are gone; the substances are come in place; the Bullockes that are to be sacrificed now, are our hearts; it were easie for me, to give him Bullockes for sacrifice, than to give him my heart: but why should I offer him that hee cares not for? my heart, I know, hee cares fore; and if it be broken and offered up by Penitence and Contrition; it is the only sacrifice, that now hee delights in.

But can wee thinke God to be so indiffer-ent; that he will accept of a broken heart? Is a thing that is broken, good for any thing? Can we drinke in a broken Glasse? Or, can we leane upon a broken staffe? But though other things may be the worse for breaking,; yet a heart is never at the best, till it be broken: For, till it be broken, wee cannot see what is in it; till it be broken, it cannot send forth its sweetest odour: and therefore, though God love a whole heart in affection; yet hee loves a broken heart in sacrifice. And no marvell,indeed; seeing it is even hee himselfe that breakes it: for, as nothing but Goats blood can breake the Adamant; so nothing, but the blood of our scape-goare Christ Iesu, is able to breake our Adaman-
Adamantine hearts. Accept therefore, O God, my broken heart, which I offer thee, with a whole heart; seeing, thou canst neither except against it, for being whole; which is broken in sacrifice; nor except against it, for being broken; which is whole in affection.

But is not this to make God a cruel God; to make him delight, in broken hearts; as though hee tooke no joy, but in our sorrowing? No pleasure, but in our tormenting? It is true indeede; God delights to be mercifull; but yet hee delights not to be mercifull unjustly: and justly hee cannot be mercifull, but where hee findes Repentance: and seeing Repentance can never be without sorrowing; and such sorrow, as even breaks the heart with sorrow; this makes the broken heart a pleasing sacrifice to God; because, as a just mans Prayer ties up his hand, as it were, from doing of justice: so a sinners Repentance, lets him at liberty, for shewing of mercy.

And now, that I have prayed, and offered sacrifice for my selfe; shall I forget my Mother Sion? For, is not Sion, the common Mother of us all? Shall I forget the glorious City Hierusalem; whereof I am a member; and a Citizen? Can I prosper, if my Sion suffer? Can I be sate, if Hierusalem be in danger? O then, Doe good, O God, in thy good pleasure to Sion; Build thou the walls of Hierusalem. But shall I put God to so meane a worke; to be a builder of walls? O glorious God; what fitter worke for thy All-mighty
mighty Power? For what is it, to build the walls of Hierusalem; but to defend Hierusalem from her enemies? And what arme of defence, hath Hierusalem to trust to, against the Host of her enemies; but thine onely, O Lord, who art the Lord of Hosts? Thou haft indeed, laid a sure foundation in Hierusalem; but what is a foundation, if there be no walls reared? A foundation is to build upon; and to what purpose, if it be not built upon? and who is able to build upon it; but thou, O God, the great Builder of the World, who, with thy onely Word, didst build the World? What is a Vineyard, if it have no hedges to fence it? no more is Hierusalem, if it have no walls to defend it. For, is it not subject to all sudden surprises? Lies it not open to all Hostile invasions? and so, wee should lose the end of Sion, in the midst of Sion? For, what is Sion, but a Sanctuary for sacrifices? and how can wee offer thee, the sacrifice, of thanksgiving for our safety; if wee cannot offer our sacrifices in safety? and what safety; if there be no walls to defend us? Oh therefore, Build thou the walls of Hierusalem; and then, as in thy good pleasure, thou haft done a pleasure to Sion; so thou shalt smell a sweete odour; and take pleasure in Sion: for wee shall offer thee, the sacrifices of righteousness; With burnt offering; the offering of a true, though imperfect righteousness; in the Hierusalem here below; and with whole burnt offering; the offering of a perfect Righteousness, in the Hierusalem.
Upon the 51.

It is above, and we shall offer Bullockes upon the 51.

Tjaltne. 75

Uierufalem that is above, and we shall offer Bullockes upon thine Altar, under which the Saints lie now, and their Dirges, their Dirges of How long, 0 Lord, Holy and True, shall be changed into songs of external Jubilee, Angels and men, Longs of external Jubilee, Angels and men, shall downe their Crownes before thee, that thou alone maist be All in All, and that there may be the Kingdom, the Power, and the Glory, for Ever and Ever.

And now, that we have heard the repentant David, make his confession, and lay his Offences: Geene him, make his Oblations, and offer his Sacrifices: Thee. And soke me of mee, and fo to an augmentation. When he faith, I was born in iniquity; it followes, and to an augmentation. When he faith, I was borne in iniquity, it followes. When he faith, I was borne in iniquity, it followes, and to an augmentation. When he faith, I was borne in iniquity, and lo an augmentation. When he faith, I was borne in iniquity, and to an augmentation.

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Meditations and Disquisitions

in sinne; and so still an augmentation: as likewise in all the rest, if we run them over; which shewes the great haste that David makes in his journey of Repentance; and therefore takes two paces at one stride; and climbs, as it were, two stairies at one step.

A second observation may be; that almost all the Psalm thorow, but most apparently in the middle verses. One deprecates the evil; and the next following obsecrates the good: One expresses a detestation of his sinnes; and the next following, an application of Gods Mercies; like a Gardiner, that with one hand, plucks up weeds; and with the other, plants sweet flowers.

For, in saying, Purge mee from my sinnes; he deprecates the evil; and plucks up weeds: and in the next following; Make mee to hear of joy and gladnesse; hee obsecrates the good; and plants sweet flowers. In saying, Turne away thy face from my sinnes; he deprecates the evil; and plucks up weeds: and in the next following; Create in mee a cleane heart; he obsecrates the good; and plants sweet flowers. In saying, Cast mee not off from thy presence; he deprecates the evil; and plucks up weeds: and in saying, Restore to mee the joy of thy salvation; he obsecrates the good; and plants sweet flowers. And by this, he seemes, as it were, to besiege God round with his Petitions; and to hold him fast with both hands as Joseph did the Angel: that he may leave him no way to escape; and be sure not to let him goe without a blessing.
Another observation, may be this; that in all this Psalm, David arrogateth nothing to himselfe, but sinne and misery; lying wholly at God's Mercy, for the remission of his sinnes; and so farre from any ability to satisfy for himselfe; that hee acknowledgeth in himselfe an utter disability, but to speake a good word; or but to thinke a good thought: and indeed, we may truely say; that all the spirits in the Arteries; all the blood in the vaines of this Psalm; are but blasts, and drops of the Antheame in Christ's Prayer: For Thine is the Kingdowme; the Power; and the Glory, for Ever and Ever, Amen.

FINIS.