

Godly Meditations Upon the Lord's Prayer

by John Bradford

The sermon emphasizes the importance of prayer, its necessity, and the proper way to pray, highlighting God's character and our relationship with Him.

Scripture: 1 Timothy 2:5

Topics: "Prayer Life", "Godly Living"

Description

John Bradford preaches about the importance of faith in God the Father, Jesus Christ, and the Holy Spirit, emphasizing the need for gratitude, trust, and love towards God. He highlights the significance of acknowledging sin, fearing God, and loving and serving Him wholeheartedly. Bradford encourages deep reflection on the mercy, power, wisdom, and glory of God, urging his listeners to be thankful, reverent, obedient, and trusting in their prayers and daily lives.

Transcript

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 *

Of the Lord's Prayer *

Upon the Twelve Articles of the Christian Faith *

Upon the Commandments *

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

Another Paraphrase or Meditation upon the Lord's Prayer *

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

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

Another Meditation to the Same Effect *

A Meditation for the Exercise of our Mortification *

A Godly Meditation and Instruction on the Providence of God towards Mankind *

A Meditation of the Presence of God *

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

A Meditation on Death, and the Advantages it brings *

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

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

To the Reader

Here thou hast (good reader) such godly meditations prayers, and other exercises of that worthy witness of God, John Bradford, as God by his singular providence has hitherto preserved, and now at length brought to light, for thy comfort and advantage. Daily and hourly was this his exercise, to talk with God by faithful and hearty meditation and prayer, with power piercing the heavens, and many such godly exercises did he leave behind him which either time has consumed, or else such as keep them in store to their own private use, do little consider what benefit they withhold from the church of God, which, if they shall yet brotherly communicate, there shall not lack good will and diligence to set them abroad. In the mean season, let us with thankfulness receive, read and practise these as means to quicken our spirits, to stir up our dull hearts to a more fervent invocation of God's holy name: which how far it is from what it should be in us and what need we have thereof, if our dead senses cannot feel, here may we see and perceive. Here may we learn to flee unto God by prayer, that we run not on still with this unthankful world into forgetfulness of his great benefits poured upon us, especially for the liberty of his gospel, which we (in much mercy restored now unto us again) so unthankfully receive, so ungodly neglect, so wickedly abuse. God grant us his good Spirit to work in us this good work; to look about us in time; to consider our state past and present, as indeed we have great cause to do, and so with hearty prayer flee unto God to prevent the plagues that are at hand, lest with double woe we find the latter end worse than the beginning.

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 Tim. ii.) 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.

Of the Lord's Prayer

Our Father.

Thou, good Lord, who made heaven and earth, the sea, and all that is therein, (Gen. i.) 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; (Gen. iii. :) thou, the God of Abraham, Isaac, and Jacob; (Gen. xii. xxii. xxiii. xxiv. xxv. :) thou who brought thy people of Israel forth of Egypt with a mighty hand and a stretched-out power; (Exod. xiii. xiv. xv. &c. :) thou, who gave thy law upon mount Sinai; (Exod. xix. xx. :) thou, who spoke by thy prophets, and, last of all, in these latter days by thy dearly beloved Son, Jesus Christ, (Heb. i.) whom thou would should be made a second Adam; (1 Cor. xv.) 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; (Rom. v.) 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, (Watt. i.) by the operation of the same Holy Spirit; (Luke i.) being that blessed Seed which was promised to Adam, Abraham, Isaac, Jacob, David, which should bruise the serpent's head, (Gen. iii. xii. xxvi. xxviii.) which should bring the blessing on all nations, which should reign over thy house for ever, (Psalm lxxxix.) 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 i., Ps. cx. :) and he yet still does by his mediation and intercession for us; (Rom. viii.) and at the length he will on all parts fully accomplish by his coming to judgment; (Matt. xxiv.) which will be suddenly, in the twinkling of an eye, with the blast of a trumpet, and shout of an archangel; (1 Cor. xv., 1 Thess. iv., 2 Cor. v.) 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. (Exod. xxxii. xxxiii., Psalm v., Joel, ii) 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, (Psalm li., Eph. ii.) (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; Gen. viii. ix., Jer. xvii. my understanding and mind are so darkened, that I cannot perceive those things that are of God, (2 Cor. ii. iii.) 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,) thou, I say, yet would that I, being such a one, in whom dwells continual enmity against

thee; (Rom. viii.) 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. (Eph. i.)

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 Cor. i.)

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 iii.) 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; (Eph. v.) 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. (Phil. iii.) Herein appears thy love, not that we loved thee, but that thou loved us, and hast given thy Son for us. (1 John iv.)

Herein dost thou commend unto us thy love, that when we were yet sinners, Christ thy dear Son bled for us; (Rom. v.) so that nothing should separate us from thy love in Christ Jesus, neither life nor death, nor any other thing. (Rom. viii.) 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. (Rom. v.) 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.

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. (Psalm cvi.). 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. (Col. iii. Phil. iii.)

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. (Rom. i.) 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, (Psalm xlviii. cxxxviii.) 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.)

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 iii.)

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 gospellers, the errors and heresies which men are entangled withal.)

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. Psalm cxix.

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 will the 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.

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, Psalm xc. 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.

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, (Matt. viii. ;) 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.

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.

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, (Gen. iii.) the blessed seed in whom all nations are blessed, (Gen. xxii.) the prophet whom Moses prophesied of, (Deut. xviii.) the pattern he saw in the mount, (Exod. xxv.) the truth and body of all the types, figures, and shadows of the old law; the Messias, 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 shalt 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 thy 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 death; the 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 enemies; so trust in thee, because thou had no respect to thyself, but most willingly gave thyself wholly to be our Saviour and servant; love 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 didst 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 wouldst 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 didst die to deliver me from

Source: <https://sermonindex.net/speakers/john-bradford/godly-meditations-upon-the-lords-prayer/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net