

## THE SEVENTH SERMON UPON

### THE FIRST CHAPTER WHICH IS ALSO THE FIRST UPON THE SECOND CHAPTER

- 22** For I was unknown by face to the Churches of Jewrie that were in Christ.
- 23** Save only they had heard say, he that erewhiles persecuted us, doth now preach the faith which he had destroyed for a time
- 24** And they glorified God in me. — <sup><480122></sup>GALATIANS 1:22-24

#### THE SECOND CHAPTER

- 1** About fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also.
- 2** And I went up by revelation, and communed with them concerning the Gospel that I preach among the Gentiles, howbeit privately with those that are in estimation, least I might in any wise run, or have run in vain. — <sup><480201></sup>GALATIANS 2:1-2

WE HAVE SEEN how Saint Paul hath on the one side published the Gospel through the WHOLE world without warrant of any man, contenting himself in that he was sure he served God, and that his labor was acceptable to him: and yet notwithstanding hath not foreslowed in the meanwhile to seek brotherhood, and good agreement with the Apostles, as a thing right requisite to succor the infirmity of such as might have been thrust out of the way, unless God had helped them in their feebleness. So have we on the one side a warrant of Saint Paul's doctrine: and on the other side we see how he intended to gather together god's children, to the end they might be joined in one band of faith, and glorify God as it were with one heart, one mind, and one mouth. And therewithal we see also, that Saint Paul passed not to ask counsel whether he should go forward or backward. For although he were unknown to such as had been in the faith before him: yet foreslowed he not to serve God, whereunto he had been erst [*earlier*]

called. And this surely is one very notable point more: for it showeth us that he was wholly bent to serve God, and looked not for his hire at men's hands, to the end they should pleasure him or esteem of him as he deserved. Wherefore let us learn to walk after such a fashion in the vocation whereunto we be called, that although men look not upon us, yet we may not cease to discharge our duties faithfully, contenting ourselves in that it pleased god to allow of us. For they that hang upon me shall always be attained with some spice of vainglory, and it will be impossible for them to walk purely and soundly.

Besides this, Saint Luke showeth us that Saint Paul must needs have been led with an invincible constancy, seeing he stepped not out of the way, although men made no reckoning at all of his doings. For he saith that the faithful had him in suspicion, and that they shunned him when he came to Jerusalem. (<440926> Acts 9:26) Now it was a grievous temptation to Saint Paul, to see that he could not be received into the company of the faithful, considering that he had suffered so much already. For we know that at his first coming to Damasco, the gates were shut upon him, (as we have seen heretofore) so that he was fain [*willing*] to be let down in a Pannier or Basket. (<471133> 2 Corinthians 11:33) Ye see then that as soon as he was converted to the faith of our Lord Jesus Christ, he was by and by tossed with great persecutions. After that, he went into the Country of Arabie, and there traveled faithfully. And thinketh he for all that, to have friendship and atonement with the faithful? The gate is shut against him, and men shun him as a wild beast. But before [he was turned to the faith,] he had been honored, and in great credit, both with the enemies of the Gospel, and in the Synagogue of the Jews. He had renounced all these things, even so far as to see himself banished out of the place: and yet for all that, they vouchsafed not to admit him to have place in the Church. Wherefore he might have been so grieved at such unkindness, as it might have made him to have given over all, if he had had his mind tied here below. Howbeit forasmuch as he had given himself wholly to God's service, and was fully determined to hold out to the end although men conned [*gave*] him no thank for his labor: therefore he turned not aside from his right way. And such examples ought to encourage us at this day, when we see there are so few (yea even in the Church,) that like well of the thing that is done of a pure and right meaning zeal, insomuch that some

backbite it through envy, others are so squeamish as a man cannot by any means content them, and othersome are full of wicked slanderousness and lying. Therefore forasmuch as we see how men do oftentimes cause us to swarve one way or other: let us learn to give ourselves in such wise unto God, as we may steadfastly continue in the way which he showeth us, and not excuse ourselves by our own weakness, seeing that Saint Paul goeth before us, and reacheth us his hand. He was a frail man as we be, and yet did God strengthen him in such wise by his holy spirit, that he overpassed such letts [*hindrances*]. Wherefore seeing we perceive ourselves to be weak, let us beseech God to arm us with such constancy, as we may not cease to discharge our duty towards him, though some misreport us, some blame us, and othersome mock us, and make none account of all our labor when we endeavor to do well. Although then that our labor seem to be lost and misspent, yet let it suffice us that God liketh and alloweth of it. And so ye see what we have to gather upon that Text. Above all things, let us not covet to be renowned, and to get great fame in this world: for let us strain ourselves as much as may be possible, and yet shall we never be better, than Saint Paul was. After he had preached the Gospel in such wise, yea even as a man continually rapt up into heaven, insomuch that although the revelation whereof he speaketh in <sup><471202></sup> 2 Corinthians 12:2, was exhibited to him but for one time, yet the fruit of it showed itself all the time of his life: yet notwithstanding he was unknown in the meanwhile: yea even in all the Churches of Jewry. And so it might seem well that he had not greatly profited, seeing that all his labor was buried. But it was enough for him that God edified the furthest strangers by his means. We see then that he sought not to be much renowned, nor to purchase credit and authority among men. As concerning that he saith, *the Churches of Jewry that were in Christ*: he addeth that word of purpose, because there was yet still some seed of God among the Jews, and the promises were so given to them, as they were not utterly cut off, until such time as they renounced Jesus Christ quit and clean, and thereby were utterly bereft of the inheritance of the life that was assigned unto them. For like as God had chosen the line of Abraham: so our Lord Jesus Christ came into the world to be the minister of those whom God had so adopted, and to perform the promises that had been given to their fathers. Our Lord Jesus Christ rejected not the Jews to whom the promises belonged (according also as it is said in <sup><440239></sup> Acts 2:39) but the Church

of God abode among them still, and their Circumcision was not a thing devised by man. And although they were all grown out of kind, and many errors and wicked opinions were crept in among them, so as God's service was turmoiled, and Religion corrupted: yet notwithstanding, that people was acknowledged for God's household flock. The Synagogues therefore that had not yet bewrayed [*betrayed*] their unbelief by withdrawing themselves from Jesus Christ, are reckoned here by Saint Paul for churches, howbeit, not for perfect Churches, for they were not yet regenerated in Jesus Christ. For then was the renewing of the whole world, when Jesus Christ was sent to bring home unto God, both those that were near hand, and those that were far off: (<sup><490217></sup> Ephesians 2:17) near hand, as the Jews which had the law still: and afar off, as the heathen men who had no likelihood of the heavenly kingdom, because God had left them like poor wild beasts, and they were strayed away in their own superstitions and Idolatries. But Jesus Christ came to gather all together, and to knit all things together again that were scattered afore. And thereby we see how the law ought to have led the Jews to the Gospel, as it is said throughout all the holy Scripture. And it is very needful for us [to know the same,] lest we surmise that none of all the things that are contained in the law, can stand us in any stead in these days. For it is certain, that although the Ceremonies be no more in use, yet the truth and substance of them remain always unto us, so as we cannot even at this day be faithful, but we must also be the children of Abraham, and the disciples of Moyses. Not that we must be held still under the old shadows: but that we must match things together which cannot be put asunder: that is to wit, the Law and the Gospel. But yet further, let us understand, that we cannot at this day be counted for the Church before God, (that is to say, all the companies of men in the world cannot obtain that honorable title) except we be in Jesus Christ. For that head must knit us unto God his father, and by that means must we have entrance into the kingdom of heaven. And therefore as for all them that know not Jesus Christ, although they be marked with baptism, and bear the name of Christians: yet are they but as rotten members utterly cutoff, notwithstanding that they pretend to be of the troop and number of God's children. Thus ye see still what we have to mark upon this Text. Furthermore Saint Paul addeth, *that the common report was, that he which had erst persecuted the faith, did preach the same, and that God was glorified by that means.* Here once again we see that Saint Paul

preacheth not his own praises, for he condemneth himself to have been an enemy and persecutor of the Church. True it is that he speaketh of the common report: but yet doth he rehearse the very thing as it was done in deed. So then he cloaketh not the thing that was to his own reproach and shame. A man might have cast him in the teeth, that he had persecuted the poor faithful ones, that he had to the uttermost of his power shed innocent blood, yea and that he had compelled the weaklings to blaspheme. But yet for all this, he granteth to this inditement of his own accord, and speaketh not as most men do, who make as it were a glory of it, that they have been enemies of the Gospel. It is certain that Saint Paul in making such rehearsal, was touched with earnest sorriness for that misbehavior of his, according as in another Text he saith, that he is not worthy to be called an Apostle. (<461509> 1 Corinthians 15:9) Now then, ye may be sure he felt always some pricking in his heart, for that he had erst [*earlier*] so rebelled against God, and been so evil minded, yea and altogether spiteful against the Gospel. Nevertheless howsoever the world went with him, he had lever [*rather*] to acknowledge his fault with all humility, than to leave the thing unsought that might be to God's glory. So then let us learn with him, to acknowledge simply the offenses that we have committed, when it standeth upon the honoring of God and let us not be loath to receive some shame before men. For that is the way for us also to have our sins buried before God, so as they may never come to account, nor to remembrance more: that is to wit, if we be contented to sustain some mark of infamy before men if need be, that God may have his due. This therefore is the thing which we have to remember in that it is said, that the common report went that he had erst [*earlier*] destroyed the faith, as he had done in deed. Truly the faith of the Gospel shall evermore get the upper hand of all the assaults of Satan, and of all the wicked: Therefore it lay not in Saint Paul's power to abolish the faith nor to overthrow it, at such time as he was carried with such fury as we have seen. For the faith is grounded upon God's truth which is invincible, it is not subject to the opinions of men. But Saint Paul had respect here to the infirmity of the simple sort whom he had cast down as much as lay in him. For it is said in the Acts, (<442611> Acts 26:11) that he did not only persecute the Christians, but also made some of them to recant. Like as nowadays when any great number is persecuted, some spare neither their blood nor their lives for the confessing of the name of our Lord Jesus Christ. Othersome redeem this

wretched and flightful life by recanting, so that they banish themselves from the Kingdom of heaven as much as they can, cast themselves into Satan's snares, and throw themselves headlong into endless death, and all to escape the hands of Tyrants and of their enemies. Therefore Saint Paul's cruelty is purposely condemned by the holy Ghost, for that he not only was full of pride and stubbornness against God, but also had enforced many to recant and give over the faith of the Gospel. Ye see then how he behaved himself: and that must serve for our learning. For although the word abide still in his full state, and we prejudice it not at all by our weakness: yet notwithstanding the faith is cast down in our persons. For if I swarve to please God's enemies, or if I disguise the truth, or by any means dissemble: then is my faith defaced.

True it is (as I have said already) that God's word shall always hold his own: and yet oftentimes the fall of one man shall draw a great havoc after it. If men see some one person recant, at whose hand great constancy was looked for: then are many poor souls shaken, and they wot [*know*] not what to say. True it is that we ought not to rest upon men: but yet for all that, (as we shall declare again anon) there are many that have need to be confirmed by good example. Now if a man cast a stumbling block in their way, they be as good as utterly overthrown, or else they be so heartshaken and they wot [*know*] not where to become. Wherefore let us learn to commit ourselves unto god and seeing that the devil hath so many underlings which seek nothing but to bring all to confusion, and employ themselves wholly to overwhelm the Christian faith: let us pray God to strengthen us with such constancy, as our enemies may be put to shame though we be assailed nearlier than we be. And let us not only care every man for himself, but also for the great number of poor souls whom we see as it were in the Wolf's mouth: for they shall be tormented and threatened, and finally labored by flatteries and allurements to recant. Therefore when we see such assaults given to our brothers: at leastwise let us have the heart to pray God to aid them at their need, so as their faith may continue still invincible, and get the upper hand, and that they may never swarve, for all that ever Satan and all his brood can practice. So much the more then behooveth it us to mark this Text, where it is said that Saint Paul did cast down and destroy the faith. For although God will always maintain his truth: yet do not men cease to go to destruction, because their faith is

shaken by swarving and stepping aside from the right way. Furthermore, we have wherewith to confirm ourselves, so that although men continue not in such constancy as were requisite, and to be wished, yet let us not be too much abashed at it, seeing it is a thing that hath been common in all ages. Was Saint Paul's preaching of the less credit, because there were many renegades, that in the end showed themselves to be Hypocrites and full of unfaithfulness? Even some of his own companions that had been linked with him as two fingers of one hand, gave him quite over in the end. And yet must not Saint Paul's doctrine be rejected for all that. Also when he persecuted the Christians before he was converted, although that many had renounced the salvation which they should have accepted as it was offered them in Jesus Christ: yet ought not the faith to be defaced therefore. Likewise in these days when we see many wretched folk quail [*wither, fall away*] and give over all, and othersome again hold out at whose hands we would not have looked for any great constancy: let us profit ourselves thereby, and be out of all doubt that although the whole world go to ruin, yet we have a good and sure foundation, if we rest upon our God. Now whereas Saint Paul addeth, *that the faithful glorified God in him*: it is to show the better, (so as men might perceive it even by eyesight) that the change which was made in him, proceeded of the only hand of God. And all of it cometh to this point, namely that he had not thrust himself in, and that it could not be laid to his charge that he had preached at all adventure, nor that there was any rashness or presumption in him, or that he was driven with any worldly respect, but that God had governed and guided him. For whereas the faithful had glorified God in him: it was by acknowledging that the renewing of such a man after that fashion, and the making of a ravening Wolf to become a Sheep, yea and a Shepherd, was his work, and a very miracle that proceeded from him. Mark that for a special point. And hereby we see briefly, that they on whom God hath bestowed gifts of grace, so as they excel and are far above all others, must not therefore advance themselves, but find means that the praise may be yielded to him that hath right to it, and which hath deserved it. Wherefore let us keep this rule of humility, which is, that we seek not our own estimation, nor to prefer ourselves above our neighbors, for any of the gifts that God hath bestowed upon us, but that God may always have his preeminence, and every of us learn to glorify him for it, when we see any of his gracious gifts in any man. And that is very needful: for there hath

always been such spitefulness among men, that every man envieth his companion, because all men desire to be greatest. And until God have well tamed us, and we learned to obey meekly: it is certain that there is none of us all, but he would fain [*willingly*] overreach his fellow. Now out of this ambition spring always envy and strife, together with disdain, grudging, backbiting, and such other like things. But contrariwise, when we have well digested the rule that is given us here, by and by we learn to glorify God as oft as we see any tokens that come from him. For when we envy those whom God would have honored, and go about to deface his gifts which we perceive in them, and all excellency: surely we do not only offer wrong to mortal creatures, but also to God, who is the Author of the gifts in them. [As for example:] I see a man that is able to edify the Church, and God hath endued him with such gifts, that his labor may do good: now I fearing lest he should be advanced too much, and I be plucked back by it, do go about by my slanders and overthwart means, to deface and diminish the thing that God hath put in him. It is all one as if he would hide all God's gifts, and bring them in contempt.

And whereof cometh this, but of the cursed ambition that I spake of afore? Now in such heaving at men, there will always be some strife and heartburning: and to be short, all must needs go to wrack [*destruction*], because God is offended at it. For at whom do these wrongs aim? True it is that I do wrong to my neighbor whom I disgrace after that sort: but therewithal I do also blaspheme God: so as we cannot deface the gifts and virtues that are in any man, but that our doing is forthwith matched with blasphemy, wherethrough God is grievously offended. And why? For God will be acknowledged in all his gifts, and when he offereth himself unto us, it is good reason that we should honor him. Therefore whensoever we see any tokens of the holy Ghost in any man, if we tread them under foot, or hold scorn of them, and mislike them: is it not a defacing of God's Majesty to the uttermost of our power? Truly we will not confess it, but yet is it so in very deed. And therefore must we take so much the better heed of that which is spoken here: namely that the faithful glorified GOD in the person of Saint Paul, when they saw he had wrought after that manner in him: and that by that means we be put in mind that we be bound to yield God his due honor, whensoever he offereth or showeth us any of his gifts. For the reproach or wrong is not done to the creature: but

it is GOD that is unregarded in so doing, because he is defrauded and robbed of the right that belongeth unto him.

And so much the more doth it stand us on hand to remember this lesson, because we see this naughtiness to be as great nowadays, as ever it was. How many are there that commend the gifts of God that are profitable for the common edifying, and for the welfare of the whole Church? Nay rather, the Devil beareth such a sway, that every man through his own unthankfulness, hindereth himself to receive the fruit of God's gifts, whereof he might be partaker. So then if we had honest and well meaning hearts, surely we should always fare the better when we saw any good example: and where any man is endued with God's gifts, we should apply the same to our own profit: but we shut ourselves out of the doors through our own cankerheartedness [*corrupt hearts*], so as we cannot enjoy the benefit that is offered us. Again, we see there are some so spiteful, that of very malice they would fain [*happily*] make men believe that the Sun shineth not: ye shall see them so devilish, that it spiteth them at the heart to see God's name glorified by another man's means. Must that fellow have the honor say they? Verily as who should say, that every man ought not to have an eye to the abasing of himself, that God might be honored as he deserveth, in the gifts that he giveth men as he himself listeth [*wishes*]. But there are some so cankerhearted [*with corrupt hearts*], that they could find in their hearts to pluck God out of his seat, rather than to abide those patiently whom he hath endued with his gifts, and which employ themselves to the edifying of his Church, or that men should receive them and acknowledge that God will be honored in them. Seeing then that men are nowadays so full of malice and venom: we have the more need to bear in mind what is showed us here: that is to wit, that God must be glorified in all his benefits that are seen of us, assuring ourselves that they come all of his mere liberality, and that he is the Author of all good qualities, so as there is not that commendable thing in any creature, which ought not to be fathered upon him. Wherefore let us learn to glorify God in all points and all respects.

Now hereupon he addeth, *that yet once again he made a journey to Jerusalem, and communed with such as bear the countenance and had most authority, to the end he might not [seem to] have run in vain heretofore, nor run in vain hereafter*. Here we see how Saint Paul was

never satisfied in seeking all that might be to the advancement of the kingdom of our Lord Jesus Christ, and to the taking away of letts [*restraints*], to the intent that the Gospel might have his free course and full scope, yea and that he was not led thereunto by vain presumptuousness, as we saw this morning: but considered that the wicked sort would lay to his charge, that yet at length he came to submit himself to the Apostles, to learn somewhat at their hands. He considered that this might well be said unto him: but hap what hap would [*whatever happens*], he intended not to forslow his duty in seeking agreement with the [other] Apostles. I say not that he sought a worldly matter at worldly men's hands: but to make his doings well allowed in all points. For it is certain that Saint Paul's going to Jerusalem, was not to scan [*examine, search*] who had taught best: but to make a mutual declaration among themselves, that every one of them had served God and preached the Gospel faithfully. That is the cause why Saint Paul went thither. Therefore we see here his mildness, in that he spareth not himself at all, so the Church may receive any fruit of confirmation of faith by it, and men may be well assured that the Apostles reckoned him as one of their array and company. Again, besides his mildness, we see also his zeal. It had been enough for him to have run into many countries: he had been in Arabia and gone about all that land: he had been in Cilicia where he was born, and also in Syria: and afterward having first gone about the whole land of Jewry, he returned to Jerusalem. Seeing he made all these voyages, and took none ease at all: it was a token that he would lever [*rather*] have been dead than alive, so the kingdom of our Lord Jesus Christ might have been furthered by it, and the Church have received any profit by his travel, as I said afore. When we see such examples, let us on the one side learn to cut off our own slothfulness, and to be more hearty in praying unto God, not to suffer us to lie weltering always in our vices when we be overcold, but to waken us up, and to grant us the grace to spend ourselves in his service, specially at need and when necessity requireth it: and therewithal to strengthen us in the doctrine that Saint Paul bringeth, seeing that his serving to the glory of God and to our welfare, was in good earnest. For had he done it feignedly [*insincerely*] it is certain that he could have gone to work after the manner of worldly folk. But now seeing he came without fetching [*craft, design*], and sought friendship and concord with the faithful although he were rejected, and spared not himself though the pains

and labors that he took were not known of: it is a sign that he walked as before God, and that the holy Ghost guided him in all respects. Furthermore whereas he saith that he communed with those that were esteemed and had in reputation, to the end he might not [seem to] have run in vain, nor run in vain [hereafter:] he meaneth not that he had lost his labor, if no man living had allowed of his doings: but he had an eye to many weaklings which should have been in doubt, if God should not by that means have drawn them to the full knowledge and certainty of the Gospel. I told you not long since, that our faith must needs be overthrown, (howbeit not in respect of itself, but in respect of our infirmity,) when we quail [*wither, fall away*]. Even so the labor of those that preach and publish that Gospel is vain and fruitless, because we profit not as were to be wished, except God bliss [*bless*] the labor and give it increasement. Whereas Saint Paul saith, *to the end it may not seem that he had runned in vain*: it is not to be understood that such as preach the Gospel do lose their labor and avail not at all except God bliss [*bless*] their doings by his together working: for the preaching of the Gospel shall always be an acceptable sacrifice unto God, although the world receive nothing but death and damnation by it, according as we have seen how Saint Paul in the second to the Corinthians saith, we are a good savor unto God. Although the unbelievers are poisoned by the Gospel through their own lewdness, and it seem to them that there is nothing else but filthiness in it: yet will God always take in good worth the sacrifice that we offer unto him. So then, in this text Saint Paul meant not to say that he had run in vain, as though God had been mocked by him, and that his preaching had been to no purpose: but he had an eye to those whom he had taught, and to those also whom he intended to teach to the end, how that they were not edified when they perceived not some good agreement between him and the other Apostles, which were known to be ordained by our Lord Jesus Christ. Here a man might cast some doubt, whither those persons were faithful or no, inasmuch as they had not believed the Gospel, except they had been aided by men. The answer is easy: namely that the only word of God ought to suffice for our faith. If it be demanded whereupon our faith is grounded, and how it cometh to full perfection: it is by God's word. How so? Are not the Sacraments added to the word? Yes, as helps because we be overweak: yea and there is an Oath also, insomuch that God sweareth: all which things are over and besides the word, yea and

as an overplus. But he intendeth to lift us up again when he seeth us stumble: and when we be so weak that we trust not so certainly to his power as we should do, he giveth us such helps. For when we see good agreement between God's servants, surely it helpeth us much, and it is a good warrant unto us. Likewise the blood of Martyrs ought surely to be a great furtherance of our salvation, and we must be confirmed by it, as though it were some seal to make God's doctrine of the more authority among us. Then are they helps to draw us to the faith, and to maintain and confirm us in the same. As much is to be said of miracles. Miracles do not give us belief of God's word, but prepare us to it. For God uttereth his power in them, to the end we should be the better wakened, and his word have the more reverence among us, and finally they serve us for seals. For when we believe the Gospel, and that our belief is not utterly out of all doubt: God addeth that confirmation. Even so is it with the thing that Saint Paul treateth of presently. For what a thing had it been, if men had seen any disagreement or trouble between such as were of great authority? What might the silly souls have thought, but that they must have been amazed at it and said, Alas, what meaneth this? We wot [*know*] not on which side to turn us. Seeing there is such variance between those which should show us the way, that one draws clean contrary and back to other: alas how may we now be assured? Thus ye see that many simple folk had been fore shaken. And that is it which Saint Paul meant by saying, that he intended to common with Peter and John and James, for a witness through the whole world, that they allowed of his doings, and that the Gospel which he preached was no strange doctrine, but the very same Gospel that Jesus Christ had taught his disciples, and which he had commanded them to publish over all the world, and whereof he had committed the charge unto them. And hereby we be done to understand again, that beside Saint Paul's zeal, mildness, stoutness, and constancy: God foresaw even then, that this agreement which he uttered betwixt him and the other Apostles would serve to confirm us also even at this day by reason of our weakness. Forasmuch therefore as we are raw and weak, let us apply to our use all the helps that God giveth us, and let us also for our part endeavor to agree in such wise with the children of God, as every of us may be a help to his neighbor, and not embattle ourselves against another. For woe be to him that shall sow such Darnel [*Tares*], as the ignorant and weak sort shall be hindered by it. And therewithal let us consider the

mischief that may happen, when such as have the charge to preach the Gospel, are so disfamed by slanders, or else so brought in suspicion, as a man cannot tell whither he may believe them or no, as though God had not ordained them to advance the kingdom of his Son, and to publish the Gospel in many Countries, or at leastwise among many folk that should be edified by them. Cursed be he therefore that shall cast such a stumblingblock in their ways. So then, let us by all means endeavor to agree with those that serve God, and to help such as have the gift and ability to edify the Church, and are put in office. Let us lend them our hand, that their labor may be profitable both for ourselves and for all our neighbors, that by that means God may be glorified, and we more and more with one heart and one mouth call upon him as our father.

And now let us fall down before the Majesty of our good God with acknowledgment of our faults, praying him to make us so to feel them, as it may draw us to right repentance, and make us beseech him to use his infinite mercy towards us, until he have so rid us of all our imperfections, that we may behold him face to face as he is, and attain to the perfection whereunto he calleth us now by his word, and whereunto it behooveth us to go forward all our life long, being well assured that we cannot come to it, till we be rid of our flesh, and taken out of this prison wherein we be now held under the bondage of sin. That it may please him to grant this grace not only to us, but also to all people and nations of the earth, etc.