

# WRITINGS OF JOHN BRADFORD

by John Bradford

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*A collection of theological writings, sermons, and essays by John Bradford, compiled for study and devotional reading.*

40 Chapters

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## 00A.01 When you Awake out of your Sleep, Pray thus:

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The following meditations and prayers were written by Bradford to supersede the ones upon similar subjects in use among the papists and which are still found in many of their books of devotion. When you Awake out of your Sleep, Pray thus:

O most dear Father of our Saviour Jesus Christ, whom none does know but by thy gift, grant that to the manifold great benefits of thy goodness given to me, this which of all other is the greatest, may be added; that like as thou hast awakened my body from sleep, so thou would thoroughly awake, yea, deliver my soul from the sleep of sin and the darkness of this world, and that which now is awakened out of sleep, be pleased, after death, to restore to life, for that is but sleep to thee, which is death to us. O God, I most heartily beseech and humbly pray thy goodness to make my body such a companion, or rather such a minister of godliness to my soul, in this present life, that in the life to come it may partake therewith everlasting happiness by Jesus Christ our Lord. Awake, thou that sleeps, and arise from the dead, and Christ shall show light unto thee. (Ephesians 5:1-33) Occasions to meditate

Here call to mind the great joy and blessedness of the everlasting resurrection; also remember to muse upon that most clear light and bright morning, and clearness of our bodies, after the long darkness they will have been in: all then shall be full of joy. So soon as you behold the Daylight, Pray:

O Lord, thou greatest and most true Light, whence this light of the day and of the sun does spring! O Light, which does lighten every man that comes into this world! O Light, which knows no night nor evening, but are always a midday, most clear and fair, without whom all is most dark darkness by whom all are most resplendent! O thou Wisdom of the eternal Father of mercies! enlighten my mind, that I may only see those things that please thee and may be blinded to all other things. Grant that I may walk in thy ways, and that nothing else may be light and pleasant unto me. Lighten mine eyes, O Lord! that I sleep not in death, lest mine enemies say, "I have prevailed against him."

Occasions to meditate

Muse a little how much the light and eye of the mind and soul are better than those of the body; also that we care more for the soul's seeing well, than for the body. Think that beasts have bodily eyes, and therewith see, but men have eyes of the mind, and therewith should see. When you Arise, Pray: Our first father tumbled down himself from a most excellent, high, and honourable estate into the mire of misery and deep sea of shame and mischief; but, O Christ, thou, putting forth thine hand, did raise him up; even so we, except we be lifted up by thee, shall lie still for ever. O good Christ, our most gracious Redeemer, grant that as thou dost mercifully now raise up this my body and burden, even so I beseech thee raise up my mind and heart to the light of the true knowledge of the love of thee, that my conversation may be in heaven, where thou art. If thou risen with Christ, think upon those things that be above.

### Occasions to meditate

Think how foul and filthy Adam's fall was by reason of sin, and so the fall of every one of us from the height of God's grace; again, think upon the great benefit of Christ, by whose help we do daily arise from our failings. When you Dress yourself, Pray:

O Christ, clothe me with thine own self, that I may be so far from making provision for my flesh to fulfil the lusts of it, that I may quite put off all my carnal desires, and crucify the kingdom of the flesh in me. Be thou unto me a garment to warm me from catching the cold of this world if thou be away from me, dear Lord, all things will forthwith be unto me cold, weak, dead, &c. But if thou art with me, all things will be warm, lively, fireside &c. Grant therefore, that as I compass this my body with this coat, so thou would clothe me wholly, but especially my soul, with thine own self. Put upon me as the elect of God, mercy, meekness, love, peace, &c.

### Occasions to meditate

Call to mind a little how we are incorporated into Christ; again, how he clothes us, and nourishes us under his wings, protection, and providence, preserves us, &c. When you are made Ready to begin the Day, Pray:

O God and merciful Father, thou knows and hast taught us somewhat to know, that the weakness of man is much, and that without thy grace and virtue he cannot do or think any good thing; have mercy upon me, I humbly beseech thee, who am thy most unworthy and most weak child. Oh! be gracious and tender towards me, enlighten me, that I may with pleasure look only upon good things; exhort me, that I may covet them; carefully lead me, that I may follow, and at length attain them. I, distrusting myself altogether, commend and offer myself wholly, soul, body, life, &c., into thy hands. Thy loving Spirit lead me forth unto the land of righteousness.

## 00A.02 Cogitations Proper to Begin the Day with

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### Cogitations Proper to Begin the Day with

Think first that a man consists of a soul and a body and that the soul is from heaven, firm and immortal; but the body is of the earth, earthly, frail, and mortal. Again, think that by reason of sin, wherein you are conceived and born, the parts of the soul that understand and desire are so corrupt, that without especial grace to both soul and body, you can neither know nor love any good thing in God's sight, much less do good. Yet notwithstanding think, that you are regenerate by Christ's resurrection, whereof your baptism requires faith, and therefore have both body and soul something reformed both to know and love, and therefore to do some good in the sight of God through Christ, for whose sake our poor doings are accepted for good, the evil and infirmity cleaving thereto not being imputed through faith. Think that by faith, which is God's seed, (for they which believe are born of God, and made God's children,) and which is given to those that are ordained to eternal life; think (I say) that by faith you receive more and more the Spirit of sanctification, through the use of God's word and sacraments, and earnest prayer, to illumine and enlighten your mind's understanding, judgment, and reason, and to bow, form, frame, and inflame your affections with love and power to that which is good; and therefore use the means aforesaid accordingly. Think that, by this Spirit, you are through faith united to Christ as a lively member, and so to God, and, as it were, made one with him, and by love which springs out of this faith you are made one also with all that are of God. And so you have fellowship with God and all good men that ever were or shall be, in all the good that God and all his saints have or shall have. Think that as, by faith and love through the Spirit, you are now entered into this communion, the blessedness whereof no tongue can express, so after this life you shall, first in soul, and in the last day in body also, enjoy for ever the same society most perfectly, which now is only begun in you. Think then of your negligence, that cares so little for this your happy estate. Think upon your ingratitude to God, making you, redeeming you, calling you, and so lovingly adopting you. Think upon your foolishness in fancying so much earthly and bodily pleasures. Think upon your deafness and blindness, who hear not God nor see him, though he calls you so diligently by his works, words, and sacraments. Think upon your frowardness, who will not be led of God and his Spirit. Think upon your forgetfulness and inconsideration of your high estate, how your body is the temple of the Holy Ghost, how your members are the members of Christ, how the whole world and all things are your own ( 1 Corinthians 3:1-23, 1 Corinthians 4:1-21) And therefore say unto your soul, O soul! arise, follow God, contemn this world, purpose well, and pursue it, long for thy Lord's coming, be ready and watch that he come not upon you unawares. And forasmuch as you must live to God's pleasure, consider the vocation and state of your life whereto God has called you, and pray to God for grace, knowledge, and ability to take the most profitable things in hand; to begin well, to go on better, and, best of all, to end the same to God's glory, and the profit of your brethren; and think that time lost wherein you speak or do not, or at the least think not, something to God's glory and your brethren's advantage. When you go Forth out of Doors, Pray:

Now must I walk among the snares of death, which are stretched out by Satan and his mischievous ministers in the world, carrying with me a friend to them both, and a foe to myself, even this body of sin and sinful flesh. O grand Captain, Christ, lead me and guide me, I beseech thee; defend me from the plagues and subtleties whereby I am endangered. Grant that I may take all things that happen as I should do; only upon thee set thou mine eyes, that I may so go on forwards in thy wars so that by nothing I may be hindered, but rather forwarded, and may refer all things to thee accordingly. Show me thy way, O Lord, and teach me thy paths; consider how vainly the most part of men are occupied, how they trouble and cumber themselves diversely, how they meddle with many things, thereby much alienating their minds from the knowledge and cogitation of that which they should most esteem, and so become a hindrance and an offence to others.

Occasions to meditate As in going abroad, you look that your apparel is seemly in the sight of men, so examine how seemly you appear in the sight of God. When you are going any Journey, Pray: This our life is a pilgrimage. From the Lord we came, and to the Lord we make our journey; howbeit we pass through thievish places, and painful, yea, perilous ways, which our cruel enemies have, and do prepare for us, who now are more than stark blind by reason of sin. O Christ! who art a most true Lodesman (pilot, editor) and Guide, and thereto most expert, faithful, and friendly, do thou put out thine hand, open mine eyes, make thy highways known unto me, which way thou did first enter into out of this corruptible life, and hast fenced the same for us to immortality. Thou art the way, lead us to the Father by thyself, that we all may be one with him, as thou and he together are one. Show me thy way that I should walk in, for I lift up my soul unto thee. (Psalms 143:1-12) Or Pray thus:

Merciful Father, thou art wont to send to thy servants and men of simple hearts, thine angels to be their keepers, and, as it were, guides: as elder brethren, to watch over thy weak children; so did thou to Jacob, to Abraham's servant, to Joshua, &c. O good God! though we are much unlike unto them, so many are our sins, yet for thine own goodness' sake, send thine holy angels, to pitch their tents about us, from Satan and his slaves to hide and defend, to carry us in their hands, that we come not into further danger than thou throughout wilt deliver us from for thine own sake; even his angels are ministers for them that are heirs of salvation. (Heb. i.) Satan sleeps not, but seeks always to destroy us.

Occasion to meditate

Think how we are strangers from our country, from our home, from our original; I mean from God. Again, think upon our madness, that linger and loiter so willingly in this our journey and pilgrimage; also how foolish we are to fancy things which we cannot carry with us, and to contemn conscience, which will always be a companion to us, to our joy if it is good, but to our shame and sorrow, if it is evil and corrupt. Finally, how unnatural we are, that so little desire to be at our home, to be with our only Father, and Master, our fellows, friends, &c. When you we about to Receive your Meat, Pray: This is a wonderful mystery of thy work, O Maker and Governor of the world, that thou dost sustain the lives of men and beasts with these meats! Surely this power is neither in the bread nor food, but in thy will and word, by which word all things live and have their being. Again, how great a thing is it, that thou art able yearly to give sustenance to so many creatures; this is spoken of by thy prophets in thy praises. All things look up to thee, and thou gives them meat in due season; thou opens thine hand, and fills with thy blessing every living thing. These, doubtless,

are wonderful works of thine almightyess. I therefore heartily pray thee, O most liberal Lord and faithful Father, that as thou by meat through thy word dost minister life to these our bodies, even so by the same word with thy grace do thou quicken our souls; that both in soul and body we may please thee till this our mortal body shall put on immortality, and we shall need no more any other food, but thee only, who then wilt be all in all. Taste, and see how good the Lord is; bless the Lord, O my soul, who feeds and fills thy mouth with good things.

#### Occasions to meditate

Think a little how great God's power is, that made us; also think how great his wisdom is to preserve us; but most of all, think how many things are given for our use, how wonderful it is to give us life, but most of all, to propagate to immortality the life of the soul by his beck alone. Last of all, think that God, by his providence for thy body, would have thee confirm thy faith respecting God's providence for thy soul. In the Meal-time, Pray:

O most liberal Distributor of thy gifts, who gives all kinds of good things to use, thou being pure give pure things, grant to me thy grace, that I misuse not these thy gracious gifts given to our use and profit. Let us not love them because thou dost give us these things, but rather let us love Thee, because thou gives them, and because they are necessary for us for a season, till we come unto thee. Grant us to be conversant among thy gifts soberly, purely, temperately, holily, because thou art such: so shall not we turn to the poison of our souls, that which thou hast given for the medicine of our bodies, but using thy benefits thankfully, we shall find them profitable both to soul and body Occasions to meditate

Think that the meats and drinks set before you, are given to you to use, and not to abuse; think they are given to profit and not to hurt you, think that they are not given to you alone, but unto others also, by you. In eating and drinking, think that you do but feed the worms. Remember the poor prisoners, the sick, &c., as though you were in their case. Think upon the food of your soul, Christ's body broken, and his blood shed. Desire the meat that lasts for ever, (John 6:1-71) work for it; Christ's meat was to do his Father's will. (John 4:1-54) After your Meat, Pray thus: By corporeal meats thou dost sustain our corporeal daily life, which otherwise is ready to perish, which surely is a great work, but yet this is much greater, more profitable, and more holy that thy grace, O Jesus Christ, keeps away from us the death of the soul. For this life we ought much to thank thee, and because thou prolongs it with thy good gifts, we most heartily praise thee; howbeit, this life is but the way to eternal life, which we beseech thee, for thy death's sake, that thou wilt give us; and so shall we not only give thee, as we can, thanks in time for temporal things, but also eternal thanks for eternal things. Oh! grant to us these our desires for thy mercy's sake. Amen.

#### Occasions to meditate

Think now that God has given thee this his blessing of meat, &c., and also time that thou might repent to seek his glory, and the advantage of thy brethren. Therefore go thereabout; but first pray for grace well to begin, and again consider how thou hast been partaker of other men's labours, as of the husbandman, the miller, the baker, the brewer, the butcher, the cook, &c. See therefore that thou art not a drone, but rather such a bee as may help the hive. If God have thus fed thy body, which he loves not, except for thy soul's sake, how can it be then, but that he will be much more ready to feed thy soul? Therefore take courage to thee, and go to him for grace accordingly.

## 00A.03 Cogitations for about the Midday time

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Cogitations for about the Midday time As the body is now enlightened on all sides with light so see that thy mind may be. As God gives thee thus plentifully this corporeal light, so pray him that he will give thee the spiritual light. Think that as the sun is now most clear, so shall our bodies be in the day of judgement. As now the sun is come to the highest, and therefore will begin to draw downward, so is there nothing in the world so perfect and glorious, which, when it is at the full, will not decrease, and so wear away. When you come Home again, Pray:

There is nothing, O Lord, more like to thy holy nature than a quiet mind; thou hast called us out of the troublesome disquietness of the world, into thy quiet rest and peace, which the world cannot give, being such a peace as passes all men's understanding. Houses are ordained for us, that we might get into them from the injury of weather, from the cruelty of beasts, from disquietness of people, and from the toils of the world. O gracious Father, grant that through thy great mercy my body may enter into this house from outward actions, but so that it may become willing and obedient to the soul, and make no resistance there against; that in soul and body I may have a godly quietness, and peace to praise thee. Amen. Peace be to this house, and to all that dwell in the same.

Occasions to meditate

Think what a return, and how joyful a return, it will be to come to our eternal, most quiet, and most happy home; then all grief will be gone away; whatsoever here is pleasant and joyful, the same is nothing, but a very shadow in comparison, &c. At the Sun's going Down, Pray:

Oh! how unhappy are they, O Lord, on whom thy sun goes down, and gives no light! I mean, thy grace, which is always clear as the midday. The midday is dark night unto them which depart from thee, in thee there never is night, but always daylight most clear. This corporeal sun has his courses, now up, now down; but thou, dear Lord, if we love thee, art always one. Oh! that this block and veil of sin were taken away from me, that the air might be always clear day in my mind.

Occasions to meditate

Think that as we are not sorry when the sun goes down, because we know it will rise again, even so let us not sorrow for death wherethrough the soul and body part asunder, for they shall soon return, and come together again. So long as the sun is up, wild beasts keep their dens, foxes their burrows, owls their holes, &c.; but when the sun is down, then they come abroad; so wicked men and hypocrites keep their dens in the gospel time; but it being taken away, then they swarm out of their holes like bees, as this day teaches. When the Candles are lighted, Pray:

Most thick and dark clouds do cover our minds, except thy light, O Lord, dispels them. Thy sun, O most wise Worker, is as it were a firebrand to the world; thy wisdom, whereby light comes both to soul and body, is a firebrand (a torch, editor) to the spiritual world. After day, when the night comes, thou hast given for the remedy of darkness, a candle; after sin, for the remedy of

ignorance, thou hast given thy doctrine, which thy dear Son has brought unto us. Oh! thou, who art the Author and Master of all truth, make us to see by both the lights, so that the dimness of our minds may be driven quite away: lift upon us thy joy in our hearts. Thy word is a lantern to my feet, and a light unto my paths.

#### Occasions to meditate

Think that the knowledge and wisdom that God has given unto us by candles this night, whereby we see those things in this night of our bodies, which are expedient for us, make us to wish much more for this doctrine of God; and when we get it, to esteem and diligently embrace it the more, that as all would be horror without candles so there is nothing but there confusion, where God's word takes not place. When you Undress yourself, Pray: This our life and weak-knit body, by reason of sin, will be dissolved by little and little, and so shall be restored to the earth whence it was taken, then will be an end of this vanity, which by our foolishness we have wrought to ourselves. O, most merciful Father, so do thou untie, unloose, and loose me, (for thou hast knit me together,) that I may perceive myself to be made unready and dissolved, and so may remember both of whom I was made, and also whither I go, lest I be taken unprepared to thy tribunal and judgment-seat.

#### Occasions to meditate

Put off the old man, with his lusts and concupiscence;--be content, with Joseph, to put off thy prison-apparel, that thou may put on new; othink that we willingly put off our garments, which in the morning we shall put on again; and therefore as after the night of the world, we shall receive our bodies again, let us not unwillingly put them off when God by death shall call. When you Enter into your Bed, Pray: The day now ended, men give themselves to rest in the night, and so, this night finished, we shall rest in death. Nothing is more like this life than every day; nothing is more like death than sleep; nothing more like to our grave than our bed. O Lord, our Keeper and Defender, grant that I now, lying down to rest, being unable to keep myself, may be preserved from the crafts and assaults of the wicked enemy; and grant further, that when I have run the race of this life, thou would of thy mercy call me unto thyself, that I may always live and watch with it's thee. Now, good God, give me to take my rest in thee, and bring to pass that thy gracious goodness may be, even in sleep, before mine eyes; that when sleeping, I be not absent from thee, but may have my dreams to draw me unto thee, and so both soul and body may be kept pure and holy for ever. I will lay me down in peace, and take my rest.

#### Occasion, to meditate

Think that as this troublesome day is now past, and night is come, and so rest, bed, and pleasant sleep, which makes the most excellent princes and poorest peasants alike; even so after the tumults, troubles, temptations, and tempests of this life, they that believe in Christ have prepared for them a heaven and rest, most pleasant and joyful. As you are not afraid to enter into your bed, and to dispose yourself to sleep; so be not afraid to die, but rather prepare yourself for it; think that now you are nearer your end by one day's journey, than you were in the morning. When you feel Sleep to be Coming, Pray:

O Lord Jesus Christ, my Watchman and Keeper, take me to thy care; grant that while my body is sleeping my mind may watch in thee, and be made joyful by some sight of that celestial and

heavenly life wherein thou art the King and Prince, together with the Father and the Holy Ghost. Thy angels and holy souls are most happy citizens. Oh! purify my soul, keep clean my body, that in both I may please thee, sleeping and waking, for ever. Amen. A most fruitful prayer for the dispersed Church of Christ, very necessary to be used by the godly in these days of affliction

O most omnipotent, magnificent, and glorious God and Father of all consolation; we here assembled do not presume to present and prostrate ourselves before thy mercy-seat in respect of our own worthiness and righteousness, which are altogether polluted and defiled; but in the merits, righteousness, and worthiness of thy only Son Jesus Christ; whom thou hast given unto us as a most pure and precious garment to cover our pollution and filthiness withal, that we might appear holy and justified in thy sight through him. Wherefore in obedience to thy commandments, and confiding in thy promises, contained in thy holy word, that thou wilt accept and grant our prayers presented unto thee in the favour of thy only Son our Saviour Jesus Christ, either for ourselves or for the necessity of thy saints and congregation; we here, congregated together, do with one mouth and mind most humbly beseech thee, not only to pardon and forgive us all our sins, negligences, ignorances, and iniquities, which we, from time to time, incessantly do commit against thy divine majesty, in word, deed, and thought; such is the infirmity of our corrupted nature; but also that it would please thee, O benign Father, to be favourable and merciful unto thy poor afflicted church and congregation, dispersed throughout the whole world, which in these days of iniquity are oppressed, injured, despised, persecuted, and afflicted for the testimony of thy word, and for obedience to thy laws. And especially, O Lord and Father, we humbly beseech thee to extend thy mercy and favourable countenance upon all those that are imprisoned or condemned for the cause of thy gospel, whom thou hast chosen for thee, and made worthy to glorify thy name. That it may please thee to give them such constancy as thou hast given to thy saints and martyrs in time past, willingly to shed their blood for the testimony of thy word; or else mightily to deliver them from the tyranny of their enemies, as thou delivered the condemned Daniel from the lions, and the persecuted Peter out of prisons to the exaltation of thy glory, and the rejoicing of thy church.

Furthermore, most beneficent Father, we humbly beseech thee to stretch forth thy mighty arm unto the protection and defence of those that are exiled for the testimony of thy verity, because they would not bend their backs, and incline their necks under the yoke of antichrist, and be polluted with the execrable idolatries and blasphemous superstitions of the ungodly. That it would please thee not only to feed them in strange countries, but also to prepare a resting place for them, as thou hast done from time to time for thine elect in all ages; whereby they may unite themselves together in the sincere ministration of thy word and sacraments, to their singular edification. And in due time restore them home again to their land, to celebrate thy praises, promote thy gospel, and edify thy desolate congregation. And also, O Lord, thou who hast said, thou wilt not break the bruised reed, nor quench the smoking flax, be merciful, we beseech thee, unto all those who, through fear and weakness, have denied thee, by dissimulation and hypocrisy. That it may please thee to strengthen their weak knees, (thou who art the strength of them that stand,) and to lift up their feeble hands, that their little smoke may increase into a great flame, and their bruised reed into a mighty oak, able to abide all the blustering blasts and stormy tempests of adversity; that the ungodly may no longer triumph over their fate, which, as they think, they have utterly quenched and subdued; stir up thy strength in them, O Lord, and behold them with that

merciful eye wherewith thou did behold Peter, that they, rising by repentance, may become the constant confessors of thy word, and the sanctified members of thy church to the end; that when as by thy providence thou purposes to lay thy cross upon them, they do no more seek unlawful means to avoid the same, but most willingly be contented with patience to take it up and follow thee, in what sort soever it shall please thee to lay the same upon their shoulders, either by death, imprisonment, or exile; and that it will please thee not to tempt them above their power, but to give them grace utterly to despair of their own strength, and wholly to depend upon thy mercy. On the other side, O Lord God, thou righteous Judge, let not the ungodly, the enemies of thy truth, continually triumph over us, as they do at this day; let not thine heritage become a reproach and common laughing-stock unto the impudent and wicked papists, who, by all possible means, seek the utter destruction of thy little flock, by shedding the blood of thy saints for the testimony of the word; seeking by most devilish and damnable practices to subvert thy truth. Confound there, O God, and all their wicked counsels, and let them be taken in the same pit they have dug for others; that it may be universally known that there is no counsel nor force that can prevail against the Lord our God. Break, O Lord, the horns of those bloody bulls of Bashan; pull down those high mountains that elevate themselves against thee; and root up the rotten race of the ungodly, that they being consumed in the fire of thine indignation, thine exiled church may, in their own land, find place of habitation.

O Lord, deliver our land, which thou hast given us for a portion to possess in this life, from the invasion and subduing of strangers. Truth it is we cannot deny, but that our sins have justly deserved this great plague, now imminent (threatening; the nation had great cause at that time to fear lest it should be brought under the yoke of Spain, editor) and approaching, even to be given over into the hands and subjection of that proud and brutish nation, that neither know thee nor fear thee, and to serve them in bodily captivity who have refused to serve thee in a spiritual liberty. Yet, Lord, forasmuch as we are assuredly persuaded by thy holy word, that thine anger does not last for ever towards those that earnestly repent, but instead of vengeance thou dost show mercy, we most penitently beseech thee to remove this thy great indignation bent towards us, and give not over our land, our cities, towns and cattle, our goods, possessions and tithes, our wives, children, and our own lives, into the subjection of strangers. But rather, O Lord, expel them from our land, subvert their counsels, dissipate their devices, and deliver us from their tyranny, as thou delivered Samaria from cruel Benhadad, and Jerusalem from blasphemous Sennacherib.

Give us, O Lord, such princes and rulers, such magistrates and governors, as will advance thy glory, erect thy gospel, suppress idolatry, banish all papistry, and execute justice and equity. Water again, O Lord, the vine of England with the moisture of thy holy word, lest it utterly perish and wither away. Build up again the decayed walls of thy new Jerusalem; thy congregation in this land, lest the ungodly attribute our confusion, not unto our sins, as the truth is, but unto our profession in religion.

Remember, O Lord, that we are a parcel of thy portion, thy flock, the inheritors of thy kingdom, the sheep of thy pasture, and the members of thy Son our Saviour Jesus Christ. Deal with us therefore according to the multitude of thy mercies, that all nations, kindreds, and languages, may celebrate thy praises in the restoring of thy ruined church to perfection again. for it is thy work, O Lord, and not man's, and from thee do we with patience look for the same, and not from the fleshly arm of man, and therefore to thee only is due all dominion, power, and thanksgiving, now in our days and

for evermore. Amen.

## 00A.04 Another Prayer

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Another Prayer Pray in every place, lifting up your hands. 1 Timothy 2:1-15.

O mighty King, and most high almighty God, the Father of our Lord Jesus Christ, who mercifully governess all things which thou hast made, look down upon the faithful seed of Abraham, the children of thy chosen Jacob, thy chosen people I mean, consecrated unto thee by the anointing of thy Holy Spirit, and appointed to thy kingdom by thy eternal purpose, free mercy, and grace, but yet, as strangers, wandering in this vale of misery, brought forth daily by the worldly tyrants like sheep to the slaughter. O Father of all flesh, who, by thy divine providence, changes times and seasons, and most wonderfully disposes kingdoms; thou did destroy Pharaoh, with all his horses and chariots, puffed up with pride against thy people, and thou did lead forth safely, by the hands of thy mercy, thy beloved Israel through the high waves of the raging waters. Thou, O God, the Lord of all hosts and arms, did first drive away from the gates of thy people the blasphemous Sennacherib, slaying of his army an hundred fourscore and five thousand, by thy angel in one night, and afterwards by his own sons, before his own idols, did kill the same blasphemous idolater, showing openly to all heathens thy provident power towards thy despised little ones Thou did transform and change proud Nebuchadnezzar, the enemy of thy people, into a brute beast, to eat grass and hay, to the horrible terror of all worldly tyrants. And as thou art the Father of mercies, and God of all consolation, so of thy wonderful mercy thou did preserve those thy servants in Babylon, who with bold courage gave their bodies to the fire, because they would not worship any dead idol; and when they were cast into the burning furnace, thou did give them cheerful hearts to rejoice: and sing psalms, and saved unhurt the very hairs of their beads, turning the flame from them to devour their enemies. Thou, O Lord God, by the might of thy right arm, which governs all, did bring Daniel, thy prophet, safe into light and life out of the dark den of the devouring lions, where, by false accusations, he was shut under the earth to be destroyed by those raging beasts; but thou turned their cruelty upon his accusers repaying the wicked upon their own pates. Yea, Lord, who passes all wonders, and art far above man's power to perceive therein thy working, thou did cause the huge and great dragon of the seas, that horrible Leviathan and Behemoth, the mighty fish, to swallow up and devour thy servant Jonah, to keep him three days and three nights in the dungeon of his belly, the dark hellish grave to a living man; thou did cause that great monster to carry him to the place that thou had appointed, and there to cast him up safe and able to do thy message.

Now also, O heavenly Father, beholder of all things, to whom only belongs vengeance, thou sees and considers how thy holy name is dishonoured by the wicked worldlings and blasphemous idolaters; thy sacred word refused, forsaken, and despised; thy Holy Spirit provoked and offended; thy chosen temple polluted and defiled: tarry not too long, therefore, but show thy power speedily upon thy chosen household, which is so grievously vexed, and so cruelly handled by thy open enemies.

Avenge thine own glory, and shorten these evil days for thine elect's sake. Let thy kingdom come of all thy desired, and though our lives have offended thy majesty, as we do confess unfeignedly, O Lord, that we have all sinned, our kings, princes, priests, prophets, and people all we, together with our parents, fathers, and mothers, have most grievously, infinitely passing all measure and number, with our hard flintish hearts, our dissolute and careless lives, without shame and repentance for sin, have offended, transgressed, trespassed, sinned, and committed most horrible wickedness, so that we have worthily deserved the uttermost of thy plagues and terrible vengeance. Yet for thine own glory, O merciful Lord, suffer not the enemy of thy Son Christ, the Romish antichrist, thus wretchedly to delude and draw from thee our poor brethren, for whom thy Son once died, that by his cruelty, after so clear light, they should be made captives to dumb idols and devilish inventions of popish ceremonies thereunto pertaining. Suffer him not to seduce the simple sort with his fond (foolish, editor) opinion, that his false gods, blind mumbling, feigned religion, and his foolish superstition, give him such conquests, such victories, such triumphs, and such a high hand over us. We know most certainly, O Lord, that it is not their arm and power, but our sins and offences, that have delivered us to their fury, and have caused thee to turn away from us. But turn again, O Lord, let us fall into thy hands; otherwise (seeing thy justice must punish us) let us fall into thy hands as David chose, by dearth, famine, or pestilence, or what way thou likes; lest these vain idolaters rejoice at the miserable destruction of those men whom they make proselytes, and apostates from thy doctrine. But, holy Lord, thy holy will be fulfilled. This is thy righteous judgment to punish us with the tyrannical yoke of blindness, because we have cast away from us the sweet yoke of the wholesome word of thy Son our Saviour. Yet consider the horrible blasphemies of thine and our enemies; they call a cake (the consecrated wafer used at the Romish sacrament, editor) their God, their Christ, and altogether they know nothing of thy power. They say in their hearts, There is no God, who either can or will deliver us; wherefore, O heavenly Father, the Governor of all things, the Avenger of the cause of the poor, the fatherless, the widow, and the oppressed, look down from heaven with the face of the fatherly mercies, and forgive us all former offences; and for thy Son Christ's sake have mercy upon us, who by the force and cruelty of wicked and blasphemous idolaters without just causes, are haled and pulled from our own houses, are slandered slain, and murdered as rebels and traitors, like persons pernicious, pestiferous, seditious, pestilent, and full of mortal poison contagious to all men. Whereas we meddle no further than against the hellish powers of darkness, against the spiritual craftiness in heavenly things, which would deny the will of our Christ unto us. We contend no further than for our Christ crucified, and the only salvation by his blessed passion, acknowledging none other God, none other Christ or Saviour, but only the ever-living Lord and our most merciful Father, and thy dear Son our Saviour, who is in the same glory with thee in the highest heavens. Therefore, O Lord, for thy glorious name's sake, for Jesus Christ's sake, be whom thou hast promised to grant all righteous requests, make the wicked idolaters all wonder and stand amazed at thy almighty power, use thy wonted strength to the confusion of thine enemies and to the help and deliverance of thy persecuted people. All thy saints do beseech thee therefore the young infants which have somewhat tasted of thy sweet word, by whose mouth thou hast promised to make perfect thy praises, whose angels always behold thy face, who, besides the loss of us their parents, are in danger to be compelled and driven without thy great mercies, to serve dumb and insensible idols, do cry and call to thee. Their pitiful mothers with lamentable tears, lie prostrate before the throne of thy grace. Thou, Father of the fatherless, Judge of the widows, and Avenger of all the oppressed,

let it appear, O Lord omnipotent, that thou dost hear, and in due season avenge and punish all wrongs offered to all thy little ones that do believe in thee. Do this, O Lord, for thy name's sake. Arise up, O Lord, and thine enemies shall be scattered and confounded. So be it, O Lord, most merciful, at thy time appointed.

## 00A.05 A Godly Prayer to be read at all Times

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### A Godly Prayer to be read at all Times

Honour and praise be given to thee, O Lord God Almighty, most dear Father of heaven, for all thy mercies and loving kindness showed unto us, in that it has pleased thy gracious goodness freely and of thine own accord to elect and choose us to salvation before the beginning of the world. And the like continual thanks be given to thee for creating us after thine own image; for redeeming us with the precious blood of thy dear son, when we were utterly lost; for sanctifying us with thy Holy Spirit in the revelation and knowledge of thy holy word; for helping and succouring us in all our needs and necessities; for saving us from all dangers of body and soul; for comforting us so fatherly in all our tribulations and persecutions; for sparing us so long, and giving us so large a time for repentance. These benefits, O most merciful Father, like as we acknowledge to have received them of thy only goodness, even so we beseech thee, for thy dear Son Jesus Christ's sake, to grant us always thy Holy Spirit, whereby we may continually grow in thankfulness towards thee, be led into all truth, and comforted in all our adversities. O Lord strengthen our faith, kindle it more in fervour and love towards thee, and our neighbours, for thy sake. Suffer us not, dearest Father, to receive thy word any more in vain; but grant us always the assistance of thy grace and Holy Spirit, that in heart, word, and deed we may sanctify and worship thy holy name. Help to amplify and increase thy kingdom, that whatsoever thou sends we may be heartily well content with thy good pleasure and will. Let us not lack that, O Father, without which we cannot serve thee, but bless thou so all the works of our hands, that we may have sufficient, and not be chargeable but rather helpful unto others. Be merciful, O Lord, to our offences, and, seeing our debt is great, which thou hast forgiven us in Jesus Christ, make us to love thee and our neighbours so much the more. Be thou our Father, our Captain, and Defender in all temptations; hold thou us by thy merciful hands, that we may be delivered from all inconveniences, and end our lives in the sanctifying and honour of thy holy name, through Jesus Christ our Lord and only Saviour. Amen.

Let thy mighty hand and outstretched arm, O Lord, still be our defence; thy mercy and loving kindness in Jesus Christ thy dear Son our salvation; thy true and holy word our instruction; thy grace and Holy Spirit our comfort and consolation unto the end and in the end. Amen.

O Lord, increase our faith.

## 01.00. Godly Meditations Lord's Prayer

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Godly Meditations upon the Lord's Prayer the Belief, and the Commandments, with other Comfortable Meditations, Prayers, and Exercises by the constant Martyr of God, John Bradford, in the Time of his Imprisonment \* Contenido Instructions to be Observed Concerning Prayer Of the Lord's PrayerWhich art in Heaven.

Hallowed be Thy Name

Let Thy Kingdom Come.

Thy Will be Done.

Give us this Day our daily Bread.

Lead us not into Temptation, but Deliver us from Evil.For Thine is the Kingdom, Thine is the Power, Thine is the Glory for ever.

Upon the Twelve Articles of the Christian Faith

Upon the Commandments

Thou shalt do no Murder.

Thou shalt not commit Adultery.

Thou shalt not Steal.

Thou shalt not bear False Witness against thy Neighbour.A Meditation concerning Prayer, with a brief paraphrase upon the Petitions of the Lord's Prayer

Another Paraphrase or Meditation upon the Lord's PrayerA Meditation on the coming of Christ to Judgement, and of the Rewards both of the Faithful and UnfaithfulA Meditation concerning the Sober usage both of the Body and Pleasures in this Life

Another Meditation to the Same EffectA Meditation for the Exercise of our MortificationA Godly Meditation and Instruction on the Providence of God towards Mankind A Meditation of the Presence of GodA Meditation of God's Power, Beauty, Goodness, &c.A Meditation on Death, and the Advantages it bringsA Godly Meditation upon the Passion of our Saviour Jesus Christ

## 01.A 00. Instructions Observed Concerning Prayer

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Instructions to be Observed Concerning Prayer There are nine things that pertain to the knowledge of true prayer:

1, To know what prayer is. 2, How many sorts of prayer there are. 3, The necessity of prayer. 4, To Whom we ought to pray. 5, By Whom we must pray. 6, Where to pray. 7, What to pray. 8, The excellency of prayer 9, What we must do, that our prayers may be heard.

### 1. What prayer is.

Prayer is a simple, unfeigned, humble, and ardent opening of the heart before God; wherein we either ask things needful, or give thanks for benefits received. Paul (1 Timothy 2:1-15) calls it by four sundry names in one sentence, namely, prayer, supplication, intercession, and thanksgiving; whereof the first is, for the avoiding and preventing of evil; the second is an earnest and fervent calling upon God for any thing; the third is an intercession for others; the fourth is a praising of God for things received.

### 2. There are two manner of ways how we should pray.

First, publicly, and that is called common prayer; second, privately, us when men pray alone, and that is called private prayer; and how both these two are allowed before God, the Scripture bears testimony by the example of all the holy men and women before and after Christ.

### 3. Of the necessity of prayer.

There are four things that provoke us to pray: first, the commandment of God; secondly, sin in us, which drives us, from necessity, to God for succour, life, and mercy; thirdly, our weak nature being unable to do any good, requires prayer to strengthen it, even as a house requires principal pillars for the upholding of it; fourthly the subtlety of the enemy (who privily lurks in the inward parts, waiting to overthrow us even in those things we think are best done) stirs us vehemently thereunto.

### 4. To Whom we ought to pray.

Three things pertain to Him that must be prayed unto: first, that he have such ears as may hear all the world at once; secondly, that he be in all places at once; thirdly that he have such power that he may be able to help, and such mercy that he will deliver.

### 5. By Whom we should pray.

Christ is the only way by whom we have free access unto the Father, and for whom our prayers are accepted (our infirmities notwithstanding,)ówithout whom all our prayers are abominable.

6. Where to pray. As touching the place where we should pray, seeing all places are one, there is none forbidden; only the common prayer must be made in what place soever the congregation of

Christ assembles.

7. What to pray. This is according to the necessity of every man; and forasmuch as we need both spiritual and corporeal things, we may boldly ask them both: for as to ask spiritual gifts, is profitable and commanded, so to ask corporeal, is necessary and allowed.

8. Of the excellency of prayer. The worthiness of prayer consists in two things; in the dignity of the commander, who is God, the fountain of all goodness, who commands only good things; and in the effect that follows it, which is the obtaining of whatsoever we desire faithfully, according to the will of God.

9. What to do that we may be heard.

First, we must put off our own righteousness, pride, and estimation of ourselves, and put on Christ with his righteousness; secondly, an earnest faith and fervent love, with the putting off all rancour, malice, and envy, is required; finally, true repentance knits up the knot, for in it are contained all the virtues before named.

John Bradford.

## 01.A 01. Of the Lord's Prayer

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Of the Lord's Prayer Our Father.

Thou, good Lord, who made heaven and earth, the sea, and all that is therein, (Genesis 1:1-31.) together with thy dearly beloved Son, Jesus Christ, and with thy Holy Spirit: thou, the same God which opened thyself to Adam by thy promise; (Genesis 3:1-24) thou, the God of Abraham, Isaac, and Jacob; (Genesis 12:1-20. Genesis 22:1-24. Genesis 23:1-20. Genesis 24:1-67. Genesis 25:1-34) thou who brought thy people of Israel forth of Egypt with a mighty hand and a stretched-out power; (Exodus 13:1-22. Exodus 14:1-31. Exodus 15:1-27 &c. :) thou, who gave thy law upon mount Sinai; (Exodus 19:1-25. Exodus 20:1-26) thou, who spoke by thy prophets, and, last of all, in these latter days by thy dearly beloved Son, Jesus Christ, (Hebrews 1:1-14.) whom thou would should be made a second Adam; (1 Corinthians 15:1-58) that as by the first we are children of wrath, carnal, and full of concupiscence, so by him we might be made children of grace and spiritual; (Romans 5:1-21) by communicating with him the quality, merits, virtues, and grace of his flesh, through the operation of the Holy Spirit, as he communicated with us the substance of our flesh in the womb of the Virgin Mary, (Matthew 1:1-25) by the operation of the same Holy Spirit; (Luke 1:1-80) being that blessed Seed which was promised to Adam, Abraham, Isaac, Jacob, David, which should bruise the serpent's head, (Genesis 3:1-24. Genesis 12:1-20. Genesis 24:1-67. Genesis 28:1-22) which should bring the blessing on all nations, which should reign over thy house for ever, (Psalms 139:1-24) and mightily overcome thine and our enemies; as indeed he did by his incarnation, nativity, circumcision, exile, baptism, fasting, temptation, doctrine, deeds, miracles, workings, agonies, bloody prayer, passion, death, resurrection, and ascension; (Luke 1:1-80, Psalms 110:1-7) and he yet still does by his mediation and intercession for us; (Romans 8:1-39) and at the length he will on all parts fully accomplish by his coming to judgment; (Matthew 24:1-52) which will be suddenly, in the twinkling of an eye, with the blast of a trumpet, and shout of an archangel; (1 Corinthians 15:1-58, 1 Thessalonians 4:1-18, 2 Corinthians 5:1-21) when he shall be seen with thousands of saints, and innumerable thousands of angels all the whole world being on fire, and all people that ever were, are, or shall be, then standing before his tribunal or judgement-seat, to render an account of that they have done in this body, be it good or bad. (Exodus 32:1-35. Exodus 33:1-23, Psalms 5:1-12, Joel 2:1-32) Thou, I say, this God who art holy, righteous, true, wise, pure, mighty, merciful, good, gracious, a hater of sin, an avenger of unrighteousness &c., would that I which am born in sin, and conceived in iniquity, which by nature am a child of wrath, (Psalms 51:1-19, Ephesians 2:1-22) (for my heart is so unsearchably evil, that out of it springs corrupt concupiscence, so that the inclination thereof is prone to evil, always even from my youth up; Genesis 8:1-22. Genesis 9:1-29, Jeremiah 17:1-27. my understanding and mind are so darkened, that I cannot perceive those things that are of God, (2 Corinthians 2:1-17. 2 Corinthians 3:1-18) of myself, or by all the wisdom which I receive from Adam naturally or otherwise attain by labour or study before regeneration; I cannot think a good thought, much less wish it, or consent unto it, and least of all do it,) óthou, I say, yet would that I, being such a one, in whom dwells continual enmity against thee; (Romans 8:1-39) that I, which am nothing but sin, and

one that does evil always before thee, should call thee and believe thee, this God and Father of our Lord and Saviour Jesus Christ, to be in very deed my Father, that is, thou would I should be most assured, that thou of thine own good will which thou bare towards me before I was, yea, before the world was, hast in Christ chosen me to be thy child, and through him art become my most loving Father. (Ephesians 1:1-23.) From whom I should look for all good things, and be most certainly persuaded, that by how much thou art more than man, so much thy love and fatherly providence towards me passes the love and providence of any father towards his child, in loving me, caring how to help me, providing for me, nurturing me, and helping me in all my needs. So certain thou wouldst have me to be of this, that to doubt of it, does most displease thee and dishonour thee, as if either thou art not true, or not able to do these things, or else became not my father in respect of thine own goodness in Christ only, but also in respect of my worthiness and deserts. And that I should not waver or doubt of this, that thou art my dear Father, and I thy child for ever through Jesus Christ, is required in the first commandment, which says, "I am the Lord thy God, thou shalt have none other gods but me." Again, thy Son here commands me to call thee by the name of Father, moreover, in the first article of my belief, I profess the same in saying, I believe in God, the Father Almighty. Besides this, there are many other things to confirm me herein, as the creation and government of the world generally, and of every creature particularly; for all is made and kept for man and so for me, to serve me for my advantage, necessity, and admonition. Again, the creation of me, in that thou hast made me after thy image, having a reasonable soul, body, shape, &c., whereas thou might have made me a toad, a serpent, a swine, deformed, frantic, &c.: moreover, thy wonderful preservation, nourishing, and keeping of me hitherto in my infancy, childhood, youth, &c. all these, I say, should confirm my faith of thy fatherly love. But of all things, the opening of thyself by thy word and promise of grace, made after man's fall, first to Adam, then to Abraham, Isaac, Jacob, and so to others, being published by the prophets from time to time; and, last of all, accomplished by thy dear Son Jesus Christ, in whom thy promises are yea and amen. (2 Corinthians 1:1-24.) The opening of thyself thus, I say, in and by Christ, is the chief and most sure certificate, that thou art my Father for his sake, and I thy dear child, although of myself I am most unworthy. For thou, according to thy promises, hast not spared thy dear Son Jesus Christ, but hast given him to the death of the cross for my sins. (John 3:1-36) Thou wouldst that he should be made flesh of our flesh and blood of our blood, in the womb of the Virgin Mary, by the operation of the Holy Spirit; (Ephesians 5:1-33) that we, by the working of the same Spirit, through the merits of his flesh and blood, might be made flesh of his flesh, and blood of his blood. That is, as he has the substance of our flesh and blood, even so we might have and for ever enjoy in him, and through him, the qualities, virtues, and gifts of righteousness, holiness, innocence, immortality, and glory, wherewith he has endued our nature in his own person for us all; that as now in faith and hope we have the same, so in his coming we might fully enjoy them in very deed; for then shall our bodies, now vile, be like to his glorious body. (1 Peter 3:1-21) Herein appears thy love, not that we loved thee, but that thou loved us, and hast given thy Son for us. (1 John 4:1-21) Herein dost thou commend unto us thy love, that when we were yet sinners, Christ thy dear Son bled for us; (Romans 5:1-21) so that nothing should separate us from thy love in Christ Jesus, neither life nor death, nor any other thing. (Romans 8:1-39) For if, when we were enemies, we were reconciled unto thee by the death of thy Son, much more we, being reconciled, shall be saved by his life. (Romans 5:1-21) And that I should not doubt hereof, but certainly be persuaded that all things pertained to me, whereas I might have been born of Turks, lo, thou

wouldst I should be born of Christian parents, brought into thy church by baptism, which is the sacrament of adoption, and requires faith as well of remission of my sins as of sanctification and holiness, to be wrought of thee in me by thy grace and Holy Spirit. Whereas I might have been born in an ignorant time and region, thou wouldst that I should be born in this time and region, wherein is more knowledge revealed than ever was here before, or in many places is now. Whereas I might have been of a corrupt judgment, and entangled with many errors, lo! thou of thy goodness, as thou hast reformed my judgment, so thou dost keep it, and now for the same judgement's sake dost vouchsafe somewhat by the cross to try me. By all which things I should confirm my faith of this, that thou hast always been, art, and wilt be for ever, my dear Father; in respect whereof I should be certain of salvation and of the inheritance of heaven for ever, and be thankful, cast my whole care on thee, trust in thee, and call on thee, with comfort and certain hope, for all things that I want. For since thou hast given to me this benefit, to be thy child, undeserved, undesired on my behalf, simply and only in respect of thine own goodness and grace in Christ, lest at any time I should doubt of it, how should I but hope certainly that nothing profitable to me can be denied, since thy power is infinite? For as thy good will is declared in adopting me, so nothing can be finally wanting to me which may make for my weal (benefit, welfare, editor), (for that should disprove thy power to be almighty,) in that thy will already is so boundlessly declared; whereas my belief requires to believe in thee the Father Almighty, in consideration whereof I should in all things behave myself as a child, rejoice in thee, praise thee, trust in thee, fear thee, serve thee, love thee, call upon thee, &c. But, alas! how heavy-hearted am I! how unthankful am I! how full of unbelief, and doubting of this thy rich mercy! how little do I love thee, fear thee, call upon thee! &c. Oh! be merciful unto me forgive me, good Father, for thine own sake, and grant me the spirit of thy children, to reveal thyself unto me, and Jesus Christ thy dear Son our Lord, by whom we are made thy children, that I may truly know thee, heartily love thee, faithfully hang upon thee in all my needs, with good hope call upon thee, render faithfully this honour to thee, that thou art my God and Father, and I thy dear child, through thy grace in Christ, and so always be endued with an assured hope of thy goodness, and a faithful obedient heart in all things to thy holy will. At thy hands, and from thee, as I must look for all things, so come I unto thee, and pray thee to give me those things which thy dear children have; and thou require of me, that I might come and ask them of thee, as now I do through Jesus Christ our Lord. As by this word Father I am taught to glory of thee and in thee, and all that ever thou hast, for thou art wholly mine, my Lord, my God, and my Father; so by this word our I am taught to glory of all the good, that all and each of thy servants that ever were, are or shall be, had, have, and shall have. For now I am taught to believe that thou hast called me into the communion of thy church and people, whom hereby I perceive thou hast commanded to be careful for me, as for themselves, and in all their prayers to be as mindful of me as of themselves. Again, as by this word Father I am taught to remember and render my duty which I owe towards thee, faith, love, fear, obedience, &c., so by thy word our I am taught my duty towards thy people, to be careful for them, and to take their sorrow, poverty, affliction, &c., as mine own; and therefore to labour to help them in heart and hand, after my vocation and ability, utterly abhorring all pride, self-love, arrogance, and contempt of any. By reason whereof I have great cause to lament and to rejoice. To lament, because I am so far from considering, much more from doing, my duty to thy people, in thoughts words, or deeds. To rejoice, because I am called of thee, and placed in the blessed society of thy saints, and made a member and citizen of the heavenly Jerusalem; and because thou hast given in commandment to all thy church to be as careful for me

as for themselves.

But, alas! how far am I here from! As I am guilty of unthankfulness for this thy calling me into the blessed communion of thy dear Son and church, yea, of thyself; so am I guilty of self-love, unmercifulness, pride, arrogance, forgetfulness, contempt of thy children; for else I could not but be otherwise affected, and otherwise labour than I do. Oh! be merciful unto me, good Father, forgive me, and grant for Christ's sake, that as my tongue sounds this word our, so I may in heart feel the true joy of thy blessed communion, and the true love and compassion which thy children have and feel towards their brethren; that I may rejoice in all trouble, in respect of that joyful communion; that I may deny myself, to honour thy children upon earth, and endeavour myself to do them good, for thy sake, through Jesus Christ our Lord. I come only to thee to give me that which I cannot and must not have elsewhere, and thou require it of me, that therefore I should, as thy child, come and crave it to thy glory.

## 01.A 02. Which art in Heaven

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Which art in Heaven. As by these words, our Father, I am taught to glory and rejoice for the blessed communion which I am called to with thee, dear Father, with thy Christ, and with thy holy church, so also am I here taught by these words, which art in heaven, to rejoice in respect of the place and blessed joys, whereunto at length in thy good time I shall come. For now I may perceive, that as heaven is thy home, so it is mine also, being, as I am, thy child through Christ, although here for a time I am bodily on earth and in misery.

Again, by these words, which art in heaven, I am admonished not only to discern thee from earthly fathers, and to know that thou art almighty, present in all places, and of perfect purity, to confirm thereby my faith, to be provoked the more to fear thee, to reverence thee, &c., but also I am admonished to judge of thy fatherly love by heavenly benefits, and not by corporeal benefits, simply and alone. For often the wicked prosper more in the world, and have more worldly benefits, than thy children; so that by this I see thou wouldst pull up my mind from earth and earthly things, to heaven and heavenly things; and that I should see further by corporeal benefits thy heavenly providence for me. For if thou place me thus on earth, and thus bless me as thou dost, and hitherto hast done, from my youth up, since thou art not so careful for my body as for my soul, how should I but think much of thy providence for it in thy home, where is such glory, as the eye has not seen, &c. Of which things these corporeal benefits of thine, given me on earth, should be as it were inductions (should lead me on, editor), and the taking of them away admonitions to be more mindful of permanent things, and less mindful of transitory things. By reason hereof I have great cause to lament and to rejoice. To lament, because I am so earthly-minded, so little desirous of my home, so unthankful for thy providence, and fatherly corrections here on earth. To rejoice, because of my home, and the great glory thereof, because thou dost so provide for me here, because thou dost so correct and chasten me, &c. But, alas! I am altogether a wretch, earthly, and unthankful, not only for these corporeal benefits, health, riches, friends, fame, wisdom, &c., for thy fatherly correction, sickness, temptation, &c., but also for thy heavenly benefits, for Jesus Christ, for the promise of thy Spirit, for thy gospel, &c., yea, even for heaven itself, and thy whole glory, as the Israelites were for the land of Canaan, and therefore never enjoyed it, but perished in the wilderness. (Psalms 106:1-48). I am proud in prosperity, and forget thee, waxing secure and careless, &c. I am impatient in the cross, and too much consider worldly disadvantage. Oh! dear Father, forgive me, for thy Christ's sake, all mine unthankfulness, love of this world, contempt and oblivion of thy heavenly benefits; and grant me thy Holy Spirit, to illuminate the eyes of my mind with the light and lively knowledge of thy presence, power, wisdom, and goodness in thy creatures, but especially in Christ Jesus, thy Son, and so by the same Spirit inflame mine affection, that I may desire nothing in earth but thee, and to be present with thee, that my conversation may be in heaven continually. From whence grant me still to look for the Lord Jesus, to make this my vile body like unto his own glorious and immortal body, according to his own power, by which he is able to do all things. As thou hast given me to be thy child, so I pray thee give me these things which are the properties of thy children, given from thee in thy good time. (Colossians 3:1-25. Php

3:1-21)

## 01.A 03. Hallowed be Thy Name

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### Hallowed be Thy Name

Thy name is that whereby thou art known, for names serve to distinguish and make known one thing from another. Now, though thou art known by thy creature, yet in this our corrupt estate they serve but to make us excuse-less. (Romans 1:1-32.) Therefore properly, most lively, and comfortably thou art known by thy holy word, and especially by thy promise of grace, and freely pardoning and receding us into thy favour for Christ Jesus' sake; for which goodness in Christ thou art praised and magnified, (Psalms 48:1-14. Psalms 138:1-8) according to thy name. That is, by so much as men know thee in Christ, they magnify thee, and praise thee, which here thou call hallowing or sanctifying, not that thou art the more holy in respect of thyself, but in respect of men, who, the more they know thee, the more they cannot but sanctify thee, that is, they cannot but as in themselves by true faith, love, fear, and spiritual service, honour thee; so also, in their outward behaviour and words, they cannot but live in such sort, as others, seeing them, may in and by their holiness and godly conversation be occasioned to know thee, and to sanctify thy name accordingly. And therefore thou set forth here unto me what is the chief and principal wish and desire of thy children and people, namely, that thou in Christ might be truly known and honoured, both of themselves and of others, inwardly and outwardly. By reason whereof a man may easily perceive that the greatest sorrow and grief thy people have, is ignorance of thee, false service or religion, and wicked conversation: against which they pray and labour diligently after their vocations, as they, for the obtaining of the others, both to others and themselves, take no small pains in prayer, study, and godly exercise. By reason hereof I see that I am far from this desire and lamentation, which is in thy children: I see my ignorance of the true knowledge of thee and thy name; for else it had not needed that thou by thy word should have so revealed thyself. I see also my ignorance of the excellency of the same; for else would thou not have told me, that the sanctifying of thy name is the chief thing thou require of every man. Again, I see me real want of holiness; for else thou need not to teach me to seek and pray for that I want not. Moreover, I see my great perverseness, which would not seek at thy hands for sanctification, although I see my need thereof: for else thou wouldst not have commanded me to pray for it, if I, seeing my want, would have prayed unto thee therefore. Last of all, I see thy wonderful goodness, who wilt undoubtedly give unto me sanctification and holiness; for thou wouldst not that I should ask for that thing which thou wilt not give me; so that I have great cause to lament and rejoice. To lament because I am so far from this desire and lamentation which thy children have; also because of my ignorance, poverty, perversity, unthankfulness, &c., but most of all, because thy holy name, word, and religion, is so blasphemed, both in doctrine and living, by many, especially in this realm. To rejoice, I have great cause, for thy exceeding goodness and mercy, who wouldst so disclose thyself by thy works, words, and gospel, who wouldst open these things thus unto me, and also give unto me and unto others sanctification in thy sight by faith, and also in the sight of men by pureness of life and godly conversation.

But, alas! I heartily do neither the one nor the other, that is, lament and rejoice, as thou, Father, who searches my heart, right well dost know. Oh! be merciful unto me, and forgive me, yea, give me of thine own pity, thy Holy Spirit to reveal and open to my mind effectually my miserable estate and condition; my ignorance, perversity, and my carelessness, for thy true honour and dishonour; in such sort, that I may heartily lament these evils, and have them pardoned and taken from me through Jesus Christ our Lord. Again, good Father, give me the same Holy Spirit to reveal to me thy name, word, and gospel, that I may lively know thee, unfeignedly love thee, heartily obey thee, and, above all things, desire and labour, by all lawful means, that all godliness in doctrine and conversation may be exercised both in me and in all others, for whom thou would I should pray.

(Here think upon the state of religion, and the life of the professors of the gospel, that you may lament for some, pray for some, and give thanks for some.)

## 01.A 04. Let Thy Kingdom Come

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Let Thy Kingdom Come.

Thy kingdom is to be considered in two points, ó universally and particularly; universally, according to the power of God, wherewith he governs all things everywhere; in earth, heaven, hell; devils, angels, men, beasts fowls, fishes, and all creatures, animate and inanimate, sensible and insensible. Of this kingdom David spake when he said, "Thy kingdom rules over all." Particularly thy kingdom is to be considered according to thy grace wherewith thou, O Lord, reigns in thy church and elect people, ruling and governing all and every member of thy church to thy glory and their eternal comfort. Not that I exclude thy power out of this church (for as therewith thou defends thy people, so thou punishes thine enemies,) but because thy grace is specially considered, being, as it were, the very keeper that keeps and guides thy people. The time will be, when this kingdom of grace and power, now being distinct, shall be united and made one kingdom of glory, which will be when Christ shall give up his kingdom into thine hands; that is, in the resurrection, when death, the last enemy, shall be subdued, and thou shalt be all in all. In the mean season, this kingdom of grace is miraculously and mightily propagated, enlarged, and governed by the true ministry of thy word and sacraments, through the working of the Holy Spirit. And this is the mean and way, whereby as thou did first plant, so thou dost enlarge, amplify and preserve the same. This kingdom of grace, begun, continued, and enlarged, by the true preaching of thy gospel, and ministration of thy sacraments, is the thing which Christ here teaches thy children to pray for, "that it might come," that is to say, that thy gospel might so mightily, purely, and plenteously be preached; (notwithstanding the opposition of all thine enemies,) that the number of thine elect might be brought in, and so the kingdom of thy glory might appear. So that I see thy children desire, pray, and labour that thy gospel might be truly preached, heard, and lived in themselves, and in others; also they lament the not preaching and refusing, the not living and the unbelieving, thy gospel; yea, they lament the lingering of the coming of thy Christ; for in his coming, they know they shall be like unto him, and having this hope they purify themselves as he in pure. (1 John 3:1-24) By reason hereof I see first, that I am far from this desire and lamenting, which thy children have. I see my ignorance of thy kingdom and power everywhere, in thy grace in thy church, and of thy glory, when all the enemies of thy grace shall be cast down, and thy glory and power shall embrace each other. I see my ignorance, how acceptable a service to thee is the true preaching and the hearing of thy gospel; for else thou had not needed to have placed this petition next to the petition of the sanctifying of thy name. Again, I see here my inability to enter into thy kingdom, and to attain to it; for else what need should I have to pray for that to come from thee, which otherwise might be achieved? Thirdly, I see also my perversity and contempt of thy kingdom and grace; for although I see my want, yet I should not desire thy kingdom to come, if thou did not command me to pray so; for if I would have prayed for it of myself, thou wouldst not have commanded me. Last of all, I see thy goodness, who wilt bring thy kingdom, and that generally, by sending forth ministers to preach truly, and particularly by regenerating me more and more, and by giving me grace here, and glory elsewhere; for thou wouldst not I should pray for that which thou wilt deny.

So that I have great cause to lament and rejoice. To lament, because of my miserable estate and condition, because of my sin, ignorance, rebellion, perversity, Satan's power, contempt of thy grace, thy gospel, and ministry, here or elsewhere. To rejoice, because of thy goodness and great mercy, who hast brought me into thy church, keeps me in it, and wilt do so still. Also because of the ministry of thy word and sacraments, by which the Holy Ghost is, and will be, effectual. And, finally, because of that great glory whereunto thou hast called me, and now wilt give unto me, asking the same. But, alas! how unthankful I am and sorrowless, Lord, thou knows, for my heart is not hid from thee. Oh! be merciful unto me, and forgive me, good Father, and grant the Spirit of thy children, to reveal unto me my ignorance of thy kingdom, my poverty and perversity, that I may lament the same, and daily labour for thy help and thy Holy Spirit, to suppress the kingdom of sin in myself and in others. Again, grant me thy Holy Spirit, to reveal to me thy kingdom of power, grace, and glory, to kindle mine affections, to regenerate me more and more, to reign in me as in a part of thy kingdom, to give to me to desire, to pray, and to labour for thy kingdom; both to myself and to others, effectually to thy glory; and to assure my conscience of thy goodness, that thou wilt give me grace and glory.

(Here call to mind the state of the ministry and ministers, the light and life of gossellers, the errors and heresies which men are entangled withal.)

## 01.A 05. Thy Will be Done

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Thy Will be Done. As thy power is infinite, so is thy wisdom accordingly; whereby, as we may perceive, that nothing is or can be done against thy power, or otherwise than by it; so is there not, nor can be, any thing done against or otherwise than by thy omnipotent and secret will; which is always, as thou art, good, holy, and just, how far soever it seem otherwise to our foolish reason and judgment: and therefore we are taught to pray, that thy will may be done here, without sin, on man's behalf, as it is on the angels' behalf in heaven.

Again, forasmuch as thou art incomprehensible of thyself, as well concerning thy power as concerning thy wisdom, we may not, according thereto, search thee, but rather adore and worship thy majesty, and tremble at thy judgment and works; and therefore we pray always, that we may be content with thy will, and be obedient thereto. And forasmuch as thou hast revealed to us so much of thy will in thy written word as is necessary for us to know in this life, yea, as much as we can attain unto, and even further, we ought to reckon all things done there against as sin and transgression, although thou can use the same sin to serve thy providence. Of which providence we cannot, and may not, judge further than thou hast and shalt open it unto us; so that this petition, Thy will be done, is not simply to be understood concerning thy omnipotent will unrevealed, against which nothing is or can be done; but rather concerning thy will revealed in thy law and gospel, which thou here teaches me, that we should desire, not only to know it, but also to do it, and that in such perfection and willingness as it is in heaven. Which I perceive hereby, that thy children desire daily in and for themselves and others, and lament the contrary in whomsoever it be; so that their eyes often gush out with rivers of tears, because men keep not thy laws. Psalms 119:1-176. By reason hereof I see that I am far from the sighs and tears of thy people. I see my ignorance of thy will, if thou had not opened the same by thy own mouth. I see my ignorance, how acceptable a service obedience to thy will is, and therefore thou dost place this petition among the first and continual desires of thy children. Again, I see my poverty in godly obedience, who have need to be taught to pray for it, thereby to signify unto me my want and inability to attain it, but by thy gift. Thirdly, I see my disobedience: for thou never wouldst have commanded me to have prayed for the doing of thy will, if I, seeing my want, would have prayed so.

Last of all, I see thy goodness, which will give to me and others to obey thy will; that is, to love thee with all our hearts, to love our neighbour as ourselves, to die to ourselves, to live to thee, to take up our cross, and follow thee, to believe, to repent; for else thou wouldst never have commanded us to pray for a thing which we should not look for. So that I have great cause to lament and rejoice. To lament, because of my miserable state and condition, because of my sin, ignorance, poverty, and perversity; also because thy will everywhere is either not known or contemned, and Satan's willóthe will of the world and of the flesh, is readily obeyed. To rejoice, I have great cause, for that thou hast opened thyself and thy will unto man-kind; for that also thou peculiarly hast taught me these things, and because also thou wilt grant me grace to do the same. But, alas! how unthankful I am, and how hard-hearted, thou Lord dost know. Oh! be merciful unto me, and forgive me. I pray thee, gracious God, grant me thy Holy Spirit, to reveal to me my ignorance of thy will,

my poverty and perversity, that I may heartily bewail it, and by thy help and working of the same Spirit may suppress the will of the flesh. Again, grant me thy Holy Spirit, to reveal to me thy will declared in thy law and gospel, that I may truly know the same, and so inflame my affections, that I may will and love the same, so that it may be my meat and drink to do thy will.

Here call to mind the ten commandments of God, particularly or generally, what he requires therein, and pray for the same particularly as you see your need, and that not only for yourself, but also for others.

Pray for patience to suffer whatever cross God shall lay upon you, and pray for them that are under the cross, that they may be patient. Pray for spiritual wisdom in every cross, privately or publicly, that you may see and love God's will.

## 01.A 06. Give us this Day our daily Bread

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Give us this Day our daily Bread. By bread, as the food of the body, all things necessary for this corporeal life are understood, as meat, drink, health, success in our callings, &c. By this word give, we should understand that not only spiritual things, but also corporeal benefits are God's free gifts, and come not for our worthiness, or travail (labour, editor) taken about the same, although our travails oftentimes are means by which God does give corporeal things. By daily, are understood the contented minds of thy children, O Lord, with that which is sufficient for the present time, as having hope in thee, that they shall not want, but that they shall daily receive at thy hands plenty and enough of all things. By the word our, are public benefits understood, as peace in the common weal, good magistrates, seasonable weather, good laws, &c. as well as particular benefits, such as children, health, name, success in the works of our vocations &c. And besides this, by it we should see the care even in corporeal things, which thy children have for others as well as for themselves. So that here I may learn how far I am from what I should be, and what I see thy children are come unto. I see my ignorance also, that as spiritual things come from thee, so do temporal things; and as they come from thee, so they are conferred and kept of thee. And therefore thy children are thankful and look for them, as thy mere gifts, notwithstanding the means which they use if they have them. Howbeit they use them but as means, for except thou work therewith, all is in vain. Ps. cxxvii.

Again, here I am taught to be content with sufficient for the present time, as thy children are, which have the shortness of this life always before their eyes, and therefore they ask but for daily sustenance, knowing this life to be compared to a day, yea, a watch (a short space of time, Psalms 90:4., editor), a sound, a shadow, &c. Moreover, I may learn to see the compassion and brotherly care thy children have one for another. Last of all, here I may see thy goodness, by which thou wilt give me all things necessary for this life (or else thou would not bid me ask, &c.) and thou commands all men to pray and care for me, and that bodily, much more then, if they are able, they are commanded to help me both in body and soul. By reason whereof I have great cause to lament and rejoice; to lament, because I am not so affected as thy children are, because of my ignorance, my ingratitude, my perversity, and contempt of thy goodness, and of the necessity of thy people, who; alas! are in great misery, some in exile, some in prison, some in poverty, sickness, &c. (This was written during the persecutions of queen Mary, editor.) To rejoice, I have great cause, because of thy goodness, in teaching me these things, in commanding me to ask whatsoever I want, in giving me so many things unasked, in keeping the benefits given me, in commanding men to care for me, to pray for me, to help me, &c. But, alas! how far I am from true lamentation and rejoicing, Lord, thou knows. Oh! be merciful unto me, and help me, forgive me, and grant me thy Holy Spirit, to reveal to me my need, ignorance, great ingratitude and contempt of thy mercies and thy people; and that in such a manner that I may heartily lament and bewail my misery, and through thy goodness be brought with thy people to mourn for the miseries of thy children as for mine own.

Again, reveal to me thy goodness, dear Father, even in corporeal things, that I may see thy mercies, thy presence, power, wisdom, and righteousness, in every creature and in corporeal benefits, and that in such sort, that I may be thoroughly affected, truly to reverence, fear, love, obey thee, to hang upon thee, to be thankful to thee, and in all my need to come unto thee; not only when I have ordinary means by which thou commonly works, but when I have none, yea, when all are entirely against me.

Here remember the state of your children and family; also your parents, neighbours, kinsfolks; also your friends, country, and magistrates, &c. as you shall have time thereto and by God's good Spirit shall be excited.

Forgive us our Debts, as we Forgive them that are Debtors unto us. By our debts are understood, not only things we have done, but the omission and leaving undone of the good things we ought to do. By our, are not only the particular sins of one understood, but also generally the sins of all and every one of thy church. By forgiveness are free pardon and remission of sins understood, by the merits and deserts of thy dear Son Jesus Christ, who gave himself a ransom for us. By our forgiving other men's offences towards us is understood thy good will, not only that it pleases thee that we should live in love and amity, but also that thou wouldst have us be certain of thy pardoning us our sins. For as we are certain that we pardon them that offend us, so should we be certain that thou dost pardon us, whereof the forgiving our trespasses is (as it were) a sacrament unto us. So that by this petition I am taught to see that thy children, although by imputation they are pure from sin, yet they acknowledge sin to be and to remain in them, and therefore they pray for remission and forgiveness.

Again, I am taught hereby to see how thy children consider and take to heart, not only the evils they do, but also the good they leave undone. And therefore they pray to thee heartily for pardon.

Moreover, I am here taught to see that thy children are careful for other men, and for their trespasses; and( therefore pray that they may be pardoned, in saying our sins, and not my sins.

Besides this, I am taught here to see, how thy children not only forgive all that offend them, but also pray for the pardoning of the offences of their enemies, and such as offend them; so far are they from malice, pride; revenge, &c. Last of all, I am taught to see how merciful thou art, who wilt have me to ask pardon; whereof thou wouldst that we should in no point doubt, but be most assured, that for Christ's sake thou hears us, and that not only for ourselves, but also for many others; for thou dost not command us to ask for any thing thou wilt not give us. By reason whereof I have great cause to lament and rejoice. To lament, because of my miserable state, who am so far from the affections that are in thy children, who am so ignorant and careless of sin, not only in leaving good undone, but also in doing evil, and that daily in thought, word, and deed. I speak not of my carelessness for other folk's sins, as those of my parents, children, family, magistrates, &c., neither of the sins of them to whom I have given occasion to sin. To rejoice, I have great cause, because of thy mercy in opening to me these things, in commanding me to pray for pardon, in promising me pardon, and in commanding others to pray for me. I ought surely to be persuaded of thy mercy, though my sins are innumerable. For I see not only in this, but in every petition, that every one of thy church prays for me; yea, even Christ thy Son, who sits on thy right hand, prays for me. Oh! dear Father, be merciful unto me, and forgive me all my sins, and of thy goodness give me thy Holy Spirit, to open mine eyes, that I may see sin, the better to know it the more truly to

hate it, and most earnestly to strive against it, and that effectually, both in myself and others.

Again, grant me thy Holy Spirit to reveal unto me the remedy of sin, by Christ alone; and to work in me by faith to embrace thy Christ and thy mercies in him; that I may henceforth be endued with thy Holy Spirit more and more, to begin and obey thy good will continually, and to increase in the same for ever.

Here call to mind the special sins you have committed heretofore. Remember, if you have occasioned any to sin, to pray for them by name; remember that God's law should be so near unto us, that the breaking thereof in others should be an occasion to make us to lament with tears, &c.

## 01.A 07. Lead into Temptation, but Deliver Evil.

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Lead us not into Temptation, but Deliver us from Evil.

Because of our continual and great infirmities, because of the great diligence and subtlety of our enemies, and because thou art wont to punish sin with sin, (which of all punishments is the greatest and most to be feared,) in this petition thou would have thy children keep the same in remembrance, and for a remedy hereof thou hast appointed prayer. So that the only cause why any are overcome, and led into temptation, is because they forget what they desire in the petition going before this, which should be never out of their memory, to provoke them to be more thankful to thee, and more vigilant and careful hereafter of falling into like perils, for the avoiding of which thou dost most graciously set forth a remedy, in commanding us to pray for pardon of our sins past, for thy grace to guide us; so that we be not led into temptation, but be delivered from evil. And because thou would have all thy children hang wholly upon thee, fear thee only, and love thee only, thou dost not teach them to pray, "Suffer us not to be led, but "lead us not into temptation," that they might alone fear thee. I certainly know that Satan has no power over so much as the swine, (Matthew 8:1-34) but whatsoever thou gives unto him, and of thy secret but most just judgment dost appoint him to use. Not as he will, (for then we were all lost,) but as thou wilt, who can will nothing but that which is most just; so as to give them to the guiding of Satan, which will not be guided by thy grace, as thou did Saul.

Occasions to evil are of two sorts; one by prosperity and success, the other by adversity and the cross. The evils coming of success, commonly are unthankfulness, pride, security, and forgetting ourselves, forgetfulness of others, forgetfulness of God, of our mortality. The evils coming of adversity, commonly are impatience, murmuring, grudging, despairing, contemning of God, flattering of men, stealing, and lying, with many other evils, whereto temptations will entice a man that is left to himself; whereas, to one that is guided by God's Spirit, temptations are only trials to the glory of God, the comfort of the tempted, and the edifying of thy church. But, as I said, if a man is left alone, temptations entice even to the devil himself; and therefore thy children pray to be delivered from evil, understanding thereby Satan himself, the sower and supporter of all evil. And this thy children do, as well for others as for themselves, so that I may learn here-from many good things.

First, often to remember our infirmities and weakness, and the dangerous state we stand in, in respect of our flesh; of the world, which is full of evil; of Satan, who seeks to sift us, and as a roaring lion to destroy us; and of our sins, which deserve all kinds of punishment and correction, that I may with thy children fear thee, watch, pray, and desire the day of redemption from all evils.

Again, I may learn here, that to avoid all dangers and evils, is not in the power of man, but only thy work. By reason whereof I should consider thy great goodness, who hitherto hast kept me from so many evils, both of soul and body; yea, of name, goods, &c., as thou hast done in my infancy, childhood, youth, middle age, &c.

Thirdly, I may learn here, that I should be careful for others, both that they might be delivered from their evils, and that they might be preserved from temptation, and from being overcome in the same; and therefore thou teaches me to pray, not merely "deliver me from evil," but "deliver us from evil."

Last of all, I am taught hereby to see thy goodness towards me, who wilt deliver me from evil, and from being overcome in temptations; for thou would not have me ask for that which I should not look for at thy hands certainly. By reason whereof thou would have me to be in a certainty of salvation for ever: for I cannot believe my prayer to be heard, if I should not finally be delivered from evil; and therefore thou joins hereto a giving of thanks, which, with thy church, I should say, For thine is the kingdom, thine is the power, thine is this glory for ever. By reason whereof I have great cause to lament and to rejoice. To lament, because of my corruption, infirmity, weakness, oblivion and carelessness for thy people, ingratitude, &c., because of Satan's power, vigilance, and prudence (subtlety, editor), which have overcome many most grave, wise, and holy men, whereof some were never recovered. To rejoice, because of thy goodness, who teaches me this, and shows me the remedy; commands all thy church to pray for me, and wilt at length deliver me from all evil, and give me glory. But, alas! I am altogether careless and miserable. Oh! be merciful unto me, dear Father, and for Christ's sake forgive me all my sins; grant me thy Holy Spirit to reveal to me mine infirmities, weakness, perils, and dangers, in such sort, that I may heartily lament my miseries, and may ask and obtain thy grace to guide me from all evil for evermore.

Again, grant me thy Holy Spirit to reveal to me thy love and kindness towards me, (and that in eternity,) so that I may be thoroughly persuaded of the same, become thankful unto thee, and daily expect and look for the revelation of thy kingdom, power, and glory, as one that for ever shall have the enjoyment of the same, through thine own goodness and mercy in Christ, prepared for me before the beginning and foundation of the world were laid.

Here call to mind our security, Satan's vigilance, our negligence, his diligence, our infirmity, his ability, our ignorance, his craftiness and subtlety.

Also, call to mind how that he has overthrown for a time many of the dear saints of God, to whom we are to be compared in nothing.

Also, call to mind the goodness of God, and of our Shepherd Christ, who has kept us hitherto, keeps us still, and teaches us here to know that he will keep us for ever. For he would not have us ask for deliverance from evil, if he would not that we should certainly look for the same. If thou doubt of final perseverance, thou dishonours God. Be certain therefore, rest in hope, be still in his word. See also how he has commanded his whole church, and every member thereof, to pray for thee as well as for themselves, in these and all other things.

Now and then reckon how many and divers kinds of evils there are, that thereby, as you may know you are delivered from none, but by God's great goodness, so you may see that the number of evils which you have, are nothing to be compared to the multitude of evils wherewith (if your Christ were not) the devil would betray and daub you. But what are all the miseries and evils that can be when compared to the least joys prepared for us in heaven? Oh! think of those joys, and pray that when the tide of death comes, we may sail forth from the haven of this flesh and this world joyfully. In praying this petition, call to mind the evils you have been in, the evils you are in, and the evils

you may fall into, if God should not preserve you, that you may be stirred up the more to thankfulness, to prayer, to trust in God, to modesty, &c.

## 01.A 08. For Thine Kingdom, Thine Power

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For Thine is the Kingdom, Thine is the Power, Thine is the Glory for ever.

As, in the beginning of this prayer, by the words our Father which art in heaven, thy children are excited and stirred up to a full confidence of obtaining the petitions which follow, and all things necessary; so, in the latter end, thou hast added for the same purpose these words, For thine is the kingdom, &c.; wherein I am taught many things. First, that in prayer I should have such consideration of thy kingdom, power, glory, and eternity, that my mind should be stricken with admiration of the same. Secondly that I should so consider them, especially in prayer, that I should not doubt but that thou works, rules, and governs all things everywhere, in all persons and creatures, most wisely, justly, and mercifully. Thirdly, that in prayer all my petitions should tend to the setting forth of thy power, of thy kingdom, and of thy glory. Last of all, that in prayer I should in no wise doubt of being heard, but be assured that thou, who hast commanded me to pray, and hast promised to hear me, dost most graciously, for thy mercy's sake and truth's sake, hear my petitions, according to thy good will, through Jesus Christ thy dear Son, our Lord and only Saviour. By reason whereof I have great cause to lament and rejoice. To lament, because I consider not these things in prayer in such a manner as should move me to admiration and gratitude; because I consider not thy power and wisdom generally in all things; because I am so careless for thy kingdom, and because I am so full of dubitation and doubting of thy goodness. To rejoice, I have great cause, because thou reveals these things unto me in this manner; because of thy power, kingdom, and glory, which cause my prayers to be heard, and help me; because thou wilt use me as thine instrument to set forth the kingdom, powers and glory, and because it pleases thee to hear my prayers, and thou assuredly wilt save me for ever.

But, alas! how far am I from these lamentations and rejoicings! by reason whereof I deserve damnation. Oh! be merciful unto me, and forgive me, and of thy goodness grant me thy Holy Spirit to reveal to me my blindness oblivion, and contempt of thy kingdom, power, and glory, with the greatness of my doubtings, that I may heartily lament them, and have them pardoned, and taken from me, through the merits of Jesus Christ thy Son.

Again, give me thy Holy Spirit. so to reveal to me thy kingdom, power, glory, and eternity, that I may always have the same before mine eyes, be moved with admiration thereof, labour effectually to set forth the same and finally, have the enjoyment thereof after this life, increasing in an assured, certain, and lively expectation of the same, that I may always, and in all things, rejoice in thee through Christ, and give loud, thanks, and praises perpetually unto thy most holy name, O blessed Father, Son, and Holy Ghost, three persons and one God, to whom be all honour and glory world without end.

Here think, that if the kingdom, power, glower, and eternity be God's who is our Father, what our dignity is, who are his children. If the power is our Fathers, of whom should we be afraid? If the devil is subject to the Lord's power and kingdom, (as he is,) how can the subject have power over us, who are sons and heirs, since he has not power even over swine, without the providence and

permission of God? Wherefore full well should we pray, "lead us not into temptation," rather than "Let us not be led into temptation." For power is the Lord's, and the devil has none but what he has of God's gift. No; he were not able to receive power, if God did not make him able, although the execution of it is rather of God's permission.

Give all thanks, praise, and glory to God our Father through Christ our Lord and Saviour. So be it.

## 01.B 00. Upon Twelve Articles Christian Faith

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Upon the Twelve Articles of the Christian Faith I Believe in God the Father, &c.

O Lord God, the Father of our Saviour Jesus Christ, thy people in saying this article, I believe in God the Father Almighty, &c., by faith know that thou, together with Jesus Christ and the Holy Ghost, did create all things that are in heaven and in earth, for by heaven and earth are understood all things therein. And as they know this, so they by the same faith do see thee the same God the Father, the Son, and the Holy Ghost, governing all things after thy great wisdom, power, righteousness, and mercy, and using every creature they see as means to put them in remembrance of fearing, reverencing, trusting, and loving thee; for in every creature they behold thy presence, power, wisdom, and mercy.

Again, by this word Father, they declare their belief that they are not only thy creatures, and that all they have is thy gracious gift and blessing; but also that they are thy children, dearly beloved, and cared for of thee through Jesus Christ; whereby, (notwithstanding their unworthiness,) as they conceive a sure hope of thy goodness and fatherly love towards them, in soul and body for ever so they are thankful for their creation, and also that thou hast made them thy excellent creatures, lords of all. They are thankful for the creation of all creatures, and use them with thankfulness, as visible tokens of thy invisible love. They are thankful for thy preserving and keeping them, and for thy governing them and all the world, lamenting that they are no more thankful, that they believe no deeper; and that reason (human reasoning, unbelief, editor) has so great power with them in these matters.

But, most gracious good Lord and Father, though I say, I believe in thee, my father Almighty, Maker of heaven and earth, yet thou knows that I am full of much doubting, not only whether thou art my good, Almighty, and most loving dear Father in Christ, because I feel in myself such a consciousness of unworthiness, and such great want of the things which thou requires of thy children, (and so I transfer the cause of my being thy child in part to myself, whereas it is due only and wholly always to thy mercy anal grace in Christ,)óbut also thou knows my doubting of my creation and governance, and of the creation and governance of all this world, as I declare by my unthankfulness for my creation, for mine adoption, for my gubernation (being governed or guided, editor), for thy providence for me. Or else, dear Father, I could not but heartily with thy children rejoice and praise thy holy name, and that continually; being henceforth anxious for nothing but how to please thee, and profit thy people, and that they might praise thy name in all things for evermore, desiring the sanctification of thy name, the coming of thy kingdom, the doing of thy will upon earth as it is in heaven.

Thou might have made me a dog. but of thy goodness hast made me a creature after thine image. Thou might have made me a Turk, a Jew, a Saracen, but thou hast made me a Christian, a member of thy church. Thou, after my birth, might have left me, and in all need have made no provision for me, as we sometimes see has happened unto others; but yet thou never did so with me, and yet I am of all others most unthankful.

Thy creatures I use not thankfully; I consider not thy invisible love by thy manifold visible tokens, as I now should by this apparel of my body, by this bodily health, by this light, by this my hearing, seeing, feeling, memory, understanding, time, place, company, creatures. and benefits; as well in keeping innumerable evils from me, both in soul and body, which else could not but come to me; as also in giving to me now so many things, which without thy especial grace and working I never could have had, or could keep. In thy creatures I see not thy power, for I fear thee not; I see not thy presence, for I reverence thee not; I see not thy wisdom, for I adore thee not; I see not thy mercy, for I love thee not; I praise thee not but in lips and tongue. Therefore in all that thy creatures do teach me, they cry out upon me to be thankful to thee, to love, fear, serve thee, and trust in thee, and that continually; and since I do not so, they cannot but cry out upon me and against me in thy sight, and in the day of judgment they will arm themselves against me.

Oh that I now considered this! Oh that my blind eyes and my deaf ears were opened! Oh that my miserable and foolish heart were made wise and converted! This thou alone can do who hast all men's hearts in thy hands, to bow than as pleases thee. Bow my heart, good Lord, into thy testimonies. Open my eyes. Make me to hear, for thy mercy's sake, that I may believe and so love thee, be thankful to thee, amend in all things and serve thee, though not as thy dear servants do, yet at the least as brute creatures do; that is, to obey thee and to be profitable to others.

Now forasmuch as my sins hinder this, and all good things from me, I beseech thee to pardon me all my sins according to thy gracious promise, for our Lord Jesus Christ's sake. Amen.

I believe in Jesus Christ, his only Son, &c.

Thy servants, O Christ Jesus, and thy people, know by faith, that as thou art almighty and God with the Father, by whom all things were made and are ruled; for thou art God eternal, co-equal and co-substantial with the Father and the Holy Ghost; so also thou art man, and hast taken our nature upon thee by the operation of the Holy Ghost in the womb of the Virgin Mary, and art become the blessed seed who hast bruised the serpent's head, (Genesis 3:1-24) the blessed seed in whom all nations are blessed, (Genesis 22:1-24) the prophet whom Moses prophesied of, (Deuteronomy 18:1-22) the pattern he saw in the mount, (Exodus 25:1-40) the truth and body of all the types, figures, and shadows of the old law; the Messiah, Christ, and Saviour of thy people; the Advocate and Redeemer; the pacifier of God's wrath for sins, the opener of heaven, and the giver of everlasting life. This they know thou brought to pass in thy human nature, by thy incarnation and nativity, by thy being here on earth, by thy living, teaching, fasting, praying, especially by thy suffering under Pontius Pilate; by thy deaths; burial, resurrection, ascension into the heavens, and reigning on the right hand of the Father, from whence thou shall come to judge both the quick and the dead. And as they know this, so by faith they apply it also to themselves, that for their sake thou hast made man, did pray, fast, was tempted, did die, did rise again, and ascend into heaven; and there art set their Advocate, Bishop, and High priest, always appearing in God's sight for them, from whence they look for thee, knowing that thou wilt not enter into judgment with them to condemn them, who did suffer condemnation thyself for them. By this faith they feel these affections in themselves, namely, the hatred of sin, the fear of God, the love of God, trust in thee, and love to thy church. The hatred of sin they feel, because it is so foul a thing that it could not be washed away with any other thing than with than precious blood-shedding the fear of God, because his anger is so great against sin, that no less price could pacify his wrath than their most

painful deathóthe love of God, because he has so loved them, that he would not spare thee, his dear Son, for them, even when they were his enemiesótrust in thee, because thou had no respect to thyself, but most willingly gave thyself wholly to be our Saviour and servantólove to thy people and church, because generally and particularly in every member of the same they see how dear they are to thee, and therefore they cannot but be so to them. Oh how they imitate and follow thy footsteps! How they rejoice when they are by affliction made like to thee! Oh how they lament their sins, ingratitude, unbelief; how they love thee, and wholly yield themselves up to thee! Whereas I, O gracious God, and dear Saviour, Jesus Christ, though I say I believe in thee, who was conceived by the Holy Ghost, yet, alas! I do but babble this, for nothing is in me but unbelief. Of thy power and love, of thine anger and mercy, I have but an opinion, as my insensibleness and unthankfulness declare.

If a man should show me friendship but in a trifle, or suffer anything at all for me, I could not but be thankful: thou, besides my creation, hast redeemed me, and brought me into the number of God's children, than which nothing is greater, and lo! I am unthankful.

Thou hast suffered much for me; from heaven thou came into earth to fetch me into heaven, but I, alas, regard it not.

Thou did bear my sins on thy back, suffering a most bitter death; but I am so far from thankfulness, that I loath thee still more and more.

Thou would enter into communion with me, taking my nature unto thee, concerning the substance thereof, that I might enter into communion with thee concerning the qualities wherewith in thyself thou hast endued it, but I consider it not.

Thou did die to deliver me from death, but I still more and more give thee cause to die, so ungrateful am I.

Thou did rise to justify me, but I with the Jews would still keep thee down, because I would not leave my wickedness.

Thou ascended to heaven to take possession for me there, to be always in the sight of thy Father for me, to send me down gifts, and to pray for me; but I daily am pulling thee down again, as much as I am able. I am altogether earthly; I hide myself out of thy sight by forgetting thee; I reject and abuse thy gifts; I neglect prayer.

Thou art now in readiness to come to judge both quick and dead, but I tremble not at this, nor beseech thee before thou comes to be merciful unto me, and not to enter into judgment with me. Yea, I think nothing at all of thy coming: the wicked consider not the end, they think not on thy judgments.

Thou would bring me to thy Father, that I might find grace; but I put this off, and therefore am worthy to feel thee a Judge, who refuse to feel thee a Saviour.

Now the cause of all these things is unbelief, which though it is natural, by reason of the corruption of our nature, yet I have augmented the same maliciously, in not labouring against it, and by continuing in all sin and wickedness, by reason whereof I deserve most justly thy anger thereon, even rejection from thy face for ever.

Long hast thou mourned, even with displeasure and anger, the incredulity of my heart; calling me therefrom, and offering me thy grace, which I have neglected and rejected, and therefore am never worthy to have it any more offered unto me; much more, then, I am unworthy to have grace given me to receive thy mercy.

Alas! what shall I do? Shall I despair, or, as long as I can, keep unmindful of my misery? O Saviour Christ Jesus, wilt not thou be merciful unto me? Thou did die for me when I deserved it not, and is thy mercy now shortened? Wilt not thou give me thy grace, and take from my heart this horrible unbelief? Shall I never love thee? Shall I never hate sin? Shall I never, as with my mouth I say, I believe in Jesus Christ, so in heart say the same? Shall Satan possess me for ever? O Christ Jesus, who hast led captivity captive, wilt not thou help me? Though I desire it not as I should, yet give me to desire when thou wilt.

Thou did appear to destroy the work of the devil. Thou sees his work in me; good Christ, destroy his work, but not thy work. Save me, for thy great mercies' sake. Give me to believe in thee, in thy death, resurrection, and ascension. Pardon me my sins, and now mortify in me my corrupt affections. Raise me up and justify me. Regenerate me daily more and more. Give me faith of immortality, and the resurrection of this body. Give me faith to ascend into heaven, and to be certain that thou hast already taken possession of me there. Give me to look for thy coming, and to be ready for thy coming! to find mercy to everlasting life.

I believe in the Holy Ghost.

O Holy Spirit, the third person in the Trinity, who did descend upon Christ our Saviour in his baptism in the likeness of a dove; thy children know that with the Father and the Son thou made and rules all creatures, visible and invisible; they know thee in their redemption to be no less willing and loving than the Father and the Son; for thou did always declare Christ to be the Son of God, and gayest testimony inwardly in the hearts of thy elect to believe and embrace the same; and outwardly, by miracles and wonders, they know thee to be the conformer and governor whom Christ promised in his corporeal absence to teach, rule, keep, comfort, and govern his church and people.

Again, as in the former part of their belief they consider the works of creation and redemption; so in this part they consider the place where the same is most effectual and takes place, even thy holy church, which is catholic; that is, extending itself to all times, to all places, to all kinds of people. For in this church alone they know that as all things were made, so the work of redemption was taken in hand, that the blessed Trinity might in this church be praised, magnified, served, and worshipped for ever. This church is nothing but a communion and society of saints; that is, not only a society of all such as are, have been, or shall be thy people, but also a society or partaking of Christ Jesus, who is the Head of the same. Yea, by him of thee, O blessed Father! who art the Head of Christ, and of thee, O Holy Ghost! who now shadows and sits upon the same, to hatch and cherish it, as the hen her chickens, by the extending of thy wings, not only to defend them from their enemies, but also to cover their sins, and to remit them in this life. Beginning also here the resurrection of the flesh and everlasting life, which thou wilt consummate in the end of the world so that they shall not need to be covered for sin; for then shall they be pure and have glorious bodies immortal and spiritual, which shall have the fruition of eternal joy, life everlasting, and glory, such as the eye has not seen, the ear has not heard, nor the heart of man can conceive.

For then Christ Jesus shall give up his kingdom to God the Father, that God may be all in all; concerning the governance of it by the ministration of his word, and other means, whereby now he governs it, that it may be his Father's kingdom, we being become like unto him, (1 John 3:1-24) that is, as the Godhead is united to the manhood of Christ, and is all in all without any other means; even so God shall be in us, assuming not only in the person of Christ the human nature, but also all the human nature of his church, who are members of Christ; the wicked and reprobate being separated from this communion, and cast into eternal perdition with Satan and antichrist, there to be in torments and horror for ever. By reason of this their faith they are thankful to thee, O Holy Spirit, who hast taught them this, and given them to believe it. By reason of this faith they pray, love, and help thy church here militant, and labour to be holy. By reason of this faith they confess themselves sinners, they desire and believe the pardon of their sins, they are risen and rise daily concerning the inward man, and feel the life eternal begun in them, more and more labouring, praying, wishing for, and desiring the same, wholly and perfectly.

Whereas, O Lord God and most gracious Holy Spirit, thou knows that it is otherwise with me. I do but babble with my lips in saying I believe in the Holy Ghost, for I am unthankful for calling me into thy church; I do not live holily; I confess not, I lament not my sins, I pray not for remission of them, I stand in doubt thereof, I feel not myself risen from a sinful life as I should be. I feel not life begun in me as it is in thy dear children, and I doubt hereof, whether I have pardon of my sins, whether I am regenerate, whether I truly feel everlasting life: this most displeases thee, and yet with my tongue I say, I believe in the Holy Ghost. Oh, I beseech thee, good Holy Spirit, for thy love's sake, which moved thee to agree and be willing to pacify and open the goodness, not only in the work of creation (Genesis 1:1-31. Genesis 2:1-25; but also in the work of redemption, and therefore did descend and abide not only upon Christ in his baptism, but also on the apostles and church, in fiery tongues, visibly, the fiftieth day after Christ's resurrection; as now thou dost invisibly, generally, and particularly, sit upon thy church and children, being the consoler, the comforter, the teacher, and leader, the guider and governor of us all. For this thy love's sake, I say, I beseech thee to be merciful unto me, and forgive me my doubting, unbelief, and horrible monstrous uncleanness and sin, and utterly take them from me. Bring me into thy church which thou guides; that is, guide me, make me holy, and by faith unite me to Christ, by charity to thy people; that is, give me the communion of saints with thy saints, overshadow my sins, raise me up to righteousness, begin in me everlasting life, and give me now more and more to expect and look for all these great mercies, and at length to possess eternal felicity with thee, O blessed Trinity, the Father, the Son, and the Holy Ghost, three persons and one almighty eternal, most just, wise, and good God; to whom be all glory, power and dominion, now and for ever!

## 01.C 00. Upon the Commandments

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Upon the Commandments I am the Lord thy God, Which brought thee out of the land of Egypt, &c.

O good Lord and dear Father, who brought thy people of Israel out of Egypt with a mighty hand and a stretched-out power, who gavest thy law upon Mount Sinai in great thundering, lightning, and fire; who spoke by the prophets, and did send thy dearly beloved Son, Jesus Christ, co-equal and co-substantial with thee in power, majesty, and glory, to take upon him our nature by the operation of the Holy Ghost in the womb of the Virgin Mary, of whose substance he was made and born man, but pure, without sin; that we, by birth children of wrath, by him might be made thy children, children of grace communicating with him righteousness, holiness, and immortality, by the working of the Spirit, as he communicated with us flesh and blood (but not infected with sin, as ours is,) by the working of the same Holy Spirit; which Spirit, after his bitter death, resurrection, and ascension into the heavens, he sent plentifully, and by a visible sign, unto his apostles and disciples; by whom he published the gospel throughout the whole world, and so continually has done from age to age, does, and will do unto the end of the world, by the ministry of preaching. Thou wouldst that we should know and believe that thou, this Almighty Lord and God, who hast thus revealed and opened thyself, art the one only, very true and eternal almighty God, who made and rules heaven and earth, and all things visible and invisible, together with this thy dearly beloved Son, Jesus Christ, and with the Holy Spirit, con-substantial and co-eternal with thee, dear Father. And not only this, but also thou wouldst that I should know and believe, that by the same, thy dearly beloved Son, thou hast brought me from the tyranny and captivity of Satan and this sinful world, whereof the captivity of Egypt under Pharaoh was a figure; and in his blood shed upon the cross thou hast made a covenant with me, which thou wilt never forget, that thou art and wilt be my Lord and my God; that is, thou wilt forgive me my sins, and be wholly mine, with all thy power, wisdom, righteousness, truth, glory, and mercy. Wherefore, although I might confirm my faith by the innumerable mercies hitherto poured upon me most abundantly, as thy children of Israel might have done, and did confirm their faith by the manifold benefits poured upon them in the desert; yet specially the seal of thy covenant, I mean thy holy sacrament of baptism, wherein thy holy name was not in vain called upon me (O dear Father, sweet Son and Saviour, Jesus Christ, and most gracious good Holy Ghost,) should most assuredly confirm, and even on all sides seal up my faith of this covenant, that thou art my Lord and my God. Even as Abraham and thy people of Israel did by the sacrament of circumcision, which as the apostle called the seal or signal of righteousness, so dost thou call it; being but the sign of thy covenant indeed, yet thy very covenant; because as thy word is most true and cannot lie, as thy covenant is a covenant of peace infallible and everlasting, even so the sacrament and seal of the same is a most true testimonial and witness thereof.

Thou, the Almighty God, of thine own goodness hast vouchsafed not only to make me a creature after thine own image and likeness, who might have made me a beast to give unto me a reasonable soul endued with memory, judgment, &c. who might have made me an idiot, without wit or discretion, &c. to endue me with a body beautified with right shape, limbs, health, &c. who

might have made me a cripple, lame, blind, &c. ógraciously to enrich me concerning fortune, friends, living, name, &c. who might have made me a slave, destitute of all friends and helps for this life. But also thou hast vouchsafed that I, being a miserable creature, born in sin, conceived in iniquity, to whom nothing is due (more than to a Turk, Jew or Saracen) but eternal damnation, should be called into the number of thy people, enrolled in thy book, and now in thy covenant, so that thou, with all that ever thou hast, art mine; for which cause's sake hitherto thou hast kept me, cherished, defended, spared, and fatherly chastised me, and now graciously dost keep me and care for me, giving me to live, to be, and move in thee, expecting also and waiting how thou might show mercy upon me. (Isaiah 30:1-33) In consideration of this, most justly and reasonably thou requires that, as thou art my Lord God, so I should be thy servant and one of thy people. As thou hast given thyself wholly unto me, to be mine, with all thy power, wisdom, &c. (for he that gives himself gives all he has,) so should I be wholly thine, and give over myself unto thee, to be guided by thy wisdom, defended by thy power, helped, relieved, and comforted by thy mercy.

First therefore to begin withal, thou commands that I should have none other gods in thy sight; that is to say, I should have thee for my Lord and God, and look for all good things most assuredly at thy hands, and therefore I should put all my trust in thee, be thankful unto thee, love thee, fear thee, obey thee, and call upon thy holy name in all my needs; and I should give this faith, love, fear, obedience, thankfulness and invocation, or prayer, to none other, no, not in my heart, but only to thee or for thee, where thou commands. To do all this, O Lord God, and that with most joyful heart, I have great cause. For what a thing is it, that thou, Jehovah, would vouchsafe to make me, as thou hast done; to give thy Son for me, and to become my God! Oh! what am I, that thou would I should put my trust in thee? This thou does, that I might never be confounded, but might be most happy. What am I, that thou would I should fear thee, when the only cause why thou requires this of me, is not only because thou hast power to cast both body and soul into hellfire, and because they that fear thee not shall perish, but also that thou might give me thy wisdom, that it might go well with me in the evil day, that thou might reveal thy Son to me, and that thy mercy might be upon me from generation to generation. Oh! what am I, that thou would have me obey thee, not only that I should never perish with the disobedient, but that thou might give me thy Holy Spirit, and rewards innumerable? Oh! what am I, that thou would I should love thee? which thing thou dost that I might fully and wholly enjoy and possess thee; and therefore dost thou require my whole heart, that I might dwell in thee, and thou in me. What am I, that thou would I should call upon thee: Verily, because thou wilt give me whatsoever I shall ask of thee in the name of thy dear child Jesus Christ; even so thou would have me thankful, that thou might pour out upon me, yet more plentifully, all good things. So that I have great cause to put my trust in thee, to love, fear, and obey thee, to call upon thee, to be thankful unto thee, not only in respect of the hurt which else will ensue, but also in respect of the advantage which hereby comes unto me; but most of all, yea, alone for thy own sake, for thy goodness, wisdom, beauty, strength and power, truth and great mercies.

But, alas! dear Father, what shall I say? As in times past I have horribly broken this thy law, by trusting in the creatures, calling upon them, loving, fearing, and obeying many things besides thee, and rather than thee; even so at this present time I am a most miserable wretch: I am blinded through unbelief and mine own wickedness; so that I see not firmly this thy power, wisdom, goodness, &c., but waver and doubt of it. I love thee little or nothing; I fear thee less, I obey thee

least of all; thankfulness and prayer are utterly quenched in me; and therefore I deserve eternal damnation. If thou shalt deal with me only according to thy justice, I am, O Lord, condemned and lost for ever, for I am very wicked; but yet, inasmuch as thou hast given thy Son Jesus Christ to be a propitiatory sacrifice slain for the sins of the whole world, so that he which believes in him shall not perish, but be saved (for so thou hast promised,) thy truth now requires thee to save me. Howbeit, here thou may say to me, that I do not believe; and therefore, notwithstanding thy truth and promise, since I believe it not, thou may most justly, according to thy justice, condemn me. O Lord God, to this I cannot otherwise answer, (my unbelief is so great,) but because thy mercy is over all thy works, and all creatures most highly commend and magnify thy goodness and love, as wherefore thou art called God; because thou art right good, and love itself because of this thy mercy, gracious God, if thou wilt look thereon, and unite thy truth therewith then, good Lord, I shall be saved, and praise thy named for evermore.

Thou shalt not make to thyself any graven Image, &c. As the first commandment teaches me, that thou art my God, and what God thou art, and therefore I ought to have none other gods but thee. That is, I should hang on thee alone, trust in thee, love thee, serve thee, call upon thee, obey thee, be thankful to thee, so because thou did reveal thyself visibly, that thou might visibly be worshipped, this commandment is concerning thy worship, that in worshipping thee, in no point I should follow the device or intent of any man, saint, angel, or spirit, but should consider all such to be idolatry and image-service, be it ever so glorious. And why? Forsooth because thou would I should worship thee, as thou hast appointed by thy word; for if service is acceptable, it must be done according to the will of him to whom it is done, and not of him who does it; but inasmuch as none knows the will and pleasure of a man but his spirit, except he reveal the same by word or sign; much more, O Lord, none knows thy will, except thy Spirit, and they to whom thou dost reveal the same. And therefore all those things which are abominable in thy sight, are in most force and estimation with men, because they are not according to thy word; so that the meaning of this precept is, that as in the first I should have none other gods but thee, so I should have no worship of thee, but such as thou appoints. Hereby therefore I see great cause of thankfulness for this commandment, since thou would have mine outward service, and that after thy appointment; lest I should busy my brain how best to serve thee. Good Lord, thou needs not my service: thou was perfect before I was in existence, therefore it is for my own advantage, that thou commands me, yea, even for my own wealth. Thou might have let me stand all day idle; but such is thy love, that thou would I should go into thy vineyard, that with thy servants I might receive the hire of blessedness. And how great a benefit is it, to deliver me from so great a burden, wherewith I should have been cambered, if I should have served thee in any point after my wit and reason, But, alas! I, not considering what a promotion thy service is, nor what an easy service it is, and (for one may well know what to do, and when he pleases thee, namely, when he serves thee as thou host appointed) simple as I am, and always have been unthankful; so I am, and always have been, a grievous transgressor of this thy law. For as in times past, when I did not know this commandment, I was an image-worshipper of stocks, stones, &c., yea, of bread and wine; so now I am a worshipper of mine affections, offering to them the service due unto thee, though not thereby to worship thee, as I thought when I kneeled to stocks and stones, bread and wine, &c., yet with no less transgression of thy law: for which I have deserved, and do deserve, everlasting damnation. Of thy goodness and great mercy, dear Father, I beseech thee forgive me, for Christ's sake, whom thou did give to be the fulfilling of the law, to all them that should believe. O Father, I

believe, help mine unbelief. As thou hast of thy goodness hitherto spared me, though transgressing this thy holy precept; so of thy goodness forgive me, as well mine idolatry done in time past, as that which of late time I have committed, and do commit. And as thou by this commandment hast delivered me from the one, that is, from bowing myself to stocks and stones, so, dear Father, deliver me from all other bowing myself after mine own will, to mine own affections; that I may have none other God in my heart but thee, nor do service to any other, but only to thee, and for thee, after thy word, as thou commands. Oh! open mine eyes, to see thy will in this thy gracious precept. Give me a will to love it heartily, and a heart to obey it faithfully, for thy dear Son's sakes Jesus Christ our Lord. Amen.

Thou shalt not take the name of the Lord thy God in vain. By this commandment I perceive, O Lord, that as, in the first, thou would that in the outward service of thee I should utterly abandon mine own will and reason, and all the reasons or good entreaties of man, and wholly give myself to serve thee, after thy will and word; so here thou dost begin to tell me, how thou wilt have my tongue to be exercised in thy service. And therefore thou bids me not to take thy name in vain; as by rash or vain swearing, by cursing; praying without sense, as those do that pray in a tongue they know not; praying without faith or consideration of the thing desired; without hearty desire and certain expectation of obtaining that which is to thy glory and my salvation; also by jesting or foolish abusing; or negligent reading or hearing of thy holy word; (by which thou, as by thy name, art known;) and in like manner, by denying thy truth and word, or concealing it when occasion is offered to promote thy glory, and confirm thy truth. By reason whereof I may well see that thou would have me use my tongue, in humbly confessing thee and thy word and truth after my vocation; in praying heartily, and calling upon thy name; in reading and hearing thy word, and speaking thereof, with all reverence, diligence, and attention; in thanksgiving and praising thee, for thy great mercy; in instructing my brother, and admonishing him when he errs, after my calling and vocation, with all humbleness, gentleness, and love.

Thus would thou have me exercise my tongue, and not think that the exercising of it in this manner is vain and unprofitable; but what pleases thee, and profits myself and others. And forasmuch as thou knows that our tongue is a slippery member, and we very negligent over it, and of the great advantage that might come to us and others by using it in thy service; thou hast added a fearful and most true communication, that though men find no faults or punish us therefore, yet wilt not thou hold him guiltless that takes thy name in vain, (Leviticus 23:1-44) as by many examples we are taught, in thy holy word, and by daily experience, if we would consider the same. And therefore I have great cause to give praise and thanks to thy most holy name, for many great benefits, which by this commandment I receive, and ought with thankfulness to consider. First, that it pleased thee, not only to give me a tongue, whereas thou might have made me speechless; but also that thou would have it sanctified to thy service. Again, that thou would not only reveal thy name unto us, but also would give me leave to call upon it, and praise and publish it; yea, thou hast commanded me so to do, and not only commanded but hast promised that thou wilt hear my prayer; and that my praising of thee, and confessing thy word and truth, shall not be in vain.

Thirdly, thou would all men should use their tongue so that thereby I might be the better instructed, admonished, and occasioned to use myself well, and in the obedience of this thy holy precept. But why go I about to reckon the causes of thanks for this commandment, seeing that they are innumerable, if a man should but look upon thy word, by which, as by thy name, thou art most truly

known. Which word thou commands unto us in this commandment, as thou dost preaching, private admonishing, thanksgiving, and prayer; than which, nothing is more profitable to us, in this vale of misery. But, gracious good Lord, I acknowledge myself not only to be a most unthankful wretch, for this thy holy precept, and the great mercy which herethrough I perceive thou hast most graciously poured upon me, and dost yet still offer unto me; but also that I am a miserable transgressor of this thy most holy, good, and blessed commandment, as I have always been in times past. Horribly have I abused thy name in swearing, cursing, and jesting wickedly. I have called upon other names than thither as the names of Peter, Paul, Mary, &c., yea, of some whose salvation is to be doubted of (he means the Romish saints, editor). I have foolishly prayed in such a tongue as I knew not what I prayed and said; with many other transgressions of this precept, wherein yet I am conversant; as in seldom praying, and when I pray I am not intent, nor very desirous of the thing I ask with my tongue. After prayer I do not earnestly look for the good things asked and prayed for; and therefore, when I obtain my request, I am most unthankful; thy word I read little, and most negligently, forgetting forthwith what I read; I admonish not others when I hear them abuse thy holy word; I am afraid, for fear of loss of friends, name, or life, to confess thy truth, gospel, and name, which was called upon me in baptism, and not in vain, if I did not thus make it in vain. But, alas! I can in no wise comprehend the multitude of my transgressions concerning this thy law. But this is a sin above other sins, that under thy name, word, and gospel, I play the hypocrite, having more care for mine own name, than for thine; for if my name were evil spoken of, it would grieve me, and I should defend it; but, alas! I hear thine daily evil spoken of, and see it profaned by false doctrine and evil living, but it grieves me not. I seek not, and do not endeavour to redress these things in myself and in others, according to my duty. And why? because, good Lord, I love myself better than thee, and not thee with my whole heart. Thy first commandment has no place with me, as it should have; it possesses not my heart, mind, and will, as thou requires, most to my own advantage; by reason whereof I am worthy of eternal condemnation. Oh! what shall I do, gracious God, who not only have been so grievous and filthy a swearer, curser, &c., so great a caller upon dead creatures (he means the Romish saints, editor), and so heinous a transgressor of this law; but also at this present time do so horribly and hypocritically offend thee, in taking thy name in vain, and that in so many ways, in praying and not praying; in reading and not reading; in speaking and not speaking; and not confessing simply, and from my heart, thy doctrine, truth, and name; but regarding mine own name far above it. Shall I fly from thee? then undoubtedly I am more guilty, and shall more disobey this thy holy precept, adding sin to sin; whereas, thou would I should call upon thy holy name, dear Lord, who hast given thy dear Son Jesus Christ to be a Mediator for us; that through him we might find, not only grace for the pardon of our sins past, but also for the obtaining of thy Holy Spirit; as well the better to understand, as also the better and more frankly to obey this thy holy precept for ever. For his sake, therefore, dear God, pardon my sins, past and presents whereof this law accuses me, and grant, most gracious Father, that I may be endued with thy Holy Spirit, to know and love thy holy name, word, and truth in Jesus Christ; that I may be zealous, wise, and constant; and that my tongue may be sanctified henceforth, and guided by thy Holy Spirit and grace, to publish, confess, and teach thy truth and gospel, after my vocation, to others, as occasion is offered; to call upon thy name in all my need, to give thanks unto thee, praise thee, magnify thee, and to sanctify thy holy name, as a vessel of thy mercy, for ever and ever.

Remember that thou keep holy the Sabbath-day, &c.

After thou hast told me, how in the external service of thee, gracious Lord, thou wilt have my tongue used, so dost thou now teach me, how thou wilt have mine ears and all mine whole body occupied, namely, in sanctification and holiness; that is, in those things, which thou peculiarly hast appointed, to be means immediately to help to that end. As in hearing thy word preached, and using the ceremonies appointed by thee, even as thou hast commanded; for which things to be exercised of thy people, thou at the first did appoint a certain day namely, the seventh day, which therefore thou calls thy sabbath, that thereby they with their children resting from all exterior labour, which hinders the meditation of the mind, might not only be more able to go on with their travail and labour (for without some rest, nothing can endure, in respect whereof thou would that the very beasts which were exercised in labour should have the privilege of this sabbath,) but also and much rather, that thy people with their families and children might be taught, first, by the ministry of thy word in preaching and catechising: secondly, by the using of thy sacraments appointed after thy commandment and institution, that they might be assured of thy promises; thirdly, by praying that they might be augmented in all godliness: and, last of all, by their meeting together and exercising all these thy works of sanctification, that they might increase in love and charity one towards another, as members of one body, and fellow heirs of one inheritance; and thus by meeting together, praying, and using thy sacraments, they might be instructed in thy law and of that sabbath, whereunto thou thyself did enter, after thou had made the world, ceasing from thy works, not of preservation, but of creation. Into which as after this life, and the works of this time, they should enter; so now they begin spiritually to enter, in resting from their own works, which the old man moves them unto. Not that, good Lord, thou would these works, appointed for the sabbath day, should not be exercised at any other time, but only on the seventh day; but because thou did as well ordain them for a policy (an observance, or a method of governance, editor), to endure till the coming of Christ, as also according to the revelation of thee in that time, did open thyself, beginning them in figures and shadows, whose verities at thy time were to be opened. Therefore it pleased thee to appoint then the seventh day, which seventh day, although by reason of the policy being by thee destroyed, and by reason of Christ, the verity and body of all shadows, it is abrogated from us; yet this commandment stands in force; as well for the works of sanctification, that is, for preaching thy word, coming to hear it, for praying, using thy sacraments, and coming together to that end; as also for those days which by common order, and on good ground are ordained and received;: howbeit with this liberty, that necessity of our faith, and sanctification and charity, may dispense therewith, occasion of wilful and witty offence being avoided, &c. So, that hereby I perceive thy will and pleasure to be, that I should at all times, as much as charity and necessity will permit, give over myself, and cause all others over whom I have charge, so to do, especially on the Sundays, and other holy days received, and to that end appointed, to the resorting to the temple and places appointed to prayer; to hear with meekness thy holy word, and use thy sacraments and ceremonies as thou hast commanded; and to exercise all things which might be to the confirmation and propagating of thy holy religion, or make to the increase of love and charity; as giving to the poor, reconciling such as are at variance, visiting the sick, and even (as it were) beginning that sabbath whereof Isaiah speaks. (Isaiah 56:1-12) By reason whereof I have great cause to thank thee, most gracious Father, that thou would appoint me to be in this time, wherein thou hast more fully revealed thyself than thou did, not only before Christ's coming, but also since Christ's ascension. Never since England was England, did thou so manifestly reveal thy truth, as thou hast done in these days. Great cause I have to thank thee, that

thou would institute the ministry of thy word and sacraments, as means whereby thy Holy Spirit is effectual to work sanctification in our hearts. Great cause have I to thank thee, that thou would preserve the books of the prophets and apostles until this time. Great cause have I to praise thee, that thou would give me such knowledge in them as thou hast done, of thy great mercy; great cause have I to thank thee for the good and true ministers and preachers of thy word, which thou hast sent amongst us, and that thou hast given me grace to hear them.

Great cause have I to thank thee, that in this religion thou hast given such long quietness and harbourage (shelter, editor) to thy church; great cause have I to thank thee, for that thou would make me such a man, in whom thy Holy Spirit might work. Great cause I have to thank thee, who would call me into thine eternal sabbath and rest, full of all joy, such as the eye has not seen, and the ear has not heard. Great cause have I to thank thee, that so many days are appointed for this end, that we should meet together to hear thy word and receive thy sacraments; great cause have I to thank thee for the institution of thy sacraments, which thou hast ordained as thy visible and palpable words, to the obsignation (sealing, editor) and confirmation of the faith of all such as use the same after thy commandments. But infinite are the causes for which I ought to give thee thanks for this commandment.

But, alas! I am not only unthankful, but also a most miserable transgressor of it. I will not now speak of my past transgressions concerning this commandment; they are so many that I cannot. For thou knows how I do not only at convenient times, on the work day, keep myself away from common prayers in the congregation and assembly of thy people, and from hearing of thy word, but also on the sabbath-days. I am very ready to ride or go, about this or that worldly business; I am ready at the first bidding to sit down at the tavern, and to go to that man's table; but, alas! to resort to the table of thy Son, and receive with thankfulness the sacrament of his body and blood, for confirmation of my faith; that is, to learn spiritually to taste Christ's body broken, and his blood died, for the remission of my sins: to do this, oh! how unwilling am I! To go to mass and sacrings, with such like idolatry, I have often been far more ready than I am now to hear thy word, and use thy sacraments as I should do: thy ministers I pray not for; thy church I am not careful for; no, not now, good Lord, when wicked doctrine prevails, and idolatry, superstition, and abominations abound; when the sacrament and sacrifice of thy dear Son Jesus Christ are blasphemously corrupted: when for preaching there is nothing but massing; for catechising, censuring; for reading of the Scriptures, bell-ringing; for singing of psalms and godly songs to our edification, all is done in Latin, with such notes, times, ditties, and descants, that the mind is utterly pulled from the consideration of the thing (if men did understand it) unto the melody. All which my wickedness has brought in, my profaning of this commandment, and my not praying. Thy ministers are in prison, dispersed in other countries, spoiled, burnt, and murdered. Many fall for fear of goods, life, name, &c. from the truth they have received, unto most manifest idolatry. False preachers abound among thy people; thy people, dearly bought, even with thy blood, are not fed with the bread of thy word, but with swillings; antichrist wholly prevails; and yet for all this, alas! I am too careless, nothing lamenting my sins, which are the cause of all this. O dear Father, forgive me, for Christ's sake, and be merciful unto me; and as of thy mercy thou gave me time to repent, so give me repentance. Grant me the Holy Spirit, to open to me this thy law; so that I may know thy will in it, love it, and always obey it. May thy good Spirit sanctify me, and work in me a true taste of eternal life and pleasure in the meditation of it. Give me, gracious, good Father one little mouthful of the bread that

thou did feed Elijah with, (1 Kings 19:1-21) give it to me that with him I may come unto Mount Horeb. Help thy church, cherish it, and give it harbourage here and elsewhere, for Christ's sake. Purge thy ministry from corruption and false ministers; send out preachers to feed thy people; destroy antichrist and all his kingdom; give repentance to such as are fallen from thy truth; keep others from falling, and by their falling do thou the more confirm us; confirm the ministers and poor people in prison and exile; strengthen them in thy truth; deliver them, if it be thy good will; give them that with conscience they may so answer their adversaries, that thy servants may rejoice and the adversaries be confounded; avenge thou thy own cause, O thou God of hosts, and help all thy people, and me especially, because I have most need.

Honour thy father and mother, that thou mayest live long, &c.

After thou hast told me, good Lord, thy will concerning thy service which thou requires inwardly and outwardly to be driven unto thee, now thou dost begin to tell me what thy will is that I should do and leave undone, for thy sake, unto man. And first thou sets before mine eyes those who for order's sake and the better advantage of man in this life, thou hast set in degree and authority above me; comprehending them under the names of father and mother, that I might know that as they are commanded by thee, to bear towards me a faithful love and a motherly care, in the very names of father and mother, wherewith thou honours them; so I am commanded of thee to do that which is most equal and just, as the very brute beasts teach us that with childlike affection and duty I should behave myself towards them. That is, I should honour them; which comprehends love, thankfulness, reverence, and obedience; and that not so much because they are my parents, and in their offices are careful for me, for it may be they will neglect the doing of their duty towards me, but because thou commands me so to do, howsoever they do to me. So that by this commandments I perceive that thou would I should consider them whom thou hast placed in authority and superior degree; as parents, magistrates, masters, or such-like; and accordingly behave myself toward them honour them, that is to say, love them, be thankful unto them, reverence them, and obey them, for thy sake, so long as they pass not their bounds; that is, so long as they require not otherwise than thou hast given them commission or permission to do. And forasmuch as thou sees their care and office is great, and my corruption (unwillingness, editor) to obey is very much; so to encourage them to be diligent in their vocation, and to inflame me to humble obedience unto them, therethrough to make them more willing to sustain cares for me, thou adds a promise, that is, long life; which, so far as it is a blessing from thee, thou wilt endue us withal. Whereby we may gather, that a civil (obedient in civil concerns, editor) life much pleases thee, and receives rewards here, especially if we lead it for conscience to thy law. And on the contrary, a disobedient life to them that are in authority, will bring the sooner thy wrath and vengeance in this life. All which works much to the commendation of the state of political and civil magistrates. By reason hereof, dear Father, I see myself much bound to praise thee, and heartily to obey this thy commandment; for in it and by it thou declares thy great love toward us, who even in this present life, our pilgrimage and passage to our home, would have us to enjoy the benefit of peace, and most seemly quietness and order, and by this order so unite us, that none should contemn or despise another, but even high and low should be and account themselves as parents and children; particularly, for my part, I cannot but say that I have most cause, to thank thee for my parents, schoolmasters, and others, under whose tuition thou hast put me. No pen is able to write the particular benefits which I have hereby received in my infancy, childhood, youth, middle age,

and always hitherto. Oh! how good a Lord hast thou declared thyself to me, who in them and by them hast nourished, fed, instructed, corrected, defended, and most graciously kept me! I could reckon innumerable behind me, and but few before me so much made of and cared for as I have been hitherto. No small token of thy love towards me is it, that thou would engrave in their hearts, and command them, under pain of condemnation, to be careful over me, to do me good, and provide for me, as they have done, or rather as thou hast done by them publicly. Also for the commonwealth, and such as thou hast placed in authority over me in both thy regiments (he means spiritual and temporal governors, editor), if I considered them that have been, and them that are, I could not but praise thee, good Lord; for no less praiseworthy art thou for thus chastening us, and admonishing us now at present by them that are in authority, for our ingratitude and unthankfulness; than by such as have been, for all kinds of good things. But infinite are the causes of thankfulness, which this commandment, being considered, should stir up in me; but, alas! most merciful Father, as I acknowledge myself most unthankful unto thee for all thy benefits poured upon me in this life by my parents, nurses, tutors, masters, magistrates, bishops, pastors, and good friends, even from my cradle unto this hour, so unto them have I always been and am unthankful in not loving them; as my coldness in praying for them, and my carelessness in helping them, declares. And also my not reverencing them, my contemning them, and my temerariousness (rashness, editor) in mistrusting, or too narrowly and too straitly looking at them and their duties shows; and in not obeying them, as by my contumacy appears, not only when any thing to me unpleasant or unprofitable, but also profitable and convenient, is required; and yet I speak not of evil and muttering reports, or the offences in transgressing the laws about apparel and meats, and other no small offences, which I have committed and given. Oh! this is a sin, dear Father, that I always have been a private more than a common weal man, always seeking for mine own advantage, and contemning that which made to the commodity of others. As for my disobedience and wicked behaviour towards my own parents, and all others whom thou hast set over me, dear Father, no tongue can express it, and therefore I am worthy of condemnation. But, gracious, good Lord and dear Father, I beseech thee, for thy Christ's sake, to have mercy upon me, and pardon me, as of thy goodness it pleased thee to pardon the patriarchs. Thou hast given this commandment as thy holy law, to open to us how corrupt we are, and how much we swerve from the pattern whereafter we were first made, and once agreed thereto before Adam's fall, that we might loathe ourselves, and even thereby be driven to seek and set by thy sweet mercies in Christ Jesus, whom therefore thou did send to fulfil the law in his flesh, that we might borrow of him the same, by true faith, which of thy goodness work in us by thy Holy Spirit; and open this law unto us, that we may more and more increase in the knowledge, love, and obedience of it to thy glory and our salvation. Amen. Dear Father, be merciful to our magistrates especially the Queen's highness, whose heart, with the residue of her counsellors, turn to thy testimonies; give them thy wisdom, and a zeal for the truth according to knowledge, that they may use the power they have received of thee to the cherishing of thy church, that with us here thy word may have free passage, and thy true worship may be maintained; and not only here, but also every where among those whom thou would we should pray for. Be merciful to my poor parents, gracious Lord, with my brethren, sisters, wife, children, family, servants, kinsfolks, neighbours, as thou knows they all have need. Give unto the hearts of all parents, magistrates, and such as are in authority here or elsewhere, that they may, according to that which thou hast entrusted them with, be faithful, diligent, careful, and happy. Grant unto children, servants, and subjects, that every one may

render love, obedience, thankfulness, and reverence to all such as thou hast put in authority over them. Bless the church, and send it peace and harbourage (shelter, editor), here or elsewhere; bless the common weal, and send us peace; bless the dioceses and shires, and send them good bishops and justices; bless every household and family, that thy peace may be in the same continually. Finally, write thy law, and all thy laws, in our hearts, we beseech thee, that we may keep them. Amen.

## 01.C 01. Thou shalt do no Murder

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Thou shalt do no Murder. As in the commandment next before, thou, O Lord, sets before me the persons of all such as thou for the advantage, order, and peace of man in this life, hast placed in authority, and accordingly by us to be esteemed for thy sake, so dost thou in this commandment set before us to look on the persons of all men generally, high and low, over whom thou gives us a charge, that we shall not kill or murder them. In which word thou comprehends all kinds of hatred or malice, in word, thought, or deed, as thy dearly beloved Son, expounding this commandment, did teach. (Matthew 5:1-48) Yea, because thou would all men should be dear unto us, being all of one substance, of one similitude, coming of the same parents, Adam and Eve, made of one God, redeemed of one Christ, in whom we should be joined together as members of one body, and live to the aid, succour, and comfort one of another; óbecause of this (I say) we may easily see that not only thou here forbids us to beware of all kinds of displeasure, but also thou commands us to bear and exercise all kinds of love and favour in heart, word, and deed, and that for thy commandment's sake; for else our hearts would arise towards our enemies, and be great, in that they, contemning their duties towards us, seem to deserve the like at our hands. By reason hereof I have great cause to thank thee, dear Father; for hereby I see that thou dost much love my soul, who art so careful over my body, that he which hurts it displeases thee, and he that does it good pleases thee, if he does it for thy sake. By this commandment now I see that it is thou who hast kept me from doing many evils, which else I should have outrageously done, and hast stirred me up to do good to my brethren, if at any time I have done any, even as thou hast also kept and dost keep at present, others from doing me hurt, and best and dost stir up those that do me good, to do so unto me. Oh! how great is the multitude of thy benefits, good Lord, wherewith thou hast overwhelmed me, and which, through this commandment, I perceive myself to have received, at present do receive, and so long as I live am likely to receive; for thou commands all men everywhere to do me good, to love me, defend me, and cherish me; such is thy love to me in this present life, and that for my body. Oh! how great is thy love then to me in everlasting life, and that for my soul! If in a strange country so great is thy protection; how great is it at home! But, alas! dear Lord how unthankful have I been, and am still, for these thy fatherly benefits! Oh! mine ingratitude! Yea, Lord, horribly have I transgressed, and still do transgress, this thy gracious precept, in pride, envy, disdain, malice, hardness of heart, unmercifulness, and contemning thy children, saints, and servants. Self-love altogether reigns in me, and the desire of praise, rule, and fame. I am so far from love and mercy in heart, good Lord, that no man can hear it in my tongue, nor see it in my works; but rather quite the contrary, and that generally, and towards them to whom I am bound most particularly. By reason whereof I have deserved everlasting condemnation, and to be cast away from thy presence for ever. O most gracious Father, forgive me, for Christ's sake, I beseech thee; for to this end thou did give this commandment, that I, seeing my corruption and depraved nature by sin, might come to thy mercy deserved by Christ, and through faith in him might find not only pardon of that which is past, but also thy grace and Holy Spirit, to begin in me the obedience to this and all thy other holy precepts for evermore. So be it. For this thy Christ's sake, dear Father, I beseech thee therefore to take from me, and all others for whom thou would

that we should pray, all envy, prides arrogance, disdain, hatred, and all suspiciousness; and grant unto us bowels of mercy, humility, patience, meekness, longsuffering, gentleness, peace, charity, and all kinds of brotherly love. Comfort the feeble, relieve the poor, help the fatherless, heal the sick, bless the afflicted; show thy great mercy upon all poor prisoners, and deliver them in thy good time; remember thy pity towards strangers, captives, widows, and such as are oppressed.

## 01.C 02. Thou shalt not commit Adultery.

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Thou shalt not commit Adultery.

Here, good Lord, thou commands unto me pureness and chastity and therefore thou says I should not commit adultery; in the which word thy Son our Saviour Jesus Christ comprehends all uncleanness, yea, the very concupiscence and abusing of the heart in lusting after any man's wife, or otherwise unchastely. By which thou would have us to love in ourselves and others purity and cleanness, that we might be holy as thou our God art holy, and our bodies being temples of thy Holy Spirit might be kept pure; and accordingly we may easily see that as thou forbids all unclean deeds, words, looks, and thoughts, so dost thou command us to love and exercise all purity, chastity, cleanness, sobriety, temperance, &c. By reason whereof I have great cause to be thankful unto thee, who not only for the help and advantage of man, but also for remedy of man's infirmity, hast made womankind, and ordained the state of matrimony, which in thy sight is so holy and pure, that thou accounts this state of matrimony to be an undefiled thing. And such care thou hast over the persons who are married and their condition, that those sin unto damnation, who not only go about to defile that bed, but wish or desire it within their hearts, yea, which do not endeavour themselves with thought, word, and deed, to help that purity and cleanness may be kept between married folks. But the great causes thou gives us to thank thee for this state and ordinance, and for thy defending us (forbidding us from evil, editor) by this commandment, are innumerable.

Full well I see, that it is thou who by this commandment not only restrains me, but also keeps my wife from impurity, which else we might both commit. Great is thy love O good Lord, and more than I am able to consider, who declares thyself to be thus careful over me, concerning the benefits which come unto me, both for the mind, body, and goods, by sobriety and temperance, which thou here requires: only this I cannot but see, that I have great cause to thank thee, who art so careful over me, as by this commandment I well see.

But, alas! good Lord, what shall I say, who am and have been so far from thankfulness, that I am to be accounted among the most unthankful; yea, thou knows it, good Lord. Grievously have I broken this law, and caused others so to do, of whose repentance I am uncertain; as also my tongue, alas! has often been shamefully exercised, mine eyes and thoughts too wickedly abused.

All this I have increased by mine intemperance in eating, drinking, cherishing my body, &c. I have also hurt my bodily health, diminished that which I and others should live on, and horribly hindered all good prayers and meditations; wherein, though I have time and place, yet, alas! I nothing exercise myself as I should do. By reason whereof I have deserved everlasting damnation.

O good Lord and gracious Father, do thou for thy name's sake, and in Christ's blood, pardon me and forgive me, I beseech thee; and as thou hast most mercifully hitherto spared me, so of thy mercy put away my trespasses, and the transgressions of those whom I have caused to sin; let that love which moved thee to pardon Judah, David, Bathsheba, and the great sinner of whom we

read in Luke 7:1-50. move thee to pardon and forgive me also. Thou gave this commandment to this end, that I might know my sin and sinful nature, and so thereby be driven to thy Christ crucified, for whose sake I ask mercy; and also that thy good Spirit may be given unto me, to purify me, and work so in me and with me, that I may truly know, heartily love, and faithfully obey this thy holy precept, inwardly and outwardly, now and for ever. Amen. Gracious good Lord, grant to me and my wife, that we may dwell together according to knowledge, and may keep ourselves in holiness; grant, O Lord, that we may be pure and undefiled, and grant the same to all that are married; and to them which are unmarried, grant that they may live a pure, chaste, and undefiled life; and if they have not the gift of singleness of life, grant unto them mates with whom they may live holily to thy praise. Dear Father, give me the gift of sobriety and temperance, and grant the same to all them whom thou would I should pray for. As in times past I have fired my tongue and other members evil, so now, good Lord, grant that I may use them well, chastely and godlily. This I pray thee to grant, through Jesus Christ; and finally, O Lord, sanctify me both in soul and body, and as in thy temple dwell in me now and for evermore. Amen.

## 01.C 03. Thou shalt not Steal.

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Thou shalt not Steal.

Now that thou hast taught me the service required of thee for me to observe towards the persons of all men and women, of every condition, thou begins to tell me what thou would I should do concerning their goods; and as in the commandment next before this thou did command unto me sobriety and pureness; so dost thou in this, command justice and righteousness; forbidding me to steal; under which word thou comprehends all kinds of deceit; which thou dost, because thou would that I should give over myself wholly to the study and exercise of justice; as in the precept going before, thou would I should give over myself wholly to the keeping of sobriety and pureness; so that I see thy good pleasure herein is not only that I should abstain from all theft, but also from all fraud and craft in word or deed, yea, tot I should earnestly follow and exercise all equity, truth, and justice. By reason whereof, I see myself much bound to praise thee, who art so careful over my goods and substance, that if any man should go about to steal from me, or to defraud me in any thing, yea, whosoever goes not about to keep and care for that which I have, as he would do for his own, the same displeases thee.

O Lord, if thou hast such care for my goods, cattle, and such pelf, how great is thy care for my soul! If this commandment had not been given, I perceive, I for my own part should have done and should do much worse than I have done; and much worse would have been done to me and mine than has been done. It is thou, good Lord, I perceive, who hast both given all that I have, and also still preserves and keeps the same, and not my own polity, wisdom, and industry; for in vain were all this, except thou did vouchsafe to use and take it as a mean to work by. There is nothing therefore that I have, but whenever I look upon it, by this commandment, I learn thy goodness, strength, and power; for as thou gives it of thy mercy, so it speaks to me that at present thou still dost keep it for me, so that exceeding great cause have I to thank thee for this precept, dear God and most gracious Lord.

But, alas! I am for from thankfulness, and always have been so, for all thy care for me, and for all that ever thou hast given unto me, so that I have used subtlety and craft, yea, sometimes theft and bribery; and now, good Lord, I still exercise the same, when occasion is offered. I live also voluptuously upon that which thou hast given and lent me, and nothing consider, what equity requires; and what or how great the necessity of the poor is, whom I thus defraud by excess and prodigality. That which I borrow, I with unwillingness repay; I use it more negligently than I would do my own. Lack of justice, the great usury, robbery, oppression, and such like wickedness which are exercised among us, I lament not, I labour not after my vocation for the redress of the same, I pray not to thee thereabout, but neglect it altogether.

Yea, even those things wherewith I am entrusted, or am hired to do, those (I say) I do with great negligence; so that my sin is great herein, and I am worthy of condemnation. But, merciful God, I beseech thee, for Christ's sake, to have mercy upon me, and to pardon me my unthankfulness, thefts, frauds, deceits, avarice, negligences, and great carelessness, for the lack of justice, and for

the monstrous oppression, usury, excess, and riot, which are horribly exercised in the common weal. For thy mercy's sake in Christ Jesus, O Lord, whom thou has given to fulfil the law for them that do believe, give me true faith and thy Holy Spirit, to work in me the knowledge, love, and perpetual obedience of this thy holy precept, and all thy other commandments for ever.

Dear Lord, give unto me, and to all whom thou would I should pray for, the hatred of all craft, and love of all justice; grant to the oppressed thy comfort, to wrongers repentance; to thieves and deceivers, that they may make restitution; to justices of peace, landlords, and the rich of the world, that they may have thee before their eyes, love their poor tenants and brethren, and give to labourers and artificers, that they may be diligent in their work and labours, and that wherewith they are put in trust.

## 01.C 04. Thou shalt bear False Witness against

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Thou shalt not bear False Witness against thy Neighbour.

Now dost thou, most gracious Lord, instruct me in this commandment, how I should use my tongue towards my neighbour, and behave myself concerning his name, forbidding me to bear false witness; in which thou forbids me all kinds of slandering, lying, hypocrisy, and untruth. And why? because, as members of one body, thou would we should speak truth one to another; and be careful, every one, to cover the other's infirmity, and with our tongue to defend the names of others, even as we would that others should defend ours; so that in this commandment, as thou forbids me all kinds of evil, calumnious and untrue speaking; thou dost command to me all kind of godly, honest, and true report and talk. By reason whereof I have great cause to praise thee, since I see thee to be so careful over my name, that all men are commanded by thee to defend the same. O precious God, great is thy care over my soul, I now perceive. If this commandment were not, I see, I should have done and should do much worse with my tongue to others than has happened, and so should I have felt of others towards me.

Besides this, no small advantage is it to me, that thou would all men should use truth in all their words to me.

Oh! how great and how good a thing is this unto me: If we consider the hurt that comes by untruth and by deceitful words, easily may we see a wonderful benefit and care of thee for us in this commandment.

But, gracious Lord, I acknowledge my unthankfulness to be monstrous and great, and that it always has been so; and yet I continue in wonderful hypocrisy in all my conversation; often lying and speaking vainly, offensively, fleshly, subtlety, calumniously, and giving my ears to hear things slanderously spoken; not repining or admonishing others (as the slanderer) to do as he would be done by, to tell his tale where he should tell it, nor admonishing the party slandered of that which is reported of him, thereby to take better heed; but rather I augment it. By reason whereof I have deserved eternal condemnation. But thou, good Lord, be merciful unto me, I beseech thee, for Christ's sake, whom thou hast ordained to be the end of the law to all them that do believe, as well for pardon of that which is past, as for not imputing the imperfection that remains. In his name therefore, good Lord, I beseech thee to pardon me, and give me thy Holy Spirit to open to me this law, and all thy other precepts; and so to understand them that I may heartily love them, and faithfully give myself to the obedience of them for ever. Grant me thy good Spirit to sanctify my tongue, that it may be kept from lying, slandering, and all such vices; and that it may be continually used in thy service, and speaking that which may be to edify, to thy glory and praise, through Jesus Christ our Lord. Amen.

Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor anything that is his.

Here, O most gracious Lord and God, thou gives me the last commandment of thy law, who having taught what outward actions I shall avoid, that I do not thereby offend or undo my neighbour, as murder, adultery, theft, or false witness: now thou teaches a rule for my heart, to order that well, from the abundance whereof all works and words proceed, that I covet not any thing that is my neighbour's.

I know hereby, that if he have a fairer house, I may not wish for it: if he have a more beautiful wife, I may not desire her: if he have an honest and faithful servant, such a one as helps to get his living. I must not think to myself, I would I had him from his master. I may not desire to take his ox, nor his ass, no not his dog, no not the meanest thing he has in his possession. So that in the other commandments; as thou has forbidden all injuries and evil practice against my neighbour, now thou charges me to beware of thinking any evil thought against him. By reason whereof I have great cause to praise thee, in that I see thee to be so careful over mine estate, my house, my wife, my servants, and the beasts that drudge for my service: that all men are by thee commanded not once to wish them from me. Thy apostle said well, when he taught us, saying, "Cast all your care upon God, for he cares for you." It is true, I find it true, thus thou cares for us, and would have us so to care one for another. But gracious Lord, I must needs confess, that I have forgotten and broken this commandment, and do so still every day. I am wishing and woulding (desiring, editor) every minute. I have gone about to take my neighbour's house over his head. Many times have I had unchaste thoughts in my heart. I have gone about to inveigle and entice his servants from him: I could have been content to have wrought his beast and spared my own: I always thought he had too much, and I have too little; the dregs of these things, O Lord, are not quite out of my heart. Wherefore I deserve to have thy law executed upon me with all severity. But thou, good Lord, be merciful unto me in this point also, for Jesus Christ's sake: for otherwise, I am of all men most miserable. Good Lord, pardon me, consider the frailty of my flesh, the corruption of my nature, the multitude of temptations, how of myself, I am able to do nothing; how if left to myself, I shall come to nothing.

Set my heart straight in the case of religion, to acknowledge thee one God, to worship none other God, to reverence thy name, and to keep thy sabbaths. Set my heart right in matters of human conversation, to honour my parents, to obey rulers, and reverence the ministry of the gospel; to have hands clean from blood, true from theft, a body free from adultery, and a tongue void of all offence. But purge the heart first, O Lord, and then the hand, the eye, the tongue, the foot, and the whole body will be cleaner. Write all these thy laws in my heart, O Lord, and in the hearts of all the faithful people, that we may believe them and keep them all the days of our lives to thy glory and praise, through Jesus Christ our Saviour. Amen.

## 01.D 00. A Meditation concerning Prayer

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A Meditation concerning Prayer, with a brief paraphrase upon the Petitions of the Lord's Prayer

The mind of man has such large room to receive good things, that nothing can fully fill it but God alone; whom thy mind fully possesses, when it fully knows him, fully loves him, and in all things is framed after his will. They therefore, dear Lord God, that are thy children, and have tasted somewhat of thy goodness, do perpetually sigh, that is, do pray, until they come thereto; and since they love thee above all things, it wonderfully wounds them that other men do not so, that is, love thee, and seek for thee, with them. Whereof it comes to pass, that they are inflamed with continual prayers and desires, that thy kingdom might come everywhere, and thy goodness might be both known, and in life set forth by every man. And because there are innumerable things, which as well in themselves as in others are against thy glory, they are kindled with continual prayer and desire, sighing unspeakably in thy sight for the increase of thy Spirit. And sometimes, when they see thy glory more put back than it was wont to be, either in themselves or in any others, then are they much more disquieted and vexed. But because they know that thou dost rule all things after thy good will, and that none other can help them in their need, they oftentimes go aside, all business laid apart, and give themselves to godly cogitations and talk with thee, complaining to thee as to their Father, of those things that grieve them, begging thereto, and that most earnestly, thy help, not only for themselves, but also for others, especially those whom especially they embrace in thee. And they often repeat and remember thy gracious benefits to others and to themselves also; wherethrough they are provoked to render to thee hearty thanks, thereby being inflamed, assuredly to hope well of thy good will towards them, and patiently to bear all evils; also to study and labour to mortify the affections of the flesh, and to order their whole life to the service of their brethren, and the setting forth of thy glory. This they know is that prayer which thy Son Jesus Christ our Lord commanded to be made to thee in the chamber, the door being shut. (Matthew 6:1-34) In this kind of prayer he himself watched often, even all the whole night. Herein was Paul frequent, as all thy saints are. This kind of prayer is the true lifting up of the mind unto thee; this stands in the affections, in the heart, not in words and in the mouth. As thy children are endued with thy Spirit, so they frequently thus talk with thee; the more thy Spirit is in them, the more are they in talk with thee. Oh! give me plentifully thy Spirit, which thou hast promised to pour out upon all flesh, that thus I with thy saints may talk with thee night and day, for thy only beloved Son's sake, Jesus Christ our Lord. Amen.

Moreover, thy saints, to provoke themselves to this kind of prayer, use first their necessity, which they consider in three sorts; inwardly, concerning their souls; outwardly, concerning their bodies; and finally, concerning their names and fame: whereto they add the necessities of those committed to them, of thy church, and the common weal.

Secondly, they use thy commandments, which require them under pain of sin, to pray to thee in all their need.

Thirdly, they use the consideration of thy goodness, who art naturally merciful to young ravens calling upon thee, much more then to them for whom ravens and all things else were made, for whom thou hast not spared thy dear Son, but given him up for us all. (Romans 8:1-39)

Fourthly, they use thy most sweet and free promises, made to hear and help all them that call upon thee in Christ's name.

Fifthly, they use examples, how that thou, who art the God of all, and rich unto all them that call upon thee in Christ's name, hast heard and helped others calling upon thee.

Sixthly, they use the benefits given them before they asked; thereby not only provoking them to ask more, but also certifying their faith, that if thou was so good to grant them many things unasked, now thou wilt not deny them any thing they ask to thy glory and their weal.

Last of all, they use the reading and meditation upon psalms and other good prayers, because they know thereby peculiarly, besides the other Scriptures, there is no small help, as may appear by Paul, (Ephesians 5:1-33, Colossians 3:1-25) where he wills the congregation to use psalms, hymns, and spiritual songs, but so that in the heart we should sing and say them; not that thy children do not use their tongues and words in praying to thee, for they do use their tongues, speech and words, to stir up their inward desire and fervency of the mind; full well knowing that else it were plain mocking of thee, to pray with lips and tongue only. Oh! that now I might feel thy Spirit so affect me, that with heart and mouth I might heartily and in faith pray unto thee.

Now concerning the things that are to be prayed for, thy children know that the prayer taught by thy Son, most lively and plainly contains the same; and therefore they often use it. First, asking of thee, their heavenly Father, through Christ, that thy name might everywhere be had in holiness and praise; then, secondly, that thy kingdom, by regeneration and the ministry of the gospel, might come. And, thirdly, that willingly, perfectly, and perpetually, they might study to do, yea, to do indeed thy will, with thy holy and heavenly angels and spirits. These things they seek and pray for, namely, thy kingdom and thy righteousness, before any worldly benefit. After which petitions, because all things, yea, even the benefits of this present life, come from thee, they godly desire the same under the name of daily bread; being instructed of thy wisdom, that after spiritual benefits to ask for corporeal, is not unseemly to thy children, who know that both spiritual and corporeal come from thy mercy. In the other petitions they pray for things to be taken from them, beginning with forgiveness of sins, which, if their hearts were not so broken, that they could forgive all things to all men for their own part, were impudently prayed for. They add their profession, that is, charity, whereby they profess they have forgiven all offences done to them; howbeit, because it is not enough to have pardon of the past, except they are preserved from new offences, they pray thee not to lead them into temptation, by permitting them to follow perverse suggestions of Satan; but rather to deliver them from his importunity and power. By evil, they understand that Satan the author of all evil is meant. Oh! dear God, that thou would endue one with thy Spirit of grace and prayer, with thy children, so to make this prayer always when I pray. As for outward evils, so long as they do not, as it were enforce thy people to sin, Christian profession accounts them among thy benefits, and thy Son has not taught thy church to pray for the taking away of them in this prayer; for here he has contained only those things for which all Christians, generally and particularly, may of faith pray at all times. It often comes to pass; that exterior evils, because they are not evils indeed, that is, because they are not against God's grace in us, therefore they cannot of faith he

prayed against to be taken away; for thy children that have faith always prefer thy judgment before their own; which judgment when they know, by that which happens to them, they submit themselves thereto wholly although thy Spirit make his unspeakable groanings to help their infirmities by prayer, not to have them taken away, but that they might have strength and patience to bear the burden accordingly. Which burden, if it be too heavy in the better sense and feeling thereof, they in their prayers complain somewhat of, rather than pray to have it taken away. As our Saviour did in the garden, when he added to his complaint, "Not my will, but thy will be done;" so do thy people in all their complaints add, "Not as we will, but as thou wilt;" for they are taught by thy Spirit not to pray for the taking away of corporeal evils, either from themselves or from others, unless they by the same Spirit can certainly perceive that the same makes to thy glory; as did thy apostles and servants, when absolutely and without condition they asked health or miracle for any, when they healed or raised the dead by prayer, for they know nothing can be better, than when it is according to thy will. Oh! that I might always know thy will in all things, and for ever apply myself thereto. Hereof it comes that thy saints and dear children, who love their neighbours as themselves, do yet in their prayers ask vengeance on some, as in the Psalms, because, in praying and talking with thee, they see by thy Holy Spirit (without it there is no true prayer) sometimes thy judgments upon some, whom they perceive to sin to death, who therefore ought not to be prayed for; but rather prayed against, because thy glory cannot be set forth as it should be without their destruction. Thy will is always best, and the thing whereto they frame all their desires. Therefore when they perceive it decreed with thee, that such and such by their destruction set forth more mightily thy glory, how should they but desire and pray for the same, and write it as David has done, that the godly in reading and weighing such prayers might receive comfort, and the ungodly be afraid? Else when they perceive not manifestly the determined judgments of God, they in their prayers do most heartily pray for them, as Samuel did for Saul, Moses for the Israelites, Abraham for Sodom. Good Father, for thy mercy's sake, give me true love of mankind; but so that I may love man for thee and in thee, and always prefer thy glory above all things, through Christ our Lord.

Now though thy children know, that thy will cannot but be done, and that nothing can be done but what thou of thine own will hast determined to do, although no man should desire the same, yet are they earnest and frequent in prayer; first, to render obedience to thee, who requires prayer as spiritual service to thee; secondly, because thou hast ordained prayer to be as an instrument and mean, by which thou works things with thee already decreed and determined. Thy children use prayer to offer to thee their service, if it please thee to use the same. As they eat and drink, which is a mean ordained, for the preservation of life, not looking thereby to lengthen days above the bounds which already thou hast appointed; but as it becomes them to use means which thou hast ordained to serve thy providence, so they (herein as men not curious to know thy providence further than thou reveals it) use prayer as a mean by which thou art accustomed to work many of thy children's desires, that according to thy good will thou may use the same. They do not think there is mutability in thee, for thou art God, and art not changed; with thee there is no variableness, and therefore they pray, not as men who would have thy determinations and ordinances altered, which are ordained in the fullest wisdom and mercy, but rather that they might submit their wills to thine, and make them more able to bear thy will and pleasure. They know that thou hast promised to help them who call upon thee; wherefore they doubt not, but that thou wilt do so, and pray accordingly. They love thee heartily, and therefore they cannot but desire much to talk with thee, that is to pray even as a well mannered and loving wife will not ask anything of her

husband at all, but what she hopes he would take in good part, and do of his own free will, although she had not spoken thereof. When she knows what her husband's will is, she gladly talks with him, and accordingly as she sees he is purposed to do, she will often desire him to do. Even so thy children, who heartily love thee, since they know thy wisdom and will is best; how can they but often talk with thee, and desire thee to do that which they know is best, which they know also thou would do, though none should ask or pray for the same? Thy children use prayer as a means, by which they see plainly thy power, thy presence, thy Providence, mercy, and goodness towards them, in granting their petitions, and by prayer they are confirmed of them all. Yea, thy children use prayer to admonish them that all things are in thy hands. In prayer they are, as it were, of thee put in mind of those things which they have done against thee their good Lord. By reason whereof repentance ensues, and they conceive purpose to live more purely ever afterwards, and more heartily to apply to all innocence and goodness. Who now, considering that so many great advantages come by reason of prayer, would marvel why thy children are much in prayer, and labour to provoke others thereto? For as no one that is a suitor to any other, will use any thing which might offend or hinder his suit, so no man that uses prayer will flatter himself in any thing that should displease thee, to whom by prayer he makes suit whenever he prays; so that nothing is greater provocation to all kinds of godliness than prayer. Therefore not without cause we see thine apostles and servants laboured so diligently, and desired that others might use prayer for themselves and others. Concerning outward things, which thy children pray for, although they know thy will and decree is not variable, and thy purpose must needs come to pass yet they receive by their prayer no small advantage. For either they obtain their requests, or not; if they obtain them, then they prove by experience that thou does the will of them that fear thee, and they are more kindled to love and serve thee. For this purpose thou art wont, when thou wilt do good to any, to stir up their minds to desire the same good of thee, that thou and thy gifts may be more magnified, and set by of them, by how much they have been earnest petitioners for the same: for how can it but inflame them with love towards thee, to perceive and feel thee so to care for them, hear them, and love them? If they do not obtain what they pray for, yet undoubtedly they receive great comfort to see, that the evils which press them, and whereof they complain still, do not oppress and overcome them, and therefore they receive strength to bear the same the better. O good Father! help me that I may heartily love thee, complain to thee in all my need, and always by prayer pour out my heart before thee. Amen.

## 01.E 00. Another Paraphrase or Meditation

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### Another Paraphrase or Meditation upon the Lord's Prayer

O almighty and eternal God, of whom all fatherhood in heaven and in earth is named, whose seat is the heaven, whose footstool is the earth, who of thy great clemency and unspeakable love hast not weighed nor considered our great unkindness and wilful disobedience, but according to the good pleasure of thy eternal purpose hast in thy well-beloved Son Jesus Christ chosen us out of the world, and dost accept us far otherwise than we are in deed; to be called, yea, and to be indeed thine adopted sons; and dost vouchsafe, O loving Father, that we, being, as it were, heavenly children, should every one of us confess, declare, and call thee our heavenly Father. Grant, dear Father, that among us thy poor children, by pureness of mind and conscience, by singleness of heart, by uncorrupt and innocent life, and example of virtue and godliness, thy most holy name may be sanctified; and that so many of all other nations as thou hast thereunto chosen and predestinated, beholding our godliness and virtuous deeds that thou works in us, may be the more stirred to hallow and glorify thy blessed name.

Oh! faithful Father, we beseech thee that the kingdom of thy Holy Spirit, of grace and prayer, of thy loving kindness and mercy, and of all other thy holy virtues, and of thy holy and most blessed word, may continually reign in our hearts, so that thou would vouchsafe thereby to make us worthy to be partakers of the realm and kingdom of thy glorious and blessed presence.

Oh! dear God and heavenly Father, we humbly desire thy goodness to bow our hearts unto thee, to make us humble of mind, to make us low in our own sight and obedient, that, like as thy dear Son, our only Saviour Jesus Christ, counted his meat, works, praise, and life, to be only in obeying their most blessed will, wherein for our sakes he became obedient to the death of the cross, that so we may, even unto the very death, in lowliness, in meekness, patience and thankfulness, obey thy holy will, and not murmur and grudge, nor refuse whatsoever thy fatherly pity shall think good to lay on us, be it poverty, hunger, nakedness, sickness, slanders, oppressions, vexations, persecutions, yea, or death itself, for well-doing. But in all things may we seek and labour to make these our earthly bodies serviceable to do thy will, and to refuse what thou wills not, never to strive nor wrestle against thy holy will, but with thy heavenly citizens and household, built upon the foundation of thy holy prophets and apostles, thy Son Jesus Christ being the head corner-stone; all self-will and controversy in opinions being set aside; the lusts, desires, and affections of the flesh mortified; the flattering assaults of the vain world, the cruel and subtle layings in wait of the devil overcome; agreeing together quietly, and united in spirit, we may freely obey thy most blessed will, therein to walk all the days of our life.

Oh! dear God, give unto our needy bodies necessary sustenance, and take from us all love of worldly things, all anxiety and covetousness, that we may the more freely worship and serve thee. Oh! merciful Father, we beseech thee to give unto us that heavenly bread to strengthen our hearts; I mean the body of thy dear Son Jesus Christ, the very food and health of our souls, that we may always with thankfulness firmly feed on him by faith, and utterly forsake and abhor all false

doctrine and persuasions of men, and all lying spirits that shall persuade us any otherwise of him than thy holy word teaches and assures us. Satisfy our hungry souls, dear Father, with the marrow and fatness of thy rich mercy, promised to us in the same thy Son, and of our eternal elections redemption, justification, and glorification in him. Make us, O gracious God, to contemn and despise this world, with the vain things and pleasures thereof, and inwardly to hunger for thy blessed kingdom and presence, which do thou satisfy, good God, in thy good time, according to thy good will and pleasure. Oh! most loving God, give us the bread of thy divine precepts, and make our hearts perfect, that we may truly and freely walk and live in them all the days of our life. Oh! dear and merciful Father, we beseech thee give us the bread of thy lively and heavenly word, and the true understanding thereof, which is the light of our paths, the food, strong tower, and sure defence of our souls, that we, being well fenced with this ammunition, fed and filled with this food, may be worthy guests at thy celestial feast and wedding, where we shall never hunger nor want.

Oh! most righteous and merciful God, Father, and Governor of our life; we confess that we have grievously sinned against thee from our youth up until now, in ingratitude, in unthankfulness, wilfulness, disobedience, presumption, and our innumerable negligences and sins, which we from time to time most heinously have committed; whereby we have deserved not only sore and grievous plagues, but even eternal damnation, were it not that thou art the Lord of mercy, and hast power to show mercy on whom thou wilt; wherein thou art rich and plentiful to all them that call upon thee faithfully. Wherefore, dear Father, we, seeing our manifold and grievous sins which we have committed against thee, and also thy great mercy, loving kindness, patience, and longsuffering towards us; are compelled not only to bear patiently and suffer our enemies when they rail on us, slander us, oppress us, vex us, or trouble us, curse, persecute, and kill us; but also to speak well of them, to instruct them, to pray for them, to do them good, to bless them, to clothe them, and feed them, so heaping coals of thy charity and love upon them, and mercifully to forgive them, even as thou, dear Father, for thy beloved Christ's sake hast forgiven us. Thus hast thou taught us, good Father, not as the hypocrites, to look narrowly on our neighbours' faults, but diligently to examine our own consciences, wherein we have offended thee; and also what occasion of offence or falling we have given to our brethren in eating, drinking, going, apparel, speaking, dissolute or uncomely laughter; in bargaining, or by any means, and with all speed to seek to reconcile ourselves to them, and to forgive unto others, from the bottom of our hearts, whatsoever they have offended us, and to do none otherwise than we wish and desire in our hearts that others should do to us; that so we may find thee, O Lord, in forgiving us our trespasses, mild and merciful, which do thou speedily show thyself unto us, for thy dear Christ's sake.

Oh! Lord, thou God of the righteous, we feel the frailty of our nature to be so perverse and apt to sin, that when thou by the gifts of thy Holy Spirit dost move us, and (as it were) call us, yea, rather draw us unto thee, then are we drawn away and tempted of our own concupiscence and lust, besides the great and dangerous assaults of the world and devil; therefore, faithful Father, we thy poor children beseech thee to take from us all those evils and occasions that may draw us from thee. Oh! dear God, protect, defend, and strengthen us against all the suggestions and assaults of our enemies, the world, the flesh, and the devil; that neither in prosperity we should be haughty and high-minded to say unthankfully, "What is the Lord!" nor yet in the abundance of temptation, anguish, vexation, tribulation, or persecution, be oppressed with fear, nor be deceived by flattery, nor yet to fall in despair, and so utterly perish. But in all dangers and perils of temptation, and in

the midst of the stormy tempests of tribulation, dear Father, make us thy poor children, to feel the consolation of the certainty of our eternal election in Christ Jesus our Lord, and to perceive thy fatherly succour ready to help us; lest that we, being overcome with the wicked sleight (craftiness, editor), and deceitful invasions of the enemies, should be drawn into an obstinate mind, as without thy grace and merciful protection we shall, and so be shut up by the knowledge that should lead us forth with the evil doers and harden our hearts. Therefore, O good God, give us these thy good gifts, namely, strength, patience, and joyfulness of heart, to rejoice in temptation, and assure us that it is the trial of our faith; that faith in us may have her perfect work, that when we are well approved, and purified with the fire of temptations, we may finish our life in victory, and evermore live with thee in thy heavenly kingdom, where no temptation shall hurt us.

Finally, most merciful Father, we humbly beseech thee to deliver us from this present evil world, from all human and worldly fear, from all infirmities of the flesh and mind, from false prophets and teachers, from false brethren, from traitors, tyrants, &c. And if it be thy good pleasure, and may make most to the glory of thy name, deliver us from the hands of our enemies, and from all other evils, present and to come, both of body and soul; that we, being by thy great mercy defended from all hurtful things may always use those things that are profitable for us, devoutly given to serve thee in good works; that the yoke of our enemies and the bands of sin being shaken off, we may possess the inheritance of thy heavenly kingdom, which thy dear Son Jesus Christ has with his precious blood purchased for thine elect from the beginning of the world. For thine is the kingdom, thou only hast the majesty, thou only art the God above all gods, King of all kings, and Lord of all lords: thou only hast the power and authority to set up kings, and to put them down; thou lifts the poor out of the dirt, and makes him to sit among the princes of thy people; thou only makes wars to cease, and gives victory to whom thou wilt. Oh! dear God there is neither majesty, rule, nor power, honour nor worship, dignity nor office, riches nor poverty, health nor sickness, plenty nor scarcity, prosperity nor adversity, war nor peace, life nor death, nor any other thing, but it is all thine; and thou both hast the power, and wilt give it to whom it pleases thee, in thy time and season, that all glory may be given to thee alone, for thou art worthy.

Oh! dear Father, to thee we come therefore for help and succour, for without thee there is no help at all. Oh! good Father, deliver us from all that is evil in thy sight, for thine own name's sake, and for thy dear Christ's sake; that we being armed with thy holy armour, and weaponed with thy blessed word, and instructed with thy Holy Spirit, may, according to thy holy promise, serve thee without fear all the days of our lives, in such holiness and righteousness as is acceptable in thy sight. To thee therefore, our dear Father, our Creator, Feeder, Protector, Governor, and Defender; and thy beloved Son Jesus Christ, our only Peace, Mercy-seat, Redeemer, Justifier, and Advocate; and thy Holy Spirit, our Sanctification, our Wisdom, Teacher, Instructor, and Comforter, be all dominion, power, and glory, for ever and ever. Amen.

## 01.F 00. A Meditation coming of Christ Judgement

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A Meditation on the coming of Christ to Judgement, and of the Rewards both of the Faithful and Unfaithful

O Lord Jesus Christ, the Son of the ever-living God, by whom all things were made, are ruled, and governed, of thy love for our redemption thou did not disdain to be our Mediator, and to take upon thee our nature in the worst, of a virgin, purely and without sin, by the Operation of the Holy Spirit; that thou might in thine own person wonderfully, beautify and exalt our nature, and work the same in us also, first abolishing the guiltiness of sin by remission; then sin itself by death; and last of all, death, by raising up again these our bodies, that they may be like unto thine own glorious and immortal body, according to the power wherewith thou art able to subject all things unto thee. As of thy love, for our redemption thou became man, and that most poor and afflicted upon earth, by the space of thirty-four years at the least, in great humility, and did pay the price of our ransom by thy most bitter death and passion, for which I most heartily give thanks to thee: so of the same love towards us, in thy good time thou wilt come again in the clouds of heaven with power and great glory, (Matthew 25:1-46) with flaming fire, with thousands of saints, with angels of thy power, with a mighty cry, the shout of an archangel, and blast of a trump, suddenly as the lightning which shines from the east, when men think least of it, even as a thief in the night, when men are asleep. And thou wilt so come thus suddenly in the twinkling of an eye, and all men that ever have been, are, and shall be, with women and children, must appear before thy tribunal judgment-seat, to render an account of all things which they have thought, spoken, and done against thy law, openly and before all angels, saints, and devils; and to receive the just reward of thy vengeance, if they have not repented and obeyed the gospel; and to depart from thee to the devil and his angels, and all the wicked which ever have been, are, or shall be, into hell-fire, which is unquenchable and of pains intolerable, baseless, endless, hopeless, even from the face of thy glorious and mighty power. But if they have repented and believed thy gospel, if they are found watching with their lamps and oil in their hands, if they are found ready apparelled with the wedding-garment of innocence; if they have not hardened their hearts, and hoarded up their treasure of thy vengeance in the day of wrath to be revealed, but have used the time of grace, the acceptable time, the time of salvation, that is, the time of this life, in which thou stretches out thy hand and spreads thine arms, calling and crying unto us to come unto thee, who art meek in hearts and lowly; for thou wilt ease all that labour, and are heavy laden. And if they have visited the sick and prisoners, comforted the comfortless, fed the hungry, clothed the naked, lodged the harbourless. And if they have not loaded their hearts with gluttony and surfeiting and carefulness of this life; if they have not dug and hid their talent in the ground, doing no good therewith, but have been faithful to occupy thy gifts to thy glory, and have washed their garments in thy blood by hearty repentance. If they have done thus, then shall thy angels gather them together, not as the wicked, which shall be collected as fagots, and cast into the fire, but as the good wheat that is gathered into thy barnóthen shall they be caught up to meet thee in the cloudsóthen shall their corruptible body put on incorruptionóthen shall they be endued with immortality and gloryóthen shall they be with thee,

and go whither thou goesóthen shall they hear, "Come, blessed of my Father, possess the kingdom prepared for you from the beginning, &c."óthen shall they be set on seats of majesty, judging the whole worldóthen shall they reign with thee for everó then shall God be all in all with them and to themóthen shall they enter and inherit the heavenly Jerusalem, and the glorious restful land of Canaan; where is always day and never night, where is no manner of weeping, tears, infirmity, hunger, cold, sickness, entry, malice, nor sin; but always joy without sorrow, mirth without measure, pleasure without pain, heavenly harmony, most pleasant melody, saying and singing, Holy, holy, holy Lord God of hosts, &c. A sum the eye has not seen, the ear has not heard, neither has it entered into the heart of man but which they shall then inherit and most surely enjoy although here they are tormented, prisoned, burned, solicited of Satan, tempted of the flesh, and entangled with the world, wherethrough they are enforced to cry, "Thy kingdom come, come Lord Jesus, &c. (Revelation 22:1-21) How amiable are thy tabernacles! Like as the hart desires the water-brooks, so pants my soul after thee, O God. (Psalms 13:1-6) Now let thy servant depart in peace; I desire to be dissolved, and to be with Christ. We mourn in ourselves, waiting for the deliverance of our bodies, &c." (Rom. viii.) Oh! gracious Lord, when shall I find such mercy with thee, that I may repent, believe, hope, and look for these blessings, with the full fruition of these heavenly joys, which thou hast prepared for all them that fear thee and so rest with thee for evermore?

## 01.G 00. A Meditation concerning Sober usage bot

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A Meditation concerning the Sober usage both of the Body and Pleasures in this Life

We could not but use this our body, which God has made to be the tabernacle and mansion of our soul for this life, otherwise than are do, if we considered it accordingly. That is, we should use it for the soul's sake, being the guest thereof, and not for the body itself, and so should it be served in things to help, but not to hinder the soul. A servant it is, and therefore it ought to obey, to serve the soul, that the soul might serve God; not as the body will, neither as the soul itself will, but as God will; whose will we should learn to know, and behave ourselves thereafter. To observe which is hard for us now, by reason of sin, which has gained a mansion-house in our bodies, and dwells in us, as does the soul; to which (sin I mean) we are altogether of ourselves inclined, because we naturally are sinners, and born in sin; by reason whereof we are ready as servants to sin, and use our bodies accordingly, making the soul to sit at reward, and pampering up the servant to our shame. Oh! therefore, good Lord, that it would please thee to open this unto me, and to give me eyes effectually to consider what this my body is, namely, a servant lent for the soul to sojourn in, and serve thee in this life. Yea, it is by reason of sin, that has his dwelling there, become now to the soul nothing else but a prison, and that most strait, vile, stinking, filthy, and therefore in danger of miseries, to many in all ages, times, and places, till dead has turned it to dust, whereof it came, and whither shall return; that the soul may return to thee, from whence it came, until the day of judgment come, in the which thou shalt raise up the body, that then it may be partaker with the soul, and the soul with it, inseparably, of wealth or woe, according to that which is done in and by the same body here now in earth.

Oh! that I could consider these things often and heartily, then should I not pamper up this body to obey it, but bridle it, that it might obey the soul. Then should I fly the pain it puts my soul unto, by reason of sin and provocation to all evil, and continually desire the dissolution of it, with Paul, (Php 1:1-30) and the deliverance from it, as much as ever did prisoner his deliverance out of prison. For only by it the devil has a door to tempt, and so to hurt me; in it I am kept from thy presence, and thou from being so conversant with me as else thou would be. By it I am restrained in a great degree from the sense and feeling of all the joys and comforts which are to be taken as joys and comforts indeed. If it were dissolved, and I out of it, then Satan could no more hurt me; then would thou speak with me face to face; then the conflicting time were at an end; then sorrow would cease, and joy would increase, and I should enter into inestimable rest. Oh! that I considered this accordingly!

## 01.H 00. Another Meditation to the Same Effect

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Another Meditation to the Same Effect The beginning of all evil in our sinning springs out of the depravity and corruptness of our judgment, because our will always follows that which the reason judges should be followed. Now that which every man takes to be friendly and agreeing to his nature, the same he judges necessarily to be good for him, and to be desired. Thus meat, drink, apparel, riches, favour, dignity, rule, knowledge, and such like, because they are thought good and agreeing either to the body or to the mind, or to both, (for they help either to the conservation or to the pleasure of man,) are accounted by every one amongst good things.

Howbeit, such is the weakness of our understanding on the one part, and the blindness and too great rage of our lusts on the other part, that we, being left to ourselves, in the desire of things which we judge good and agreeing to our nature by the judgment of our senses and reason, cannot but overpass the bounds whereby they might be profitable unto us, and so we make them hurtful to us, which of themselves are ordained for our health. What is more necessary than meat and drink, or more agreeing to our nature? but yet how few there are who do not hurt themselves by them! In like manner it is with riches, estimation, friends, learning, &c. Yea, although we are in these most temperate, yet when the Spirit, our Regenerator, is wanting in them, we are so drowned in them, that we utterly neglect to lift up our minds to the good pleasure of God, to the end we might imitate and follow God our Maker, by yielding ourselves over, duly to use his gifts to the common and private utility of our neighbours. But now God only is life and eternity, and he cannot but demand of his handiwork, that we should render ourselves and all we have to the ends wherefore we were made, that is, to resemble for our portion, his goodness, as those who are nothing else but witnesses and instruments of his mercy. So that when we wholly and naturally strive against that kind of life whereto he has created us, by seeking always ourselves, what other thing ought to ensue, but that he should again destroy us, and take away his notable gifts, wherewith he endued us, that by all kinds of well-doing we should resemble his image? Yea, what other thing may ensue, but that he should leave us, and that eternally, that we might feel, and by experience prove, how bitter a thing it is to leave the Lord, in whom is all goodness? Oh! that therefore I might find such favour in thy sight, dear Father, that thou wouldst work in me, by thy Holy Spirit, a true knowledge of all good things, and hearty love to the same, through Christ Jesus our Lord and only Saviour Amen.

## 01.I 00. A Meditation Exercise Mortification

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### A Meditation for the Exercise of our Mortification

He that will be ready in weighty matters to deny his own will, and be obedient to the will of God, had need accustom himself to deny his desires in matters of less weight, and to exercise mortification of his own will in trifles. For if our affections by this daily custom are now (as it were) half slain, surely when the plunge shall come, we shall find the more to do. If we cannot watch with Christ one hour, as he said to Peter, we undoubtedly can much less go to death with him. Wherefore that in great temptations we may be ready to say with Christ, "Not my will, but thine be done," since this commonly comes not to pass, but when the roots of our lusts by thy grace, dear Father, are almost rotten, and rooted out by a daily denial of what they desire, I humbly beseech thee, for Christ's sake, to help me herein. First, pardon me my cherishing and, as it were, watering of my affections, obeying them in their devices and superfluous desires. Wherethrough since they have taken deep root, and are so lively in me, I secondly, do beseech thee to pull them up by the roots out of my heart, and so henceforth order me, that I may continually accustom myself to weaken the principal root, that the by-roots and branches may lose all their power. Grant me, I beseech thee, that thy grace may daily mortify my concupiscence of pleasant things, that is, of wealth, riches, glory, liberty, favour of men, meats, drinks, apparel, ease, yea, and life itself; that the horror and impatience of more grievous things may be weakened, and I may be made more patient in adversity. Whereunto I further desire and pray thy goodness, dear Father, that thou wilt add this namely, that I may for ever become obedient and ready to thy good will in all things, heartily and willingly to serve thee, and to do whatsoever may please thee. For doubtless, although we accustom ourselves, in the pleasant things of this life, to mortification and denial of ourselves, yet we shall find enough to do when more bitter and weighty crosses come; for if thy Son our Saviour, ever wont to obey thy good will, prayed so heartily and so often, "Not my will, but thy will be done," whereby he declared himself to be very man; how can it be but that we, whose nature is corrupt, not only in our birth but in our whole life also, shall find both our hands full in great and grievous temptations, and should wholly resign ourselves unto thee? Grant therefore, dear Father, for thy Christ's sake, to me a most miserable wretch, thy grace and Holy Spirit to be effectual in me, that I may daily accustom myself to deny my will in the more easy and pleasant things of this life, that, when need shall be, I may come with Christ to thee with a resigned will, always steadfastly expecting thy mercy, and in the mean season continually obeying thee with readiness and willingness, doing whatever may most please thee, through Christ our Lord, who lives with thee, &c.

## 01.J 00. A Godly Meditation Instruction Providence

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A Godly Meditation and Instruction on the Providence of God towards Mankind This ought to be most certain unto us, óthat nothing is done without thy providence, O Lord. That is ísothat nothing is done, be it good or bad, sweet or sour, but by thy knowledge, that is, by thy will, wisdom, and ordinance; for knowledge comprehends in it all these, as by thy holy word we are taught in many places, that even the life of a sparrow is not without thy will, (Matthew 10:1-42) nor have all the devils in hell any liberty or power upon a beast, (Matthew 8:1-34) but by thy appointment and will; which will we always must believe most assuredly to be wholly just and good, howsoever otherwise it may seem unto us. For thou art marvellous and not comprehensible in thy ways, and thou art holy in all thy works. But hereunto it is necessary also for us to know no less certainly, that though all things are done by thy providence, yet the same providence has many and divers means to work by, which means being contemned, thy providence is contemned also. As for example, meat is a mean to serve thy providence for the preservation of health and life here; so that he who contemns to eat, because thy providence is certain and infallible, the same contemns thy providence. Indeed, if it were so that meat could not be had, then should we not tie thy providence to this mean, but make it free, as thou art free, that is, that without meat thou can help and give health and life; for it is not from any need that thou uses any instrument or mean to serve thy providence; thy power and wisdom are infinite, and therefore should we hang on thy providence, even when all is quite against us. But for our instruction and infirmities' sake, it has pleased thee by means to work and deal with us here, to exercise us in obedience, and because we cannot else, so great is our corruption, sustain thy naked and open presence. Grant me therefore, dear Father, I humbly beseech thee, for Christ's sake, that as I now know something of these things, so I may use this knowledge to my comfort and advantage in thee; that is, grant that in what state soever I am, I may not doubt but the same comes to me by thy most just ordinance, yea, by thy merciful ordinance; for as thou art just, so art thou merciful; yea, thy mercy is above all thy works. And by this knowledge, grant me that I may humble myself to obey thee, and look for thy help in time convenient, not only when I have means, by which thou may work, and art so accustomed to do; but also when I have no means, but am destitute, yea, when all means are directly and wholly against me; grant I say, yet, that I may still hang upon thee and thy providence, not doubting of a fatherly end in thy good time.

Again, lest I should contemn thy providence, or presume upon it by uncoupling those things which thou hast coupled together, preserve me from neglecting thy ordinary and lawful means in all my needs, if so be I may have them, and with good conscience use them, although I know thy providence is not tied to them further than it pleases thee. But grant that I may with diligence, reverence, and thankfulness use them, and exert my diligence, wisdom, and industry in all things lawful, to stave thereby thy providence, if it so please thee. Howbeit, so that I hang in no part on the means or on my diligence, wisdom, and industry; but only on thy providence, which I am more and more persuaded is altogether fatherly and good, how far soever otherwise it appear and seem, yea, is felt by me. By this, I being preserved from negligence on my behalf, and despair or

murmuring towards thee, shall become diligent and patient, through thy mere and only grace, which give and increase in me, to praise thy holy name for ever, through Jesus Christ our Lord and only Saviour. Amen.

## 01.K 00. A Meditation of the Presence of God

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### A Meditation of the Presence of God

There is nothing that makes more to true godliness of life, than the persuasion of thy presence, dear Father and that nothing is hid from thee, but that all to thee is open and naked, even the very thoughts which one day thou wilt reveal and open, either to our praise or punishment in this life, as thou did David's faults, which he did secretly; (2 Samuel 12:1-31) or in the life to come (Matthew 25:1-46) For nothing is so hid that it shall not be revealed; therefore the prophet says, Woe to them that keep secret their thoughts, to hide their counsel from the Lord, and do their works in darkness, saying, "Who sees us?" Grant to me therefore, dear God, mercy for all my sins especially my hidden and close sins; enter not into judgment with me, I humbly beseech thee; give me to believe truly in thy Christ, that I may never come into judgment for them, and that with David I might so reveal them and confess them unto thee, that thou would cover them. And grant further, that henceforth I may always think myself continually conversant before thee; so that if I do well, I publish it not as the hypocrites do; and if I do or think any evil, I may forthwith know that the same shall not always be hid from men. Grant me that I may always have in mind that day wherein hidden works of darkness shall be illumined, and also the sentence of thy Son, that nothing is so secret which shall not be revealed. So in trouble and wrong I shall find comfort, and otherwise be kept through thy grace from evil, which do thou work, I humbly beseech thee, for Christ's sake. Amen.

## 01.L 00. A Meditation of God's Power, Beauty

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A Meditation of God's Power, Beauty, Goodness, &c.

Because thou, Lord, would have us to love thee, not only dost thou will, entice, allure, and provoke us, but also commands us so to do, promising thyself unto such as love thee, and threatening us with damnation if we do otherwise; whereby we may see both our great corruption and naughtiness, and also thine exceeding great mercy towards us.

First, concerning our corruption and naughtiness, what a thing it is that power, riches, authority, beauty, goodness, liberality, truth, justice, all which thou art, good Lord, cannot move us to love thee! Whatsoever things we see fair, good, wise, mighty, are but sparks of that power, beauty, goodness, wisdom, which thou art. For that thou might declare thy riches, beauty, power, wisdom, goodness, &c. thou hast not only made, but still dost preserve, all creatures to be declarers and setters forth of thy glory, and as a book to teach us to know thee, as David says of the heavens. Psalms 19:1-14.

How fair thou art, the beauty of the sun, moon, stars, light, flowers, rivers, fields, hills, birds, beasts, men, and all creatures, yea, the goodly shape and form of the whole world, declare!

How mighty thou art, we are taught by the creation of this world out of nothing, by thy governing the same, by thy punishing the wicked mighty giants thereof, by their overthrowing their devices, by thy repressing the rage of the sea within her bounds, by storms, by tempests, by fires; these and such like declare unto us thine invisible almighty, and terrible power, whereby thou subdues all things unto thee! How rich thou art, this world, thy great and infinite treasure-house, well declares! What plenty is there, not only of things, but also of every kind of things! Yea, how dost thou yearly and daily multiply these kinds! How many seeds dost thou make of one seed, yea, what great increase dost thou bring it unto! These cannot but put us in remembrance of the exceeding riches that thou hast; for if to thine enemies, who love thee not, (as the most part in this world are such,) if to them thou gives so plentifully thy riches here; what shall we think that, with thyself, thou hast laid up for thy friends? How good thou art, all creatures both generally and particularly do teach. What creature is there in the world which thou hast not made for our advantage? I will not say how thou might have made us creatures without sense or reason, if thou would have done so. But, amongst all things, none so teaches us thy great love towards us, as does the death of thy most dearly beloved Son, who suffered the pains and terrors thereof, yea, and of hell itself, for our sakes.

If this thy love had been but a small love, it would never have lasted so long, and Christ should never have died.

## 01.M 00. A Meditation Death, Advantages brings

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### A Meditation on Death, and the Advantages it brings

What else do we daily in this present life, than heap sin to sin, and hoard up trespass upon trespass? So that this day always is worse than yesterday, by increasing our sins as our days, and therefore thy indignation, good Lord, is against us. But when we shall be suffered to go out of the body, and are taken into thy blessed company, then shall we be in the fullest safety of immortality and salvation; then shall come unto us no sickness, no need, no pain, no kind of evil to soul or body; but whatsoever good we can wish, that shall we have, and whatsoever we loath shall be far from us. Oh dear Father, that we had faith to behold these things accordingly! Oh that our hearts were persuaded thereof, and our affections inflamed with the desire of them! Then should we live in longing for that which now we most loath. Oh help us, and grant that we, being ignorant of things to come, and of the time of our death, which to thee is certain, may so live and finish our journey here, that we may be ready, and then depart, when our departing may make most to thy glory and our comfort through Christ!

What is this life, but a smoke, a vapour, a shadow, a warfare, a bubble of water, a word, grass, a flower? Thou shalt die is most certain, but the time when no man can tell. The longer thou dost remain in this life, the more thou sins, which will turn to thy more pain. By thinking upon death, our minds are often in manner oppressed with darkness, because we do but remember the night of the body, forgetting the light of the mind, and of the resurrection. Thereto remember the good things that shall ensue after this life, and without wavering, in certainty of faith so shall the passage of death be more desired. It is like sailing over the sea to thy home and country; it is like a medicine to the health of soul and body; it is the best physician; it is like to a woman's travail, for so thy soul, being delivered out of the body, comes into a much more large and fair plate, even into heaven!

## 01.N 00. A Godly Meditation upon Passion

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### A Godly Meditation upon the Passion of our Saviour Jesus Christ

O Lord Jesus Christ, the Son of the ever living and almighty God, by whom all things were made, and are ruled and governed; thou the lively image of the substance of the Father, the eternal wisdom of God, the brightness of his glory, God of God, light of light, co-equal, co-eternal, and consubstantial with the Father. ó Thou, of the love thou had to mankind, that when he was fallen from the fellowship of God into the society of satanic and all evil, did vouchsafe for our redemption to become a Mediator between God and man, taking to the Godhead our nature, as concerning the substance of it, and so became man. Also thou became the heir of all, and most merciful Messiah; who by the power of thy Godhead, and merits of thy manhood, hast purged our sins, even by thine own self, whilst thou was here on earth; and being now set on the right hand of thy Father for us, even concerning our nature, in majesty, glory, and power infinite; I beseech and humbly pray thy mercy, to grant me at this present to rehearse somewhat of thy passion and suffering for me the last night thou was here before thy death, that thy good Spirit may thereby be effectual to work in me faith, as well of the pardon of my sins by them, as also the mortification of mine affections, comfort in my crosses, and patience in afflictions. Amen. In the midst of thy last supper, with thy dear apostles, these things could not but be before thee, namely, that they would all leave thee, the most earnest would forswear thee, and one of the twelve should most traitorously betray thee; which were no small crosses unto thee. Judas was admonished by thee to beware; but when he took no heed, and wilfully went out to finish his work, contemning thy admonition and counsel, he could not but vex thy most loving heart.

After supper there was contention among thy disciples who should be greatest after thee; they still dreaming carnally of thee and of thy kingdom, and having this affection of pride and ambition busy among there, notwithstanding thy diligence in reproving and teaching them.

After thy admonitions to them respecting the cross that would come, thereby to make them more vigilant, so ignorant were they that they thought they could, with their two swords, put away all perils; which was no little grief unto thee. After thy coming to Gethsemane, heaviness oppressed thee, and therefore thou would thy disciples to pray; thou did tell to Peter and his fellows, that thy heart was heavy to death; thou did will them to pray, being careful for them also, lest they should fall into temptation. After this thou went a stone's cast from them, and did pray thyself; falling down and grovelling upon the earth; but, alas! thou did feel no comfort, and therefore thou came to thy disciples, who, of all others, were most sweet and dear unto thee! but, lo! to thy further discomfort, they cared neither for thy perils nor for their own, and therefore slept apace. After thou had awakened them, thou did go again to pray, but thou found no comfort at all, and therefore did return again for some comfort at thy dearest friends' hands. But yet again, alas! they are fast asleep; whereupon thou art enforced to go again to thy heavenly Father for some sparkle of comfort in these thy wonderful crosses and agonies. Now here thou was so discouraged and so comfortless, that even streams of blood came running from thine eyes and ears, and other parts of

thy body. But who is able to express the infirmities of thy crosses, even while in the garden! All which thou suffered for my sake, as well to satisfy thy Father's wrath for any sins, as also to sanctify all my sufferings, and make them the more gladly to be sustained by me.

After thy prayer thou came, and yet again found thy disciples asleep; and before thou can well awake them, lo! Judas comes with a great band of men to apprehend thee as a thief, and does so, leading thee away bound to the high bishop's Annas, and so from him to Caiaphas. Here now to augment this thy misery, behold thy disciples flee from thee, false witnesses are brought against thee, thou art accused and condemned of blasphemy! Peter, even in thy sight, forswears thee; thou art unjustly stricken for answering lawfully, thou art blindfolded, stricken, and buffeted all the whole night in the bishop Caiaphas' house by their cruel servants. In the morning betimes thou art condemned again by the priests for blasphemy, and therefore they bring thee before the secular power to Pilate, by whom thou art openly arraigned as thieves and malefactors were. When he saw that thou was maliciously accused, yet he did not dismiss thee, but sent thee to Herod; where thou was derided shamefully in coming and going to and from him, all the way wonderfully, especially after Herod had apparelled thee as a fool.

Before Pilate again therefore thou was brought, and accused falsely. No man took thy part, or spoke a good word for thee. Pilate caused thee to be whipped and scourged, and to be handled most pitifully, to see if any pity might appear with the prelates; but no man at all pitied thee.

Barabbas was preferred before thee; all the people, high and low, were against thee, and cried, hang thee up; unjustly was thou judged to death; thou was crowned with thorns that pierced thy head; thou was made a mocking-stock; thou was reviled, rebated, beaten, and most miserably handled.

Thou went through Jerusalem to the place of execution, even the mount of Calvary; a great cross to hang thee was laid upon thy back; to bear and draw, as long as thou was able.

Thy body was racked to be nailed to the tree; thy hands were bored through, and thy feet also, nails were put through them to fasten thee thereon; thou was hanged between heaven and earth, as one cast out of heaven, and rejected of the earth, unworthy of any place. The high priest laughed thee to scorn, the elders blasphemed thee, and said, God has no care for thee; the common people laughed and cried out upon thee. Thirst oppressed thee, but vinegar only and gall were given thee to drink. Heaven shined not on thee, the sun gave thee no light, the earth was afraid to bear thee, Satan tempted thee, and thine own senses caused thee to cry out, "My God, my God, why hast thou forsaken me?" Oh! wonderful passions (sufferings, editor) which thou suffered; in them thou teaches me, in them thou comforts me; for by them God is my father, my sins are forgiven; by them I should learn to fear God, to love God, to hope in God, to hate sin, to be patient, to call upon God, and never to leave him for any temptation, but with thee still to cry, "Father into thy hands I commend my spirit." (The similarity of many of the sufferings endured by the martyrs in those days to the sufferings of our Lord was evidently present to Bradford's mind when he penned some of the expressions in this meditation, editor.)

## S. A Brief Summary of the Doctrine of Election and Predestination

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### A Brief Summary of the Doctrine of Election and Predestination

God's foresight is not the cause of sin, or excusable necessity to him that sins; the damned therefore have not nor shall have any excuse, because God foreseeing their condemnation, or through their own sin, did not draw them, as he does his elect, unto Christ. But as the elect have cause to thank God for ever for his great mercies in Christ, so the others have cause to lament their own wilfulness, sin, and contemning of Christ, which is the cause of their reprobation, and wherein we should look upon reprobation as the goodness of God in Christ is the cause of our election and salvation, wherein we should look upon God's election. He that will look upon God or any thing in God, simply and barely as it is in God, the same shall be stark blind. Who can see God's goodness, as it is in God? Who can see his justice, as it is in him? If therefore thou wilt look upon his goodness, not only look upon his world, but also upon his word; even so if thou wilt look upon his justice, do the like. Then shalt thou see that election is not to be looked on but in Christ nor reprobation but in sin. When the second cause is sufficient, should not we think that they are too curious that will run to search the first cause, further than God gives them leave by his word? which first cause, because they cannot comprehend, therefore they deny it. God be merciful to us for his name's sake, and give us to love and to live his truth, to seek peace and pursue it; because God of his goodness, for the comfort of his children and certainty of their salvation, opens unto them in some degree the first cause of their salvation, that is, his goodness before the beginning of the world to be looked upon in Christ; a man may not therefore be so bold as to wade so in condemnation further than God reveals it. And forasmuch as he has not revealed condemnation except in sin, therefore let us not look on it otherwise. Seek to be delivered from sin, and fear not reprobation; but if thou wilt not, thou shalt find no excuse in the last day. Say not that thou art not warned.

## S. A Fruitful Sermon of Repentance

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A fruitful Sermon of Repentance, made by that Constant Martyr of Christ, John Bradford, 1553 The life we have at this present is the gift of God, in whom we live, move, and are, and therefore he is called Jehovah. For this life we should be thankful, and we may not in any wise use it after our own fancy, but only to the end for which it is given and lent us; that is, to the setting forth of God's praise and glory, by repentance, conversion, and obedience to his good will and holy laws whereunto his longsuffering, as it were, even draws us if our hearts were not hardened by impenitence. And therefore our life in the scripture is called a walking; for as the body daily draws more and more near its end, that is, the earth, even so our soul draws daily more and more near unto death, that is, to salvation or damnation, to heaven or hell!

Since we are most careless of this, and very fools, (for we, alas! are the same today we were yesterday, and not better or nearer to God, but rather nearer to hell, Satan, and perdition; being covetous, idle, carnal, secure, negligent, proud, &c.) I think my labour cannot be better bestowed, than with the Baptist, Christ Jesus, and his apostles, to harp on this string, which of all other is most necessary, and most especially in these days. What string is that? says one. Truly, brother, it is the string of repentance, which Christ our Saviour used first in his ministry; and as his minister at this present time, I will use it to you all, "Repent, for the kingdom of heaven is at hand." Matt. iv. This sentence, thus pronounced and preached by Our Saviour Jesus Christ, as it commands us to repent, so to the doing of the same, it shows us a sufficient cause to stir us up thereunto, namely, because the kingdom of heaven, which is a kingdom of all joy, peace, riches, power and pleasure, is at hand, to all such as do repent. So that the meaning hereof is, as though our Saviour should thus speak at present: "Sirs, since I see you all walking the wrong way, even to Satan and unto hell-fire, by following the kingdom of Satan, which now is coloured under the vain pleasures of this life, and foolishness of the flesh most subtle, to your utter undoing and destructionó behold and mark well what I say unto you, The kingdom of heaven, that is, another manner of joy and felicity, honour and riches, power and pleasure, than you now perceive or enjoy, is even at hand, and at your backs; as, if you will turn again, that is, repent you, you shall most truly and pleasantly feel, see, and inherit. Turn again therefore, I say, that is, repent; for this joy I speak of, even the kingdom of heaven is at hand.

Here we may note, first, the corruption of our nature since to this commandment, Repent you, he adds a clause, for the kingdom of heaven is at hand; for by reason of the corruption and sturdiness of our nature, God unto all his commandments commonly either adds some promise to provoke us to obedience, or else some sufficient cause which cannot but excite us to hearty labouring for doing the same; as here, to the commandment of doing penance, he add this cause, saying, for the kingdom of heaven is at hand.

Again, since he joins the cause to the commandment, saying, "For the kingdom of heaven is at hand," we may learn, that of the kingdom of heaven, none, to whom the ministry of preaching does appertain, can be a partaker, but such as repent, and do penance. Therefore, dearly beloved, if

you regard the kingdom of heaven, as you cannot enter therein, except you repent, I beseech you all; of every estate, as you desire your own weal, to repent and do penance: the which that you may do, I will do my best how to help you by God's grace. But first, because we cannot well tell what repentance is, through ignorance and for lack of knowledge and false teaching, I will show you what repentance is. Repentance, or penance, is no English word, but we borrow it of the Latinists, to whom penance is 'forethinking' in English; in Greek, it means 'being wise afterwards;' in Hebrew, 'conversion or turning;' which conversion or turnings, cannot be true and hearty, unto God especially, without some good hope or trust of pardon for that which is already done and past. I may well in this sort define it, namely; that penance is a sorrowing or thinking upon our sins past, an earnest purpose to amend, or turning to God, with a trust of pardon. This definition may be divided into three parts; first, a sorrowing for our sins, secondly, a trust of pardon, which otherwise may be called a persuasion of God's mercy by the merits of Christ, for the forgiveness of our sins, and thirdly, a purpose to amend, or conversion to a new life; which third or last part cannot properly be called a part; for it is but an effect of penance, as towards the end you shall see by God's grace. But lest such as seek for occasion to speak evil should have any occasion, though they tarry not out the end of this sermon, I therefore divide penance into the three aforesaid parts: I. Of sorrowing for our sins: II. Of good hope or trust of pardon: and III Of a new life. Thus you now see what penance is, a sorrowing for sin, a purpose to amend, with a good hope or trust of pardon.

This penance not only differs from that which men commonly have taken to be penance, as saying and doing our enjoined lady psalters, seven psalms, fastings, pilgrimages, alms-deeds, and such like things, but also from that which the more learned have declared to consist of three parts, namely, contrition, confession, and satisfaction.

Contrition they call a just and a full sorrow for their sin. For this word just and full, is one of the differences between contrition and attrition.

Confession they call a numbering of all their sins in the ear of their ghostly father; for as, say they, a judge cannot absolve without knowledge of the cause or matter, so the priest or ghostly father cannot absolve from other sins, than those which he hears.

Satisfaction they call amends-making unto God for their sins, by their undue works, or opera indebita, works more than they need to do, as they term them. This is their penance which they preach, write, and allow. But how true this their plan is, how it agrees with God's word, how it is to be allowed, taught, preached, and written, let us a little consider. Dearly beloved, if a man repent not until he have a just and full sorrowing for his sins, when shall he repent? For inasmuch as hell-fire, and the punishment of the devils, is a just punishment for sin, inasmuch as in all sin there is a contempt of God, who is all goodness, and therefore there is a deserving of all illness (suffering, editor), alas! who can bear or feel this just sorrow, this full sorrow for our sins, this their contrition, which they do so discern (distinguish, editor) from their attrition? Shall not man by this doctrine rather despair than come by repentance? If a man repent not until he has made confession of all his sins in the ear of his ghostly father, if a man cannot have absolution of his sins until his sins are told by tale and number in the priest's ear, since, as David says, none can understand, much less, then, utter all his sins; who can understand his sins? Since David complains of himself elsewhere, how his sins have flowed over his head, and as a heavy burden do depress him, alas! shall not man by this doctrine be utterly driven from repentance? Though

they have gone about something to make plaster for their sores, of confession or attrition to assuage their pain, bidding a man to hope well of his contrition, though it be not so full as is required, and of his confession, though he have not numbered all his sins, if so be that he do so much as in him lies. Dearly beloved, since there is none but that herein he is guilty; for who does as much as he may? trow ye (do you suppose, editor), that this plaster is not like salt for sore eyes? Yes, undoubtedly, when they have done all they can for the appeasing of consciences in these points, this is the sum, that we yet should hope well, but yet so hope that we must stand in a mammering (hesitating, editor) and doubting whether our sins are forgiven. For to be certain of forgiveness of sins, as our creed teaches us, they count it a presumption. Oh! abomination, and that not only herein, but in all their penance as they paint it. As concerning satisfaction by their opera indebita, undue works, that is, by such works as they need not to do, but of their own voluntariness and wilfulness, (wilfulness indeed,) who sees not here monstrous abomination, blasphemy, and even open fighting against God? For if satisfaction can be done by man, then Christ died in vain for him that so satisfies; and so he reigns in vain, so is he a bishop and a priest in vein. God's law require love to God with all our heart, soul, power, might, and strength, (Deuteronomy 6:1-25. Matthew 22:1-46. Mark 12:1-44. Luke 10:1-42.) so that there is nothing can be done toward God which is not contained in this commandment, nothing can be done over and above this. Again, Christ requires of men, "that we should love one another as he loved us." (1 John 4:1-21.) And trow we that we can do any good thing toward our neighbour which is not herein comprised?

Yea, let them tell me when they do anything in the love of God and their neighbour, so that they had not need to cry, "Forgive us our sins?" (Matthew 6:1-34.) So far are we off from satisfying, does not Christ say, "When you have done all things that I have commanded you, say that you are but unprofitable servants." (Luke 17:1-37.) "Put nothing to my word," says God. (Deuteronomy 4:1-49.) Yes, works of supererogation, (yea, super-abomination,) say they. "Whatsoever things are true, (says the apostle Paul,) whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things pertain to love, whatsoever things are of good report, if there be any virtue, if there be any praise, have you them in your mind, and do them, and the God of peace shall be with you." I mean, this well looked on will pull us from popish satisfactory works, which do deface Christ's treasure and satisfaction. In heaven and in earth was there none found that could satisfy God's anger for our sins, or get heaven for man, but only the Son of God, Jesus Christ, the Lion of the tribe of Judah, who by his blood has wrought the work of satisfaction, and alone is worthy all honour, glory, and praise, for he has opened the book with the seven seals.

Dearly beloved, therefore abhor this abomination, even to think that there is any other satisfaction toward God for sin, than Christ's blood only. Blasphemy it is, and that horrible, to think otherwise. "The blood of Christ purifies (says St. John) from all sin," and therefore he is called the Lamb slain from the beginning of the world, because there never was sin forgiven of God, nor shall be from the beginning unto the end of the world, but only through Christ's death, though the pope and his prelates prate as please them, about their pardons, purgations, placeboes, trentals, dirges, works of supererogation, super-abomination, &c.

"I am he (says the Lord) which puts away thine offences, and that for mine own sake, and will no more remember thine iniquities. Put me in remembrance, (for we will reason together,) and tell me

what thou hast for thee, to make thee righteous. Thy first father offended sore, &c." (Isaiah 43:1-28i.) And thus writes St. John: "If any man sin, we have an advocate with the Father, even Jesus Christ the righteous, and he is the propitiation, or satisfaction, for our sins." As in chapter iv. he says, that God has sent his Son to be a propitiation or mean for the taking away of our sins, according to that which Paul writes, where he calls Christ a merciful and faithful priest, to purge the people's sins, (Hebrews 2:1-18;) so that blind buzzards and perverse papists are they, which yet will prate of our merits or works to satisfy for our sins, in part or in whole, before baptism or after. For to omit the testimonies I brought out of John and Paul, which the blind cannot but see, I pray you remember the text out of Isaiah, which even now I rehearsed, being spoken to such as were then the people of God, and had been a long time, but yet were fallen into grievous sins after their adoption into the number of God's children. "It is for mine own sake (says God) that I put away thy sins." Where is your parting of the stake now? If it is for God's own sake, if Christ is the propitiation; then recant, except you will become idolaters, making your works God and Christ. Say as David teaches us, "Not to us, Lord, not to us, but to thy name be the glory." And it is to be noted, that God casts in their teeth, eyed the sin of their first father, lest they should think thin perchance for the righteousness and goodness of their good fathers, their sins might be the sooner pardoned, and so God accept their works.

If they had made satisfaction for that which is done to the congregation, publicly, by some notable punishment, in the primitive church was used to open offenders, sparkles whereof and some traces yet remain, when such as have sinned in adultery go about the church in their shirts with a taper. Or if they had made satisfaction for restitution toward man of such goods as wrongfully are gotten, which true penance cannot be without; or if by satisfaction they had meant a new life to make amends to the congregation thereby, as by their evil life they offended the congregation, in which sense the apostle seems to take that which he writes in 2 Corinthians 7:1-16., where the old interpreter calls apologium, satisfaction, which rather signifies a defence or answering again; if, I say, they had taken satisfaction any of these ways, then they had done well, so that the satisfaction to God had been left alone to Christ.

Again, if they had made confession either that which is to God privately, or that which is to the congregation publicly, either that which is a free consultation with some one learned in God's book, and appointed thereto, as first it was used, and I wish were now used amongst us; or that which is a reconciliation of one to another, it had been something. Yea, if they had made it for faith, because it is a true demonstration of faith, as in Paul we may see, when he calls Christ the captain of our confession, that is, of our faith, so confessors were called in the primitive church such as manfully did witness their faith with the peril of their lives; if, I say, they had taken it thus, then had they done right well. And so contrition, if they had left out their subtle distinction between it and attrition, by this word just or full, making it a hearty sorrow for their sins, then we would never have cried out against them therefore. For we say penance has three parts; contrition, if you understand it for a hearty sorrowing for sin; confession, if you understand it for faith of free pardon in God's mercy by Jesus Christ; and satisfaction, if you understand it not to be towards God, (for that must be left alone, only to Christ,) but toward man in restitution of goods wrongfully or fraudulently gotten, of name hindered by our slanders, and in newness of life; although, as I said before, and presently will show more plainly, by God's grace, that this last is no part of penance indeed, but a plain effect or fruit of true penance.

I might here bring in examples of their penance, how perilous it is to be embraced; but let the example of their grandsire Judas serve, in whom we see all the parts of their penance, as they describe it, and yet notwithstanding he was damned. He was sorry enough, as the effect showed; he had their contrition fully, out of the which he confessed his fault, saying, "I have betrayed innocent blood;" and thereunto he made satisfaction, restoring the money he had received. But yet all was but lost, he hanged up himself, his bowels burst out, and he remains a child of perdition for ever. I would wish that this example of Judas, in whom we see the parts of their penance, contrition, confession, and satisfaction, would move them to penance, and to describe it a little better, making hope or trust of God's free mercy a piece thereof, or else with Judas they will mar all.

Perchance these words contrition, confession, and satisfaction, were used at the first as I have expounded them. But as we see so much danger and hurt by using them without expositions, either let us always join to them open expositions, or else let us not use them at all, but say as I write, that penance is a hearty sorrow for our sins, a good hope or trust of pardon through Christ, which is not without an earnest purpose to amend, or a new life. This penance is the thing whereto all the scripture calls us. This penance I now call you all onto; must be continually in us, and not for a Lent season, as we have thought; this must increase daily more and more in us; without this, we cannot be saved.

Search therefore your hearts, all ye swearers, blasphemers, liars, flatterers, filthy or idle talkers, jesters, bribers, covetous persons, drunkards, gluttons, whore-mongers, thieves, murderers, slanderers, idle livers, negligent in their vocation, &c. All such and all other as lament not their sins, as hope not in God's mercy for pardon, as purpose not heartily to amend, to leave their swearing, drunkenness, fornication, covetousness, idleness, &c.; all such, I say, shall not and cannot enter into God's kingdom, but hell-fire is prepared for them, weeping and gnashing of teeth, whereunto, alas! I fear, very man, will needs go, since very many will be as they have been, let us even, to the wearying of our tongue to the stumps, preach and pray ever so much to the contrary; and that even in the bowels of Jesus Christ, as now I beseech you all, and every one, to repent and lament your sins, to trust in God's mercy, and to amend your lives.

Now methinks you are somewhat astonished, whereby I gather that at present you desire this repentance, that is, this sorrow, good hope, and newness of life; to the which that you may the rather attain, and get to your comforts. As I have gone about to be a mean to stir up in you, by God's grace, this desire of repentance, so through the same grace of God will I now go about to show you, how you may have your desire in this behalf. And first, concerning this part, namely, sorrow for your sins and hearty lamenting of the same; for this if you desire the having of it, you must beware that you think not that of yourselves, or of your own free will, you can by any means get it. You may easily deceive yourselves, and mock yourselves, thinking more of yourselves than is seemly. All good things, and not pieces of good things, but all good things, says St. James, come from God, the Father of light. If therefore penance is good, as it is good, then the parts of it are good: from God therefore do they come, and not of our free will. It is the Lord that mortifies, that brings down, that humbles, says the scripture in sundry places. "After thou had stricken my thigh (says Jeremiah 31:1-40.) I was ashamed. Lo!" he says, "After thou had stricken me", and therefore prays he; even in the last words almost he writes, "Turn us, Lord, and we shall be turned," which David uses very often. Wherefore, first of all, if thou wouldst have this part of

penance, as the whole is God's gift, so for this part go thou unto God, and make some little prayer, as thou canst, unto his mercy for the same, in this or the like sort:

"Merciful Father of our Saviour Jesus Christ, because I have sinned, and done wickedly, and through thy goodness have received a desire of repentance, whereto this thy long-sufferance does draw my hard heart, I beseech thee, for thy mercy's sake in Christ, to work the same repentance in me, and by thy Spirit, power, and grace, so to humble, mortify, and fear my conscience for my sins, to salvation, that in thy good time thou may comfort and quicken me again, through Jesus Christ, thy dearly beloved Son. Amen."

After this sort, I say, or otherwise, as thou thinks good, if thou wilt have this first part, contrition or sorrow for thy sins, do thou beg it of God through Christ. And when thou hast asked it, as I have laboured to drive thee from trusting in thyself, so now I go about to move thee from flattering of thyself; from sluggishness and negligence, to be diligent to use these means following.

First unto prayer, which I would thou should use as thou can; secondly, get God's law as a glass to look in, for in it and by it comes the true knowledge of sin, without which knowledge there can be no sorrow. For how can a man sorrow for his sins, who knows not his sins? As when a man is sick, the first step to health is to know his sickness; even so to salvation, the first step is to know that thy damnation is due for thy sins. The law of God therefore must be gotten and well looked in, that is, we must look in it spiritually, and not corporally or carnally, as the outward word or letter declares and utters; and so our Saviour teaches us in Matthew, expounding the sixth and seventh commandment, not only after the outward deed, but also after the heart; making there the anger of the heart a kind of murder, and lusting after another man's wife, a kind of adultery. And this is one of the differences between God's law and men's law; that of this, man's law I mean, I am not condemnable, so long as I outwardly observe the same. But God's law goes to the root, and to the heart, condemning me for the inward motion, although outwardly I live most holily. As for example: if I kill no man, though in my heart I hate, man's law condemns me not, but God's law does otherwise. And why? for it sees the fountain whence the evil does spring. If hatred were taken out of the heart, then loftiness in looks, detraction in tongue, and murder by hand, could never ensue. If lusting were out of the heart, curiosity in countenance, wantonness in words, indecent boldness in body, would not appear.

Since therefore this outward evil springs out of the inward corruption, seeing God's law also is a law of liberty, as says St. James, (James 1:1-27.) and spiritual, as says St. Paul, (Romans 7:1-25.) it is to be understood perfectly and spiritually, if we will truly come to the knowledge of our sins. For of this inward corruption, reason knows but little or nothing. "I had not known," says Paul, (Romans 7:1-25.) "that lusting," (which to reason, and to them which are guided only by reason, is thought but a trifle), "I had not known," says he, "this lusting to have been sin, if the law had not said, Thou shalt not lust." To the knowledge therefore of our sins, without which we cannot repent, or be sorry for our sin, let us secondly get us God's law as a glass to look in, and that not only literally, outwardly, or partly, but also spiritually, inwardly, and thoroughly. Let us consider the heart, and so shall we see the foul spots we are stained withal, at least inwardly; whereby we may the rather be moved to hearty sorrow and sighing. For, as St. Austin says, it is a glass which fears (affrights, editor) nobody; but even look, as thou art, so it paints thee out. In the law we see it is a foul spot, not to love the Lord our God with all, all, I say, our heart, soul, power, might and strength; and that

continually. In the law it is a foul spot, not only to make to ourselves any graven image or similitude, to bow thereto, &c., but also not to frame ourselves wholly after the image (of God, Genesis 1:26, editor) whereto we are made, not to bow to it, to worship it. In the law we see that it is a foul spot, not only to take God's name in vain, but also not earnestly, heartily, and even continually to call upon his name only; to give thanks unto him, to believe, to publish, and live according to his holy word. In God's law we see it is a foul spot to our souls, not only to be an open profaner of the Sabbath-day, but also not to rest from our own words and works, that the Lord might both speak and work in us and by us. Also not to hear his holy word, not to communicate his sacraments, not to give occasion to others to holiness by our example in godly works, and reverent esteeming of the ministry of his word. In God's law we see it is a foul spot to our souls, not only to be an open disobeyer of our parents and magistrates, masters, and such as are in any authority over us, but also not to honour such even in our hearts, not to give thanks to God for them, not to pray for them, to aid, to help, or relieve them, to bear with their infirmities, &c. In God's law we see it is a foul spot in our souls, not only to be a man-killer in hatred, malice, proud looks, brags, backbiting, railing, or bodily slaughter, but also not to love our neighbours, yea, our enemies, even in our hearts, and to declare the same in all our gestures, words, and works. In God's law we see it is a foul spot to our souls, not only to be a whoremonger in lusting in our hearts, in wanton looking, in unclean and wanton talking, in actual doing dishonestly with our neighbour's wife, daughter, servant, &c.; but also not to be chaste, sober, temperate in heart, looks, tongue, apparel, deeds, and to help others thereunto accordingly, &c. In God's law we see it is a foul spot to our souls, not only to covet in heart, to flatter in look or word, lie, colour, &c. in deed, and to take away anything which pertains to another, but also in heart, countenance, word, and deed, not to keep, save, and defend that which pertains to thy neighbour, as thou wouldst thine own. In God's law we may see it is a foul spot, not only to lie or bear false witness against any man, but also not to have as great care over thy neighbour's name, as over thine own.

Sin in God's law we may see it is, and a foul spot, nor only to consent to evil, lust, or carnal desires, but even the very natural or carnal lusts and desires themselves, (for so I may call them, nature itself being now so corrupted,) are sin; as self-love, and many such. By reason whereof I trow there is none that looks well herein; but though he is blameless to the world, and fair to the show, yet certainly inwardly his face is foul arrayed, and so shameful, proud, diseased, and loathsome, that he cannot but be sorry at the contemplation thereof, and that so much more, by how much he continues to look in this glass accordingly. And thus much concerning the second mean to the stirring up of sorrow for sin, that next unto prayer we should look in God's law spiritually; the which looking, if we use with prayer, as I said, let us not doubt but at length God's Spirit will work as now, to such as believe; for to the unbelievers all is in vain, their eyes are stark blind, they can see nothing; to such as believe, (I say,) I trust something is done even already. But if neither by prayer, nor by looking in God's law spiritually, as yet thy hard unbelieving heart feels no sorrow nor lamenting for thy sins; thirdly, look upon the penalty attached to God's law: for as to man's law there is a penalty affixed, so is there to God's law a penalty, and that no small one, but such a great one as cannot but make us fear if we believe it, for all is in vain if we are faithless so as not to believe before we feel. This penalty is God's malediction or curse: "Lo! accursed," says he, "is all," no exception, all, says God, "which continues not in all things, (for he that is guilty of one is guilty of the whole, says St. James,) in all things therefore (says the Holy Ghost) which are written in the book of the law to do them." He says not to hear them, to talk of them, to dispute of

them, but to do them. Who is he now that does these? Rara avis (a rare bird, editor), few such birds, yea none at all. For all are gone out of the way, though not outwardly by word or deed, yet inwardly, at least by default and wanting of that which is required; so that a child of one night's age is not pure, but (by reason of birth-sin) in danger of God's malediction; much more then we, which, alas! have drunken in iniquity, as it were water, as Job says. (Job 15:1-35.) But yet, alas! we quake not.

Tell me now, good brother, why do you so lightly consider God's curse that for your past sins you are so careless, as though you had made a covenant with death and damnation, as the wicked did in Isaiah's time? What is God's curse? At the pope's curse with hook, belly and candle, oh! how we trembled which heard it, and though the same was not directed unto us, but unto others. For is God's curse, which is incomparably more fell and importable (severe and unbearable, editor) and is directed to us, yea, hanging over us all reason of our sins, alas! how careless are we! Oh! faithless hard hearts! oh! Jezebel's guests! rocked and laid in a sleep in her bed! (Revelation 2:1-29.) Oh! wicked wretches! which being come into the depth of sin, do entomb the same. Oh! sorrowless sinners, and shameless harlots! Is not the anger of a king death? And is the anger of the King of all kings a matter to be so lightly regarded as we do regard it, who are so reckless for our sins that we slug and sleep it out? As wax melts away at the heat of the fire, (says David,) so do the wicked perish at the face or countenance of the Lord. If, dearly beloved, his face is so terrible and intolerable for sinners and the wicked, what think we his hand is? At the face or appearing of God's anger, the earth trembles, but we, earth, earth, yea, stones, iron, flints, tremble nothing at all. It we will not tremble in hearing, woe unto us, for then we shall be crushed in pieces, in feeling. If a lion roar, the casts quake; but we are worse than beasts, which quake not at the roaring of the lion; I mean the Lord of hosts. And why? because the curse of God, hardness of heart, is already fallen upon us, or else we could not but lament and tremble for our sins, if not for the shame and foulness hereof, yet at least for the malediction and curse of God, which hangs over us for our sins.

Lord, be merciful unto us, for thy Christ's sake, and spare us; in thine anger remember thy mercy towards us. Amen. And thus much for the third thing to the moving of us to sorrow for our sins, that is, for the penalty affixed to God's law, I mean, for the malediction and curse of God. But if our hearts are so hard, that we feel not yet hearty sorrow for our sins, let us, fourthly, set before us examples past and present, old and new, that thereby the Holy Spirit may be effectual to work in his time this work of sorrowing for our sin.

Look upon God's anger for sin in Adam and Eve, for eating a piece of an apple. Were not they, the dearest creatures of God, cast out of paradise? Were not they subject to mortality, travail, labour, &c.? Was not the earth accursed for their sins? Do not we all feel the same, men in labour, women in travailing with child, and all in death, mortality, and misery, even in this life? And was God so angry for their sin, and will he, being the same God, say nothing to us for ours, (alas!) much more horrible than the eating once of one piece of one apple? In the time of Noah and Lot, God destroyed the whole world with water, and the cities of Sodom and Gomorrah, Zeboim and Admah, with fire and brimstone from heaven for their sins; namely, for their whoredoms, pride, idleness, unmercifulness to the poor, tyranny, &c. In which wrath of God even the very babes, birds, fowls, fishes, herds, trees, and grass perished; and think we that nothing will be spoken to us, who are much worse and more abominable than they? For all men may see, if they will, that

the whoredoms, pride, unmercifulness, tyranny, &c. of England in this age far passes any age that ever was before. Lot's wife looking back was turned into a salt stone; and will our looking back again, yea, our running back again to our wickedness, do us no hurt? If we were not already blind, we should blush. Pharaoh's heart was hardened, so that no miracle could convert him; if ours were any thing soft, we should begin to sob. Of six hundred thousand men, only two entered into the land of promise, because they had ten times sinned against the Lord, as he himself says, (Numbers 14:1-45;) and think we that God will not swear in his wrath, that we shall never enter into his rest, which have sinned so many ten times as we have hairs of our heads and beards, (I tear,) and yet we repent not. The man that swore, and he that gathered sticks on the sabbathday, were stoned to death; but we think our swearing is no sin, our bibbing (drinking, editor), rioting, yea, fornication on the sabbath-day, pleases God, or else we would something amend our manners.

Eli's negligence in correcting his sons, brake his neck in two; but ours, which pamper up our children like puppets, will put us to no plunge (difficulty, editor). Eli's sons, for disobeying their father's admonition, brought over them God's vengeance; and will our stubbornness do nothing?

Saul's malice to David, Ahab's displeasure against Naboth, brought their blood to the ground for dogs to eat; yea, their children were hanged up and slain for this; but we continue in malice, envy, and murders as though we were able to wage war with the Lord.

David's adultery with Bathsheba was visited on the child born; on David's daughter, defiled by her brother; and on his children, one slaying another; his wives defiled by his own son; on himself driven out of his realm in his old age, and otherwise also, although he most heartily repented his sin. But we think we are more dear unto God than David, which yet was a man after God's own heart, or else we could not but tremble, and begin to repent. The rich glutton's gay paunch-filling, what did it? It brought him to hell; and have we a placard (a notice or declaration, editor) that God will do nothing to us?

Achan's subtle theft provoked God's anger against all Israel; and our subtilty, yea, open extortion, is it so fine and politic that God cannot espy it?

Gehazi's covetousness brought the leprosy upon him and on all his seed. Judas also hanged himself. But the covetousness of England is of another cloth and colour. Well, if it were so, the same tailor will cut it accordingly

Ananias and Sapphira, by lying, linked to themselves sudden death; but ours now prolongs our life, the longer to last in eternal death. The false witnesses of the two judges against Susanne lighted on their own pates; and so will ours do at length. But what go I about to avouch ancient examples, where daily experience teaches? The sweating sickness of the other year, the storms the winter following, call upon us to weigh them in the same balances. The hanging and killing of men themselves, which are (alas!) too rife (frequent, editor) in all places, require us to register them in the same rolls. At the least in children, infants, and such like, which cannot yet utter sin by word or deed, we see God's anger against sin in punishing them by sickness, death, mishap, or otherwise, so plainly that we cannot but groan and lament again, in that we have gushed out this more abundantly in word and deed. And here with me a little look on God's anger yet so fresh, that we cannot but smell it, although we stop our noses never so much; I pray God we smell it not more fresh hereafter; I mean it forsooth, for I know you look for it, in our dear late sovereign lord the

king's majesty (King Edward VI, editor). You all know he was but a child in years; defiled he was not with notorious offences. Defiled, quoth I? nay, rather adorned with so many goodly gifts and wonderful qualities, as never prince was from the beginning of the world, should I speak of his wisdom, of his ripeness in judgment, of his learning, of his godly zeal, heroic heart, fatherly care for his commons, nurse-like solicitude for religion, &c. Nay, so many things are to be spoken in commendation of God's exceeding graces in this child, that, as Sallust writes of Carthage, I had rather speak nothing than too little, for too much is too little. This gift God gave unto us Englishmen before all nations under the sun, and that of his exceeding love towards us. But, alas, and well away, for our unthankfulness' sake, for our sin's sake, for our carnality, and profane living, God's anger has touched not only the body, but also the mind of our king by a long sickness, and at length has taken him away by death, death, cruel death, fearful death.

Oh! if God's judgment is begun in him which, as he was the chiefest, so I think he was the holiest and godliest in the realm of England, alas! what will it be on us, whose sins are overgrown to our heads, so that they are climbed up into heaven! I pray you, my good brethren, know that God's anger towards us for our sins cannot but be great; yea, we see it was so great, that our good king could not bear it. What followed to Jewry after the death of Josias? May God save England, and give us repentance! My heart will not suffer me to tarry longer herein. I think this will thrust out some tears of repentance.

If therefore prayer for God's fear, the looking in God's glass, and the penalty thereto, will not burst open thy blackish heart, yet I think the tossing to and fro of these examples, and especially of our late king, and this troublesome time, will tumble some tears out of your heart, if you still pray for God's Spirit accordingly. For who are you, (think always with yourself that God should spare you more than them whose examples thou hast heard? What friends have you? Were not these kings prophets, apostles, learned, and come of holy stocks? I deceive myself (think you with yourself) if I believe that God, being the same God that he was, will spare me, whose wickedness is no less, but much more than some of theirs. He hates sin now as much as ever he did. The longer he spares, the greater vengeance will fall; the deeper he draws his bow, the sorer will the shaft pierce. But if yet your heart is so hardened that all this will not move you, surely you are in a very evil state, and remedy now know I none. What! said I, none? know I none? Yes; there is one which is sure to serve, if anything will serve. You look to know what this is; it is the passion and death of Jesus Christ. You know that the cause why Christ became man, and suffered as he suffered, was the sins of his people, that he might save them from the same. Consider the greatness of the sore, I mean sin, by the greatness of the Surgeon and of the remedy. Who was the Surgeon? No angel, no saint, no archangel, no power, no creature in heaven or in earth, but only He by whom all things were made, all things are ruled, also even God's own darling and only beloved Son becoming man.

Oh! what a great thing is this that could not be done by the angels, archangels, potentates, powers, or all the creatures of God, without his own Son, who yet must needs be thrust out of heaven, as a man would say, to take our nature, and become man. Here have you the Surgeon; great was the cure that this mighty Lord took in hand.

Now what was the remedy? It was purchased dearly, and of many compositions; I cannot recite all, but rather must leave it to your hearty consideration. Three-and-thirty years was he curing our

wounds: he sought it earnestly by fasting, watching, praying, &c. The same night that he was betrayed, I read how busy he was about a remedy in the garden, when he, lying flat on the ground, praying with tears, and that of blood, not a few, but so many as flowed down on the ground, crying in this sort: "Father, if it be possible, let this cup depart from me;" that is, if it be possible that the sin of mankind can be otherwise taken away, grant that it may be so. Thou heard Moses crying, for the idolaters; thou heard Lot for the Zoarites; Samuel, David, and many others, for the Israelites; and, dear Father, I only am thine own Son, as thou hast said, in whom thou art well pleased; wilt thou not hear me? I have by the space of three-and thirty years done always thy will; I have so humbled myself, that I would become an abject among men to obey thee; therefore, dear Father, if it be possible, grant my request, save mankind now without any further labour or remedy." But yet, (says he,) "not as I will, but as thou wilt."

But, sirs, what heard he? Though he sweat blood and water in making his remedy for our sore of sin, yet it framed (sufficed, editor) not. Twice he cried without comfort; yea, though God sent an angel to comfort him, we yet knot that this remedy was not allowed for sufficient, until Christ Jesus was betrayed, forsaken of all his disciples, forsworn of his dearly beloved, bound like a thief, belied, buffeted, whipped, scourged, crowned with thorns, derided, crucified, racked, wailed, hanged up between two thieves, cursed and railed upon, mocked in misery, and had given up the ghost. Then bowed down the head of Christ, that is, God the Father, which is the head of Christ; then he allowed the remedy to be sufficient and good for the healing of our sore, which is sin. Now God would abide us, because the damnation or guiltiness was taken away by this Lamb, thus offered once for all! So that here, dearly beloved, we as in a glass may see God's great judgment and anger against sin for the bruising of our blackish hard hearts. The Lord of lords, the King of kings, the brightness of God's glory, the Son of God, the darling of his Father, in whom he is well pleased, hangs between two thieves, crying for thee and me, and for us all, "My God, my God, why hast thou forsaken me?" Oh! hard hearts that we have, which make light of sin. Look on this; look on the very heart of Christ, pierced with a spear, wherein you may see and read God's horrible anger for sin. Woe to thy hard heart that pierced it. And thus much for the first part of repentance; I mean, for the means of working contrition: first, use prayer; then look on God's law; thirdly, see his curse; fourthly, set examples of his anger before you; and, last of all, set before you the death of Christ. From this and prayer cease not until you feel some hearty sorrow for your sin; which when you feel, then labour for the second part, that is, for faith, on this sort.

II. As first, in contrition, I willed you not to trust to your free will for the attaining of it, so do I will you in this. Faith is so far from the reach of man's free will, that to reason, it is plain foolishness; you must first go to God; whose gift it is; you must, I say, get you to the Father of mercy, whose work it is, that, as he has brought you down by contrition, and humbled you, so he would give you faith, raise you up, and exalt you. On this manner therefore with the apostles, and the poor man in the gospel, that cried, "Lord, increase our faith; Lord, help my unbelief;" pray you and say, "O merciful God, and dear Father of our Lord and Saviour Jesus Christ, in whom as thou art well pleased, so hast thou commanded us to hear him; forasmuch as he often bids us to ask of thee, and thereto promises that thou wilt hear us, and grant us that which in his name we shall ask of thee: lo! gracious Father, I am bold to beg of thy mercy, through thy Son Jesus Christ, one sparkle of true faith, and certain persuasion of thy goodness and love towards me in Christ, wherethrough I, being assured of the pardon of all my sins, by the mercies of Christ, thy Son, may be thankful to

thee, love thee, and serve thee, in holiness and righteousness all the days of my life." On this sort I say, or otherwise, as God shall move you, pray first of all, and look for your request at God's hand; and without any doubting, though forthwith you feel not the same; for oftentimes we have things of God given us long before we feel them as are would do. Now unto this prayer, use these means following:

After prayer for faith, which I would should be first; secondly, because the same springs out of the hearing, not of masses, matins, canons, councils, doctors, decrees, but out of the hearing of God's word; get God's word, but not that part which serves especially to contrition, that is the law, but the other part, which serves especially to consolation and certain persuasion of God's love towards thee, that is the gospel or publication of God's mercy in Christ; I mean the free promises. But here you must know, that there are two kinds of promises; one, which is properly of the law, another, which is properly of the gospel. In the promises of the law we may indeed behold God's mercy, but so that it hangs upon the condition of our worthiness; as, if thou love the Lord with all thy heart, &c., thou shalt find mercy. This kind of promises, though it declare unto us God's love, which promises where he need not, yet unto him that feels not Christ, which is the end of the law, they are so far from comforting, that with the law they utterly bring man to deep despair, so greatly are we corrupted, for none loves God as he ought to do. From these therefore get thee to the other promises of the gospel, in which we may see such plenty and frank liberality of God's goodness, that we cannot but be much comforted, though we have very deeply sinned. For these promises of the gospel do not hang on the condition of our worthiness, as the promises of the law do, but they depend and hang on God's truth; that as God is true, so they cannot but be performed to all them which lay hold on them by faith; had almost said, which cast them not away by unbelief.

Mark in them therefore two things, namely, that they are free promises without any condition of our worthiness, as also that they are universal, offered to all; all, I say, who are not so stubborn, as by unbelief, to keep their hands still, whereby they should receive this alms in their bosom. As concerning infants and children, you know I now speak not, but concerning such as are of years of discretion; and now you look that I should give you a taste of these promises, which are both free and universal, excepting none but such as except themselves. Well, you shall have one or two for a say (specimen, editor). In the third of John, says our Saviour, "So God loved the world, that he would give his darling, his own only Son, that all that believe in him should not perish, but have everlasting life." Lo! sir, he says not that some might have life; but all, says he. And what all? All that love him with all their hearts, all that have lived a godly life? Nay, all that believe in him; although thou hast lived a most wicked and horrible life, if now thou believe in him, thou shalt be saved. Is not this sweet?

Again, says Christ, "Come unto me all ye that labour and are laden, and I will refresh you." Let us a little look on this letter. "Come unto me." Who should come? Lords, priests, holy men, monks, friars; yea, cobblers, tinkers, harlots, thieves, murderers also, if they lament their sins." Come unto me (says he) all ye that labour and are laden," that is, which are afraid of your sins. And what wilt thou do, Lord? "And I will refresh you," says he. Oh! what a thing is this, "And I will refresh you." Wot (know, editor) you who spake this? He that never told a lie; he is the truth, there was never guile found in his mouth, and now will he be untrue to you, good brother, who are sorry for your grievous sins? No, truly! Heaven and earth shall pass and perish, but his word shall never fail. Saint Paul says, "God would have all men saved." Lo! he exempts none. And to Titus, "The grace

of God brings salvation to all men." As from Adam all have received sin to damnation, so by Christ all have grace offered to salvation, if they reject not the same. I speak not now of infants, I say, and I need not enter into the matter of predestination. In preaching of repentance, I would gather where I could with Christ. "As surely as I live, (says God,) I will not the death of a sinner." Art thou a sinner? Yea. Lo! God swears he desires not thy death. How can thou now perish? Consider with yourself what profit you should have to believe this to be true to others, if not to yourself also. Satan does so. Rather consider with Peter, that the promise of salvation pertains not only to them which are nigh, that is, to such as are fallen a little, but also to all whom the Lord has called, be they ever so far off

Lo! now by me the Lord calls thee, thou man, thou woman, that art very far off. The promise therefore pertains to thee: needs must thou be saved, except thou with Satan say God is false; and yet if thou do so, God is faithful, and cannot deny himself; as thou shalt feel by his plagues in hell, for so dishonouring God as to think that he is not true. Will he be found false now? The matter hangs not on your worthiness; but it hangs on God's truth. Take hold on it, and I warrant you Christ is the propitiation for our sins, yea, for the sins of the whole world; believe this, man, I know you believe it; say therefore in your heart, still, Lord, increase my faith; Lord, help my unbelief. Blessed are they which see not this by reason, but yet believe; óhope, man, past all hope, as Abraham did. And thus much for a taste of these promises which are everywhere not only in the New Testament, but also in the Old. Read the latter end of Leviticus 26:1-46, the prophet Isaiah, Isaiah 30:1-33. where he says, God tarries, looking for thee to show thee mercy; also the 40th, and so on to the 60th. Read also Psalms 32:1-11., Joel 2:1-32. &c.

Howbeit, if this will not serve, if yet thou feel no faith, no certain persuasion of God's love, then unto prayer add diligent considering of the free and universal promises of the gospel. Thirdly set before thee those benefits which God has heretofore given thee, and at present gives thee. Consider how he has made you a man or a woman, who might have made you a toad, a dog. And why did he this? Verily, because he loved you. And do you think, that if he loved thee when you were not, to make thee such a one as he most graciously has made thee, will he not now love thee, being his handiwork? Does he hate anything that he has made? Is there unableness with him? Does he love for a day and so farewell? No, indeed, he loves to the end, his mercy endures for ever. Say therefore with Job, "To the work of thy hands put thy helping hand." Again, has he not made you a Christian man or woman, whereas if he would, he might have made you a Turk or pagan? This you know he did of love. And do you think his love if lessened, if you lament your sin? Is his hand shortened for helping you? Can a women forget the child of her womb? And though she should do it, yet will not I forget thee, says the Lord. He has given you limbs to see, hear, go, &c.; he has given you wit, reason, discretion, &c.; he has long spared you, and borne with you, when you never purposed to repent; and now you repent, will he not give you mercy? Wherefore does he suffer you to live at this present to hear me speak this and suffer me to speak this, but of love to us all? Oh! therefore let us pray him, that he would add to this, that we might believe these love-tokens that he loves us, and indeed he will do it. Lord, open our eyes, in thy gifts to see thy gracious goodness. Amen. But tarry in this I will not. Let every man consider God's benefits past and present, public and private, spiritual and corporeal, to confirm his faith concerning the promises of the gospel, for the pardon of his sins. I will now endeavour to show you a fourth means to confirm your faith in this, even by examples. Of these there are in the scriptures very

many, as also daily experience diversely teaches the same, if we were diligent to observe things accordingly; wherefore I will be more brief herein, having respect to time, which steals fast away.

Adam in paradise transgressed grievously, as the painful punishment, which we all as yet do feel, proves, if nothing else did. Though by reason of his sin he displeased God sorely, and ran away from God, for he would have hid himself, yea, he would have made God the causer of his sin, because he gave him such a mate, so far was he from asking mercy; yet notwithstanding all this, God turned his fierce wrath neither upon him nor Eve who also required not mercy, but upon the serpent, Satan promising unto them a seed, Jesus Christ, by whom they at length should be delivered. In token whereof, though they were cast out of paradise for their nurture (instruction or correction, editor), to serve in sorrow since they would not serve in joy; yet he made them apparel to cover their bodies, a visible sacrament and token of his invisible love and grace concerning their souls. If God was so merciful to Adam, who so brake his commandment, and rather blamed God than asked mercy; thinkest thou, O man, that he will not be merciful to thee, which blamest thyself, and desirest pardon? To Cain he offered mercy, if he would have asked it. "What hast thou done? (says God:) the voice of thy brother's blood cries unto me out of the earth." O merciful Lord, Cain should have said, I confess it! But, alas! he did not so, and therefore said God, "Now," that is, in that thou desirest not mercy, now, "I say, be thou accursed," &c. Lo, to the reprobate he offered mercy, and will he deny it to thee, which art his child?

Noah, did not he sin, and was dumb? Good Lot also both in Sodom dissembled a little with the angels, prolonging the time, and out of Sodom he fell very foully (Genesis 19:1-38.) as did Judah and the patriarchs against Joseph; but yet I ween (doubt not, editor) they found mercy. Moses, Miriam, Aaron, though they stumbled a little, yet they received mercy; yea, the people in the wilderness often sinned and displeased God, so that he was purposed to have destroyed them. Let me alone, says he to Moses, that I may destroy them; but Moses did not let him alone, for he prayed still for them, and therefore God spared them. If the people were spared through Moses' prayer, they not praying with him, but rather worshipping their golden calf, eating, drinking, and making good cheer, why should thou doubt whether God will be merciful to thee, having, as indeed thou hast, One much better than Moses to pray for thee (Numbers 14:1-45.) and with thee, even Jesus Christ, who sits on the right hand of his Father, and prays for us, being no less faithful in his Father's house, the church, than Moses was in the synagogue? David the good king had a foul foil (fall, editor) with Bathsheba. whereunto he added also a mischievous murder, causing her husband, his most faithful soldier, Uriah, to be slain with an honest company of his most valiant men of war, and that with the sword of the uncircumcised. In this his sin, though he lay asleep a great while, (as many do now-a-days, God give them good waking!) thinking, that by the sacrifices he offered, all was well, and that God was content; yet at length, when the prophet by a parable had opened the poke, and brought him in remembrance of his own sin in such sort, that he gave judgment against himself, then he quaked. Eli's sacrifices had no more taken away his sins, than our sir John's trentals (Romish priest's services, editor) and wagging of his fingers over the heads of such as lie asleep in their sins, out of the which, when they are awaked, they will well see that it is neither mass nor matins, blessing nor crossing, will serve. Then, I say, David cried out, saying, "I have sinned against my Lord and good God, which has done so much for me; indeed I caused Uriah to be killed; I have sinned, I have sinned. What shall I do? I have sinned, and am worthy of eternal damnation." But what says God by his prophet? "The Lord has taken away thy sins; thou

shalt not die." "O good God," he said, "but I have sinned," but he said so from his heart and not from the lips only, as Pharaoh and Saul did, and he speedily heard, "thou shalt not die; the Lord has taken away thy sins," or rather, has laid them upon another, yea, translated them upon his Son Jesus Christ, who bare there, and not only them, but thine and mine also, if we will now but cry, from our hearts, "We have sinned, good Lord, we have done wickedly, enter not into judgment with us, but be merciful unto us after thy great mercy, and according to the multitude of thy compassions do away our iniquities, &c." For indeed God is not the God of David only; he is the God of all, so that he or she, whosoever they are, that call upon the name of the Lord, shall be saved. In confirmation whereof this history is written, as are also the others which I have recited, and many more which I might recite. As of Manasses, the wicked king, who slew Isaiah the prophet, and wrought very much wickedness, yet the Lord showed mercy upon him, being in prison, as his prayer does teach us. Nebuchadnezzar, though for a time he bare God's anger, yet at length he found mercy. The city of Nineveh also found favour with God, as did many others, which I omit for time's sake, and will bring forth one or two out of the New Testament, that we may see God is the same God in the New Testament that he was in the Old.

I might tell you of many, if I should speak of the lunatic, such as were possessed with devils, lame, blind, dumb, deaf; lepers, &c., but time will not suffice me; one or two therefore shall serve. Mary Magdalen had seven devils, but yet they were cast out of her; and of all others she was the first that Christ appeared unto after his resurrection. Thomas would not believe Christ's resurrection, though many told him which had seen and felt him, by reason whereof a man might have thought that his sins would have cast him away. "Except I should see and feel, says he, I will not believe." Oh! wilful Thomas, "I will not" said he. But Christ appeared unto him, and he will not loose him, as he will not loose you, good brother, if with Thomas you will keep company with the disciples, as Thomas did. Peter's fall was ugly; he accursed himself if ever he knew Christ, and that for fear of a girl, and this not once, but even three divers times, and that in the hearing of Christ his Master; but yet the third time Christ looked back, and cast on him his eye of grace, so that he went out, and wept bitterly. And after Christ's resurrection, not only did the angels direct the women to tell Peter that Christ was risen, but Christ himself appeared to him alone, such a good Lord is he. The thief hanging on the cross said but this: "Lord, when thou comest into thy kingdom, remember me;" and what answer had he? "This day," said Christ, "shalt thou be with me in paradise." What a comfort is this! since he is now the same Christ to you, and to me, and to us all, if we will run unto him; for he is the same Christ today, and tomorrow, and until he come to judgment. Then indeed he will be inexorable, but now is he more ready to give than you are to ask. If you cry, he hears you, yea, before you cry. (Isaiah.) Cry therefore, be bold, man; he is not partial. "Call," says he, "and I will hear thee. Ask, and thou shalt have; seek, and thou shalt find, though not at the first, yet at the length." (Matthew 7:1-29) If he tarry awhile, it is but to try you; he is coming, and will not be long. (Hebrews 10:1-39)

Thus have you four means which you must use to the attainment of faith or certain persuasion of God's mercy towards you, which is the second part of penance, namely 1, Prayer. 2, The free and universal promises of Gods grace. 3, The remembrance of the benefits of God, past and present. 4, The examples of God's mercy. Which, although they might suffice, yet will I put one more to them, which alone of itself is fully sufficient: I mean the death of the Son of God, Jesus Christ, which, if thou set before the eyes of thy mind, it will confirm thy placard (grant, editor); for it is the

great seal of England as they say, yea, of all the world, for the confirmation of all patents and perpetuities of the everlasting life, whereunto we are all called.

If I thought these which I have before recited were not sufficient to confirm your faith of God's love towards such as do repent, I would tarry longer herein; but because both I have been long, and also I trust you have some exercise of conscience in this daily, (or else you are to blame,) I will but touch and go. Consider with yourselves what we are, miserable wretches, and enemies to God. Consider what God is, even he which has all power, majesty, might, glory, riches, &c., perfectly of himself, and needs nothing, but has all things. Consider what Christ is concerning his Godhead, co-equal with his Father, even him by whom all things were made, are ruled and governed concerning his manhood, the only darling of his Father, in whom is all his joy. Now, sirs, what a love is this, that this God, which needs nothing, should give wholly his own self to thee his enemy, wreaking his wrath upon himself in this his Son, as a man may say, to spare you, to save you, to win you, to buy you, to have you, to enjoy you for ever. Because thy sin had separated thee from him, that thou might come speedily into his company again, and therein remain, he himself became, as a man would say, a sinner, or rather sin itself, even a malediction or curse, that we sinners, we accursed by our sin, might, by his oblation or offering for our sins, by his curse be delivered from sin and malediction. For by sin he destroyed sin, killing death, Satan, and sin, by their own weapons, and that for thee and me, (O man!) if we cast it not away by unbelief Oh! wonderful love of God! Who ever heard of such a love, the Father of heaven, for us his enemies, to give his own dear Son Jesus Christ! And that not only to be our brother, to dwell among us, but also to the death of the cross for us! Oh, wonderful love of Christ to us all! He was content and willing to work this feat for us. Was there any dove like to this dove?

God indeed has commended his charity and love to us herein, that when we were very enemies unto him, he would give his own Son for us; that we, being men, might become, as you would say, gods, God would become man; that we, being mortal, might become immortal, the immortal God would become mortal man; that we, earthly wretches, might be citizens of heaven, the Lord of heaven would become, as a man would say, earthly; that we, being accursed, might be blessed, God would be accursed; that we, by our father Adam being brought out of paradise into the puddle of all pain, might be redeemed, and brought into paradise again, God would be our Father and an Adam thereunto; that we, having nothing, might have all things, God having all things, would have nothing; that we, being vassals and slaves to all, even to Satan the fiend, might be lords of all, and of Satan; the Lord of all would become a vassal and a slave to us all, and in danger of Satan. Oh, love incomprehensible! If the gracious good Lord disdained not to give his own Son, his own heart's joy, for us his very enemies, before we thought to beg any such thing at his hands, yea, before we were; who can think otherwise but that with Him he will give us all good things? If when we hated him and fled away from him, he sent his Son to seek us, who can think otherwise than that now, we loving him and lamenting because we love him no more, he will for ever love us? He that gives the greater to his enemies, will not he give the lesser, think you, to his friends? God has given his own Son, than which nothing is greater, to us his enemies, and we now being become his friends, will he deny us faith and pardon of our sins which, though they are great, yet in comparison they are nothing at all? Christ Jesus would give his own self for us when we willed it not, and will he now deny us faith, if we will it? This will is his earnest, that he has given us truly to look indeed for the thing willed. And look thou for it indeed; for as he has given thee to

will, so will he give thee to do.

Jesus Christ gave his life for our evils, and by his death delivered us. Oh then, since he lives now, and cannot die, will he forsake us? His heart's blood was not too dear for us when we asked it not; what then can be now too dear for us asking it? Is he a changeling? Is he mutable as man is? Can he repent of his gifts? Did he not foresee our falls? Paid not he the price therefore? Because he saw we should fall sorely, therefore he would suffer sorely, yea, if his suffering had not been enough, he would yet once more come again. I am sure that God the Father, if the death of his Son incarnate would not serve, would himself and the Holy Ghost also become incarnate, and die for us (it is better to avoid such suppositions, editor). This death of Christ, therefore; look on as the very pledge of God's love towards them whosoever thou art, how deeply soever thou hast sinned. See God's hands are nailed, they cannot strike thee; his feet also, he cannot run from thee; his arms are wide open to embrace thee, his head hangs down to kiss thee, his very heart is open, so that therein see, look, spy, behold, and thou shalt see nothing therein but love, love, love to thee; hide thee therefore, lay thy head there with the evangelist. This is the cleft of the rock where lilies stood. This is the pillow of down for all aching heads. Anoint your head with this oil, let this ointment embalm your head and wash your face. Tarry thou here, and quite sure are you. I warrant thee. Say with Paul, What can separate of from the love of God? Can death, can poverty, sickness, hunger, or any misery persuade you now that God loves thee not? Nay, nothing can separate you from the love wherewith God has loved you in Christ Jesus; whom he loves he loves to the end: so that now where abundance of sin has been in you, the more is the abundance of grace. But to what end? Even that as -sin has reigned to death, as you see, to the killing of God's Son, so now grace must reign to life, to the honouring of God's Son, who is now alive, and cannot die any more. So that they which by faith feel this, cannot any more die to God, but to sin, whereunto they are dead and buried with Christ. As Christ therefore lives, so do they, and that to God, to righteousness and holiness. The life which they live is in the faith of the Son of God; whereby you see that now I am slipped into that which I made the third part of penance, namely, newness of life, which I could not so have done if it were a part of itself indeed, as it is an effect or fruit of the second part, that is, of faith or trust in God's mercy. For he that believes, that is, he who certainly is persuaded sin is such a thing that it is the cause of all misery, and of itself so greatly angers God, that in heaven or in earth nothing could appease his wrath, save only the death and precious blood-shedding of the Son of God, in whom is all the delight and pleasure of the Father; he, I say, that is persuaded thus of sin, the same cannot but in heart abhor and quake to do or to say, yea, to think anything willingly which God's law teaches him to be sin.

Again: he that believes, that is, he who certainly is persuaded God's love to be so much towards him, that whereas through sin he was lost, and made a firebrand of hell; yet the eternal Father of mercy, who is the all-sufficient God, and needs nothing of us, or of anything that we can do, to deliver us out of hell, and to bring us into heaven, sent even his own most dear Son out of his bosom, out of heaven into hell, as a man would say, to bring us, as I said, from thence into his own bosom and mercy, we being his very enemies. He, I say, that is thus persuaded of God's love towards him, and of the price of his redemption, by the dear blood of the Lamb immaculate, Jesus Christ, the same man cannot but love God again, and of love do that which might please God, and heartily desire to do still better. Think you, that such a one as knows this by faith will willingly welter and wallow in his wilful lusts, pleasures, and fantasies? Will such a one as knows by faith Christ

Jesus to have given his blood to wash him from his sins, play the sow, to wallow in his puddle of filthy sin and vice again? Nay, rather than he will be defiled again by wilful sinning, he will wash often the feet of his affections, watching over that vice still sticking in him, which as a spring continually sends out poison enough to drown and defile him, if the sweet water of Christ's passion did not wash it in God's sight, and his blood satisfy the rigour of God's justice due for the same. This blood of Christ, shed for our sins, is so dear in the sight of him that believes, that he will abhor sin in his heart, and stamp it and tread it under his feet. He knows now by his belief that it is too much, that hitherto he has set too little by it and is ashamed thereof; therefore for the residue of his life he purposes to take better heed to himself than he did before: because he sees by his faith the grievousness of God's anger, that foulness of his sin, the greatness of God's mercy, and of Christ's love towards him, he will now be heedful (careful, editor) to pray to God to give him his grace accordingly; that as with his eyes, tongue, hands, feet, &c. he has displeased God, doing his own will, even so now with the same eyes, tongue, ears, hands, feet, &c. he may displease his own self, and do God's will. He will not willingly do that which might renew the death of the Son of God? He knows he has too much sin in him unwillingly, so that thereto he will not add willing offences. This willing and witting (knowing, editor) offending and sinning, whosoever flatters himself therein, evidently demonstrates and shows that he never yet tasted of Christ truly; he never was truly persuaded or believed how foul a thing sin is, how grievous a thing God's anger is, how joyful and precious a thing God's mercy in Christ is, how exceeding broad, wide, high, and deep Christ's love is. Perchance he can write, prate, talk, and preach of this; but yet he in part by faith never felt this. For if he once felt this indeed, then would he be so far from continuing in sin willingly: and wittingly, that he would wholly and heartily give himself over to that which is contrary; I mean, to a new life, renewing his youth, even as the eagle.

For, as we, being in the servitude of sin, demonstrated our service by giving over our members to the obeying of sin, from iniquity to iniquity; even so we, being made free from sin by faith in Jesus Christ, and endued with God's Spirit, a spirit of liberty, must needs demonstrate this freedom and liberty, by giving over our members to the obedience of the Spirit; by which we are led and guided from virtue to virtue, and all kinds of holiness. As the unbelievers declare their unbelief by the evil spirit working in them outwardly the fruits of the flesh, even so the believers declare their faith by the working of God's good Spirit in them outwardly the fruits of the Spirit. For as the devil is not dead in those which are his, but works still their damnation; so is not God dead in those who are his, but he works still to their salvation; which working is not the cause of the one or the other being in any, but only a demonstration, a sign, a fruit of the same, as the apple is not the cause of the apple-tree, but a fruit of it. (Matthew 7:1-29.)

Thus, then, you see briefly that newness of life is not indeed a part of penance, but a fruit of it, a demonstration of justifying faith, a sign of God's good Spirit possessing the heart of the penitent; as the old life is a fruit of impenitence, a demonstration of a lip-faith or unbelief, a sign of Satan's spirit possessing the heart of the impenitent, which all those are that are not penitent. For I know no middle state. He that is not penitent, the same is impenitent; he that is not governed by God's Spirit, the same is governed by Satan's spirit; for all that are Christ's are governed by the Spirit of Christ, which Spirit has his fruits. All others that are not Christ's are the devil's. He that gathers not with Christ, scatters abroad.

Therefore, dearly beloved, I beseech you to consider this, and deceive not yourselves; if you are not Christ's, then you pertain to the devil of which the fruits of the flesh assure you, as whoredom, adultery, uncleanness, wantonness, idolatry, witchcraft, envy, strife, contention, wrath, sedition, murder, drunkenness, gluttony, blasphemy, slothfulness, idleness, licentious talking, slandering, &c. If these apples grow out of the apple-trees of your heart, surely, surely the devil is at inn (abiding, editor) with you; you are his birds, whom, when he has well fed, he will broach (spit, editor) you and eat you, chew you and chump you, world without end, in eternal woe and misery. But I am otherwise persuaded of you all; I trust you are all Christ Jesus' people and children, yea, brethren by faith. As you see your sins in God's law, and tremble, sigh, sorrow, and sob for the same, even so you see his great mercies in his gospel and free promises, and therefore are glad, merry, and joyful, that you are accepted into God's favour, have your sins pardoned, and are endued with the good Spirit of God, even the seal and sign manual of your election in Christ before the beginning of the world; the which Spirit, for that he is the Spirit of life, is given to you, to work in you, with you, and by you, here in this life, sanctification and holiness, whereunto you are called, that you might be holy, even as your heavenly Father is holy. I beseech you all, by admonishing and warning you, that you would stir up the gift of God given to you, generally and particularly, to the edifying of his church; that is, I pray you that you would not molest the good Spirit of God, by refuelling against it when it excites and calls you to go on forwards, that he which is holy, might yet be more holy, that he which is righteous, might be more righteous; as the evil spirit moves and stirs up the filthy to be yet more filthy, the covetous to be more covetous, the wicked to be more wicked.

Declare now your repentance by works of repentance; bring forth fruits, and worthy fruits; let your sorrowing for your evils demonstrate itself by departing from the evils you have used. Let your certainty of pardon of your sins through Christ, and your joy in him be demonstrated by pursuing the good things which God's word teaches you. You are now God's workmanship in Christ Jesus, to do good works, which God has prepared for you to walk in. For the grace of God, which brings salvation unto all men, has appeared, and teaches us that we should deny ungodliness and worldly lusts, and that we should live soberly, righteously, and godly, in this present world; looking for that blessed hope and glorious appearing of the mighty God, and of our Saviour Jesus Christ; who gave himself for us, to redeem us from all unrighteousness, and to purge us a peculiar people unto himself; fervently given unto good works. Again (Titus 3:1-15,) for we ourselves also were in times past unwise, disobedient, deceived, serving lusts and divers pleasures, living in maliciousness and envy, full of hatred, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by the deeds of righteousness which we wrought, but of his mercy, He saved us by the fountain of the new birth, and with the renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour, that we being once justified by his grace should be heirs of eternal life through hope. This is a true saying; but I will make an end, for I am too tedious.

Dearly beloved, repent your sins, that is, be sorry for that which is past; believe in God's mercy for pardon, how deeply soever you have sinned, and both purpose and earnestly pursue a new life, bringing forth worthy and true fruits of repentance. As you have given over your members from sin to sin, to serve the devil, your tongues to swear, to lie, to flatter, to scold, to jest, to scoff, to lewd talk, to vain jangling, to boasting, &c., your hands to picking, groping, idleness, fighting, &c., your

feet to skipping, going to evil, to dancing, &c.; your ears to hear garbles, lies, vanities, and evil things, &c.; so now give over your members to godliness, your tongues to speak, your ears to hear, your eyes to see, your mouths to taste, your hands to work, your feet to go about such things as may make to God's glory, sobriety of life, and love to your brethren, and that daily more and more diligently; for you cannot stand still, you are either better or worse today than you were yesterday. But better I trust you are, and will be, if you mark well my theme, that is, repent you; which I have humbly besought you to do, and yet once more I do again beseech you, and that for the tender mercies of God in Christ Jesus our Lord, "repent you, repent you, for the kingdom of heaven" (that is, a kingdom full of all riches, pleasures, joy, beauty, sweetness, and eternal felicity! "is at hand." The eye has not seen the like, the ear has not heard the like, the heart of man cannot conceive the treasures and pleasures of his kingdom, which is now at hand, to such as repent, that is, to such as are sorry for their sins, believe God's mercy through Christ, and earnestly purpose to lead a new life. The God of mercy, through Christ his Son, grant us his Holy Spirit, and work in our hearts this sorrow, faith, and new life, which through his grace I have spoken of, both now and for ever. Amen.

## **S. A Fruitful Treatise, and Full of Heavenly Consolation against the Fear of Death**

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### A Fruitful Treatise, and Full of Heavenly Consolation against the Fear of Death

Make no tarrying to turn unto the Lords and put not off from day to day; for suddenly shall his wrath come, and in the day of vengeance he shall destroy thee. Stand fast in the way of the Lord, be steadfast in thine understanding, and follow the word or peace and righteousness.óEcclesiasticus Being minded, through the help of God, for my own comfort and the encouraging of others, to speak something of death, at whose door, though I have stood a great while, yet, according to man's judgment, never so near as I do now, I think it most requisite to call and cry for thy help, O blessed Saviour Jesus Christ, who hast destroyed death by thy death, and brought in place thereof life and immortality, as appears by the gospel. Grant to me true and lively faith, whereby men pass from death to eternal life; that of practice, and not of mere speculation, I may write something concerning death, which is dreadful out of thee, and in itself, to the glory of thy holy name, to my own comfort in thee, and to the edifying of all them, to whom this my writing shall come, to be read or heard. Amen.

There are four kinds of death; one which is natural, another which is spiritual, a third which is temporal, and a fourth which is eternal. Concerning the first and the last, what they are I need not declare; but the second and third, perchance, are not so soon espied by the simple (uninstructed, editor), for whose sake especially I write. By a spiritual death, I mean such a death as when though the body is living the soul is dead. This the apostle mentions in speaking of widows, who living daintily, being alive in body, are dead in soul. (1 Timothy 5:1-25.) Thus you see what I mean by the spiritual death. Now, by a temporal death, I mean a death whereby the body and the affections thereof are mortified, that the spirit may live: of which kind of death the apostle speaks when exhorting us to kill our members. Colossians 3:1-25. And thus much concerning the kinds of death, wherein the judgment of the world is not to be approved, for it cares less for spiritual death than for a natural death, it is less apprehensive of eternal death than temporal death, or else men would leave sin, which procures both the one and the other, I mean spiritual and eternal death, and would choose temporally to die, that, by natural death, they might enter into the full fruition of eternal life, which none can enjoy nor enter into, that will not here temporally die, that is, mortify their affections, and crucify their lusts and concupiscences; for by obeying them at the first came death, as we may read, Genesis 3:1-24. If Eve had not obeyed her desire in eating the forbidden fruit, whereby she died spiritually, none of these kinds of death had ever come unto man, nor been known by us. Therefore, as I said, here we must needs temporally die, that is, mortify our affections, to escape the spiritual death, and by natural death, not only escape eternal death of soul and body, but also by it, as by a door, enter into eternal life, which Christ Jesus our Saviour has procured and purchased to and for all that are in him, changing eternal death into a deliverance of soul and body from all kind of misery and sin. By reason whereof we may see, that to those who are in Christ, that is, to such as believe, which believers are discerned from others by

their not walking after the flesh, but after the Spirit, to those I say, death is no damage, but an advantage; no dreadful thing, but rather desirable, and of all messengers the most joyful, whilst looked upon with the eye of faith in the gospel. But more of this hereafter.

Thus I have briefly showed the kinds of death, what they are, whence they come, and what is the remedy for them. But now, as I purpose to treat only of the first kind of death, that is, of natural death, something to comfort myself and others against the dread and pains of the same, I will speak of it as God shall instruct me, and as I accustom myself to muse on it now and then, the better to be prepared against the hour of trial.

I have shown that this natural death came by spiritual death, that is, by obeying our affections in the transgression of God's precepts. But through the benefit of Christ, it is no destruction to such as are in him and die temporally, that is, to such believers as labour to mortify their affections, but only a plain dissolution, both of soul and body, from all kind of perils, dangers, and miseries; and therefore by such it is not to be dreaded, but to be desired, as we see in the apostle, who desired to be dissolved, (Php 1:1-30.) and in Simeon, who desired to be loosed, saying, Dismiss, or loose me, O Lord. (Luke 2:1-52.) By which words he seems plainly to teach, that this life is a bondage, and nothing to be desired, as now I will partly show.

First, consider the pleasures of this life what they are, óhow long they last, óhow painfully we come by them, ówhat they leave behind them, and thou shalt even in them see nothing but vanity. As for example: how long lasts the pleasure of licentiousness? How it leaves behind a certain loathsomeness. I will speak nothing of the sting of conscience, if pleasures are come by unlawfully. Who, well seeing this, and forecasting it beforehand, would not desire to forego unlawful pleasures?

Put the case, that the pleasures of this life were permanent during this life, yet since this life itself is as nothing, and therefore is full well compared to a candlelight, which is soon blown out; to a flower, which fades away; to a smoke, to a shadow, to a sleep, to running water, to a day, to an hour, to a moment, and to vanity itself; who would esteem pleasures and commodities (advantages, editor), which last so little a while? Before they are well begun they are gone and past away. How much of our time was spend in sleeping, in eating, in drinking, and in talking! Infancy is not perceived, youth is shortly overblown, middle age is nothing, old age is not long; and therefore, as I said, this life, even in the consideration of the pleasures and advantages of it, should little move us to love it, but rather to loath it. God open our eyes to see these things, and to weigh them accordingly. Secondly, consider the miseries of this life, so that if the pleasures and commodities in it should move us to love it, yet the miseries might countervail and make us take it as we should do; I mean, rather to desire to be loosed and dismissed hence than otherwise. Look upon your bodies, and see in how many perils and dangers you are. Your eyes are in danger of blindness and blear-eyedness; your ears in danger of deafness; your mouth and tongue of cankers, toothache, and dumbness; your head in danger of rheums, and metrics; your throat in danger of hoarseness; your hands in danger of gout, palsies, &se. But who is able to express the number of diseases whereof man's body is in danger, seeing that some have written that more than three hundred diseases may happen unto man? I speak nothing of the hurt that may come to our bodies by poisons, venomous beasts, water, fire, horses, men, &c.

Again, look upon your soul, see how many vices you are in danger of, as heresy, hypocrisy, idolatry, covetousness, idleness, security, envy, ambition, pride, &c. How many temptations may you fall into? But this you shall better see by looking upon your old falls, folly, and temptations; and by looking on other men's faults, for no man has done any thing so evil but you may do the same. Moreover, look upon your name, and see how it is in danger of slanders and false reports. Look upon your goods, see what danger they are in from thieves, from fire, &c. Look upon your wife, children, parents, brethren, sisters kinsfolks, servants, friends, and neighbours, and behold how they also are in danger, both in soul, body, name, and goods, as you are. Look upon the commonweal and country. Look upon the church, upon the ministers and magistrates, and see what great dangers they are in, so that if you love them, you cannot, but for the evil which may come to them, be heavy and sad. You know it is not in your power, nor in the power of any man, to hinder all evil that may come. How many perils is infancy in danger of! What danger is youth subject unto! Man's state is full of cares; age is full of diseases and sores. If thou art rich, thy care is the greater; if thou art in honour, thy perils are the more, if thou art poor, thou art the more in danger from oppression. But, alas! what tongue is able to express the miserableness of this life, which, if considered, should make us little to love it!

I can compare our life to nothing so fitly as to a ship in the midst of the sea. In what danger is the ship and they that are in it! Here are they in danger of tempests, there of quicksands; on this side of pirates, on that side of rocks; now it may leak, now the mast may break, now the master may fall sick, now diseases may come among the mariners, now dissension may arise among themselves. I speak nothing of want of fresh water, meat, drink, and such other necessaries. Even such is this life. Here is the devil, there is the world; on this side is the flesh, on that side is sin; which thoroughly cleaves unto our ribs, and will do so as long as we are in this flesh, and natural life. So that none but blind men can see this life to be much and greatly desired; but rather as sailors are most glad when they approach to the haven, even so should we be most glad when we approach to the haven, that is, to death, which sets us to a land whose commodities no eye has seen, no tongue can tell, no heart can conceive, in any point as it should do. (1 Corinthians 2:1-16.) Happy, oh! happy were we, if we saw these things accordingly! God open our eyes to see them. Amen.

If any man would desire testimonies of these things, al though experience, a sufficient mistress, is to be credited, yet I will here mark certain places whereunto the reader may resort, and he will find no less than I say, but rather much more, if he read and weigh the places with diligence. Job (Job 10:1-22.) calls this life a warfare. In the eighth chapter he paints it out in a lively manner, under divers similitudes. St. James compares it to a vapour. (James 4:1-17.) All the book of Ecclesiastes teaches that it is but vanity. St. John says it is altogether put in evil. (1 John, viii.) David (or rather Moses, editor) says, the best thing in this life is but vanity, labour, and sorrow. (Psalms 90:1-17.) But why go I hereabout, seeing that almost every leaf in the Scripture is full of the brevity and misery of this life, so that I think, as St. Austin writes, that there is no man who has lived so happily in this world, that he would be content, when death comes, to go back again by the same steps whereby he has come into the world and lived, except he is in despair, and looks for nothing after this life but confusion.

Thus I trust you see, that though the commodities of this life were such as could cause us to love it, yet the brevity, vanity, and misery of it is such, as should make us little regard it, who believe and know, death is the end of all miseries to them that are in Christ, as we all ought to take

ourselves to be, (being baptised in his name, for our baptism requires this faith under pain of damnation,) although we have not observed our profession as we should have done, if we now repent, and come to amendment. By such I say as are in Christ, death is to be desired, even in this respect, that it delivers us from so miserable a life and so dangerous a state as we are now in. So that I may well say, they are senseless, without understanding, void of love to God, void of all hatred and sense of sin wherewith this life flows, who desire not to depart hence out of all these miseries, rather than still to remain here to their continual grief. But if these things will not move us, I would yet that we beheld the commodities whereunto death brings us. If we are not moved to leave this life in respect of the miseries whereof it is full, yet we should be moved to leave it in respect of the infinite goodness which the other life, whereto death brings us, has most plentifully. Men, though they love things, yet can be content to forego them for other things which are better; even so we now, for the good things in the life to come, if we consider them, shall and will be content to forego the most commons things in this present life. Here we have great pleasure in the beauty of the world, and of the pleasures, honours, and dignities of the same; also in the company of our friends, parents, wife, children, subjects, also in plenty of riches, cattle, &c.; and yet we know that not one of these is without its discommodity, which God sends, lest we should love them too much, as, if you will weigh things, you shall easily perceive. The sun though it is fair and cheerful, yet it burns sometimes too hot. The air, though it is generally light and pleasant, yet sometimes it is dark and troublous; and so of other things. But be it so, that there were no discommodities mingled with the commodities, yet as I said before, the brevity and short time that we have to use them should assuage their sweetness. But even if the pleasures of this life were without discommodity, if they were permanent and without peril, whereof they are full, yet are they nothing at all to be compared to the commodities of the life to come. What is this earth, heaven, and shape of the world, wherein beasts have places, and wicked men, God's enemies, have abiding and liberty, in comparison of the new heaven and earth wherein righteousness shall dwell? In comparison of the place where angels and archangels, and all God's people, yea, God himself, has his abiding and dwelling? What is the company of wife children, &c. in comparison to the company of Abraham, Isaac, and Jacob, the patriarchs, prophets, apostles, martyrs, confessors, virgins, and all the saints of God? What is the company of any in this world, in comparison to the company of the angels, archangels, cherubim, seraphim, powers, thrones, dominions, yea, of God the Father, God the Son, and God the Holy Ghost? What are the riches and pleasures of this life, in comparison of the felicity of everlasting life, which is without all discommodities, perpetual, without all peril and jeopardy, without all grief and molestation? Oh, the mirth and melody! oh, the honour and glory! oh, the riches and beauty! oh, the power and majesty! oh, the sweetness and dignity of the life to come! The eye has not seen, the ear has not heard, and the heart of man is not able to conceive in any thing, any part of the eternal felicity and happy state of heaven: therefore the saints of God have desired so earnestly and so heartily to be there. "Oh! how amiable are thy tabernacles!" said David. (Psalms 84:1-12.) "My soul has a desire to enter into the courts of the Lord, my heart and my soul rejoice in the living God. Blessed are those that dwell in thy house, that they may always be praising thee; for one day in thy courts is better than a thousand elsewhere. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of ungodliness; for the Lord God is a light and defence." And again, "As the hart desires the waterbrooks, so longs my soul after thee, O God. My soul is athirst for God, yea, even for the living God. When shall I come to appear before the presence of God?" And (Psalms 63:1-11,) "My soul

thirsts for thee in a barren and dry land, where no water is." They, God's people I mean, (Romans 8:1-39,) desire the day of their redemption, and they still cry, "Let thy kingdom come;" they cry, (Revelation 22:1-21,) "Come, Lord Jesus, come;" they lift up their heads looking for his appearing, who will make their vile bodies like to his own glorious and immortal body, (Php 3:1-21;) for when he shall appear, they shall be like unto him; the angels will gather them together, and they shall meet him in the clouds, and be always with him; they shall hear this joyful voice, (Matthew 25:1-46,) "Come, ye blessed of my Father, possess the kingdom prepared for you from the beginning." Then shall they be like unto his angels, (Revelation 7:1-17;) then shall they shine like the sun in the kingdom; then shall they have crowns of glory, and be endued (clothed, editor) with white garments of innocence and righteousness, and palms of victory in their hands. Oh! happy, happy is he who may with them see that immortal and incorruptible inheritance, which then we shall enjoy for ever!

Thus you see (I hope) sufficiently, that in respect of heaven and eternal bliss, (whereunto by the haven of death we land,) this life, though there were no evil in it, is not to be loved, but rather, we that are pilgrims in it should desire with Paul and Simeon to be loosed and dissolved that we might be with God. Here our bodies, as before is spoken, are in danger of innumerable evils; but there our bodies shall be, not only free from all danger, but also be like the glorious and immortal body of the Lord Jesus Christ. Now our bodies are dark, then shall they be most clear and light, as we see Christ's face did shine in his transfiguration, like to the sun. (Matthew 17:1-27.) Now our bodies are vile, miserable, mortal, and corruptible; but then shall they be glorious, happy, immortal, and incorruptible. (1 Corinthians 15:1-56.) We shall be like unto Christ our Saviour; even as he is, so shall we be. (1 John 3:1-24.) As we have borne the image of the earthly, so shall we bear the image of the heavenly. Here our souls are in great darkness, and in danger of many evils; but there they shall be in great light, safe security, and secure felicity. We shall see God face to face, where now we see him but as in a glass through a dark speaking, there shall we behold him even as he is, and be satisfied with his presence; yea we shall be endued with most perfect knowledge. Where now we know but partly, there shall we know as we are known. Here our commodities are measurable, short, uncertain, and mingled with many incommodities. But there is bliss without measure, all liberty, all light, all joy, rejoicing, pleasure, health, wealth, riches, glory, power, treasure, honour, triumph, comfort, solace, love, unity, peace, concord, wisdom, virtue, melody, meekness, felicity, beatitude, and all that ever can be wished or desired; and that in the greatest security and perpetuity that may be conceived or thought, not only of men, but also of angels; as he witnesses that saw it, (I mean Paul,) who was carried up into the third heaven. The eye has not seen, (says he,) the ear has not heard, neither has entered into the heart of man the felicity that God has prepared for them that love him. (1 Corinthians 2:1-16.) There the archangels, angels, powers, thrones, dominions, cherubim, seraphim, patriarchs, prophets, apostles, martyrs, virgins, confessors, and righteous spirits, cease not to sing night and day, "Holy, holy, holy Lord God of hosts; honour, majesty, glory, empire, and dominion, be unto thee, O Lord God the Creator, O Lord Jesus the Redeemer, O Holy Spirit the Comforter." (Revelation 4:1-11.) For the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, even as the light of seven days (Isaiah 60:1-22.) in his blessed kingdom, where and when he will bind up the wounds of his people, and heal their plagues. Oh! that we might have some lively sight hereof, that we might rejoice over the undefiled and immortal inheritance, whereunto God has called us, and which he keeps for us in heaven; that we might hear the sweet song of his saved people, crying,

"Salvation be unto Him that sits on the throne of our God, and unto the Lamb." That we might with the elders and angels sing and say, "Praise, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be to thee our God for evermore." That we might be covered with a white stole (robe, editor), and have a palm in our hands, to stand before God's throne night and day, to serve him in his temple, and to have him dwell in us; that we might hear the great voice saying from heaven, "Behold the tabernacle of the Lord is with men, and he will dwell with them, and they shall be his people, and God himself will be with them, their God." Oh! happy were they that now might have a little glimpse of that holy city, New Jerusalem, descending from heaven, prepared of God as a bride decked for her husband, which he showed to his servant John. (Revelation 21:1-27.) Truly this should we see, if we were with him in the Spirit; but this cannot be, so long as we are in the flesh. Alas then, and well away, that we love this life as we do! It is a sign that we have little faith, for else how could we fail night and day to desire the messenger of the Lord, death I mean, to deliver us out of all miseries, that we might enter into the enjoyment of eternal felicity. But here some man will say, " Oh I sir, if I were certain that I should depart from this miserable life into that so great felicity, then could I be right glad and rejoice, as you tell me, and bid death welcome. But I am a sinner, I have grievously transgressed and broken God's will, and therefore I am afraid I shall be sent into eternal woe, perdition, and misery." Here, my brother, thou dost well that thou dost acknowledge thyself a sinner, and to have deserved eternal death; for doubtless, if we say we have no sin, we are liars, and the truth is not in us. (1 John 1:1-10.) A child of a night's birth is not pure in God's sight. (Job 25:1-6.) In sin we were born, and by birth or nature we are the children of wrath, and firebrands of hell; therefore confess ourselves to be sinners we needs must. For if the Lord will observe any man's iniquities, none shall be able to abide it; yea, we must needs all cry, "Enter not into judgment, O Lord; for in thy sight no flesh nor man living can be saved." (Psalms 130:1-8. Psalms 143:1-12.) In this point therefore thou hast done well to confess that thou art a sinner. But now where thou stand in doubt of pardon of thy sins, and thereby art afraid of damnation, my dear brother, I would have thee answer me, whether thou desire pardon or no? Whether thou dost repent or no? Whether thou dost unfeignedly purpose, if thou should live, to amend thy life or no? If thou dost even before God so purpose, and desire his mercy, then hearken, my good brother, to what the Lord says unto thee: "I am he, I am he, that for my own sake will do away thine offences; if thy sins be as red as scarlet, they shall be made as white as snow; for I have no pleasure in the death of a sinner. (Isaiah 43:1.) As surely as I live, I will not thy death, but rather that thou should live, and be converted. (Ezekiel 33:1-33.) I have so loved the world, that I would not spare my dearly beloved Son, (John 3:1-36,) the image of my substance, and brightness of my glory, by whom all things were given; but gave him for thee, not only to be man, but also to take thy nature, and to purge it from mortality, sin, and all corruption, and to adorn and endue it with immortality and eternal glory not only in his own person, but also in thee and for thee, whereof now by faith I would have thee certain, as in very deed thou shalt at length feel and fully enjoy for ever. (Php 2:1-30.) This, my Son, I have given to death, and that a most shameful death, even of the cross, for thee, to destroy death, to satisfy my justice for thy sins; therefore believe, and according to thy faith, so be it unto thee. Hearken what my Son himself says unto thee, (Matthew 11:1-30,) Come unto me all ye that labour and are heavy laden, and I will refresh you. (John 3:1-36.) I came not into the world to condemn the world, but to save it. (Luke 5:1-39.) I came not to call the righteous, but sinners to repentance. I pray not (says he) (John 17:1-26.) for these mine apostles only, but also for all them that by their preaching shall

believe in me. Now what prayed he for such? Father, (says he,) I will that where I am they also may be, that they may see and enjoy the glory I have, and always had with thee. Father, save them, and keep them in thy truth. Father, (says he,) I sanctify myself, and offer up myself for them. Lo! thus thou hear how my Son prays for thee. Mark now what my apostle Paul says: We know, says he, (Hebrews 5:1-14.) that our Saviour Christ's prayers were heard. (1 Timothy 1:1-20.) Also this is a true saying, that Jesus Christ came into the world to save sinners. Hearken what he said to the jailer, (Acts 16:1-40,) Believe in the Lord Jesus, and thou shalt be saved. (Hebrews 9:1-28.) For he by his own self has made purgation for our sins. To him, says Peter, (Acts 10:1-48.) all the prophets bear witness, that whosoever believes in his name shall receive remission of their sins. Believe man; pray, (Mark 9:1-50.) Lord, help mine unbelief (Luke 17:1-37.) Lord, increase my faith: ask, and thou shalt have. Hearken what St. John says: If we confess our sins, God is righteous to forgive us all our iniquities, and the blood of our Lord Jesus Christ shall wash us from all our sins; for if we sin, we have an Advocate (says he) with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. (1 John 1:1-10. 1 John 2:1-29.) Hearken what Christ is called, (Matthew 1:1-25,) Call his name Jesus, says the angel, for he shall save his people from their sins; so that where abundance of sin is, there is abundance of grace; say therefore, Who shall lay anything to my charge? It is God that absolves me; who then shall condemn me? It is Christ who is dead for my sins, yea, who is risen for my righteousness, and sits on the right hand of the Father, and prays for me. (Romans 8:1-39.) Be certain, therefore, and sure of pardon of thy sins; be certain and sure of everlasting life. Do not now say in thy heart, Who shall descend into the deep? that is, doubt not of pardon of thy sins, for that is to fetch up Christ; neither say thou, Who shall ascend up into heaven? that is, doubt not of eternal bliss, for that is to put Christ out of heaven: but mark what the Lord says unto thee, The word is nigh thee, even in thy mouth, and in thy heart, and this is the word of faith which we preach: if thou confess with thy mouth that Jesus Christ is the Lord. and believe with thy heart, that God raised him up from the dead, thou shalt be safe. (Romans 10:1-21.) If thou believe that Jesus Christ died, and rose again, even so shalt thou be assured (says the Lord God) that, dying with Christ, I will bring thee again with him. (1 Thessalonians 4:1-18.)

Thus, dear brother, I thought good to write to thee in the name of the Lord, that thou, fearing death for nothing else but because of thy sins, might be assured of pardon of them, and so embrace death as a dear friend, and insult against his terror, sting, and power, saying, Death, where is thy sting? hell, where is thy victory? (1 Corinthians 15:1-56.) Nothing in all the world so displeases the Lord as to doubt of his mercy. In the mouth of two or three witnesses, we should be content; therefore, since thou hast heard from so many witnesses, how that in deed desiring mercy with the Lord, thou art not sent empty away, give credit thereto, and say with the good virgin Mary, "Behold thy servant, O Lord, be it unto me according to thy word." (Luke 1:1-80.) Upon which word, see thou set thine eye only and wholly. For here thou see not God thy Father, except in his word, which is the glass wherein now we behold his grace and fatherly love towards us in Christ; and therefore herewith we should be content, and give more credit to it, than to all our senses, and to all the world besides. The word, says our Saviour, (John 12:1-50.) shall judge. According to it therefore, and not according to any exterior or interior show, judge both of thyself and of all other things else, concerning thyself, if thou desire indeed God's mercy, and lament that thou hast offended. Lo! it pronounces that there is mercy with the Lord for thee, and plenteous redemption. (Psalms 130:1-8.) It tells thee who would have mercy at the Lords hand, that the Lord wills the

same, and therefore thou art happy, for he would not thy death. It tells thee, that if thou acknowledge thy faults unto the Lord, he will cover them in his mercy. Again, concerning death, it tells thee, that it is but a sleep, that it is but a passing unto thy Father, that it is but a deliverance out of misery, that it is but a putting off mortality and corruption, that it is a putting on immortality and incorruption; that it is a putting away of an earthly tabernacle, that thou may receive a heavenly house or mansion, (2 Corinthians 5:1-21;) that this is but a calling of thee home from the watching and standing in the warfare of this miserable life. According to this, (the word I mean,) do thou judge of death, and thou shalt not be afraid of it, but desire it as a most wholesome medicine, and a friendly messenger of the Lord's justice and mercy. Embrace him therefore, make him good cheer, for of all enemies he is the least. An enemy, said I? nay, rather of all friends he is the best; for he brings thee out of all danger of enemies into that most sure and safe place of thy unfeigned Friend for ever.

Let these things be often thought upon. Let death be premeditated, not only because he comes uncertainly, I mean as to the time, for else he is most certain; but also because he helps much to the contempt of this world, out of which, as nothing will go with thee, so can thou take nothing with thee. Because it helps to the mortifying of the flesh, which when thou feed, thou dost nothing else but feed worms. Because it helps to the well disposing and due ordering of the things thou has in this life. Because it helps to repentance, to bring thee unto the knowledge of thyself, that thou art but earth and ashes, and brings thee the better to know God. But who is able to tell the commodities (advantages, editor) that come by the frequent and true consideration of death? Whose time is left unto us uncertain and unknown, (although to God it be certain, and the bounds thereof not only known, but appointed of the Lord, over the which none can passed Job 14:1-22;) that we should not prolong and put off frowzy day to day the amendment of our life, as the rich man (Luke 12:1-59.) did under hope of long life. And seeing it is the ordinance of God, and comes not but by the will of God, even unto a sparrow; much more then unto us, who are incomparably much more dear than many sparrows; and since this will of God is not only just, but also good, for he is our Father, let us, if there were no other cause but this, submit ourselves, our senses, and judgments, unto his pleasure, being content to come out of the room (place or appointed station, editor) of our soldiership, whenever he shall send for us by his pursuivant (messenger, editor), death. Let us render to him, that which he has lent us so long, (I mean life,) lest we be counted unthankful. And since death comes not but by sin, forasmuch as we have sinned so often, and yet the Lord has ceased from exacting this tribute and punishment of us until this present time, let us with thankfulness praise his patience, and pay our debt, not doubting but that he, being our Father and our almighty Father, can and will, if death were evil unto us, as God knows it is a chief benefit unto us by Christ, convert and turn it into good. But death being, as I have before showed, not to be dreaded, but to be desired, let us lift up our heads in thinking on it, and know that our redemption draws nigh. (Luke 21:1-38.) Let our minds be occupied in the consideration, or often contemplation of the four last articles of our belief, that is, the communion of saints or holy catholic church; remission of sins, resurrection of the body, and the life everlasting. By faith in Christ, be it ever so faint, little, or cold we are members in very deed of the catholic and holy church of Christ, that is, we have communion or fellowship with all the saints of God that ever were, are, or shall be. Whereby we may receive great comfort; for though our faith be feeble, yet the faith of that church, whereof our Saviour Christ is the head, is mighty enough. Though our repentance be little, yet the repentance of the church, wherewith we have communion, is sufficient. Though our love be

languishing, yet the love of the church and of the Spouse of the church is ardent, and so of all other things we want. Not that I mean this, as though any man should think that our faith should be in any, or upon any other, than only upon God the Father, the Son, and the Holy Ghost; neither that any should think I mean thereby any other merits or means to salvation, than only the merits and name of the Lord Jesus. But I would that the poor Christian conscience, which by baptism is brought into God's church, and made a member of the same through faith, should, not for his sin's sake, or for the want of anything he has not, despair; but rather should know, that he is a member of Christ's church and mystical body; and therefore cannot but have communion and fellowship with both; that is, with Christ himself, being the Lord, husband, and head thereof, and of all that ever have been, are, or shall be members of it, in all good things that ever they have had, have, or shall have. Still does the church pray for us by Christ's commandment. Forgive us our sins, lead us not into temptation, deliver us from evil; yea, Christ himself prays for us, being members of his body, as we are indeed, if we believe, though it is ever so little. God grant this faith unto us all, and increase it in us. Amen. Out of this church no pope nor prelate can cast us, or excommunicate us indeed, although exteriorly they separate us from the society of God's saints. But enough of this. As I would have us often muse upon the catholic church, or communion of saints, so would I have us to meditate upon the other articles following, that is, remission of sins, resurrection of the body, and life everlasting. It is an article of our faith to believe, that is, to be certain that our sins are pardoned; therefore doubt not thereof, lest thou become an infidel. Though thou hast sinned ever so sorely, yet now despair not, but be certain that God is thy God, that is, that he forgives thee thy sin. Therefore, as I said, doubt not thereof, for in so doing thou put a sallet (a covering, or scull-cap, editor) on the head of thy soul, so that the dew of God's grace cannot drop into it, but slips by as fast as it drops. Therefore be without that sallet or soul-night-cap; be bareheaded; that is, hope still in the mercy of the Lord, and so mercy shall compass thee on every side. (Psalms 5:1-12.) In like manner, often have the article of the resurrection of the body in thy mind, being assured thereby that thy body shall be raised up again in the last day, when the Lord shall come to judgment, and that it shall be made incorruptible, immortal, glorious, spiritual, perfect, light, and even like to the glorious body of our Saviour Jesus Christ. (Php 3:1-21.) For he is the first-fruit of the dead; and as God is all in all, so shall he be unto thee in Christ. Look therefore upon thine own estate; for as he is, so shalt thou be. As thou hast borne the image of the earthly Adam, so shalt thou bear the image of the heavenly, (1 Corinthians 1:1-56;) therefore glorify thou God now, both in soul and body. Wait and look for this day of the Lord with groaning and sighing. Gather together testimonies of this, which I omit for time's sake.

Last of all, often have life everlasting in thy mind, whereunto thou art even landing. Death is the haven that carries thee unto this land, where is all that can be wished, yea, above all wishes and desires; for in it we shall see God face to face, which now we can in no wise do, but must cover our faces, with Moses and Elias, till the face or fore-parts of the Lord be gone by. (Exodus 34:1-35.) Now must we look on his back-parts, beholding him in his word, and in his creatures, and in the face of Jesus Christ our Mediator; but then we shall see him face to face, and we shall know, even as we are known. (1 Corinthians 13:1-13.) Therefore let us often think on these things, that we may have faith lustily (heartily, editor) and cheerfully to arrive at the happy haven of death, which you see is to be desired, and not to be dreaded, by all those that are in Christ: that is, by such as believe indeed, who are discerned (distinguished, editor) from those that only say they do believe, by their dying temporally, that is, by labouring to mortify through God's Spirit the affections

of the flesh: not that they should not be in them, but that they should not reign in them, that is, in their mortal bodies, to give themselves over to serve sin, whose servants we are not, but are made servants unto righteousness, (Romans 6:1-23,) being now under grace, and not under the law, and therefore God has mercifully promised that sin shall not reign in us; the which may be continually grant for his truth, power, and mercy's sake. Amen.

## **S. An Exhortation to the Patient Suffering of Trouble and Affliction for Christ's Cause**

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### An Exhortation to the Patient Suffering of Trouble and Affliction for Christ's Cause

Written to all the unfeigned professors of the gospel throughout the realm of England, by John Bradford, at the beginning of his imprisonment, A. D. 1554. May the Holy Spirit of God, who is the earnest and pledge of God given to his people for their comfort and consolation, be poured into our hearts by the mighty power and mercies of our only Saviour Jesus Christ, now and for ever. Amen.

Because I perceive plainly, that to the evils fallen upon us who profess Christ's gospel, greater are most likely to ensue, and after them greater, till the measure of iniquity is heaped up, except we shrink, and having put our hands to the plough look back, and with Lot's wife, and the Israelites desiring to return into Egypt, fall into God's heavy displeasure incurable, Genesis 19:1-38. Luke 9:1-62; all which God forbid; and because I am persuaded of you, my dearly beloved brethren and sisters, throughout the realm of England, which have professed unfeignedly the gospel of our Lord and Saviour Jesus Christ, (for unto such do I write this epistle,) that as ye have begun to take part with God's gospel and truth, so through his grace ye will persevere, and go on forwards, notwithstanding the storms which have risen and are to arise; I cannot but write something unto you, to go on forwards with earnestness in the way of the Lord, and not to become as the faint-hearted or fearful, whose place St. John appoints (Revelation 21:1-27.) with the unbelievers, murderers, and idolaters in eternal perdition, but cheerfully to take the Lord's Cup, and drink of it before it draw towards the dregs and bottom, whereof at length they shall drink with the wicked to eternal destruction, who will not receive it at first with God's children, and with whom God begins his judgment, that as the wicked world rejoices when they lament, so they may rejoice when the wicked world shall mourn, and finds woe intolerable without end. (Psalms 75:1-10, 1 Peter 4:19, John 16:1-33.)

First therefore, my dearly beloved in the Lord, I beseech you to consider, that though you are in the world, yet you are not of the world. (John 14:1-31.) You are not of them which look for their portion in this life, (Psalms 27:1-14.) whose captain is the god of this world, even Satan, who now ruffles it apace, as if he were wood (enraged, distracted, editor), because his time on earth is not long. (2 Corinthians 4:1-18, Revelation 12:1-17.) But you are of them that look for a city of God's own blessing. You are of them that know yourselves to be here but pilgrims and strangers; for here you have no dwelling-place. (Hebrews 11:1-40. Hebrews 12:1-29. Hebrews 13:1-25, 1 Peter 2:1-25.) You are of them whose portion is the Lord, and which have their hope in heaven whose captain is Christ Jesus, the Son of God, and governor of heaven and earth. Unto him is given all power, yea, he is God Almighty, with the Father and the Holy Ghost, praiseworthy for ever. (Matthew 28:1-20, Romans 9:1-33.) You are not of them which receive the beast's mark, which here rejoice, laugh, and have their heart's ease, joy, paradise, and pleasure; but you are of them which have received the angels mark, yea, God's mark, which here lament, mourn, sigh, sob,

weep, and have your wilderness to wander in, your purgatory, and even hell to purge and burn up your sins. (Revelation 13:1-18, Luke 6:1-49, Ezekiel 9:1-11.) You are not of them which cry, Let us eat and drink, for tomorrow we shall die. You are not of that number which say, they have made a covenant with death and hell not to hurt them. You are not of them which take it for a vain thing to serve the Lord. (Matthew 5:1-48, 1 Corinthians 1:1-56, Isaiah 22:1-25. Isaiah 28:1-29.) You are not of them which are lulled and rocked asleep in Jezebel's bed of security. (Revelation 3:1-22.) You are not of the number of them which say, Tush, God is in heaven, and sees us not, nor cares for what we do. (Psalms 73:1-28.) You are not of the number of them which will fall down for the muck of the world to worship the fiend, or for fear of displeasing men worship the golden image. (Matthew 4:1-25., Daniel 3:1-30.) Finally, you are not of the number of them which set more by your swine than by Christ, (Matthew 8:1-34.) which, for ease and rest in this life, say and do as Antiochus bids you do or say, (Maccabees,) and will follow the multitude to do evil, with Zedechias and the three hundred false prophets; yea, Ahab, Jezebel, and the whole court and country. (Matthew 8:1-34., 1 Kings 22:1-53.) But you are of the number of them which are dead already, or at least are dying daily to yourselves and to this world. You are of them which have made a covenant with God, to forsake yourselves in this world, and Satan also. You are of them which say, Nay, the Lord has all things written in his memorial book, for such as fear him, and remember his name. (Romans 6:1-23. Romans 7:1-25., Colossians 3:1-25., Luke 12:1-59., Malachi 3:1-18.) You are of them which have their loins girded about, and their lights burning in their hands, like unto men that wait for their Lord's coming. (Luke 12:1-59.) You are in the number of them that say, The Lord looks down from heaven, and beholds the children of men: from the habitation of his dwelling, he considers all them that dwell upon the earth. (Psalms 33:1-22. Psalms 14:1-7. Psalms 1:1-6.) You are of the number of them which will worship the Lord God only, and will not worship the work at man's hands, though the oven burn never so hot. You are of the number of them to whom Christ is precious and dear, which cry out rather because your habitation is prolonged here, as David did. (1 Peter 2:1-25., Psalms 120:1-7.) You are of them which follow Mattathias and the godly Jews, which knew the way to life to be a strait way, and that few go through it, which will not stick to follow poor Micaiah, although he is racked and cast into prison, having the sun, moon, seven stars, and all against him. (Matthew 12:1-59, 1 Kings 22:1-53.)

Thus therefore, dearly beloved, remember, first, that, as I said, you are not of this world; that Satan is not your captain: your joy and paradise is not here; your companions are not the multitude of worldlings, and such as seek to please men, and live here at ease in the service of Satan. But you are of another world; Christ is your captain, your joy is in heaven, where your conversation is; your companions are the fathers, patriarchs, prophets, apostles, martyrs, virgins, confessors, and the dear saints of God, which follow the Lamb whithersoever he goes; dipping their garments in his blood, knowing this life and world to be full of evil, a warfare, a smoke, a shadow, a vapour, replenished and environed with all kinds of miseries. (Hebrews 13:1-25., Revelation 7:1-17., Job 7:1-21. Job 8:1-22., Psalms 9:1-20., James 4:1-17) This is the first thing which I would have you often and diligently with yourselves consider and muse well upon, namely, what you are, and where you are.

Now, secondly, forget not to call to mind that you ought not to think it a strange thing if misery, trouble, adversity, persecution, and displeasure come upon you. For how can it be otherwise, but that trouble and persecution must come upon you. Can the world love you, which are none of his?

Can worldly men, which are your chief enemy's soldiers, regard you? (1 Peter 4:1-19. 1 Peter 5:1-14., John 14:1-31.) Can Satan suffer you to be at rest, who will do no homage unto him? Can this way be chosen by any that account it so narrow and strait as they do? Will you look to travel, and to have no foul way or rain? Will shipmen shrink, or sailors on the sea give over, if storms arise? Do they not look for such? and, dearly beloved, did not we enter into God's ship and ark of baptism at the first? will you then count it strange, if perils come or tempests blots? Are not you travelling to your heavenly city of Jerusalem, were is all joy and felicity, and will you tarry by the way for storms and showers? The mart and fair will then be past; the night will so come upon you, that you cannot travel; the door will be barred, and the bride will be at supper. (John 9:1-41., Matthew 25:1-46.) Therefore away with dainty niceness. Will you think that the Father of heaven will deal more gently with you in this age than he has done with others, his dearest friends, in other ages? What way, yea, what storms and tempests, what troubles and disquietness Abel, Noah, Abraham, Isaac, Jacob, and good Joseph found! Which of these had so fair a life, and such restful times, as we have had? Moses, Aaron, Samuel, David the king, and all the good kings, priests, and prophets in the Old Testament, at one time or other, if not throughout their lives, felt a thousand times more misery than we have felt hitherto. (Genesis 4:1-26. Genesis 6:1-22. Genesis 7:1-24. Genesis 8:1-22. Genesis 9:1-29. &c., Exodus 2:1-25. Exodus 3:1-22. Exodus 4:1-31. Exodus 5:1-23. &c.) As for the New Testament, how great was the affliction of Mary, of Joseph, of Zacharias, of Elizabeth, of John the Baptist, of all the apostles and evangelists, yea, of Jesus Christ our Lord, the dear Son and darling of God! And since the time of the apostles, how many and great are the numbers of martyrs, confessors, and such as have suffered the shedding of their blood in this life, rather than they would be stayed in their journey, or lodge in any of Satan's inns, lest the storms or winds which fell in their travellings might have touched them! And, dearly beloved, let us think what we are, and how far unfit to be matched with these, with whom yet we expect we are to be placed in heaven. But with what face can we look for this, who are so fearful and unwilling to leave that, which will we nill we, we must leave, and so shortly that we know not the time when? Where is our renouncing and forsaking of the world and the flesh, which we solemnly took upon us in baptism? Ah! shameless cowards that we are, which will not follow the trace of so many fathers, patriarchs, kings, priests, prophets, apostles, evangelists, and saints of God, yea, even of the very Son of God! (1 Peter 5:1-14.) How many now go with you heartily, as I and all your brethren in bonds and exile for the gospel! Pray for us, for, God willing, we will not leave you now. We will go before you; ye shall see in us, by God's grace, that we preached no lies nor idle tales, but even the very true word of God. For the confirmation whereof we by God's grace, and the help of your prayers, willingly and joyfully give our blood to be shed, as already we have given our livings, goods, friends, and natural country. For now we are certain that we are in the highway to heaven's bliss; as St. Paul says, By many tribulations and persecutions we must enter into God's kingdom. (Acts 14:1-28.) And because we would go thither ourselves and bring you thither also, therefore the devil stirs up the coals. And forasmuch as we all loitered in the way, he has therefore received power of God to overcast the weather, and to stir up storms, that we, God's children, might more speedily go on forwards, and make more haste, (Matthew 7:1-29.. Matthew 14:1-36) as the counterfeits and hypocrites will tarry and linger till the storms are past; and so when they come, the market will be done, and the doors barred, as it is to be feared. Read Matthew 25:1-46. This wind will blow God's children forward, and the devil's darlings backward. Therefore, like God's children, let us go on forward apace, the wind is on our backs, hoist up the

sails, lift up your hearts and hands unto God in prayer, and keep your anchor of faith to cast out in time of trouble on the rock of God's word and mercy in Christ, by the cable of God's verity, and I warrant your safely. And thus much for you secondly to consider, that affliction, persecution, and trouble are no strange thing to God's children, and therefore it should not dismay, discourage, or discomfot us, for it is no other thing than all God's dear friends have tasted in their journey heavenwards. As I would in this troublesome time that ye would consider what you are by the goodness of God in Christóeven citizens of heaven, though you are at present in the flesh, even in a strange region on every side file of fierce enemies,óand what weather and way the dearest friends of God have found; even so would I have you, thirdly, to consider for your further comfort, that if you shrink not, but go on forwards, pressing to the mark appointed, all the power of your enemies shall not overcome you, nor in any point hurt you. (Php 3:1-21.) But this you must not consider according to the judgment of reason, and the sense of old Adam, but according to the judgment of God's word and the experience of faith and the new man, for else you mar all. For to reason, and to the experience of our sense, or of the outward man, we poor souls which stick to God's word, to serve him as he requires, are only accounted to be vanquished and to be overcome; for we are cast into prison, lose our livings, friends, goods, country, and life also at length, as concerns this world. But, dearly beloved, God's word teaches otherwise, and faith feels accordingly. Is it not written, Who shall separate us from the love of God? Shall tribulation, or anguish, or persecution, or hunger, or nakedness, or peril, or sword? (Romans 8:1-39.) As it is written, For thy sake are we killed all the day long, and are counted as sheep appointed to be slain. (Psalms 46:1-11.) Nevertheless, in all these things we overcome through Him that loved us: for I am sure that neither death, nor life, neither angels, nor rule, nor power, neither things present, nor things to come, neither high nor low, neither any creature, shall be able to part us from that love wherewith God loves us in Christ Jesus our Lord. Thus spake one who was in affliction, as I am, for the Lord's gospel sake; his holy name be praised therefore, and may he grant me grace with the same to continue in like suffering unto the end. This (I say) one spoke who was in affliction for the gospel, but yet so far from being overcome, that he rejoiced rather for the victory which the gospel had. For though he was bound, yet the gospel was not bound (2 Timothy 2:1-26.) and therefore he gives thanks unto God which always gives the victory in Christ, and opens the savour of his knowledge by us, and such as suffer for his truth, although they shut us up nearer so much, and drive us never so far out of our own natural country in every place. (2 Corinthians 2:1-17.) The world for a time may deceive itself, thinking it has, the victory, but the end will try the contrary. Did not Cain think he had the victory when Abel was slain? (Genesis 4:1-26.) But how say you nowóis it not found otherwise? Thought not the old world and men then living, that they were wise and well, and Noah a fool, who would creep into an ark, leaving his house, lands, and possessions, for I think he was in an honest (prosperous, editor) state for the world. But I pray you who was wise when the flood came? Abraham was considered a fool to leave his own country, friends, and kin, because of God's word; but, dearly beloved, we know it proved otherwise. (Genesis 12:1-20.) I will leave all the patriarchs, and come to Moses, and the children of Israel. Tell me, were not they thought to be overcome and stark mad, when for fear of Pharaoh, at God's word, they ran into the Red Sea? (Exodus 14:1-31.) Did not Pharaoh and the Egyptians think themselves sure of the victory? But it proved clean contrary. Saul was thought to be well, but David in an evil case, and most miserable, because he had no hole to hide him in; yet at length Saul's misery was seen, and David's felicity began to appear. (1 Samuel 16:1-23. 1 Samuel 17:1-58. 1 Samuel 18:1-30. 1

Samuel 19:1-24.) The prophet Micaiah being cast into prison for telling Ahab the truth was thought to be overcome by Zedekiah and the other false prophets; but, my good brethren and sisters, the holy history tells otherwise. (1 Kings 22:1-53.) Who did not think the prophets happy in their time? For they were slain, prisoned, laughed to scorn, and jested at of every man. (Jeremiah 20:1-18., Isaiah 8:1-22., 2 Kings 2:1-25.) And so were all the apostles, (1 Corinthians 4:1-21.) yea, the dearly beloved friend of God, than whom among the children of women none arose greater, I mean, John Baptist, who was beheaded, and that in prison, even for a dancing damsel's desire. As all these by the judgment of reason were then counted heretics, runagates, unlearned fools, fishers, publicans, &c., so now were they unhappy and overcome indeed, if God's word and faith did not show the contrary. (Romans 8:1-39) But what speak I of these? Look upon Jesus Christ, to whom we must be like fashioned here, if we will be like him elsewhere. Now, say you, was not he taken for a fool, a seditious person, a new fellow, a heretic, and one overcome of every body; yea, even forsaken, both of God and men? But the end told them, and tells us another tale; for now is he in majesty and glory unspeakable. When he was led to Pilate or Herod, or when he was in prison in Caiaphas' house, did not their reason think that he was overcome? When he was beaten, buffeted, scourged, crowned with thorns, banged upon the cross, and utterly left by all his disciples, taunted by the high-priests and elders, cursed by the commons, railed on by the magistrates, and laughed to scorn by the lewd (ignorant, editor) heathen, would not a man then have thought that he had been out of the way, and that his disciples were fools to follow him, and believe him? Think you, that whilst he lay in his grave, men did not point with their fingers, when they saw any that had followed and loved him, or believed in him and his doctrine, saying, "Where is their master and teacher now? What! is he gone? Forsooth, if they had not been fools, they might have well known that the learning he taught could not long continue." Our doctors and Pharisees are no fools now, they may see." On this sort men either spoke, or might have spoken, against all such as loved Christ or his doctrine; but yet at length they and all such were proved fools and wicked wretches. For our Saviour arose, maugre their beards (in spite of their opposition, editor), and published his gospel plentifully, in spite of their heads, and the heads of all the wicked world, with the great powers of the same; always overcoming, and then most of all, when he and his doctrine were thought to have had the greatest fall. As now, dearly beloved, the wicked world rejoices, the papists are puffed up against Christ and his people after their own kind, now they cry out, Where are these new-found preachers? Are they not in the Tower, Marshalsea, Fleet, and beyond the seas? Who would have thought that our old bishops, doctors, and deans, were fools, as they would have made us to believe, and indeed have persuaded some already, which are not of the wisest, especially if they come not home again to the holy church?

These and such-like words they have, to cast in our teeth, as triumphers and conquerors; but, dearly beloved, short is their joy; they beguile themselves, this is but a lightening before their death. As God, after he had given the Jews a time to repent, visited them by Vespasian and Titus, most horribly to their utter subversion, delivering first all his people from among them, even so, my dear brethren, will he do with this age, when he has tried his children from amongst them, as now he begins to do, and, by suffering, has made us like to his Christ, and, by being overcome, to overcome indeed, to our eternal comfort. Then will he, if not otherwise, come himself in the clouds: (1 Thessalonians 4:1-18.) I mean, our dear Lord, whom we confess, preach, and believe on; he will come (I say) with the blast of a trump, and shout of an archangel, and so shall we be caught up in the clouds to meet him in the air: the angels gathering together the wicked wretches, which now

welter and wallow as the world and wind blows, to be tied in bundles and cast into the fire, which burns for ever most painfully. (Matthew 13:1-58.) There and then shall they see who has the victory, they or we, when they shall see us afar off in Abraham's bosom. (Luke 16:1-31.) Then will they say, "Oh! we thought these folks fools, and had them in derision; we thought their life madness, and their end to be without honour: but look how they are counted among the children of God, and their portion is with the saints. (See the book of Wisdom.) Oh! we have gone amiss, and would not hearken." Such words as these shall the wicked say one day in hell, whereas now they triumph as conquerors. And thus much for you, thirdly, to look often upon; namely, that whatsoever is done unto you, yea, even death itself, shall not hurt you, any more than it did Abel, David, Daniel, John Baptist, Jesus Christ our Lord with other dear saints of God, who suffered for his name's sake. Let not reason therefore be judge in this matter, nor present sense, but faith and God's word, as I have shown; in the which, let us set before our eyes the shortness of this present time wherein we suffer, and consider the eternity to come, when our enemies and persecutors shall be in intolerable pains, helpless; and we, if we persevere to the end, shall be in such felicity and joys, dangerless, as the very heart of man in no point is able to conceive. (1 Corinthians 2:1-16.) If we consider this, (I say,) we cannot but contemn and set nothing by the sorrows and gresses of (steps towards, editor) the cross, and lustily go through thick and thin with good courage.

Thus have I declared unto you, things necessary to be mused on by every one who will abide by Christ and his gospel in this troublesome time, as I trust you all will. Namely, first to consider that we are not of this world, nor of the number of the worldlings, or retainers to Satan; that we are not at home in our own country, but of another world, of the congregation of the saints, and retainers to Christ, although in a region replete and full of untractable enemies. Secondly, that we may not think it a strange thing to be persecuted for God's gospel, from which the dearest friends of God were in no age free, as indeed it is impossible that they should for any long time be, their enemies being always about them to destroy them if they could. And thirdly, that the assaults of our enemies, be they never so many and fierce, in no point shall be able to prevail against our faith, albeit to reason it seems otherwise, wherethrough we ought to conceive good courage and comfort; for who will be afraid when he knows the enemies cannot prevail? Now I will, for the more encouraging you to the cross, give you a further memorandum, namely, of the commodities (advantages, editor) and profits which come by the trouble and affliction now risen and to arise to us, which are God's children, elect through Jesus Christ. But look not here to have repeated all the commodities which come by the cross to such as are well exercised therein, for that were more than I can do; I will only speak of a few, thereby to occasion you to gather and at the length to feel and perceive more.

First, That there is no cross which comes upon any of us without the counsel of our heavenly Father; for as to the fancy about Fortune, it is wicked, as many places of the Scriptures do teach, Amos 3:1-15. Matthew 10:1-42. Isaiah 14:1-32. And we must needs, to the commendation of God's justice (for in all his doings he is just,) acknowledge in ourselves that we have deserved at the hands of our heavenly Father this his cross or rod which is fallen upon us, ówe have deserved it, if not by our unthankfulness, slothfulness, negligence, intemperance, uncleanness, and other sins committed often by us, whereof our consciences can and will accuse us if we call them to counsel, with the examination of our former life, yet at least by our original and birth sin. Also by

doubling of the greatness of God's anger and mercy; by self-love, concupiscence, and such-like sins, which as we brought them with us into this world, so the same always abide in us, and even as a spring always bring something forth in act with us, notwithstanding the continual fight of God's Spirit in us against it. Psalms 1:1-6., Hebrews 12:1-29., Galatians 5:1-26. The first advantage therefore that the cross brings is knowledge, and that both of God and of ourselves. Of God, that he is just, pure, and hates sin. Of ourselves, that we are born in sin, and are from top to toe defiled with concupiscence and corruption, out of which have sprung all the evils that ever at any time we have spoken and done. (Psalms 51:1-19., Genesis 8:1-22., Jeremiah 17:1-27.) The greatest and most special whereof we are occasioned by the cross to call to mind, as the brethren of Joseph did their evil deed against him when the cross once came upon them. (Genesis 13:1-18.) And so by it we come to the first step to get health for our souls, that is, we are driven to know our sins, original and actual, by God's justice declared in the cross.

Secondly, the end wherefore God declares his justice against our sin both original and actual; and would by his cross have us consider the same, and call to mind our former evil deeds, the end whereof is this, that we might lament, be sorry, sigh, and pray for pardon, that so doing we might obtain the same by means of faith in the merits of Jesus Christ his dear Son. And further, that we, being humbled because of the evil that dwells in us, might become thankful for God's goodness and love, in continual watching and wariness to suppress the evil which lies in us, that it bring not forth fruit to death at any time. (James 1:1-27.) This second advantage of the cross therefore we must not count to be a simple knowledge only, but a great gain of God's mercy, with wonderful, rich, and precious virtues of faith, repentance, remission of sins, humility, thankfulness, mortification, and diligence in doing good. Not that properly the cross works these things of itself, but because the cross is the mean and way by which God works the knowledge and feeling of these things in his children; as many, both testimonies and examples in the Scriptures, are easily found of them that diligently weigh what they read therein. To these two advantages of the cross, join the third of God's singular wisdom that it may be coupled with his justice and mercy. On this sort therefore let us conceive when we see the gospel of God and his church persecuted and troubled, as now it is with us, that because the great, learned, and wise men of the world use not their wisdom to love and serve God, though he opens himself manifestly by his visible creatures to natural wisdom and reason, (Romans 1:1-32.,) therefore God both justly infatuates and makes them foolish, giving them up to insensibleness especially herein; for on this manner they reason concerning the affliction which comes for the gospel: "If", say they "this were God's word, if these people were God's children, surely God would then bless and prosper them and their doctrine. But now since there is no doctrine so much hated, no people so much persecuted as they are, therefore it cannot be of God. Rather this is of God which our Queen and old bishops have professed, for how has God preserved them and kept them! What a notable victory has God given unto her, where it seemed impossible that things should have come to pass so as they have done! And did not the great captain confess his fault, that he was out of the way, and not of the faith which these gospellers profess? (The Duke of Northumberland the father of Lady Jane Grey, who opposed Queen Mary and, being condemned to die, professed to be a papist, editor.) How many are come again, from that which they professed to be God's word? The most part of this realm, notwithstanding the diligence of preachers to persuade them concerning this new learning, which now is persecuted, never consented to it in heart, as experience teaches. And what plagues have come upon this realm since this gospel, as they call it, came in amongst us? Before, we had

plenty, but now there is nothing like as it was. Moreover, all the houses of the parliament have overthrown the laws made for the stablishing of this gospel and religion, and new laws are erected for the continuance of the contrary. How miraculously God confounds their doctrine, and confirms ours! For how was Wyat overthrown! How prosperously came in our King! How has God blessed our Queen with fruit of womb! (It was then supposed that Queen Mary was with child, editor.) How is the Pope's Holiness restored again to his right! All these things teach plainly that this their doctrine is not God's word."óThus reason the worldly wise, which see not God's wisdom; for else, if they considered that there was with us unthankfulness for the gospel, no amendment of life, but all kind of contempt of God, and that all kind of shameless sinning ensued the preaching of the gospel; they must needs see that God could not but chastise and correct; and as he let Satan loose, after he had bound him a certain time for unthankfulness of men, so he let these champions of Satan run abroad, by them to plague us for our unthankfulness. (Revelation 20:1-15.) Great was God's anger against Ahab, because he saved Benhadad, king of Syria, after God had given him into his hands, and afterwards it turned to his own destruction. (1 Kings 20:1-43.) God would that double sorrow should have been repaid to them, because of the sorrow they did to the saints of God. Read Revelation 18:1-24. As for the victory given to the Queen's Highness, if men had any godly understanding, they might see many things in it. First, God has done it to win her heart to the gospel. Again, he has done it, as well because they that went against her put their trust in horses and power of men, and not in God, as because in their doing they sought not the propagation of God's gospel, which thing is now plainly seen. Therefore no marvel why God fought against them, seeing they were hypocrites, and under the cloak of the gospel would have debarred the Queen's Highness of her right, but God would not so cloak them. (Many of the most sincere followers of the truth assisted Queen Mary against Lady Jane, considering that she was rightful heir to the throne. She also promised that she would not oppose the protestant religion as established by Edward V1. Editor.)

Now for the relenting, returning, and recanting of some, from that which they once professed or preached. Alas! who would wonder at it? for they never came to the gospel, but for commodity and gain's sake, and now for gain they leave it. The multitude, is no good argument to move a wise man; for who knows not how to love this world better than heaven, and themselves better than their neighbours? "Wide is the gate, says Christ, (Matthew 7:1-29.) and broad is the way that leads to destruction, and many there be that go in thereat; but strait is the gate and narrow is the way which leads unto life, and few there be that find it." All the whole multitude cried out upon Jesus, Crucify him, Crucify him, but they were not to be believed because they were the bigger part. All Chaldea followed still their false gods, Abraham alone followed the true God. (Genesis 12:1-20.) And where they say that greater plagues are fallen upon the realm, in poverty and such other things, than before, it is no argument to move others, except such as love their swine better than Christ, (Matthew 8:1-34. ;) for the devil chiefly desires his seat to be in religion. If it is there, then he will meddle with nothing we have, all shall be quiet enough; but if he be raised (driven, editor) thence, then will he beg leave to have at our swine. Read Matthew 8:1-34. of the Gergesites. As long as with us he had the ruling of religion, which now he has gotten again, then was he Robin Goodfellow, he would do no hurt: but when he was tumbled out of his throne by preaching of the gospel, then he ranged about as he has done, but secretly. Finally, effectual he has not been, but in the children of unbelief. (Ephesians 2:1-22.) Them indeed has he stirred up to be covetous, oppressors, blasphemers, usurers, whoremongers, thieves, murderers, tyrants, and

yet perchance he suffers them to profess the gospel, the more thereby to hinder it, and cause it to be slandered. How many now appear to have been true gossellers? As for the parliament and statutes thereof, no man of wisdom can think otherwise, but that, look what the rulers will, the same must there be enacted; for it goes not in those houses by the better part, but by the bigger part. And it is a common saying, and no less true, that the greater part overcomes the better; so they did in condemning Christ, not regarding the counsel of Nicodemus. (John 7:1-53.) So they did also in many general councils; but all wise men know that acts of parliament are not for God's law in respect of God's law, but in respect of the people. Now what we are God knows, and all the world is more pleased a great deal, to have the devil's decrees than God's religion, so great is our contempt of it. And therefore justly for our sins (as Job says) God has set hypocrites to reign over us, which can no more abide God's true religion, than the owl the light, or bleared eyes the bright sun; for it will have them to do their duties, and walk in diligent doing of the works of their vocation. If God's word had place, bishops could not play chancellors and idle prelates as they do; priests should be otherwise known than by their shaven crowns and tippets: but enough of this. As for miracles of success against Wyat and others, of the king's coming in, &c., I would men would consider there are two kinds of miracles, one to prepare and confirm men in the doctrine which they have received, and another to prove and try men how they have received it, and how they will stick unto it. Of the former kind, these are not miracles; but of the second, by this success given to the queen, God tries whether we will stick to his truth, simply for his truth sake, or no. This is a mighty illusion, which God sends to prove his people, and to deceive the hypocrites, which receive not God's truth simply, but in respect of gain, praise, estimation. Read how Ahab was deceived, 1 Kings 22:1-53., 2 Thessalonians 2:1-17., Deuteronomy 13:1-18. But I will now return to the third advantage coming by the cross. Here let us see the wisdom of God in making foolish the wisdom of the world, which knows little of man's corruption; how foul it is in the sight of God, and how it displeases him. Which knows little what the portion of God's people is in another world. Which knows little of the Pattern of Christians, Christ Jesus. Which knows little of the general judgment of God, the greater malice of Satan to God's people, and the price and estimation of the gospel; and therefore in the cross it sees not, as God's wisdom would we should see; namely, that God, in punishing them which sin least, would have his anger against sin seen most, and to be better considered and feared. In punishing his people here, he kindles their desire towards their celestial home. In punishing his servants in this life, he conforms and makes them like to Christ, that, as they are like in suffering, so shall they be in reigning. (Php 1:1-30.) In punishing his church in the world, he gives a demonstration of his judgment which shall come on all men, when the godless shall there find rest, though now they are afflicted, and the wicked now wallowing in wealth shall be wrapped in woe and smart. In punishing the professors of his gospel in earth, he sets forth the malice of Satan against the gospel and his people; for the more confirming of their faith, and the gospel to be God's word indeed, and that they are God's people, for else the devil would let them alone. (Acts 16:1-40.) In punishing the lovers of his truth more than others, which care not for it, he puts them in mind how they have not valued, as they should have done, the jewel of his word and gospel. Before such trial and experience came, perchance they thought they had believed and had faith, which now they see was but a lip-faith, a mock faith, or an opinion; all which things we see are occasions for us to take better heed by means of the cross. Therefore, thirdly, let us consider the cross to be commodious for us to learn God's wisdom, and what is man's foolishness, God's displeasure at sin, and desire to be with God, the conformity with Christ, the general judgment, the

malice of Satan, hatred of sin, that the gospel is God's word, and how it is to be esteemed, &c. Thus much for this.

Now will I, fourthly, briefly show you, that the cross or trouble is profitable for us to learn and behold better the providence, presence, and power of God, that all these may be coupled together as in a chain to hang about our necks, I mean God's justice, mercy, wisdom, power, presence, and providence. When all things are at rest, and men are not in trouble, then they commonly are forgetful of God, and attribute too much to their own wisdom, policy, providence, And diligence, as though they were the procurers of their own fortune, and workers of their own weal. But when the cross comes, and that in such sort as their wits, policies, and friends cannot help, though the wicked despair, run from God to saints, and such other unlawful means, yet the godly therein behold the presence, the providence, and power of God. For the Scripture teaches that all things come from God, both weal and woe, and that the same should be looked upon as God's work, although Satan, the devil, be often an instrument by whom God works justly and mercifully; justly to the wicked, and mercifully to the godly; as by the examples of wicked Saul and godly Job we may easily see God's work by Satan, his instrument in them both. The children of God, therefore, which before forget God in prosperity, now in adversity are awakened to see God in his work, and no more depend on their own forecast, power, friends, wisdom, riches, &c., but learn to cast themselves on God's providence and power, whereby they are so preserved and governed, and very often miraculously delivered, that the very wicked cannot but see God's providence, presence, and power, in the cross and affliction of his children, as they (his children I mean) to their joy do feel, thereby learning to know God to be the governor of all things. He it is that gives peace, he it is that sends war, he gives plenty and poverty, he sets up and casts down, he brings to death and afterwards gives life. His presence is everywhere, his providence is within and without, his power is the pillar whereby the godly stand, and to it they lean, as no less able to set up than to cast down. (Isaiah 14:1-32., Hosea 1:1-11., Luke 1:1-80. Psalms 139:1-24., 1 Peter 5:1-14.) Which the apostle saw in his afflictions, find therefore rejoiced greatly in them, that God's power might singularly be seen therein. (2 Corinthians 4:1-18.) Concerning this, I might bring forth innumerable examples of the addiction of God's children, both in the Old and New Testament, wherein we may see how they felt God's presence, providence, and power, plentifully. But I will omit examples, because every one of us, that has been or is in trouble, cannot but by the same remember God's presence, which we feel by his hand upon us; his providence which leaves us not unprovided for, without any of our own provisions, and his power which both preserves us from many other evils, which else would come upon us, and also makes us able to bear more than we thought we could have done. So very often he delivers us by such means, as have been thought most foolish, and to have been little regarded; and therefore we shake off our sleep of security, and forgetting of God, our trust and shift are in our own policies, our hanging on men, or on our own power. So the cross, you see, is advantageous, fourthly, for to see God's presence, providence, and power, and our negligence, forgetfulness of God, security, self-love, trust, and confidence in ourselves, and that the things in this life are to be cast off, as the others are to be taken hold on. And this shall suffice for the commodities which come by the cross, wherethrough we may be in love with it for the commodities' sake, which at length we shall find, though at present in sense we feel them not. No castigation or punishment is sweet for the present instant, says the apostle, but afterward the end and work of the thing is otherwise. (Hebrews 12:1-29.) As we see in medicines, the more wholesome they are, the more unpleasant is the taste thereof, as in

pills, potions, and such like bitter stuff, yet we will, on the physician's word, drink them gladly for the benefit which comes of them. And, dearly beloved, although to lose life, and goods, or friends, for God's gospel sake seems a bitter and sour thing, yet in that our Physician, which cannot lie, Jesus Christ I mean, tells us, that it is very wholesome, howsoever it be loathsome, let us with good cheer take the cup at his hand, and drink it cheerfully. If the cup seem unpleasant, and the drink too bitter, let us put some sugar therein, even a piece of that which Moses cast into the bitter water, and made the same pleasant: (Exodus 15:1-27.) I mean an ounce, yea, a dram of Christ's afflictions and cross, which he suffered for us. (1 Peter 4:1-19.) If we call this to mind, and cast of them into our cup, considering what he was, what he suffered, of whom, for whom, to what end, and what came thereof, surely we cannot loath our medicine, but we shall wink and drink it lustily (heartily, editor). Lustily, therefore, drink the cup which Christ gives, and will give unto you, my good brethren and sisters; I mean, prepare yourselves to suffer whatever God will lay upon you for the confessing of his holy name. If not, because of these three things, that ye are not of the world, ye suffer not alone, your trouble shall not hurt you, yet for the commodities which come of the cross, I beseech you heartily to embrace it. The fight is but short, the joy is exceeding great. We must pray always; (Luke 18:1-43.) then shall we undoubtedly be directed in all things by God's Holy Spirit, which Christ has promised to be our doctor, teacher, and comforter; and, therefore, we need not fear what man or devil can do unto us, either by false teaching or cruel persecution; for our Pastor is such a one that none can take his sheep out of his hands. John 14:1-31. John 15:1-27. John 16:1-33.

Thus much, my dear brethren and sisters in our dear Lord and Saviour Jesus Christ, I thought good to write unto you for your comfort. From which, if ye, for fear of man, loss of goods, friends, or life, swerve or depart, then you depart and swerve from Christ, and so snare yourselves in Satan's sophistry to your utter subversion. Therefore, as St. Peter says, "Watch, be sober; for as a roaring lion, he seeks to devour you." Be strong in faith; that is, mammer not (hesitate not, editor), waver not in God's promises, but believe certainly that they pertain to you; that God is with you in trouble; that he will deliver you, and glorify you. (Hebrews 13:1-25., 1 Peter 2:1-25. 1 Peter 5:1-14., John 10:1-42., Acts 2:1-47.) But yet see that you call upon him, specially, that you enter not into temptation, as he taught his disciples even at such time as he saw Satan desire to sift them, as now he has done to sift us. (Psalms 93:1-5, Matthew 26:1-75., Luke 22:1-71.) O dear Saviour, prevent him now as thou did then, with thy prayer, I beseech thee, and grant that our faith faint not, but strengthen us to confirm the weak, that they deny not thee and thy gospel, that they return not to their vomit, stumbling on those sins from which there is no recovery, causing thee to deny them before thy Father, making their latter end worse than the beginning, as was the case with Lot's wife, Judas Iscariot, Francis Spira, and many others. But rather strengthen them and us all in thy grace, and in those things which thy word teaches, that we may here hazard our life for thy sake, and so shall we be sure to save it, as if we seek to save it, we cannot but lose it; and that being lost, what profit can we have, if we win the whole world? (2 Peter 2:1-22., Matthew 10:1-42., Hebrews 6:1-20. Hebrews 10:1-39., Mark 8:1-38., Luke 11:1-54., Matthew 6:1-34.) Oh, set thou always before our eyes, not as reason does, this life, the pleasure of the same, death of the body, imprisonment, &c. but everlasting life, and those unspeakable joys which undoubtedly they shall have, which take up the cross and follow thee; and they must needs at length fall into eternal hell fire and destruction of soul and body for evermore, which are afraid for the hoar frost of adversity that man or the devil stirs up to stop or hinder us from going forwards our journey to heaven's bliss

to which do thou bring us for thy name's sake. Amen. Your own in the Lord,  
John Bradford.

## S. Supper of the Lord

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### Supper of the Lord

There are two sacraments in Christ's church; the one of initiation, that is, wherewith we are enrolled, as it were, into the household and family of God, which sacrament we call baptism; the other wherewith we are conserved, fed, kept, and nourished, to continue in the same family, which is called the Lord's supper, or the body and blood of our Saviour Jesus Christ, broken for our sins, and shed for our transgressions. Of the former sacrament, that is, of baptism, I do not design to speak now. But of the Lord's supper I purpose at present to speak, through the help of God, because we are assembled in Christ (I hope) to celebrate the same. Now that what I shall speak may be better observed and retained by you, I will tell you how and in what sort I will speak of it. Three things I would have marked, as the principles and scopes whereto I will refer all that I shall at this time speak of it. They are these: Who, What, and Wherefore. That is, First: Who instituted this thing which we are about to celebrate? Secondly, What the thing is which is instituted? And, Thirdly, Wherefore and to what end it was instituted? whereby we shall be taught how to use it.

First, Who instituted this sacrament and supper? You all know that things are more esteemed sometimes by the dignity and authority of the person, sometimes for the wisdom of the person, sometimes for the power and magnificence of the person, and sometimes for the tender love and kindness of the person.

If need were, I could by examples set forth each of these; but I hope it is not necessary. Now then, how can the thing, which we are about to celebrate, but be highly esteemed of every one, since the Author of it does want no dignity, no authority, no wisdom, no power, no magnificence, no holiness, no tender love and kindness, but has all dignity, authority, wisdom, power, magnificence, holiness, tender love, mercy, glory, and absolutely all that can be wished. He is God eternal, coequal and substantial with the Father, and with the Holy Ghost, the Image of the substance of God, the Wisdom of the Father, the Brightness of his glory, by whom all things were made, are ruled, and governed. He is the King of all kings, and the Lord of all lords. He is the Messiah of the world, our most dear and loving Brother, Saviour, Mediator, Advocate, Intercessor, Husband, Priest. So that whatever comes from Him cannot but be esteemed, loved, and embraced, if dignity, authority, wisdom power, glory, goodness, and mercy please us. Yea, if any thing that can be wished please us, then cannot this which our Lord instituted but please us, and that so much the more, by how much it is one of the last things which he instituted and commanded. May God open our eyes to see these things accordingly, so shall we come with more reverence to this table of the Lord, which may he grant for his mercy's sake. Amen. And thus much for the first, Who instituted this sacrament.

Second, What the sacrament is? If we ask our eyes, our nose, our mouth, our taste, our hands, and the reason of man, they will all make the same answer that it is bread and wine. And verily, herein they speak the truth and lie not, as by many things may be proved, although the papists prate their pleasure to the contrary. And here, my dearly beloved, I think I shall not be either

tedious or unprofitable unto you if I tarry a little in showing this verity, that the substance of bread and wine remains in the sacrament after the words of consecration (as they call them) are spoken: whereby we may learn how shameless they are, who would force men to believe transubstantiation, which is an error whereupon in a manner all popery depends. For it is the stay of their priesthood, which is neither after the order of Aaron, nor after the order of Melchizedek, but after the order of Baal, as is partly seen by their number. For the false prophets and priests of Baal were always many more in number, when the wicked were in authority, than the true priests and prophets of the Lord, as the holy histories of the Bible teach. Read 1 Kings 18:1-46. The supper of the Lord, or the sacrament of Christ's body, which the papists call the sacrament of the altar, as though that were Christ's sacrament, which they can never prove; for it being perverted and used to a contrary end (as sacrificing propitiatorily for the sins of the quick and of the dead, and idolatry, by adorning or worshipping it by godly honour, &c.) is no more Christ's sacrament but a horrible profanation of it. And therefore as Christ called God's temple, which was called a house of prayer, a den of thieves, because of the abusing and profaning of it by the priests; so this which the papists call the sacrament of the altar, we may truly call an abominable idol and therefore I would all men should know that the sacrament of the altar, as the papists now do abuse it, omitting certain substantial points of the Lord's institution, and putting in the stead thereof their own dregs and dreams is not the sacrament of Christ's body, nor the Lord's supper, whereof, when we speak reverently, as our duty is, we would not that men should think we speak of the popish mass. I say, therefore, in the supper of the Lord, or in the sacrament of Christ's body, there remains the substance of bread and wine, as our senses and reason teach, and these many things also teach the same.

First, the Holy Ghost plainly tells us so, by calling it often bread, after the words of consecration, as 1 Corinthians 10:1-33. "Is not the bread which we break a partaking of the body of Christ?" says Paul. Lo! he plainly says, the bread which we break, not only calling it bread, but adding thereto 'breaking,' which cannot be attributed either to Christ's body, whereof no bone was broken, nor to any accident (or mere appearance without substance, editor), but must needs be of a substance, which substance, if it is not Christ's body, must be bread. As in 1 Corinthians 11:1-34 four times he plainly calls it so. "He that eats of this bread, he that receives this bread," &c. And in the Acts of the Apostles, we read how that (in speaking of the communion) "they met together break bread," &c. So that it is plain that the substance of bread and wine remains in the supper after the words of consecration, as also may appear plainly by Christ's own words, who calls that which he gave them in the cup, wine, or the fruit of the vine, as both Matthew and Mark write: whereby we see that there is no transubstantiation of the wine, and therefore we may also see, that there is no transubstantiation of the bread. As for the papists' cavilling, that it has the name of bread, because it was bread, as Simon the leper was still called leprous, though he was healed, or as Moses' rod, being turned into a serpent, was still called a rod, (Matthew 26:1-75., Exodus 7:1-25.,) it proves nothing; for there was in the one a plain sight, and the senses certified, that Simon was no leper, and in the other plain mention that the rod was turned into a serpent. But concerning the sacrament, neither the senses see any other thing than bread, neither is there any mention made of turning; and therefore their cavil is plainly seen to be but a cavil, and of no force. But to bring more reasons against transubstantiation.

Secondly, that the substance of bread remains still, the very text teaches, (Matthew 26:1-75., Mark 14:1-72., Luke 22:1-71., 1 Corinthians 11:1-34.) For the evangelist and the apostle St. Paul witness that Christ gave that to his disciples, and called it his body, which he took, for which he gave thanks, and which he brake; but he took bread, gave thanks on bread, and broke bread; therefore he gave bread, and called bread his body, as he called the cup the new testament; so that it follows by this, that there is no transubstantiation. And this reason I myself have promised in writing to prove by the authority of the fathers, namely, Irenaeus, Tertullian, Origen, Cyprian, Epiphanius, Jerome, Augustine, Theodoret, Cyril, Bede, if I may have the use of my books.

Thirdly, that in the sacrament there is no transubstantiation of the bread, I prove by this reason. As by our Saviour Christ, the Spirit of truth spake of the bread. "This is my body," so says the same Spirit of truth of the same bread, that we being many are one body and one bread, &c. (1 Corinthians 10:1-33.) So that as it appears the sacrament is not the church by transubstantiation, even so is it not Christ's natural body by transubstantiation.

Fourthly, I prove that there is no transubstantiation, by Luke and Paul's words spoken over the cup. For they are no less effectual to transubstantiate the cup, than their words spoken of the bread are operative and mighty to transubstantiate the bread. For as they say of the bread 'This is my body,' so say they of the cup, 'This cup is the new testament,' which is absurd to be spoken or thought either of the cup, or of the thing in the cup, by transubstantiation; yea, rather in saying these words, 'This cup is the new testament,' we are taught by their coupling the word cup to the demonstrative this, how we should in the words, 'This is my body,' know that the word this there demonstrates bread.

Fifthly, as the reasons before brought forth prove, that the substance of bread remains in the sacrament, so does the definition of a sacrament. For the fathers affirm it to Consist of an earthly thing and of a heavenly thing, of the word and of the element, of sensible things and of things which are perceived by the mind. But transubstantiation wholly takes away the earthly thing, the element, the sensible thing, and so makes it no sacrament; and therefore the definition of a sacrament teaches, that bread, which is the earthly thing, the sensible thing, and the element, remains still, as St. Augustine says. The word comes to the element, (he says not, takes away the element,) and so it is made a sacrament.

Sixthly, the nature and property of a sacrament teaches also what I have alarmed. For as Cyprian writes, that sacraments bear the names of the things which they signify, so St. Augustine teaches, that if sacraments have not some signification with the things whereof they are sacraments, then they are no sacraments. Now in the Lord's supper this similitude is first in nourishing, that as bread nourishes the body, so Christ's body broken feeds the soul; secondly, in bringing together many into one, that as in the sacrament many grains of corn are made one bread, many grapes are made one liquor and wine, so the multitude, which worthily receive the sacrament, are made one body with Christ and his church. Last of all, in a still stronger likeness or similitude, that as bread eaten turns into our nature, so we, rightly eating the sacrament by faith, turn into the nature of Christ; so that it is plain to them that will see, that to take the substance of bread away is quite against the nature and property of a sacrament.

I will speak nothing how this their doctrine of transubstantiation, besides the manifold absurdities it has in it, (to rehearse which I omit,) utterly overthrows the use of the sacrament, and is quite

contrary to the end wherefore it was instituted, and so is no longer a sacrament, but an idol, and is the cause of much idolatry, converting the people's hearts from a heavenly conversation to an earthly, and turning the communion into a private action, and a matter of gazing and peeping, adoring and worshipping the work of men's hands for the living God, who dwells not in temples made with men's hands, much less lies he in pixes (the box or case in which the consecrated wafer is carried, editor) and chests (or tabernacle, a repository upon the altar in which the wafer is kept, editor), whose true worship is in spirit and verity, which may God grant us all to render unto him continually. Amen. The sacrament of baptism also teaches us, that as the substance of the water remains there, so in the Lord's supper the substance of bread remains after consecration. For as by baptism we are engrafted into Christ, so by the supper we are fed with Christ. These two sacraments the apostle gladly unites together, 1 Corinthians 10:1-33. and 1 Corinthians 12:1-31. "We are baptised into one body, (says he,) and have drunk all of one spirit," meanings by it the cup, as Chrysostom and other great and learned men well interpret it. As therefore in baptism is given unto us the Holy Ghost, and pardon of our sins, which yet lie not lurking in the water, so in the Lord's supper is given unto us the communion of Christ's body and blood, that is, grace, forgiveness of sins, innocence, life, immortality, without any transubstantiation, or including of the same in the bread. By baptism the old man is put off, and the new man put on; yea, Christ is put on, but without transubstantiating the water. (Galatians 3:1-13.) And even so it is in the Lord's supper. We, by faith, spiritually in our souls, feed on Christ's body broken, eat his flesh and drink his blood, dwell in him and he in us, but without transubstantiation. As for the cavil they make, that we are baptised into one body, meaning thereby the mystical body, and not the natural body of Christ, whereby they would enforce that we are fed with the natural body of Christ, while we are not engraved into it, but into the mystical body, and so would put away the reason aforesaidóas for this cavil, I say, we may soon avoid (refute, editor) it, if we consider that Christ, who is the head of the mystical body, is not separate from the body; and therefore to be engrafted into the mystical body, is to be engrafted into the natural body of Christ, to be a member of his flesh, and bone of his bones, as pope Leo well does witness, in saying, that 'the body of the regenerate is made the flesh of Christ crucified.' And hereto I could add some reasons for the excellency of baptism. I trow (think, editor) it is rather to be begotten than to be nourished. As for the excellent miracle of the manifestation of the Trinity, and the descending of the Holy Ghost in baptism in a visible form, the like whereto was not seen in the Lord's supper, I will omit to speak of it further than that I would you should know that it were not difficult to set forth the excellency of this sacrament, as well as of the supper.

It is a plain sign of antichrist, to deny that the substance of bread and wine is in the Lord's supper after consecration; for in so doing and granting transubstantiation the property of the human nature of Christ is denied, for it is not of the human nature, but of the divine nature, to be in many places at once. Now grant transubstantiation, and then Christ's natural body must needs be in many places, which is nothing else but to confound the two natures in Christ, or to deny Christ's human nature which is the selfsame that St John says is to deny Christ to be come in the flesh. And this whoso does, by the testimony of St. John, is an antichrist in his so doing whatsoever otherwise he may say. Read St. Augustine in his Epistle to Dardanus, and his thirty-first treatise upon St. John, and you shall easily see that Christ's body must needs be in one place, but his truth is in all places.

If there is no substance of bread in the sacrament but transubstantiation, then Christ's body is received of the ungodly, and eaten with their teeth, which is not only against St Augustine, who calls this expression, "Except you eat the flesh of the Son of man," &c. a figurative speech; but also against the plain scriptures, which affirm them to dwell in Christ and Christ in them, and they to have everlasting life that eat him, which the wicked have not, although they eat the sacrament. He that eats of this bread (says Christ) shall live for evermore: therefore they eat not Christ's body, but (as Paul says,) they eat in judgment and damnation, which I think is another thing than Christ's body. And this St. Augustine affirms, saying, None eat Christ's body who are not in the body of Christ, that is, (as he expounds it,) in whom Christ dwells not, and he in Christ: which thing the wicked do not, because they want faith and the Holy Spirit, which are the means whereby Christ is received.

Besides the things which I have here brought forth to impugn transubstantiation, I could bring the fathers, who succeeded continually many hundred years after Christ, to confirm the same. Also I could show that transubstantiation is only a new doctrine, not established before satan, who was tied for a thousand years, was let loose: also I could show that ever hitherto since it was established, in all times it has been resisted and spoken against; yea, before this doctrine, the church was by no means so endowed with goods, lands, and possessions, as it has been ever since. It has brought no small gain, no small honour, no small ease to the clergy, and therefore no marvel that they strive and fight for it. It is their Maozim (Daniel 11:38, editor), it is their Helen (an allusion to the Trojan war: Bradford means that transubstantiation is the leading object with the church of Rome, which it will not relinquish, and for which it will hazard all other things, editor). May God destroy it with the breath of his mouth, as shortly he will for his name's sake. Amen.

If time would serve, I could and would here tell you of the absurdities which come by this doctrine, but for time's sake I must omit it. Only, I beseech you, see this; already I have proved that this their doctrine of transubstantiation is an untruth; and forget not that it is the whole stay of all popery, and the pillow of their priesthood, whereby Christ's priesthood, sacrifice, ministry, and truth is hindered, yea, perverted and utterly overthrown. May God our Father, in the blood of his Son Christ, open the eyes and minds of all our magistrates, and all others that bear the name of Christ, to see it in time, to God's glory and their own salvation. Amen.

Now to return to the second matter, What the sacrament is? you see that to the senses and reason of man it is bread and wine, which is most true, as by the scriptures and otherwise I have already proved, and therefore away with transubstantiation. But here, lest we should make it no sacrament, for a sacrament consists of two things, and lest a man should by this gather, that we make it none other thing but bare bread and a naked sign, and so rail at their pleasure on us, saying, How can a man be guilty of the body and blood of Christ by unworthy receiving of it, if it is but bare bread, and so forth? For this purpose I will now speak a little more about it, by God's grace, to stop their mouths, and to stir up your good hearts more to the worthy estimation and perception of this holy mystery. When a loving friend gives to you a thing, or sends to you a token, even though it be of small account, I think you do not as you should do, if with the thing you consider not the mind of your friend that sends or gives it, and esteem and receive it accordingly. And so of this bread, I think, that if you do not rather consider the mind of Christ than the thing which you see; yea, if you do not altogether consider Christ's mind, you deal dishonestly and harlot-like with him. For it is the property of harlots to consider the things given and sent them,

rather than the love and mind of the giver and sender; whereas, true lovers do not consider in any point the things given or sent, but the mind of the party: so we, if we are true lovers of Christ, must not consider merely the outward thing which we see, and our senses perceive, but rather altogether we must and should see and consider the mind of Christ, and thereafter and accordingly esteem the sacrament. But how shall we know the mind of Christ? Even as a man's mind is best known by his word, so by Christ's word shall we know his mind. Now his words are manifest and most plain. "This (says he) is my body," therefore should we esteem, take, and receive it accordingly. If he had spoken nothing, or if he had spoken doubtfully, then might we have been in some doubt. But since he speaks so plainly, saying, "This is my body," who can, may, or dare be so bold as to doubt of it? He is the truth, and cannot lie; he is omnipotent, and can do all things, therefore it is his body. This I believe, this I confess, and pray you all heartily to beware of thinking these and such like words, to be but a sign or a figure of his body; except you will discern betwixt signs which signify only, and signs which also represent, confirm, and seal up, or (as a man may say) give with their signification. As for example: an ivy-bush is a sign of wine to be sold; the budding of Aaron's rod signified Aaron's priesthood allowed of the Lord; the reservation of Moses' rod signified the rebellion of the children of Israel; the stones taken out of Jordan, Gideon's fleece of wool, &c.; such as these are signs significative, and show no gift. But in the other signs, which some call exhibitiv, there is not only a signification of the thing, but also a declaration of a gift, yea, in a certain manner, a giving also. As baptism signifies not only the cleansing of the conscience from sin by the merits of Christ's blood, but also is a very cleansing from sin; and therefore it was said to Paul, that he should arise, and wash away his sins, and not that he should arise, and take only a sign of washing away his sins. In the Lords supper the bread is called a partaking of the Lord's body, and not only a bare sign of the Lord's body. This I speak not as though the elements of these sacraments were transubstantiated, which I have already impugned, neither as though Christ's body were in the bread or wine, or were tied to the elements, otherwise than sacramentally and spiritually, nor that the bread and wine may not and must not be called sacramental and external figures, but that they might be discerned from significative and bare signs only, and be taken for signs exhibitiv and representative. By this means a Christian conscience will call and esteem the bread of the Lord as the body of Christ; for it never will esteem the sacraments of Christ after their exterior appearance, but after the words of Christ, whereof it comes that the fathers, as Chrysostom and others speak with so full a mouth, when they speak of the sacrament, for their respect was to Christ's words. If the schoolmen who followed them had possessed the same spirit which they had, then would they never have consented to transubstantiation. For with great admiration some of the fathers do say that the bread is changed, or turned into the body of Christ, and the wine into his blood, meaning it of a mutation or change, not corporeal, but spiritual, figurative, sacramental, or mystical. For now it is not common bread nor common wine, being ordained to serve for the food of the soul. The schoolmen have understood it as the papists now preach, of a substantial changing, as though it were no great miracle that common bread should now be assumed into that dignity, that it should be called Christ's body, and serve for a celestial food, and be made a sacrament of his body and blood. As therefore I have before spoken, I would wish that this sacrament should be esteemed and called by us Christian men, after Christ's words, namely, Christ's body, and the wine Christ's blood, rather than otherwise. Not that I mean any other presence of Christ's body than a presence of grace, a presence to faith, a presence spiritually; and not corporally, really, naturally, and carnally,

as the papists mean. For in such a manner Christ's body is only in heaven, on the right hand of God, the Father Almighty, whither our faith in the use of the sacrament ascends, and receives the whole Christ accordingly.

Yea, but one will say, that to call the sacrament on that sort is to give an occasion of idolatry to the people, who will take the sacrament which they see simply for Christ's body, as we are well taught by experience; and therefore it were better to call it bread, and so should there be less harm, especially in this age. To this objection I answer, that indeed great idolatry is committed to and about this sacrament, and therefore men ought, as much as they can, to avoid occasioning or confirming it. But inasmuch as the Holy Ghost is wiser than man, and had foresight of the evils that might be, and yet notwithstanding calls it Christ's body, I think we should do evil, if we should take upon us to reform his speech. If ministers did their duties in catechising and preaching, then doubtless to call the sacrament Christ's body, and to esteem it accordingly could not give occasion to idolatry, and confirm it; therefore woe unto them that preach not.

There are two evils about the sacraments, which the Holy Ghost has taught us to avoid. For lest we should with the papists think Christ's body present in or with the bread really, naturally, and corporally to be received with our bodily mouths (whereas there is no other presence of Christ's body than spiritual and to the faith,) in many places he keeps still the name of bread, as in the epistle to the Corinthians, the tenth and eleventh chapters. And lest we should make too light of it, making it but a bare sign, and no better than common bread, the Holy Ghost calls it Christ's body, whose speech I wish we would follow, and that not only as well to avoid the evil which is nowadays most to be feared concerning the sacrament, I mean the contemning it, as also because no faithful man comes to the sacrament to receive bread simply, but rather, yea, altogether to communicate with Christ's body and blood; for to eat and drink (as Paul says,) they have houses of their own. The contempt of the sacrament in the days of king Edward caused these plagues upon us at present; the Lord be merciful unto us. Amen. And thus much for the objection of calling the sacrament by the name of Christ's body. But some may say, "To call the sacrament Christ's body, and to make no other presence than by grace or spirituality to faith, which is of things hoped for, and of things which to the bodily senses do not appear, is to make no presence at all, or to make him no otherwise present, than he is in his word when it is preached, and therefore what need have we to receive the sacrament: inasmuch as by this doctrine a man may receive him daily in the field, as well and as much as in the church, in the celebration and use of the sacrament?" To this objection I first answer, that indeed neither the scripture nor Christian faith will give us leave to suppose there is any carnal, real, natural, corporeal, or any such gross presence of Christ's natural body in the sacrament, for it is in heaven, and the heavens must have it (as says Peter,) till Christ's coming to judgment; except we would deny the humanity of Christ, and the verity of man's nature in him. The presence therefore which we believe and confess, is such a presence as reason knows not, and the world cannot learn, nor any that look at this matter with other eyes, or hear with other ears, than with the ears and eyes of the Spirit and of faith; which faith, though it is of things hoped for, and so of things absent to the corporeal senses, yet this absence is not an absence indeed, except to reason and the odd man; the nature of faith being a possession of things hoped for; therefore to grant a presence to faith is not to make no presence at all, except to such as know not faith. And this the fathers taught, affirming Christ to be present by grace, and therefore there was not only a signification, but also an exhibition and giving of the grace of

Christ's body, that is, of life, and of the seed of immortality, as Cyprian writes. We eat life, and drink life, says St. Augustine. We feel a presence of the Lord by grace or in grace, says Chrysostom. We receive the celestial food that comes from above, says Athanasius. We receive the property of the natural conjunction and knitting together, says Hilarius. We perceive the nature of flesh, the blessing that gives life, in bread and wine, says Cyrillus: and elsewhere he says, that with the bread and wine we eat the virtue of Christ's proper flesh, life, grace, and the property of the body of the only begotten Son of God,, which he himself expounds to be life. Basilius says, that we by the sacrament receive the mystical advent of Christ, grace, and the very virtue of his very nature. Ambrose says, that we receive the sacrament of the true body. Epiphanius says, we receive the body of grace. And Jerome says, that we receive spiritual flesh, which he calls other flesh than that which was crucified. Chrysostom says, that we receive influence of grace, and the grace of the Holy Ghost. St. Augustine says, that we receive grace and verity, the invisible grace and holiness of the members of Christ's body. All these sayings of the fathers confirm this our faith and doctrine of the sacrament, we granting all things herein according to them, and they in like manner unto us. And therefore the lying lips, which belie the doctors, as though they granted a carnal and real presence of Christ's body naturally and corporally according to the papists' declaration and meaning, and which belie us also, as though we denied all presence of Christ, and so made it but a bare sign, these lying lips the Lord will destroy, if they repent not, and with us believe and teach the truth, that the sacrament is a food of the soul and a matter of faith, and therefore spiritually and by faith to be talked of and understood; which faith they want, and therefore they err so grossly, since they would have such a presence of Christ as is contrary to all the Scriptures, and to our Christian religion; whereby comes no such advantage to the receiver as by the spiritual presence which we teach and affirm, according to God's word. For we teach these benefits to be had by the worthy receiving of this sacrament, namely, that we abide in Christ, and Christ in us: again, that we attain by it a celestial life, or a life with God; moreover, that by faith and in spirit we receive not only Christ's body and blood, but also whole Christ God and man. Besides these, we grant that by the worthy receiving of this sacrament we receive remission of our sins, and confirmation of the New Testament. Last of all, by worthy receiving we get an increase of incorporation with Christ, and amongst ourselves which are his members, than which what more can be desired? Alas! that men consider nothing at all how that the coming (or union, editor) of Christ's body and blood to the sacrament is a spiritual thing, and therefore there needs no such carnal presence as the papists imagine. Who will deny a man's wife to be one body and flesh with her husband, although he be at London, and she at York? But the papists are carnal men, guided by carnal reason only, or else they would know that the Holy Ghost, because of our infirmity, uses metaphorically the words of abiding dwelling, eating, and drinking of Christ, that the unspeakable conjunction of Christ with us might partly be known. May God open their eyes to see it: and thus much for this.

Now to that part of the objection which says, that we teach Christ to be none otherwise present in the sacrament than in his word. I wish that the objectors would well consider what a presence of Christ is, in his word. I remember that St. Augustine writes that Christ's body is received sometimes visibly, and sometimes invisibly. The visible receiving he calls that which is by the sacrament; the invisible receiving he calls that which we receive by the exercise of our faith with ourselves. And St. Jerome, in the third book upon Ecclesiastes, affirms, that we are fed with the body of Christ, and we drink his blood, not only in mystery, but also in the knowledge of holy

scripture; wherein he plainly shows that the same meat is offered in the words of scripture, which is offered in the sacraments; so that Christ's body and blood is no less offered by the scriptures than by the sacraments. Upon Psalms 147:1-20 he writes also, that though these words, "He that eats my flesh, and drinks my blood," may be understood as a mystery, yet he says it is more true to take Christ's body and his blood for the word of the scriptures and the doctrine of God. Yea, upon the same Psalm he says plainly, that Christ's flesh and blood is poured into our ears by hearing the word, and therefore great is the peril if we yield to other cogitations while we hear it. And therefore St. Augustine says, that it is no less dangerous to hear God's word negligently than so to use the sacrament. But hereof may no man gather, that therefore it needs not to receive the sacrament, or to affirm that a man by himself meditating the word in the field may as much receive Christ's body as in the church, in the right use of the sacrament. For Christ ordains nothing in vain or superfluously; he ordains nothing whereof we have not need, although his authority is such, that without any questioning, his ordinances are to be observed.

Again, though in the fields a man may receive Christ's body by faith in the meditation of the word, yet I deny that a man ordinarily receives Christ's body by the meditation of Christ's death only, or by hearing of his word, with so much sight and by such sensible assurance (whereof God knows our infirmity has no small need,) as he does by the receiving of the sacrament. Not that Christ is not so much present in his word preached as he is in or with his sacrament, but because there are in the perception of the sacrament more windows open for Christ to enter into us, than by his word preached or heard. For there, I mean in the word, he has an entrance into our hearts, but only by the ears through the sound and voice of the words; but here in the sacrament he has an entrance by all our senses, by our eyes, by our nose, by our taste, and by our handling also; and therefore the sacrament well may be called seeable, sensible, tasteable, and touchable words. As therefore when many windows are opened in a house, more light may come in than when there is but one opened, even so by the perception of the sacrament a Christian man's conscience has more help to receive Christ, than simply by the word preached, heard or meditated. And therefore I think the apostle rightly calls the sacraments obsignations or scalings of God's promise. Read Romans 4:1-25. of circumcision. And thus much for the answer to the objection aforesaid.

Now to return from whence we came, namely, to the consideration of the second thing, What the sacrament is? I have told you that it is not simply bread and wine, but rather Christ's body, so called by Christ, and so to be called and esteemed by us. But here let us mark what body and what blood Christ called it. The papists still dabble, "This is my body, this is my blood;" but what body it is, what blood it is, they show not. Look therefore, my dearly beloved, on Christ's own words, and you shall see that Christ calls it "his body broken," and "his blood shed." Mark, I say, that Christ calls it his body, which is broken, his blood, which is shed at present, and, not which was broken, or shall be broken, which was shed, or shall be shed, even as the Greek texts plainly show, thereby teaching us, that as God would have the Passover called, not "which was the Passover," or "which shall be the Passover," but plainly "the Passover," that in the use of it the passing over of the striking angel should be set before their eyes as present; so in the celebration of the Lords supper, the very passion (sufferings, editor) of Christ should be beholden with the eyes of faith as if present: for which end Christ our Saviour especially instituted this supper, saying, "Do ye this in remembrance of me;" or, as Paul says, "Show you the Lord's death till he come". The supper of the Lord then is not simply Christ's body and blood, but Christ's body broken

and his blood shed. Wherefore broken, wherefore shed? Forsooth, Christ himself teaches that, saying, "Broken for you, shed for your sins, and for the sins of many." Here then we have occasion in the use of the sacrament to call to mind the greatness and grievousness of sin, which could not be taken away by any other means than by the shedding of the most precious blood, and the breaking of the most pure body of the only begotten Son of God, Jesus Christ; by whom all things were made, all things are ruled and governed, &c. Who, considering this, shall not be touched to repent? Who in receiving this sacrament, thinking that Christ says to him, "Take, eat, this is my body, which is broken for thee; this is my blood, which is shed for thy sins;" can but tremble at the grievousness of his sins, for which such a price was paid? If there were no plague at all else to admonish man of sin, to show how grievous a thing it is in God's sight, surely that one were enough. But, alas! how are our hearts bewitched through Satan's subtilties, and the custom of sin, that we make sin a thing of no moment! May God open our eyes in time, and give us repentance, which we see this sacrament, as it were, enforces us unto, in the reverence and true use of the same.

Again, in hearing that this which we take and eat is Christ's body broken for our sins, and his blood shed for our iniquities, we are occasioned to call to mind the infinite greatness of God's mercy and truth, and of Christ's love towards us. For what a mercy is this, that God would, for man, being lost through his wilful sins, be content, yea, desirous to give his own only Son, "the image of his substance, the brightness of his glory," being in his own bosom, to be made man for us, that we men by him might be, as it were, made gods! What a mercy is this, that God the Father should be so merciful to us, that he would make this his Son, being coequal with him in divinity, a mortal man for us, that we might be made immortal by him! What a kindness is this, that the Almighty Lord should send to us his enemies, his dearly beloved Son, to be made poor, that we by him might be made rich! What compassion was this, that the omnipotent Creator of heaven and earth would deliver his own only beloved Son, for his creatures, to be not only flesh of our flesh, and bone of our bones, that we might by him through the Holy Ghost be made one with him, and so with the Father by communicating the merits of his flesh, that is, righteousness, holiness, innocence, and immortality, but also to be a slain sacrifice for our sins, to satisfy his justice, to convert or turn death into life, our sin into righteousness, hell into heaven, misery into felicity for us. What a mercy is this, that God raised up this his Son Christ, not only to justify and regenerate us, but also in his person to demonstrate unto us our state which we shall have; for in his coming we shall be like unto him. Oh! wonderful mercy of Gods which would assume (take up, editor) this his Christ, even in human body, into the heavens, there to take and keep possession for us, to lead our captivity captive, to appear before him, always praying for us; to make the throne of justice a throne of mercy, the seat of glory a seat of grace; so that with boldness we may come and appear before God, to ask and find grace in time convenient! Again, what a verity and constant truth in God is this, that he would, according to his promise made first to Adam, and so to Abraham and others, in his time accomplish it, by sending his Son so graciously! Who would doubt hereafter of any thing that he has promised? And as for Christ's dove, oh! whose heart can be able to think of it at all as it deserves? He being God would become man, he being rich would become poor, he being Lord of all the world, became a servant to us all; he being immortal, would become mortal, miserable, and last of all, endure God's curses for us. His blood was nothing too dear, his life he nothing considered, to bring us from death to life. But this his love needs more hearty weighing than many words speaking, and therefore I omit and leave it to your consideration; so in the receiving of this

supper, as I desire you would tremble at God's wrath for sin, so would I have you to couple to that terror and fear, true faith, by which you might be assuredly persuaded of God's mercy towards you, and Christ's love, though all things else preached to the contrary. Does every one of you surely think when you hear these words, . Take, eat, this is my body, broken for your sins; drink, this is my blood, shed for your sins; that God the eternal Father, embracing you, Christ calls and embraces you most lovingly, making himself one with you, and you one with him, and one with another amongst yourselves? You ought no less to be certain now that God loves you, pardons your sins, and that Christ is all yours, than if you heard an angel out of heaven speaking so unto you. And therefore rejoice and be glad, and make this supper Eucharistiam, a thanksgiving, as the fathers named it. Be no less certain that Christ and you now are all one, than you are certain the bread and wine is one with your nature and substance after you have eaten and drunk it. Howbeit, in this it differs, that you by faith are, as it were, changed into Christ, and not Christ into you, as the bread is; for by faith he dwells in us, and we in him. May God give us faith in the use of this sacrament to receive Christ, as he gives us hands to receive the element, symbol, and visible sacrament. May God grant us, not to prepare our teeth and belly, (as St. Augustine says,) but rather of his mercy may he prepare and give us true and lively faith to use this, and all his other ordinances, to his glory and our comfort. May he sweep the houses of our hearts, and make them clean, that they may be a worthy harbour and lodging for the Lord. Amen.

Now let us come and look on the third and last thing, namely, Wherefore the Lord instituted this sacrament? Our nature is very oblivious (apt to forget, editor) of God and all his benefits: and again, it is very full of dubitation and doubting of God's love, and his kindness; therefore that these two things might be somewhat reformed and helped in us, the Lord has instituted this sacrament. I mean, that we might have in memory the principal benefit of all benefits, that is, Christ's death, and that we might be on all parts assured of communion with Christ, of all kindness the greatest that ever God gave unto man. That the former is the end wherefore Christ instituted this sacrament, he himself teaches us, saying, "Do ye this in remembrance of me." The latter the apostle no less sets forth in saying, "The bread which we break, is it not the partaking or communion of the body of Christ? Is not the cup of blessing which we bless, the partaking or communion of the blood of Christ?" So that it appears that this sacrament was instituted for the reformation and help of our forgetfulness of that which we should never forget, and our dubitation of that whereof we ought to be most certain.

Concerning the former, namely, the memory of Christy death, what advantage it brings with it, I will purposely, for time's sake, omit. Only a little will I speak of the advantages coming unto us by the partaking and communion we have with Christ. First, it teaches us, that no man can communicate with Christ, but the same must needs communicate with God's grace and favour, wherethrough sins are forgiven; therefore this advantage comes herethrough, namely, that we should be certain of the remission and pardon of our sins; which we may also perceive by the cup, in that it is called the cup of the new testament, to which testament is properly attributed on God's behalf, oblivion or remission of our sins. First, I say, therefore the supper is instituted to this end, that he which worthily receives should be certain of the remission and pardon of his sins and iniquities, how many and great soever they are. How great a benefit this is they only know who have felt the burden of sin, which of all head things is the most heavy. Again, no man can communicate with Christ's body and blood, but the same must communicate with his Spirit, for Christ's body is no

dead carcass. Now he that communicates with Christ's Spirit, communicates, as with holiness, righteousness, innocence and immortality, and with all the merits of Christ's body; so does he with God and all his glory, and with the church, and all the good that ever it or any member of it had, has, or shall have. This is the communion of saints, which we believe in our creed, which has waiting on it remission of sins, resurrection of the flesh, and life everlasting. To the end that we should be most assured and certain of all these, Christ our Saviour instituted this his supper, and therefore would have us use it; so that, I think, there is no man who sees not great cause for giving thanks to God for this holy sacrament of the Lord, whereby, if we worthily receive it, we ought to be certain that all our sins, whatsoever they are, are pardoned clearly; óthat we are regenerate, and born again unto a lively hope, unto an inheritance immortal, undefiled, and which can never wither away; óthat we are in the fellowship of God the Father, the Son, and the Holy Ghost; óthat we are God's temples, at one with God, and God at one with us; óthat we are members of Christ's church, and fellows with the saints in all felicity; óthat we are certain of immortality in soul and body, and so of eternal life, than which what more can be demanded? Christ is ours, and we are Christ's; he dwells in us, and we in him. Oh! happy eyes, that see these things, and most happy hearts, that feel them! My dear brethren, let us pray unto the Lord to open our eyes to see these wonderful things, to give us faith to feel them. Surely we ought no less to be assured of them now in the worthy receiving of this sacrament than we are assured of the exterior symbols and sacraments. If an angel from heaven should come and tell you these things, then you would rejoice and be glad. And, my dear hearts in the Lord, I even now, though most unworthy, am sent of the Lord to tell you no less, but that you, worthily receiving this sacrament, shall receive remission of all your sins, or rather a certainty that they are remitted, and that you are even now God's darlings, temples, and fellow-inheritors of all the good that ever he has; wherefore see that you give thanks unto the Lord for this his great goodness, and praise his name for ever.

Oh, says one, I could be glad in very deed, and give thanks from my very heart, if I worthily received this sacrament. But, alas! I am a very grievous sinner, and I feel in myself very little repentance and faith, and therefore I am afraid that I am unworthy. To answer this objection, I think it necessary to speak something of the worthy receiving in this sacrament, with as great brevity and plainness as I can. The apostle wills all men to prove and examine themselves before they eat of the bread, and drink of the cup, for they that eat and drink unworthily, eat and drink damnation; therefore this probation and examination is necessary. If men will try their gold and silver whether it is copper or no, is it not more necessary that men should try their consciences? Now how this should be, the papists teach amiss, in sending us to their auricular confession, which is impossible. The true probation and trial of a Christian conscience consists altogether in faith and repentance. Faith has respect to the doctrine and articles of our belief; repentance has respect to manners and conversation. Concerning the former, I mean faith, we may see the apostle teaches us (1 Corinthians 2:1-16. ;) concerning the latter, or our conversation, those sins, which are commonly called mortal or deadly, are to be removed. These sins are discerned from other sins by the apostle (Romans 6:1-23. ;) in saying, "Let not sin reign and bear sway in your mortal bodies." For truly we sin deadly when we give over to sin, and let it have the bridle at liberty, when we strive not against it, but allow it and consent to it. Howbeit, if we strive against it, if it displease us, then truly, though sin be in us, (for we ought to obey God without any resistance or unwillingness,) yet our sins are not of those sins which separate us from God, but for Christ's sake shall not be imputed unto us believing.

Therefore, my dearly beloved, if your sins do now displease you; if you purpose unfeignedly to be enemies to sin in yourselves and in others as you may, during your whole life if you hope in Christ for pardon; if you believe: according to the holy Scriptures and articles of the Christian faith set forth in your creed. If, I say, you now trust in God's mercy through Christ's merits; if you repent and earnestly purpose before God to amend your life, and to give yourselves over to serve the Lord in holiness and righteousness all the days of your life, although before this present you have most grievously sinned; I publish unto you, that you are worthy guests for this table, you shall be welcome to Christ, your sins shall be pardoned, you shall be endued with his Spirit, and so with communion with him and with the Father, and the whole church of God, Christ will dwell in you, and you shall dwell in him for evermore. Wherefore, behave yourselves accordingly with joyfulness and thanksgiving. Do you now appear before the Lord? Make clean your houses, and open the doors of your hearts by repentance and faith, that the Lord of hosts, the King of glory, may enter in; and for ever hereafter beware of all such things as might displease the eyes of his Majesty. Flee from sin as from a toad; come away from popery and all antichristian religion; be diligent and earnest in prayer; hearken to the voice of God in his word, with reverence; live worthy of your profession. Let your light so shine in your life, that men may see your good works, and glorify your Father which is in heaven. As you have been darkness, so now henceforth be light in the Lord, and have society with the works of light. Now has God renewed his covenant with you: in God's sight now you are as clean and healed from all your sores of sins. Go your way, sin no more, lest a worse thing happen onto you. See that your house is new swept, and furnished with godliness and virtue, and beware of idleness, lest the devil come with seven spirits worse than himself, and so take his lodging, and then your latter end will be worse than the first.

God our Father, for the tender mercy and merits of his Son, be merciful unto us, forgive us all our sins, and give us his Holy Spirit, to purge, cleanse, and sanctify us; that if he may be holy in his sight through Christ, and that we now may be made ready and worthy to receive this holy sacrament, with the fruits of the same, to the full rejoicing and strengthening of our hearts in the Lord. To whom be all honour and glory, world without end. Amen.

## S. The Flesh & The Spirit

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### The Flesh & The Spirit

by John Bradford (1548)

John Bradford was a fellow of Pembroke Hall, Cambridge, and was martyred in 1555. The electronic edition of this preface was scanned and edited by Shane Rosenthal for Reformation Ink. It is in the public domain and may be freely copied and distributed. Content has been moderately edited for clarity.

#### How The Words "Flesh" & "Spirit" Are To Be Understood In The Scriptures

For your better understanding of the scriptures, especially of the new Testament; for the forearming you against errors, which, through the ignorance or diverse acception and taking of terms or words used and written of the holy apostles, might happen; and for your consolation in the conflicts you are cumbered with in this present life; I am purposed, my dearly beloved, to write unto you some things (as God shall lend me his grace, the which I ask for his Christ's sake now and for ever) hereabout. Take it in good part, I pray you, at least for my good will's sake towards you in Christ. In reading the scriptures, and especially Paul's epistles, we very often do see these words, "flesh" and "spirit." When therefore this word "flesh" is set against "the spirit" by the way of contrary, as Galatians 5:1-26, and almost everywhere, then must we know that it comprehendeth all and every of the natural powers, gifts, and qualities of man: yea, it comprehendeth all that ever is in man, whatsoever it be, (the "sanctification of the Spirit," which none have but the elect and justified, only excepted:) like as this word "spirit," when it is opposed or set against as a contrary to the "flesh," doth signify that which in man the Holy Ghost hath purged from evil and sanctified to righteousness. The which word sometimes Paul calleth "the mind," sometimes "the inward man," sometimes "the new man," and sometimes "a new creature." The word "flesh," taken as before I have said, is sometimes called "the old man," sometimes "the outward man," sometimes "the body." All which words do appertain, as to the soul that look inasmuch as it is regenerate, it is called "the spirit," "the mind," "the new man," "the inward man," "a new creature." Inasmuch as it retaineth the natural affections of man, it is called "flesh," "the old man," "the outward man," "the body." So that you may see in these terms and in every one of them is comprehended whole man, both soul and body, to be considered either according to regeneration and to the sanctifying of God's Spirit, or else according to all that ever he is or hath by nature or otherwise, by any means, inwardly or outwardly.

Whilst we live here, there is a fight and strife in us which are the elect and, children of God;" "the flesh," outward man, body, and "old man," striving against "the spirit," inward man, "new man," and "new creature:" that is, so much as we are regenerate and endued with God's Spirit, we do strive and fight against all the powers of our souls and bodies; retaining the natural and corrupt affections we have in us, and shall have so long as we live, to bring them as much as may be into obedience to the Spirit; at the least to bridle them, that they bear not dominion or rule in us. This

battle and strife none have but the elect "children of God:" and they that have it are the elect "children of God" ("in Christ before the beginning of the world," whose salvation is as certain and sure as is God himself; for they are given to Christ, a faithful Shepherd, who hath so prayed for them lest they should perish, that we know his prayer is heard: — yea, he promiseth so to keep them that "they shall not perish." And therefore they ought to rejoice, and comfort themselves in their conflicts, which are testimonials, and most true, that they are the elect and dear "children of God;" for else they could not, nor should not feel any such strife in them. But perchance you will say, that the wicked have strife also in themselves, and oft are grieved with themselves because they have done such a sin; and therefore this is no such certain demonstration of election. To this I answer, that indeed the wicked and reprobate have sometimes, as you say, strifes and conflicts; as in Saul we may see it against David, and in Antiochus. But this strife in them is not a strife or battle betwixt "the spirit and the flesh;" as you shall see if you mark the differences to discern these battles, which now I will give unto you. When man is displeased with himself for any thing done amiss, and striveth thereagainst, in respect that the fault displeaseth God his Father and Lord, in respect of Christ, etc., then is the same strife the strife of a good man, of one elected and that is the dear child of God: and the same man so displeased with himself may assure himself that he hath the "good Spirit" of God, which hath wrought in him that affection. Let him therefore call to God and cry, 'Abba, dear Father,' and ask grace and mercy, which assuredly he shall find. But when one is displeased with himself, and striveth to amend any fault, in respect of civil honesty, of men, shame, beauty, bodily health, profit, hurt, friendship, etc., and not in respect of God's displeasure and favour; then is the same sorrow after the world, and not after God; then is the same strife or battle a battle between the flesh and the flesh, and not between "the spirit and the flesh." Such battles have the wicked, as Saul had, in respect of worldly honesty, shame, civil justice, etc. The wicked have not God's Spirit of sanctification and regeneration to sanctify and regenerate them, though they have it concerning other gifts: and therefore they want the affections of the holy elect "children of God" and regenerated, although they have other affections by the which they are not discerned from the ungodly, or taken for holy in God's sight.

I say, you shall see that the doctrine of election is not a casting of the bridle in the horse's neck, or an overstrait curbing of the horse; that is, neither occasioneth licentiousness nor despair, but provoketh to battle against sin; and that not hypocritically, but in God's sight and for God's sake, (for they feel not their election that so fight not;) but it comforteth also in the cross and battle most comfortably, with comforts that never can be taken away: for what a comfort is it to see my sorrow and fight to be a demonstration of mine election! Wherein is true rejoicing, as Christ said, "Rejoice in this, that your names are written in the book of life."

If any man would alter the natural course of any water to run a contrary way, he shall never be able to do it with dams: for a time he may well stop it; but when the dam is full, it will either burst down the dam or overflow it, and so with more rage run than ever it did before. Even so, if any man would have the streams of his nature and will altered, to run after the will and nature of God, the same shall never be able to do it, nor all the world for him, by making of dams; that is, by telling and teaching us how that we should do, speak, and think otherwise than we do naturally. For a time the streams of our affections may be stopped by telling and teaching, and other bodily exercise; yet these very affections will weesel out now and then, and at length break down all our dams and devices, or else so overflow them that "the latter end will be worse than the beginning."

Therefore the alteration hereof must be at the head-spring by the making of other water ways, and rivers of incorruption for our will and our nature to run in. But who can do this? The spring itself? Nay, God himself, and him alone, which worketh this in whom, when, and howsoever, it pleaseth him for his own good will's sake. And they in whom he worketh this are his elect children "before the beginning of the world;" who may and should feel their election by loving the good and bating that which is evil, although in great imperfection: whereas the hypocrites have a thousand parts more shew of holiness, but in deed less love to God and hatred to evil, yea, in deed none at all as it is in God's sight.

Wherefore let us pray for the daily increase of "regeneration," which is nothing else but the alteration of our natural streams, that, as from Adam we have received them running naturally contrary to his will, so we may receive from Christ, the second Adam, his "good, Spirit" to draw and lead us in all things after the through-ways of his good will: which he grant to us for his mercy's sake! Amen. This article was made available on the internet via REFORMATION INK ([www.markers.com/ink](http://www.markers.com/ink)). Refer any correspondence to Shane Rosenthal: [Rosenthal2000@aol.com](mailto:Rosenthal2000@aol.com)

## S. The Old Man & The New

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### The Old Man & The New

A COMPARISON BETWEEN THE OLD MAN AND THE NEW, ALSO BETWEEN THE LAW AND THE GOSPEL; CONTAINING A SHORT SUM OF ALL THE DIVINITY NECESSARY FOR A CHRISTIAN CONSCIENCE by John Bradford (1548)

John Bradford was a fellow of Pembroke Hall, Cambridge, and was martyred in 1555. The electronic edition of this preface was scanned and edited by Shane Rosenthal for Reformation Ink. It is in the public domain and may be freely copied and distributed.

A man that is regenerate and "born of God," consisteth of two men (as a man may say), namely of "the old man," and of "the new man." "The old man" is like to a mighty giant, such a one as was Goliath; for his birth is now perfect. But "the new man" is like unto a little child, such a one as was David; for his birth is not perfect until the day of his general resurrection.

"The old man" therefore is more stronger, lusty, and stirring than is "the new man," because the birth of "the new man" is but begun now, and "the old man" is perfectly born. And as "the old man" is more stirring, lusty, and stronger than "the new man;" so is the nature of him contrary to the nature of "the new man," as being earthly and corrupt with Satan's seed; the nature of "the new man" being heavenly, and blessed with the celestial seed of God. So that one man, inasmuch as he is corrupt with the seed of the serpent, is an "old man;" and inasmuch as he is blessed with the seed of God from above, he is a "new man." Inasmuch as he is an "old man," he is a sinner and an enemy to God; so, inasmuch as he is regenerate, he is righteous and holy and a friend to God, so that he cannot sin as the seed of the serpent, wherewith he is corrupt even from his conception, inclineth him, yea, enforceth him to sin, and nothing else but to sin: so that the best part in man before regeneration, in God's sight, is not only an enemy, but "enmity" itself.

One man therefore which is regenerate well may be called always just, and always sinful: just in respect of God's seed and his regeneration; sinful in respect of Satan's seed and his first birth. Betwixt these two men therefore there is continual conflict and war most deadly; "the flesh and the old man" fighting against "the Spirit and new man," and "the Spirit and new man" fighting against "the flesh and old man." Which "old man" by reason of his birth that is perfect doth often for a time prevail against "the new man," (being but as a child in comparison), and that in such sort as not only others, but even the children of God themselves, think that they be nothing else but "old," and that the Spirit and seed of God is lost and gone away: where yet notwithstanding the truth is otherwise, the Spirit and seed of God at the length appearing again, and dispelling away the clouds which cover "the Sun" of God's seed from shining. Sometimes a man cannot tell by any sense that there is any sun, cloud and wind so hiding it from our sight: even so our blindness and corrupt affections do often shadow the sight of God's seed in God's children, as though they were plain reprobates.

Whereof it cometh, that they often pray according to their sense, but not according to truth, desire of God to give them again his Spirit, as though they had lost it, and he had taken it away. Which thing God never doth in deed, although he makes us think so for a time; for always he holdeth his hand under his children in their falls, that they lie not still as others do which are not regenerate. And this is the difference betwixt God's children which are regenerate and elect before all time in Christ, and the wicked castaways, that the elect lie not still continually in their sin as do the wicked, but at the length do return again by reason of God's seed, which is in them hid as a sparkle of fire in the ashes; as we may see in Peter, David, Paul, Mary Magdalene, and others. For these (I mean God's children) God hath made all things in Christ Jesus, to whom he hath given them this dignity that they should be "his inheritance" and spouses. This our Inheritor and "Husband" Christ Jesus, God with God, 'Light of Light,' co-eternal and consubstantial with the Father and with the Holy Ghost, to the end that he might become our "Husband" (because the husband and the wife must become "one body and flesh"), hath taken our nature upon him, communicating with it and by it in his own person, to us all his children, his "divine majesty," as Peter saith; and so is become "flesh of our flesh and bone of our bones" substantially, as we are become "flesh of his flesh and bone of his bones" spiritually; all that ever we have pertaining to him, yea, even our sins, as all that ever he hath pertaineth unto us, even his whole glory. So that if Satan shall summon us to answer for our debts or sins, in that the wife is no suitable person, but the husband, we may well bid him enter his action against our "Husband" Christ, and he will make him a sufficient answer. For this end (I mean that we might be coupled and married thus to Christ, and so be certain of salvation, and at godly peace with God in our consciences,) God hath given his holy word, which hath two parts, as now the children of God consisteth of two men; one part of God's word being proper to "the old man," and the other part of God's word being proper to "the new man." The part properly pertaining to "the old man" is the law: the part properly pertaining to "the new man" is the gospel. The law is a doctrine which commandeth and forbiddeth, requiring doing and avoiding: under it therefore are contained all precepts, inhibitions, threats, promises upon conditions of our doing and avoiding, etc. The gospel is a doctrine which always offereth and giveth, requiring nothing on our behalf as of worthiness or as a cause, but as a certificate unto us: and therefore under it are contained all the free and Sweet promises of God, as "I am the Lord thy God," etc. In those that be of years of discretion it requireth "faith," not as a cause, but as an instrument whereby we ourselves may be certain of our good "Husband" Christ and of his glory: and therefore, when the conscience feeleth itself disquieted for fear of God's judgments against sin, she should in nowise look upon the doctrine pertaining to "the old man," but to the doctrine only that pertaineth to "the new man;" in it not looking on that which it requireth, that is "faith," because we never believe as we should; but only on it which it offereth, which it giveth, that is, on God's grace and eternal mercy and peace in Christ Jesus. So shall she be in quiet, when she looketh for it altogether out of herself in God's mercy in Christ; in whose lap if she lay her head, then is she happy, and shall find quietness indeed. When she feeleth herself quiet, then let her look on the law, and upon such things as God requireth, thereby to bridle and keep down the old Adam, to slay that Goliath; from whom she must needs keep the sweet promises, being the bed wherein her sweet spouse Christ and she meet and lie together. As the wife will keep her bed only for her husband, although in other things she is contented to have fellowship with her servants and others, as to speak, sit, eat, drink, go, etc.; so our consciences must needs keep the bed, that is, God's sweet promises, alone for ourselves and for our "Husband," there to meet together, to embrace together, to laugh

together, and to be joyful together. If sin, the law, the devil, or any thing, would creep into the bed, and lie there, then complain to thy "Husband" Christ, and forthwith thou shalt see him play Phineas' part.

Thus, my dearly beloved, I have given you in few words a sum of all that divinity which a Christian conscience cannot lack. This article was made available on the internet via REFORMATION INK ([www.markers.com/ink](http://www.markers.com/ink)). Refer any correspondence to Shane Rosenthal: [Rosenthal2000@aol.com](mailto:Rosenthal2000@aol.com) ÿÿÿ

## S. The Places of The Law & The Gospel

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The Places of The Law & The Gospel by John Bradford (1548) The following introductory article by John Bradford served as a preface to a larger work entitled, The Places of The Law and of the Gospel, by Petrus Artopeus. Bradford was a fellow of Pembroke Hall, Cambridge, and was martyred in 1555. The electronic edition of this preface was scanned and edited by Shane Rosenthal. It is in the public domain and may be freely copied and distributed. Content has been moderately edited.

Whosoever truly understandeth the division of the places of the Law and of the Gospel, gathered out of the holy scriptures, cannot by any man's doctrine be seduced from the truth, or read the scriptures but to edify both himself and others: whereas he that is ignorant of the same cannot, though he were a great doctor of divinity, and could rehearse every text of the bible without book, but both be deceived, and deceive others; as the experience hereof (the more pity) hath taught, nay, seduced the whole world. For how can it be, that such as find no terror of conscience, and see not their just damnation in the law of God, which commandeth things impossible to man's nature and power; how can it be I say, that such should find sweetness in the gospel of Christ? How can the benefit of Christ shew itself to him that needeth it not? What needeth the whole man the physician? "The law," saith St Paul, "was our schoolmaster unto Christ." But unto such as perceive and feel .not the law, how is it a schoolmaster unto Christ ? How is the law a schoolmaster unto such as will not learn? How have they learned, which think the law not to be impossible for man to fulfil? Or else, if they had looked on it, which is a spiritual doctrine, with spiritual eyes, would they have stirred any time contentions about the justification of faith? Would they have taught any satisfactions, which man can do, towards God, if they had learned the law?

It appeareth, therefore, by these things, that either the law hath not been their schoolmaster; or else, that they have been negligent, forgetful, or proud and disdainful scholars. For they have not applied free pardon of sins to Christ, as all the world knoweth. But if they were brought to him, they would grant him to be a perfect workman: they would be ashamed to say or think Christ to be but a patcher. Yet it appeareth (though openly in words. they will not say so; for that all christian hearts would abhor: it appeareth, I say), that they believe so.

Wherefore, I pray you, say you mass? Is not the mass, as you have taught and as you say it, a sacrifice propitiatory to take away sins, both of the quick and dead? Where is this taught you? Doth this law bring to Christ? Yea, you will say, for we offer there Christ. And St Paul saith, "Christ offered himself once for all." But, I pray you, look on the nature of the law, which is, by God's teaching and speaking, to open to man the poison of his own heart: the law will not leave man in arrogancy or presumption, but will rather bring him to desperation. The law pulleth man down, and leadeth him into hell's mouth, as it is written, "Thou art he that ledest to hell," &c. The law filleth man full of grief and heaviness; and, if succour come not from heaven, full of blasphemy even against God and his ordinances, as the history of Job, well weighed of a godly wit, will declare. Thus, you see, the law, where she is schoolmaster, bringeth man into all humbleness of mind at

the least.

Therefore, ye offerers, (for you say ye offer Christ,) what humbleness of mind is in you (if a man should grant you offered Christ), when you will offer that thing that no angel, no saint, no patriarch, no prophet, no man might or could offer ? Are you not good scholars, when you are taught to be humble, yet extol yourselves above angels? I say, none could be found meet in heaven nor in earth to offer that offering, wherewith God's wrath, deserved by our sins, was appeased and extinct, but even he that was of both natures, both God and man, Jesus Christ. He was the sacrificer and the sacrifice: he was the offerer and the lamb slain: slain, I say, for our sins. Alas, that ever such arrogancy should be crept into, mans heart, not only to spoil Christ of his most glorious office but to extol yourselves above angels, and to make yourselves check-mate with Christ!

St Paul saith, "By one offering he hath made perfect them which are sanctified for ever." How say you to this? Doth not your offering make the offering which Christ made imperfect? For whatsoever is added to a perfection doth imply an imperfection. Take heed, good reader, therefore, if thou be sanctified, purged from thy sins, anointed with the Holy Ghost, and made the child of God, it is done all by that one oblation of Christ's body on the cross, brought in to thee by the faith that thou hast in the same oblation. Or, if that thou be not now sanctified, if ever thou look to be sanctified or saved, it must be only by this work, wrought of CHRIST in his own person.

Hereby it is evident, that these men, for all their great learning (as some of them have had), that yet they did never understand the law of God. For they never found sweetness in the gospel of Christ. Hath there not been great learned men, think you, that, besides this, have taught abstaining from certain kinds of meat, auricular confessions, worshipping of images, creeping to the cross, holy water, holy bread, pilgrimages, pardons, and I cannot tell what, necessary to salvation ? And this verily hath come hereof, that they have not known the law nor the gospel, though they could both preach, and teach, and say all the bible without book. For he that feeleth the law working in his heart, can never be satisfied, but despair, except the gospel and joyful tidings of Christ be brought unto him. In this book, therefore, thou hast the places of the Law and the Gospel divided, wherein I exhort thee to prove thyself in the law: see, if the texts and sentences of the law do fear thee, make thee dread, yea, tremble and quake at the justice of God: for God himself hath spoken it, and his word must needs be true, "Heaven and earth shall pass, afore one tittle or iota of the law be unperformed." For in whose heart the law worketh no fear, yea, horrible fear of God's wrath, surely they are in an evil case.

Thus it is manifest, the law of God is not feared; so is not God feared, which proveth there is no faith: for how canst thou believe that God will perform his promise to thee, when thou fearest not his truth to perform his word and threat? God is no liar. Deceive not thyself, therefore: but prove whether thou be in faith. For except thou tremble and quake at God's justice in the law, thou hast no faith, but art an hypocrite: for faith is not, where the fear of God is not; and the fear of God is not, where God's law is not believed. Therefore, I say, take to thee the glass of God's law; look therein, and thou shalt see thy just damnation, and God's wrath for sin, which, if thou darest, will drive thee not only to an amendment, but also to a sorrow and hatred of thy wickedness, and even to the brim of despair, out of which nothing can bring thee but the glad tidings of Christ, that is, the gospel: for as God's word doth bind thee, so can nothing but God's word unbind thee; and until

thou comest to this point, thou knowest nothing of Christ. Make unto thee a sure foundation; begin at the Law: and if it fear thee, and bring thee to hell's mouth in consideration of thy sin and sinful nature, then come to Christ, come to the gospel: then shalt thou be a good scholar, and praise thy schoolmaster: then shalt thou feel the benefit of Christ; then shalt thou love him, and thy neighbour for his sake. Then will it make thine ears to glow, and thy heart to bleed, to hear or see any thing set in Christ's place. Then shalt thou look for the coming of thy Lord, and weep to hear his name evil spoken of. The which thing he grant for his mercy's sake. Amen. This article was made available on the internet via REFORMATION INK ([www.markers.com/ink](http://www.markers.com/ink)). Refer any correspondence to Shane Rosenthal: [Rosenthal2000@aol.com](mailto:Rosenthal2000@aol.com) ÿÿÿ

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