



collated

Ch/10





Quest: But what if a man have done me
wronged Divers waies injured me by offences
carriages; am I bound to forgive him or no,
hee seeking no reconciliation with mee?
am I bound to forgive one, that seeks it not.
Answ: In forgiving of an offender hee doth
good things.

1. The letting fall of all wrate, malice,
and desire of revenge.

2. The forgiveness of forgiveness.

A solemn expression of remission.

3. The remittance, & readmission into
fellowship, society, & communion.

for the first. A man is bound to forgive & not
to revenge when it is gods office & man must not
take it upon him which belongs to god.

2^{dly} The rule is Luke 17. 4. If hee trespass & act
towards thee thus or saying I repent, thou shalt
forgive. Thou must forgive in regards of revenge;
but thou art not bound to say so, unless hee say
I repent.

3^{dly} A man is not bound in that particular till
just satisfaction be given. Satisfaction being denied
I may refuse society with him. but in these two
ways a man may come to the farram. Matthe's.

23. 24. If thou thou rememberest that thy brother
hateth thee act towards god thy waies & be large retri-
buted to thy brother so that thy barre is not thy
party offendings. And if party offended may come if hee
wishes without malice & forgive in the first respect. If
though hee forgive not in both the last just satisfaction being not given

[The page contains several paragraphs of extremely faint, illegible handwriting in a cursive script. The text is mirrored across the page, suggesting bleed-through from the reverse side. No specific words or numbers are discernible.]

Bible
Com (N. T.)
Gal
L

A
COMMENTARIE
OF MASTER DOCTOR
MARTIN LUTHER VPON THE
EPISTLE OF S. PAVL TO
THE GALATHIANS.

First collected and gathered word by word out of his
preaching, and now out of Latine faithfully translated
into English for the unlearned.

Wherein is set forth most excellently the glorious riches of Gods grace,
and the power of the Gospell, with the difference betweene the Law and the
Gospell, and the strength of Faith declared: to the joyfull comfort and confir-
mation of all true Christian beleivers, especially such as inwardly being afflicted
and grieved in conscience, do hunger and thirst for justification in Christ Iesu.
For whose cause most chieftly this Booke is translated and printed, and dedicated
to the same.

My power is made perfect through weaknesse. 2 COR. 12.9.



452400
9.10.46

LONDON,
Printed by GEORGE MILLER, dwelling in
the Black-Fryers. 1644.



To the Reader.



His Booke being brought unto me to peruse and to consider of, I thought it my part not onely to allow of it to the print, but also to commend it to the Reader, as a Treatise most comfortable to all afflicted consciences exercised in the schoole of Christ. The Author felt what he spake, and had experience of what he wrote, and therefore able more lively to expresse both the assaults and the salving, the order of the battell, and the meane of the victory. Satan is the enemy, the victory is by onely faith in Christ, as Iohn recordeth. If Christ justifie, who can condemne? saith S. Paul. This most necessary doctrine the Author hath most substantially cleared in this his Commentarie. Which being written in the Latine tongue, certaine godly learned men have most sincerely translated into our language, to the great benefit of all such as with humbled hearts will diligently reade the same. Some began it according to such skill as they had. Others godly affected, not suffering so good a matter in handling to be marred, put to their helping hands for the better framing and furthering of so worthy a worke. They refuse to be named, seeking neither their owne gaine nor glory, but thinking it their happinesse, if by any meanes they may releevve afflicted minds, and do good to the Church of Christ, yeelding all glory unto God, to whom all glory is due. - Aprilis 28,

1575.

EDVVINVS London.

TO ALL AFFLICTED CONSCIENCES WHICH GRONE for Salvation, and wraſtle under the Croſſe for the

Kingdome of Chriſt, grace, peace and victorie
in the Lord Ieſus our Saviour.



In few words to declare what is to be ſaid for the commendation of this worke, although in few words all cannot be expreſſed that may be ſaid, yet briefly to ſignifie that may ſuffice, this much we thought good to certifie thee, godly Reader: that amongſt many other godly Engliſh books in theſe our dayes printed and tranſlated, thou ſhalt find but few, wherein either thy time ſhall ſeeme better beſtowed, or thy labor better recompenced to the profit of thy ſoule, or wherein thou maiſt ſee the ſpirit and veine of *S. Paul* more lively repreſented to thee, then in the diligent reading of this preſent Commentarie upon the Epistle of *S. Paul* to the Galathians. In which as in a mirrour or glaſſe, or rather as *S. Steven* in the heavens being opened, thou maiſt ſee and behold the admirable glory of the Lord, and all the riches of heaven, thy ſalvation freely, and only by faith in Chriſt; his love and grace towards thee ſo opened, thy victory and conqueſt in him ſo proved, the wrath of God ſo pacified, his law ſatiſfied, the full Kingdome of life ſer open; death, hell and hell gates, be they uever ſo ſtrong, with all the power of ſin, fleſh and the world vanquiſhed; thy conſcience diſcharged, all teares and terrors removed, thy ſpiritual man ſo reſreſhed and ſer at liberty, that either thy heart muſt be heavier then lead, or the reading hereof will liſt thee up above thy ſelfe, and give thee to know that of Chriſt Ieſus, that thy ſelfe ſhalt ſay thou never kneweſt before though before thou kneweſt him right well.

Such ſpiritual comfort, ſuch heavenly doctrine, ſuch experience and pracliſe of conſcience herein is contained; ſuch triumphing oyer Satan, and all his power infernall, ſuch cōtempt of the Law compared with the Goſpell, ſuch an holy pride & exaltation of the beleeving man (whom here he maketh a perſon diuine, the Sonne of God, the heire of the whole earth, Conquerour of the world, of ſin, of death, and the deuiſ) with ſuch phraſes & ſpeeches of high contemplation, of Chriſt, of grace, of juſtification & of faith (which faith, ſaith he, tranſfigureth a man into Chriſt, and coupleth him more neere unto Chriſt then the husband is coupled to his wife, and maketh a man more then a man,) with ſuch other mighty voices, full of ſpiritual glory and majeſty, as the like hath not bin uſed lightly of any writer ſince the Apoſtles time, neither durſt he euer haue uſed the ſame himſelfe, had not great experience and exerciſe of conſcience by inward conſiſts and profound agonies framed him thereunto, and miniſtred to him, both this knowledge of ſpirit and boldneſſe of ſpeech.

And this commonly is the working & proceeding of Gods vocation, euer to worke things by the contrary: of infidelity to make faith, of poverty to make riches, in miſery to ſhew mercy, to turne ſorrow to ſolace, mourning to mirth, from afflictions to aduance to glory, from hell to bring to heaven, from death to life, from darkneſſe to light, from thraldome to liberty, in wildernes to give waters, the barren to make fruitful, of things that be not to make things to be, briefly to make all things of nought. Thus began God firſt to worke, thus he proceeded, thus he continueth, & ſo will unto the worlds end. The firſt ſeede of promiſe next to *Eve*, was given to *Sara*: yet in what

1 Sam. i.
Eſa. 41. 1
2 Cor. 1.

case was *Eve* before she had the promise? & in what barrennes and despaire was *Sara* before she enjoyed her welbelov'd *Isaac*? The like is to be said of the two mothers of two most excellent children, *Samuel* and *Iohn Baptist*; and yet what griefes and sorrows past over their hearts, being both past all hope in nature, before the goodnesse of God did worke? How long did *Jacob* the Patriarke serve in miserable thraldome for his *Rachel*? In what excellent glory was *Ioseph* exalted; yet what suffered he before of his brethren, and how long imprisonment? In what and how long servitude were the Sons of Israel before *Moses* was sent unto them; & afterward in what distress were they compassed on every side when the sea was forced to give them place; After that againe, what an excellent land was promised and given unto them, flowing with milke and hony? But how were they scourged before in the desert, & yet had not they the land, but their children? To overpasse many things here by the way, what an excellent worke was it of God to set up *David* in his kingdome? Also what excellent promises were given to his throne? Yet how hardly escaped he with life? how did the Lord mortifie and frame him to his hand before he placed him in quiet? infinite it were to recite all. Briefly, in all the works of God this is usuall to be seene, that he worketh evermore most excellent things by instruments most humble, and which seeme most furthest off. Which of all the Apostles did ever thinke, when Christ was so humbled and crucified upon the tree, that they should ever see him againe? although he foretold them of his rising before: insomuch that *Thomas* did scarcely beleeve when he with his eyes saw him. What man would ever have thought that *Paul* in the raging heate of his persecuting spirit, would have turned from a persecutor to such a professor? from such infidelity to such a faith? Insomuch that *Ananias* would scarcely beleeve the Lord when he told him. Such is the omnipotency of the Lord our God, ever working lightly by the contrary, especially when he hath any excellent thing to worke to his own glory.

After like sort may we esteeme also of *Martin Luther*, who being first a Frier, in what blindness, superstition and darknesse, in what dreames and dregs of Monkish idolatry he was drowned, his history declareth; witnesse recordeth, and this booke also partly doth specifie. Whose religion was all in popish ceremonies, his zeale without knowledge, understanding no other justification but in workes of the law and merits of his owne making, onely beleiving the history (as many do) of Christs death and resurrection, but not knowing the power & strength thereof. After he had thus continued a long space, more pharisaicall and zealous in these monkish wayes then the common sort of that order: at length it so pleased almighty God to begin with this man, first to touch his conscience with some remorse and feeling of sinne, his mind with teares and misdoubts, whereby he was driven to seeke further: so that by searching, seeking, conferring, & by reading of *S. Paul*, some sparkles of better knowledge began by little and little to appeare, which after in time grew up to a greater increase. But here it happened to him as commonly it doth to all good Christians: the more that the true knowledge of Christ increased, the more Satan the enemy stirred with his fiery darts, with doubts & objections, with false terrors & subtile assaults, seeking by all meanes possible how to oppresse the inward soule which would faine take his rest in Christ. In these spirituall conflicts and inward wrastlings, how grievously he was incumbred, fighting against incredulity, error and desperation, marvellous it is to consider, insomuch, that three dayes and three nights together he lay upon his bed without meate, drinke or any sleep, like a dead man (as some do write of him) labouring in soule and spirit upon a certaine place of *S. Paul* in the third Chapter to the Romanes, which was *Ad ostendendam iustitiam suam*; that is, to shew his justice: thinking Christ to be sent to no other end but to shew forth Gods justice as an executor of his Law, till at length being

being answered and satisfied by the Lord touching the right meaning of these words, signifying the justice of God to be executed upon his Sonne, to save us from the stroke thereof, he immediatly upon the same started up from his bed, so confirmed in faith, as nothing afterward could appall him: besides other manifold and grievous tentations (which I speake not of) of all sortes and kinds, except onely of avarice, with the which vice onely he was never tempted nor touched, as of him is written by them that were conversant with him.

In this meane while; during these conflicts and exercises of *M. Luther*, which notwithstanding did him no hurte, but rather turned to his more furtherance in spirituall knowledg, Pope *Leo* the tenth sent a Iubily with his pardons abroad through all Christian Realmes and dominions, wherby he gathered together innumerable riches and treasure. The Collectour whereof promised to every one that would put ten shillings in the boxe, licence to eat white meates and flesh in Lent, and power to deliver what soule he would out of Purgatory; and moreover full pardon from all his sinnes, were they never so hainous. But if it were but one jote lesse then ten shillings, they preached that it would profit him nothing. The abomination wherof was so horrible, that when no other man durst speake, yet *Luther* could not of conscience hold his peace, but drawing out certaine articles, desired gently to dispute the matter, writing withall a most humble admonition to the Pope, submitting himselfe in most lowly wise to his censure and judgement. But the Pope thinking great scorne to be controlled of such a Frier, tooke the matter so hot, that he and all his Cardinals, with all the rabble of Monks and Friers, Bishops and Archbishops, Colledges and Vniversities, Kings and Princes, with the Emperour also himselfe, were all upon him. If the omnipotent providence of the Lord from above had not sustained him, what was it for one poore Frier to have endured all these sharpe assaults of Satan, all the violence of the whole world, having no lesse then the Sunne, the Moone, and the Seven starres (as they say) against him? Being hated of men, impugned of devils, rejected of nations, by solemne authority condemned, distressed with infirmities, and with all manner of tentations tried and proved. And yet for all these tentations such was his life, that (as *Erasmus* writing to Cardinall *Wolsey* affirmeth) none of all his enemies could ever charge him with any note of just reprehension. Again, such were his allegations out of the Scripture, that *Roffensis* writing to *Erasmus*, confesseth himselfe to be astonied at them.

And thus much by the way of preface touching the conflicts and exercises of this man. Which we thought good to insinuate to the Christian Reader for sundry purposes: first to note the mercifull clemency of Christ our Saviour, in calling so superstitious and idolatrous a Frier so graciously to such a light of his Gospell, his grace in justifying him, his might in preserving him, his help in comforting him, his glory in prospering him, one against so many, and so prospering him, that the whole kingdome of the Pope had no power either to withstand him, or to maintaine it selfe: secondly for this respect also and purpose, that the Reader considering the marvellous working of the Lord in this man, may the better credite the doctrine that he teacheth. And though his doctrine as touching a little circumstance of the Sacrament cannot be thoroughly defended, yet neither is that any great marvell in him, who being occupied in weightier points of religion, had no leisure to travell in the searching out of this matter, neither ought it to be any prejudice to all the rest which he taught so soundly of the weightier principles and grounds of Christs Gospell, and our justification onely by faith in Christ. And yet in the same matter of the Sacrament, notwithstanding that he differeth somewhat from *Zuinglius*, sticking too neare to the letter: yet he joyneeth not so with the Papists, that he leaveth there any transubstantiation or idolatry. Wherefore the

Hereof
reade more
in the Apo-
logy of the
Church of
England, &
in the booke
of monu-
ments fol.
991.
Col. 3.

matter being no greater then so, nor directly against any article of our Creed, let not us be so nice, for one little wart to cast away the whole body. It were doubtlesse to be wished, that in good Teachers & Preachers of Christ, there were no defect or imperfection. But he that can abide nothing with his blemish, let him if he can, name any Doctor, or writer (the Scripture onely except) Greeke or Latine, old or new, either beyond the Alpes, or on this side the Alpes, or himselfe also whatsoever he be, which hath not erred in some sentence or else in some exposition of holy Scripture. But if he cannot so do, then let him learne by himselfe to beare with other, to take the best and leave the worst, (although there is no such matter in this booke to be feared, forasmuch as we having a respect to the simple, have purposely sponged out, and omitted such stumbling places being but few, which might offend) and to give God thanks for any thing that is good, and namely for this which he hath given to us by *Luther*, in opening to us his grace, mercy and good will in his Sonne, so excellently through the preaching of this man: who if he had not taught the difference betweene the Law and the Gospell, and set out to us our justification, victory and liberty by faith onely in Christ so plainly, so plentifully and so assuredly as he hath done, who ever durst have beene so bold to open his mouth in such words, or so confidently to stand in this doctrine of Faith and grace? For if there have beene since the time of *Luther*, and be yet some, which openly defend that works be necessary to salvation, where he before so mightily hath taught the contrary; what then would these have done if *Luther* had not beene? who also did forewarne us of the same, prophesying that after his time this doctrine of justification would be almost extinguished in the Church, as in certaine places experience beginneth partly to prove.

Wherefore, so much as the Lord shall give us grace, let us hold constantly the comfortable doctrine of faith and justification, and not lose that the Lord so freely hath given, calling upon the Lord with all obedience and diligence, to give us grace with *S. Paul*, not to refuse the grace which he bestoweth upon us, nor to be offended with this joyfull doctrine, as many be. And therefore as our duty was for our part to set it abroad, so our counsell is no lesse to every studious Reader thereof, to pray for grace rightly to understand that he readeth. For else, unlesse the speciall grace of Christ do help, hard it is to flesh and blood to comprehend this mystical doctrine of faith only. So strange it is to carnall reason, so darke to the world, so many enemies it hath, that except the Spirit of God from above do reveale it, learning cannot reach it, wisdom is offended, nature is astonied, devils do not know it, men do persecute it. Briefly, as there is no way to life so easie, so is there none so hard: easie to whom it is given from above: hard to the carnall sense not yet inspired. The ignorance whereof is the roote of all errors, sects and divisions, not onely in all Christendome, but also in the whole world. The Jew thinketh to be saved by his *Moses* Law, the Turke by his Alcoran, the Philosopher by his mortall vertues. Besides these cometh another sort of people, not so ill as the Jew, nor so heathen as the Philosopher, but having some part of both, which refuse not utterly the name of Christ, but with Christ do joyne, partly the Law of *Moses*, partly the morrall and national discipline of Philosophy, & partly their owne ceremonies and traditions, to make a perfect way to heaven. And these here in this Commentary are called Papists, of the Pope their author, being divided within themselves more then into a hundred divers sects, orders and professions of Cardinals, Friars, Monkes, Nunnes, Priests, Hermits, and other votaries. All which seeme to spring up of no other cause but onely upon ignorance of this doctrine. And no marvell: for take away this doctrine of justification by faith onely in Christ, & leave a man to his owne inventions, what end will there be of new devices?

Such a perillous thing it is to erre in the first foundation: whereupon the higher ye build the greater is the fall. And yet such builders are not without their props to hold up their workmanship of works against this doctrine of justifying faith, pretending for their defence the testimony of *S. James*, where he seemes to attribute justification to works and not to faith onely.

Touching which matter of justification, for as much as in the sequelle of this Treatise the Author hath discoursed upon the same at large, it shall not be much needfull to use many words at this present. This briefly may suffice by the way of preface, in a word or two to advertise the Christian Reader, who so taketh in hand with profit and judgement to reade this booke, that in him two things are specially to be required: first to reade it wholly together, and not by peeces and parts here and there, but to take it in order as it lieth, conferring one place with another, whereby to understand the better the right meaning of the writer, how and in what sence he excludeth good works, and how not: how he neglecteth the law, and how he magnifieth the law. For as in case of justifying before God, the free promise of the Gospell admitteth no condition, but faith onely in Christ Iesus: so in case of dutifull obedience, *Luther* here excludeth no good works, but rather exhorteth thereunto, and that in many places. Thus times and cases discretely must be distinguished.

The second thing to be required is, that in reading hereof, he that seeketh to take fruit hereby, do bring such a mind with him to the reading, as the author himselfe did to the preaching thereof: that is, he had need to have his senses exercised somewhat in such spiritual conflicts, & to be wel humbled before with the fear of God and inward repentance, or else he shall hardly conceive the excellent sweetness either of this writer or any other. For albeit most true it is, that no greater comfort to the soule of man can be found in any booke next to the holy Scripture, then in this Commentary of *M. Luther*: so this comfort hath little place, but onely where the conscience being in heavines hath need of the Physicians hand. The other, who feel themselves whole, and are not touched in soule with any sorrow, as they little care for these books, so have they little understanding of this doctrine when they read it. And this is the cause in my mind, why the Pope and his Papiests have so little feeling and liking of *Luthers* doctrine, and all because they commonly are never greatly vexed in spirit with any deep affliction, but rather deride them that are beaten downe with such conflicts & tentations of Satan, as they did by *Luther*, whom because God suffered to be tried and exercised with the buffers of the enemy, they say therefore that he learned his Divinity of the devill. But how he learned his Divinity, let us heare what he himselfe in this book, fol. 208. pag. 1 line 26, confesseth, saying: *If we were not outwardly exercised with force & subtlety by tyrants and Sectaries, and inwardly with terrors and the fiery darts of the devill, Paul should be as obscure and unknowne unto us, as he was in times past to the world, and yet is to the Papiests, the Anabaptists, and other our adversaries. Therefore the gift of the interpretation of the Scriptures and our studies, together with our inward and outward tentations, open unto us the meaning of Paul, and the sence of all the holy Scriptures.*

But let these ignorant Papiests whosoever they be, taste a little the same, or like as *Luther* did, & then see what they will say. Experience giveth demonstration. For how many of them do we see, for all their auricular confession, which puffeth them up in all security, but at length when they lie at the point of death, where death on the one side, & Gods justice on the other side is before their eyes, for the most part either they despaire, or else leaving all other helps, they only sticke to faith & the blood of Christ Iesus, & in very deed many of them are glad to die *Lutherans* howsoever they hated *Luther* before. And what shall we say then of this doctrine of *Luther*? *If the Papiests*

them.

themselves beglad to die in it, why are they unwilling to live in it? And if it be true at one time, how can alteration of time make that false which is once true.

And therefore where these men so stoutly withstand this doctrine of justification by faith only, they are much deceived. And when they allledge S. James for them, that is soone answered if we rightly discern the meaning of S. James & of S. Paul; of whom the one speaketh of mans righteousness or justification onely before men, which is a true demonstration of a true faith or a true beleever before man, rather then the working of true justification before God. And so is it true which S. James saith, how that faith without works doth not justifie. whose purpose is, not to shew us what maketh a man just before God, but onely to declare the necessary conjunction of good workes in him that by faith is justified. The other speaketh of righteousness or justification, not before men, but onely before God: meaning not to exclude good workes from true faith, that they should not be done; but to teach us wherein the true stay and hope of our salvation ought to be fixed, that is, in faith onely. And so it is true likewise that S. Paul saith, that faith onely without works doth justifie.

The which proposition of S. Paul the better to understand and to joync it with S. James, here is to be noted for the satisfying of the cavelling adversary, that the proposition is to be taken full and whole, as S. Paul doth meane it, so that with the right subject we joync the right *predicatum*, as the Schoolemen terme it: that is, so that faith on Christ in justifying, ever have relation to the true penitent and lamenting sinner. And so is the Article most true, that faith onely without works doth justifie. But whom doth it justifie? the worldling? the licentious ruffian? the voluptuous Epicure? the carnall Gospeller? Paul meaneth no such thing, but onely the mourning and labouring soule, the grieved conscience, the repenting heart, the mending sinner. And in him the proposition is true, according to the doctrine of S. Paul. *Credenti in eum qui justificat impium; fides ejus imputatur ad justitiam*: that is, To him that beleeveth in him which justifieth the ungodly, his faith is counted for righteousness. Contrariwise, let faith have relation to the obstinate and wilfull rebell; who contrary to conscience continueth and delighteth in sinne, and in him is true likewise that S. James saith *et non ex fide tantum*, that is, and not by faith onely: meaning thereby, that faith availeth not to justification, but onely in such persons as have a good will and purpose to amend their lives: nor that repentance and turning from iniquity doth save them; but that faith in Christ worketh justification in none but onely in such as heartily repent & are willing to amend. So that: *Credite evangelio; belevee the Gospell*, hath ever, *agite penitentiam, repent and amend*, going withall. Nor that repentance saveth any malefactor from the law, but onely sheweth the person whom faith in Christ onely doth save and justifie. But of this enough, and more then greatly needed, especially seeing the booke it selfe here following will satisfie the Reader at large in all such doubts to this matter appertaining. And thus ceasing to trouble thee, gentle Reader, with any longer preface, as we commend this good worke to thy godly studies; so we commend both thee and thy studies to the grace of Christ Jesu the Sonne of God, heartily wishing and craving of his Majesty, that thou maicst take no lesse profite and consolation by reading hereof, then our purpose was to do thee good in setting the same forth to thy comfort and edification, which the Lord grant. Amen, Amen.

Rom 4.

Iam. 2.

Mar. 1.
Mat. 23.



The Preface of MARTIN LUTHER upon the Epistle to the Galathians.



My selfe can scarcely beleeve that I was so plentifull in words when I did publicly expound this Epistle of S^t Paul to the Galathians, as this Book sheweth me to have been. Notwithstanding, I perceiv all the cogitations which I find in this Treatise by so great diligence of the brethren gathered together, to be mine: so that I must needs confesse either all or perhaps more, to have been uttered by

me in this publike Treatise. For in my heart this one article reigneth, even the faith of Christ : from whom, by whom, and unto whom all my divine studies day and night have recourse to and fro continually. And yet I perceiv that I could not reach any thing neare unto the height, bredth and depth of such high and inestimable wisdom: only certaine poore and bare beginnings, and as it were fragments do appeare. Wherefore I am ashamed that my so barren and simple Commentaries should be set forth upon so worthy an Apostle, and elect vessell of God. But when I consider againe the infinite and horrible profanation and abomination which alwayes hath raged in the Church of God, and yet at this day ceaseth not to rage against this only and grounded rock, which we hold to be the article of our justification (that is to say, how, not by our selves, neither by our works, which are lesse then our selves, but by another help, even the Son of God Jesus Christ, we are redeemed from sin, death, the devill, and made partakers of eternall life :) I am compelled to cast off all shame, and to be bold above measure.

This rock did Satan shake in Paradise, when he perswaded our first parents that by their own wisdom and power they should be like unto God : forsaking true faith in God, who had given them life, promised the continuance thereof. By and by after, this lier and murderer, which will be alwayes like unto himselfe, stirred up the brother to the murdering of his brother, and for none other cause, but for that his godly brother by faith had offered up a more excellent

Gen. 3. 21

Gen. 4

The Preface of

G. n. 5.
2 Pet. 2. 5.
Gen. 10. 6.
&c.

sacrifice; and he offering up his own works, without faith, had not pleased God. After this, against the same Faith followed a most intolerable persecution of Satan by the sons of *Cain*, untill God was even constrained at once by the flood to purge the whole world, and to defend *Noah* the Preacher of righteousness. This notwithstanding Satan continued his seed in *Cham*, the third son of *Noah*. But who is able to reckon up all examples? After these things the whole world waxed mad against this faith, finding out an infinite number of idols and strange religions, whereby every one (as *St Paul* saith) walked his own way, trusted by their works, some to pacifie and please a god, some a goddess; some gods, some goddesses: that is to say, without the help of Christ, and by their own works, to redeeme themselves from all calamities and from their sins, as all the examples and monuments of all nations do sufficiently witnesse.

But these are nothing in comparison of that people and congregation of God, *Israel*: which not only had the sure promise of the fathers, and afterward the law of God given unto them, from God himselfe by his Angels, above all other: but alwayes and in all things were also certified by the words, by the miracles, and by the examples of the Prophets. Notwithstanding even among them also Satan (that is to say, the mad and outrageous opinion of their own righteousness) did so prevaile, that afterwards they killed all the Prophets, yea even Christ himselfe the Sonne of God their promised Messias, for that they had taught that men are accepted and received into the favour of God, by grace onely and not by their own righteousness. And this is the summe of the doctrine of the devill and of the world from the beginning; we will not seem to do evill, but yet whatsoever we do, that must God allow, and all his Prophets must consent to it, which if they refuse to do, they shall die the death, *Abel* shall die, but *Cain* shall flourish. Let this be our law (say they) and even so it commeth to passe.

The Church
of the Gen-
tiles.

But in the Church of the *Gentiles*, the matter is and hath beene so vehemently handled, that the fury of the Jewish synagogue may well seem to have been but a sport. For they (as *St Paul* saith) did not know Christ their annointed, and therefore they crucified the Lord of glory. But the Church of the Gentiles hath received and confessed Christ to be the Sonne of God, being made our righteousness, and this doth she publikely record, read and teach. And yet notwith-

standing

standing this confession, they that would be accounted the Church do kill and persecute, and continually rage against those which believe and teach, and in their deeds declare nothing else, but that Christ is the selfe same thing that they themselves (though with fained words and hypocriticall deeds) are constrained mauer their heads, to allow and confesse. For under the name of Christ at this day they raigne. And if they could without the name of Christ hold that seat and kingdome, no doubt but they would expresse him to be such a one openly as in their hearts they esteeme him secretly. But they esteeme him a great deale lesse than the Jews do, which at the least think him to be *Thola*, that is to say, a thief worthily hanged on the crosse. But these men account him as a fable, and take him as a fained god among the Gentiles, as it may plainly appeare at *Rome* in the Popes court, and almost throughout all *Italy*.

Because therefore Christ is made as it were a mocke amongst his Christians (for Christians they will be called) and because *Cain* doth kill *Abel* continually, and the abomination of Satan now chiefly reigneth, it is very necessary that we should diligently handle this article, and set it against Satan, whether we be rude or eloquent, learned or unlearned. For this rocke must be published abroad, yea though every man should hold his peace, yet even of the very rocks and stones themselves. Wherefore I do most willingly herein accomplish my duty, and am contented to suffer this long Commentary and full of words, to be set forth for the stirring up of all the bretheren in Christ, against the sleights and malice of Satan, which in these dayes is turned into such extreame madnesse against this healthfull knowledge of Christ now revealed and raised up againe, that as hitherto men have seemed to be possessed with devils and stark mad, even so now the devils themselves do seeme to be possessed of farre worse devils, and so rage even above the fury of devils: which is indeed a great argument that that enemy of truth and life doth perceive the day of judgment to be at hand, which is the horrible day of his destruction, but the most comfortable day of our redemption, and shall be the end of all his tyranny and cruelty. For not without cause is he disquieted, when his members and powers are so assailed: even as a theefe or an adulterer, when the morning appeareth and discloseth his wickednesse, is taken tardy and apprehended for the same. For who ever heard (to passe over

The article of Justification must be diligently taught.

The rage of Satan, a sure argument that the day of judgment is at hand.

The outrages of the Anabaptists.

the abominations of the Pope) to many monsters to burst out at once into the world, as we see at this day in the Anabaptists alone? In whom Satan breatheth out as it were the last blast of his kingdom, through horrible uprores setting them every where in such a rage, as though he would by them suddenly, not only destroy the whole world with seditions, but also by innumerable sects swallow up and devoure Christ wholly with his Church.

The Diuell troubleth not those that are dead and buried in sin, but those that are godly and hate sinne.

Against the wicked lives and opinions of others he doth not rage; to wit, against whoremongers, theeves, murtherers, perjured persons, rebels against God, unbelievers. No, to these rather he giveth peace and quietnesse: these he maintaineth in his court with all manner of pleasures and delights, and giveth to them all things at will: Even like as sometime in the beginning of the Church, he did not only suffer all the idolatries and false religions of the whole world to be quiet and untouched, but also mightily maintained, defended and nourished the same. But the Church and religion of Christ alone he vexed on every side. After this, permitting peace and quietnesse to many hereticks, he troubled onely the Catholike doctrine. Even so likewise at this day he hath no other businesse in hand but this onely (as his owne and alwayes proper unto himselfe) to persecute and vex our Saviour Christ: which is our perfect righteousnesse without any of our workes, as it is written of him:

Gen. 3. 15.

Thou shalt tread upon his heele.

For whose cause specially Luther setteth forth this work, & who they be that onely understand this doctrine.

But I do not set forth these my Meditations so much against these men, as for my bretheren, which will either shew themselves thankfull in the Lord for this my travell, or else will pardon my weakenesse and temerity. But of the wicked I would not in any wise they should be liked or allowed: but rather that thereby both they and their god might be the more vexed, seeing with my great travell they are set forth onely for such as Saint Paul writeth this Epistle unto: that is to say, the troubled, afflicted, vexed, tempted (for they onely understand these things) and miserable *Galathians* in the faith. Who so are not such, let them heare the Papiests, Monkes, Anabaptists, and such other masters of profound wisdome and of their owne religion, and let them stoutly contemne our doctrine and our doings. For at this day the Papiests and Anabaptists conspire together against the Church in this one point (though they dissemble in words) that the

work

work of God dependeth upon the worthines of the person. For thus do the Anabaptists teach, that baptisme is nothing except the person do beleeve. Out of this principle must needs follow, that all the works of God be nothing, if the man be nothing. But baptisme is the worke of God, and yet an evill man maketh it not to be the worke of God. Moreover hereof it must follow, that matrimony, authority, liberty and bondage are the works of God: but because men are evill, therefore they are not the works of God. Wicked men have the Sun, the Moon, the earth, the water, the aire and all other creatures which are subject unto man; but because they be wicked and not godly, therefore the Sun is not the Sun, the Moon, the earth, the water are not that which they are. The Anabaptists themselves had bodies and souls before they were rebaptized: but because they were not godly, therefore they had not true bodies and true souls. Also their parents were not lawfully married (as they grant themselves) because they were not rebaptized: therefore the Anabaptists themselves are all bastards, and their parents were all adulterers and whoremongers, and yet they doe inherit their parents lands and goods, although they grant themselves to be bastards and unlawfull heirs. Who seeth not here in the Anabaptists, men not possessed with devils, but even devils themselves possessed with worse devils.

The dignity of Gods word and the Sacraments depend not upon the worthinesse or unworthinesse of the minister.

The Papists in like manner untill this day do stand upon works and the worthines of man, contrary to grace, and so (in words at the least) do strongly assist their brethren the Anabaptists. For these Foxes are tyed together by the tails, although by their heads they seeme to be contrary. For outwardly they pretend to be their great enemies, when as inwardly not withstanding they thinke, teach and defend indeed all one thing against our Saviour Christ, who is our only righteousness. Let him therefore that can hold fast this one article, and let us suffer the rest which have made ship-wrack therof, to be carried whither the sea and winds shall drive them, untill either they return to the ship, or swim to the shore.

The conclusion and end of his complaint is, to hope for no quietnesse or end of complaint, so long as Christ and *Beliall* doe not agree, *One generation passeth and another commeth*. If one heresie die, by and by another springeth up: for the devill doth neither slumber nor sleepe. I my selfe, which (although I be nothing) have been now in the ministry of Christ about twenty yeares, can truly witnesse

Ecclesiastes
The Church shall never be quiet in this world.

that I have bin assailed with moe then twenty sects, of the which some are already destroyed, other some (as the parts and members of worms or bees that are cut asunder) do yet pant for life. But Satan the god of all dissention, stirreth up daily new sects, and last of all (which of all other, I should never have fore-seen or once suspected) he hath raised up a sect of such as teach that the ten Commandements ought to be taken out of the Church, and that men should not be terrified with the law, but gently exhorted by the preaching of the grace of Christ, that the saying of the Prophet *Micah* might be fulfilled: *Let none rebuke or reprove another: They shall not prophesie unto them.* As though we were ignorant, or had never taught that afflicted and broken spirits must be comforted by Christ: but the hard hearted *Pharisees*, unto whom the grace of God is preached in vain, must be terrified by the law. And they themselves also are forced to devise and imagine certain revelations of Gods wrath against the wicked and unbelievers. As though the law were or could be any thing else but a revealing of Gods wrath against impiety. Such is the blindness and presumption of these frantick heads, which even by their own judgment do condemne themselves. Wherefore it becometh the Ministers of Gods word to be surely perswaded (if they vwill be accounted faithfull and vvise in the day of Christ) that the vvord of *S. Paul* is not spoken in vaine, or prophecied of a matter of no importance: to vvit, *That there must be heresies, that they which are proved may be knowne.* Yea I say, let the Minister of Christ know, that so long as he teacheth Christ purely, there shall not be vvanting perverse spirits, yea even of our own and among our selves, vvhich shall seek by all means possible, to trouble the Church of Christ. And herewithall let him comfort himself; *that there is no peace between Christ and Belial, or between the seed of the Serpent, and the seed of the Woman.* Yea let him rejoyce in the troubles vvhich he suff. reth by these sects and seditious spirits, continually springing up one after another. For this is our rejoycing, *even the testimony of our conscience*, that vve be found standing and fighting in the behalt of the seed of the vvoman, against the seed of the Serpent. Let him bite us by the heele and spare not. We again vwill not cease to cruth his head, by the grace and helpe of Christ the principall bruiser thereof, who is blessed for ever.

Hosca. 4. 4.
Micah. 2. 6.

An exhortation to Ministers,

1 Cor. 12. 19.

1 Cor. 6. 11.
Gen. 3. 5.

3 Cor. 1. 13.

Fifty discommodities that rise of mans own righteousness, proceeding of works, gathered out of this Epistle to the *Galatians*, by M. Luther.

CHAP. I.

- T**O bring men from the calling of grace.
 2 To receive another Gospell.
 3 To trouble the minds of the faithful.
 4 To pervert the Gospell of Christ.
 5 To be accused.
 6 To obey humane traditions.
 7 To please men.
 8 Not to be the servant of Christ.
 9 To build upon men, and not upon God.
 10 That the most excellent righteousness of the law is nothing.
 11 To destroy the Church of God.

CHAP. II.

- 12 To teach a man to be justified by works, is to teach to be justified by impossibility.
 13 To make the righteous in Christ sinners.
 14 To make Christ a minister of sin.
 15 To build up sin againe when it is destroyed.
 16 To be made a transgressour.
 17 To reject the grace of God.
 18 To judge that Christ died in vain.

CHAP. III.

- 19 To become foolish *Galatians*.
 20 To be bewitched.
 21 Not to heare the truth.
 22 To crucifie Christ again.
 23 To hold that the Spirit is received by works.
 24 To forsake the spirit, and to end in the flesh.
 25 To be under the curse.
 26 To set the testament of men above the testament of God.
 27 To make sin to abound.

- 28 To be shut under sin.
 29 To serve beggerly ceremonies.

CHAP. IV.

- 30 That the Gospell is preached in vaine.
 31 That all is vaine whatsoever the faithfull do work or suffer.
 32 To be made a servant, and the son of the bond-woman.
 33 To be cast out with the son of the bond-woman, from the inheritance.
 34 That Christ profiteth nothing.
 35 That wee are debtors to fulfill the whole law.

CHAP. V.

- 36 To be separate from Christ.
 37 To fall from grace.
 38 To be hindred from the good course of well-doing.
 39 That this perswasion of the doctrine of works, cometh not of God.
 40 To have the leaven of corruption.
 41 That judgement remaineth for him which teacheth this doctrine.
 42 To bite and consume one another.
 43 That this doctrine is accounted among the works of the flesh.

CHAP. VI.

- 44 To thinke thyself to be some thing, when thou art nothing.
 45 To glory in others then in God.
 46 Carnally to please the carnally minded.
 47 To hate the persecution of the crosse.
 48 Not to keep the law it selfe.
 49 To glory in the master and teacher of carnall things.
 50 That nothing profiteth, and whatsoever a man doth is in vain.

After that M. Luther had once publicly expounded this Epistle, he took in hand to interpret the same againe, in such sort as in this Treatise hereafter doth ensue, the cause whereof he doth declare in few words following.

Have taken in hand, in the Name of the Lord, yet once again to expound this Epistle of Paul to the Galathians: not because I doe desire to reach new things, or such as ye have not heard before, especially since that by the grace of Christ, Paul is now thoroughly knowne unto you: but for that (as I have often fore-warned you) this we have to feare as the greatest and nearest danger, lest Satan take from us this doctrine of faith, and bring into the Church againe the doctrine of workes and mens traditions. Wherefore it is very necessary that this doctrine be kept in continuall practise and publike exercise both of reading and hearing. And although it be never so well knowne, never so exactly learned, yet the devill, which continually rangeth about seeking to devoure us, is not dead. Likewise our flesh and old man is yet alive. Besides this, all kinds of tentations vexee and oppresse us on every side: Wherefore this doctrine can never be taught, urged and repeated enough. If this doctrine be lost, then is also the doctrine of truth, life and salvation, lost and gone. If this doctrine flourish, then all good things flourish, Religion, the true service of God, the glory of God, the right knowledge of all things which are necessary for a Christian man to know. Because therefore we would be occupied and not be idle, we will there now begin where we made an end, according to the saying of the son of Syrach: When a man hath done what he can, he must begin againe.

Galat. 3.7.

The



The Argument of the Epistle of S. Paul to the GALATHIANS,

THe first of all it becometh that we speake of the Argument of this Epistle : that is to say, what matter S^t Paul here chiefly treateth of. The argument therefore is this.

S. Paul goeth about to establish the doctrine of faith, grãce, forgiveness of sins, or Christian righteousness, to the end that we may have a perfect knowledg and difference between Christian righteousness, and all other kinds of righteousness. For there be divers sorts of righteousness. There is a politicall or civill righteousness, which Emperours, Princes of the world, Philosophers and Lawyers deale withall. There is also a ceremoniall righteousness, which the traditions of men do teach. This righteousness Parents and School-masters may teach without danger, because they do not attribute unto it any power to satisfie for sin, to please God, or to deserve grãce; but they teach such ceremonies as are only necessary for the correction of manners, and certain observations concerning this life. Besides these, there is another righteousness, which is called the righteousness of the law, or of the ten commandments, which *Moses* teacheth. This do we also teach after the doctrine of faith,

How many
kinds of
righteous-
nesse there
are.

There is yet another righteousness, which is above all these : to wit, the righteousness of faith or Christian righteousness, the which we must diligently discern from the other afore rehearsed : for they are quite contrary to this righteousness ; both because they flow out of the laws of Emperours, the traditions of the Pope, and the commandments of God, and also because they consist in our works, and may be wrought of us either by our pure naturall strength (as the Papists terme it) or els by the gift of God. For these kinds of righteousness are also the gift of God, like as other good things are which we do enjoy.

Christian
righteous-
nesse.

But

THE ARGUMENT.

The righte-
ousnesse of
faith aptly
called the
passive righ-
teousnes, be-
cause it con-
sisteth in suf-
fering and
receiving :
like as the
righteouf-
nesse of the
law is called
the active
righteouf-
nes, because
it consisteth
in doing &
working.

But this most excellent righteousness, offaith I meane, (which God through Christ, without works imputeth unto us) is neither Politicall, nor Ceremoniall, nor the righteousness of Gods law, nor consisteth in works, but is cleane contrary : that is to say, a meere passive righteousness, as the other above are active. For in this we work nothing, we render nothing unto God, but only we receive and suffer another to work in us, that is to say, God. Therefore it seemeth good unto me to call this righteousness of faith or Christian righteousness, the passive righteousness.

This is a righteousness hidden in a mystery, which the world doth not know, yea Christians themselves doe not thoroughly understand it, and can hardly take hold of it in their tentations. Therefore it must be diligently taught and continually practised. And who so doth not understand or apprehend this righteousness in afflictions and terrours of conscience, must needs be overthrowne. For there is no comfort of conscience so firme and so sure as this passive righteousness is.

The infirm-
itie of man
in temptati-
ons.

But mans weaknes and misery is so great, that in the terrors of conscience and danger of death, we behold nothing else but our works, our worthines and the law : which when it sheweth unto us our sin, by and by our evill life past cometh to remembrance. Then the poore sinner with great anguish of spirit groneth, and thus thinketh with himself: Alas, how desperately have I lived ? Would to God I might live longer, then would I amend my life. Thus mans reason cannot restrain it selfe from the sight and beholding of this active or working righteousness, that is to say, her own righteousness : nor lift up her eyes to the beholding of the passive or Christian righteousness, but resteth altogether in the active righteousness : so deeply is this evill rooted in us.

On the other side, Satan abusing the infirmity of our nature, doth increase and aggravate these cogitations in us. Then can it not be but that the poore conscience must be more grievously troubled, terrified and confounded. For it is impossible that the mind of man of it selfe should conceive any comfort, or look up unto grace, only in the feeling and horrour of sinne, or constantly reject all disputing and reasoning about works. For this is farre above mans strength, and capacity, yea, and above the law of God also. True it is, that of all things in the world, the law is most excellent :

yet

yet is it not able to quiet a troubled conscience, but increaseth terrors, and driveth it to desperation. *For by the law, sinne is made above measure sinfull.*

The law can
not comfort
us in afflicti-
ons.
Rom. 7.

Wherefore the afflicted and troubled conscience hath no remedy against desperation and eternall death, unlesse it take hold of the forgiveness of sinnes by grace, freely offered in Christ Jesus, that is to say, this passive righteousnesse of faith or Christian righteousnesse. Which if it can apprehend, then may it be at quiet, and boldly say: I seeke not this active or working righteousnesse: although I know that I ought to have it, and also to fulfill it. But be it so that I had it, and did fulfill it indeed: yet notwithstanding I cannot trust unto it, neither dare I set it against the judgement of God. Thus I abandon my selfe from all active righteousnesse, both of mine owne and of Gods law, and embrace onely that passive righteousnesse, which is the righteousnesse of grace, mercy and forgiveness of sinnes. Briefly I rest only upon that righteousnesse which is the righteousnesse of Christ and of the holy Ghost.

Like as the earth engendreth not raine, nor is able by her owne strength, labour and travell to procure the same, but receiveth it of the meere gift of God from above: so this heavenly righteousnesse is given us of God without our works or deservings. Looke then how much the earth of it selfe is able to doe in getting and procuring to it selfe seasonable showers of raine to make it fruitfull: even so much and no more are we able to doe by our strength and works in winning this heavenly and eternall righteousnesse, and therefore shall never be able to attaine unto it, unlesse God himselfe by meere imputation and by his unspeakable gift doe bestow it upon us. The greatest knowledge then, and the greatest wisdom of Christians is, not to know the law, to be ignorant of works and of the whole active righteousnesse, especially when the conscience wrestleth with the judgement of God. Like as on the contrary, amongst those which are not of the number of Gods people, the greatest point of wisdom is, to know and earnestly to urge the law and the active righteousnesse.

But it is a thing very strange and unknowne to the world, to teach Christians to learne to be ignorant of the law, and so to live before God, as if there were no law: notwithstanding except thou

The law is
not given to
a righteous
man: but to
the lawlesse
and disobedient.
Rom. 3. 10.

thou be ignorant of the law, and be assuredly perswaded in thine heart that there is now no law nor wrath of God, but altogether grace and mercy for Christs sake, thou canst not be saved: for by the law cometh the knowledge of sinne. Contrariwise, works and the keeping of the Law must be so streightly required in the world, as if there were no promise or grace: and that because of the stubborne, proud, and hard hearted, before whose eyes nothing must be set but the law; that they may be terrified and humbled. For the law is given to terrifie and kill such, and to exercise the old man: and both the word of grace and of wrath, must be rightly devided according to the Apostle, 2. *Tim.* 2. 7. 7: *both the law and the promise*

Here is then required a wise and faithfull disposer of the word of God, which can so moderate the law, that it may be kept within his bounds. He that teacheth that men are justified before God by the observation of the law, passeth the bounds of the law, and confoundeth these two kinds of righteousness, active and passive, and is but an ill Logitian, for he doth not rightly devide. Contrariwise, he that setteth forth the law and workes to the old man, and the promise of forgiveness of sinnes, and Gods mercy to the new man, devideth the word well. For the flesh or the old man, must be coupled with the law and workes: the spirit or new man must be joynd with the promise of God and his mercy. Wherefore when I see a man that is bruised enough already oppressed with the law, terrified with sinne, and thirsting for comfort, it is time that I should remove out of his sight the law and active righteousness, and that I should set before him by the Gospel the Christian and passive righteousness, which excluding *Moses* with the law, offereth the promise made in Christ, who came for the afflicted, and for sinners. Here is man raised up againe, and conceiveth good hope, neither is he any longer under the law, but under grace. How not under the law? According to the new man, to whom law doth not pertain. For the law hath his bounds unto Christ, as *Paul* saith afterwards: *The law continueth unto Christ*: who being come, *Moses* ceaseth with his law, Circumcision, the Sacrifices, the Sabbaths, yea and all the Prophets.

Rom. 20. 4.

∞ This is our Divinity, whereby we teach how to put a difference betweene these two kinds of righteousness, active and passive: to the end that manners and faith, works and grace, policy and

and religion should not be confounded, or taken the one for the other. Both are necessary, but both must be kept within their bounds: Christian righteousness pertaineth to the new man, and the righteousness of the law pertaineth to the old man, which is borne of flesh and blood. Upon this old man, as upon an asse, there must be layed a burden that may presse him down, and he must not enjoy the freedome of the Spirit of grace, except he first put upon him the new man by faith in Christ. (which notwithstanding is not fully done in this life :) then may he enjoy the kingdome, an inestimable gift of grace.

This I say, to the end that no man should thinke we reject or forbid good workes, as the Papists do most falsely slander us, neither understanding what they themselves say, nor what we teach. They know nothing but the righteousness of the law, and yet they will judge of that doctrine which is farre above the law, of which it is impossible that the carnall man should be able to judge. Therefore they must needs be offended, for they can see no higher than the law. Whatsoever then is above the law, is to them a great offence. But we imagine, as it were, two worlds, the one heavenly and the other earthly. In these we place these two kinds of righteousness, being separate the one farre from the other. The righteousness of the law is earthly, and hath to do with earthly things, and by it we do good workes. But as the earth bringeth not forth fruit except first it be watered and made fruitfull from above: even so by the righteousness of the law, in doing many things we do nothing, and in fulfilling of the law we fulfill it not, except first without any merit or work of ours, we be made righteous by the Christian righteousness, which nothing pertaineth to the righteousness of the law, or to the earthly and active righteousness. But this righteousness is heavenly: which (as is said) we have not of our selves, but receive it from Heaven: which we worke not, but which by grace is wrought in us, and apprehended by faith: whereby we mount up above all laws and works. Wherefore like as we have borne (as *S^t Paul* saith) the image of the earthly *Adam*: so let us beare the image of the heavenly, which is the new man in a new world, where is no law, no sinne, no remorse or sting of conscience, no death, but perfect joy, righteousness, grace, peace, life, salvation and glory.

Good workes
not forbid-
den.

Christian
righteousnes
not wrought
by us, but
wrought in
us.

1 Cor. 13 49

Why,

THE ARGUMENT.

We can doe nothing for the obtaining of Christ's righteousness.

Why, doe we then nothing? doe we worke nothing for the obtaining of this righteousness? I answer, nothing at all. For this is perfect righteousness, to do nothing, to heare nothing, to know nothing of the law, or of works: but to know and to beleeve this only, that Christ is gone to the Father: and is not now scene: that he sitteth in Heaven at the right hand of his Father, not as a Judge but made unto us of God, wisdom, righteousness, holiness and redemption: Briefly that he is our high Priest, intreating for us, reigning over us and in us by grace. In this heavenly righteousness, sinne can have no place: for there is no law, and where no law is, there can be no transgression.

Rom. 4. 13.

1 Iohn. 3. 18.

Seeing then that sin hath here no place, there can be no anguish of conscience, no feare, no heaviness. Therefore St John saith: *hee that is borne of God, cannot sinne.* But if there be any feare or grieft of conscience, it is a token that this righteousness is withdrawne, that grace is hidden, and that Christ is darkned and out of sight. But where Christ is truly seen indeed, there must needs be full and perfect joy in the Lord, with peace of conscience, which most certainly thus thinketh: *Although I am a sinner by the law, and under the condemnation of the law, yet I despaire not, yet I die not, because Christ liveth, who is both my righteousness and my everlasting life. In that righteousness and life I have no sin, no feare, no sting of conscience, no care of death. I am indeed a sinner as touching this present life, and the righteousness thereof, as the child of Adam: where the law accuseth me, death reigneth over me, and at length would devoure me. But I have another righteousness: and life above this life, which is Christ the Sonne of God, who knoweth no sinne nor death, but is righteousness and life eternal: by whom this my body being dead and brought into dust, shall be raised up againe, and delivered from the bondage of the law and sinne, and shall be sanctified together with the spirit.*

Rom. 8. 9, 10.
11. 6.

IS

So both these continue whilest we here live. The flesh is accused, exercised with temptations, oppressed with heaviness and sorrow: bruised by his active righteousness of the law: but the spirit reigneth, rejoiceth, and is saved by this passive and Christian righteousness, because it knoweth that it hath a Lord in Heaven at the right hand of his Father, who hath abolished the law, sinne, death, and hath trodden under his feet all evils, led them captive,

captive, and triumphed over them in himselfe, *Col. 2. 15.*

St Paul therefore in this Epistle goeth about diligently to instruct us, to comfort us, to hold us in the perfect knowledge of this most excellent and Christian righteousness. For if the article of Justification be once lost, then is all true Christian doctrine lost. And as many as are in the world that hold not this doctrine, are either Jewes, Turks, Papists or Hereticks. For betweene the righteousness of the law and Christian righteousness, there is no meane. He then that strayeth from this Christian righteousness, must needs fall into the righteousness of the law, that is to say, when he hath lost Christ, he must fall into the confidence of his own workes.

Therefore do we so earnestly set forth and so often repeat this doctrine of Faith or Christian righteousness, that by this means it may be kept in continuall exercise, and may be plainly discerned from the active righteousness of the law. Otherwise we shall never be able to hold the true divinity (for by this only doctrine the Church is built, and in this it consisteth:) but by and by we shall either become Canonists, observers of ceremonies, observers of the Law, or Papists, and Christ so darkned, that none in the Church shall be either rightly taught or comforted. Wherefore, if we will be teachers and leaders of others, it becometh us to have a great care of these matters, and to marke well this distinction betweene the righteousness of the law, and the righteousness of Christ. And this distinction is easie to be uttered in words: but in use and experience it is very hard, although it be never so diligently exercised and practised, for that in the houre of death, or in other agonies of the conscience, these two sorts of righteousness do encounter more neare together than thou wouldest wish or desire. Wherefore I do admonish you, especially such as shall become instructors and guides of consciences, and also every one apart, that ye exercise your selves continually by study, by reading, by meditation of the word and by prayer, that in the time of temptation ye may be able to instruct and comfort both your owne consciences and others, and to bring them from the law to grace, from the active and working righteousness, to the passive and received righteousness: and to conclude, from *Moses* to Christ. For the devill is wont in affliction and in the conflict of conscience, by the law to make us

afraid,

The drift of
the Apottle
in the Epi-
stle to the
Galathians

See what we
fall into
when we
neglect this
doctrine, or
want true
zeale to ad-
vance the
same.

ED

THE ARGUMENT.

Heb. 7. 25.

afraid, and to lay against us the guilt of sinne, our wicked life past, the wrath and judgement of God, hell and eternall death, that by this meanes he may drive us to desperation, make us bond-slaves to himselfe, and pluck us from Christ. Furthermore, he is wont to set against us those places of the Gospell, wherein Christ himselfe requireth works of us; and with plaine words threatneth damnation to those that do them not. Now, if here we be not able to judge between these two kinds of righteousnesse, if we take not hold of Christ by faith sitting at the right hand of God, who maketh intercession unto the Father for us wretched sinners, then are we under the law, and not under grace, and Christ is no more a Saviour, but a Law-giver: so that now there remaineth no more salvation, but certaine desperation and everlasting death, except repentance follow,

Let us then diligently learne to judge between these two kinds of righteousnesse, that we may know how farre we ought to obey the law. Now, we have said before, that the law in a Christian ought not to passe his bounds, but ought to have dominion onely over the flesh, which is in subjection unto it, and remaineth under the same. When it is thus, the law is kept within his bounds. But if it shall presume to creepe into thy conscience, and there seeke to reigne, see thou play the cunning Logitian, and make the true division. Give no more to the law than is convenient, but say thou: O law, thou wouldest climb up into the kingdome of my conscience, and there reigne and reprove it of sin; and wouldest take from me the joy of my heart which I have by faith in Christ, and drive me to desperation, that I might be without all hope, and utterly perish. This thou doest besides thine office: keep thy selfe within thy bounds, and exercise thy power upon the flesh, but touch not my conscience; for I am baptized, and by the Gospell am called to the partaking of righteousnesse and everlasting life, to the kingdome of Christ, wherein my conscience is at rest, where no law is, but altogether forgiveness of sins, peace, quietnesse, joy, health and everlasting life. Trouble me not in these matters, for I will not suffer thee to intolerable a tyrant and cruell tormentour to reigne in my conscience; for it is the seate and temple of Christ the Son of God, who is the King of righteousnesse and peace, and my most sweet Saviour and Mediatour: he shall keep my conscience joyfull and quiet

2 Cor. 6. 19

THE ARGUMENT.

quiet in the sound and pure doctrine of the Gospel, and in the knowledge of this Christian and heavenly righteousness.

When I have this righteousness reigning in my heart, I descend from heaven as the rain making fruitful the earth: that is to say, I come forth into another Kingdom, and I do good works, how and whensoever occasion is offered. If I be a Minister of the word, I preach, I comfort the broken-hearted, I administer the Sacraments. If I be an householder, I governe my house and my family, I bring up my children in the knowledge and feare of God. If I be a Magistrate, the charge that is given me from above, I diligently execute. If I be a servant, I do my masters busines faithfully. To conclude, whosoever he be that is assuredly perswaded that Christ is his righteousness, doth not only chearfully and gladly worke well in his vocation, but also submitteth himself through love to the Magistrates and to their laws, yea, though they be severe, sharp and cruell, and (if necessity do so require) to all manner of burdens, and to all dangers of this present life, because he knoweth that this is the will of God, and that this obedience pleaseth him. Thus farre as concerning the argument of this Epistle, whereof *Paul* intreateth, taking occasion of false teachers which had darkned this righteousness of faith amongst the *Galatians*, against whom he setteth himself in defending and commending his authority and office.

C

The



The first Chapter.

Verse 1. Paul an Apostle, not of man, neither by man, but by Jesus Christ, and God the Father, which hath raised him from the dead.

The occasion of writing this Epistle to the Galatians.



Now that we have declared the Argument and summe of this Epistle to the *Galatians*, we thinke it good before we come to the matter it selfe, to shew what was the occasion that *St. Paul* wrote this Epistle. He had planted among the *Galatians* the pure doctrine of the Gospell, and the righteousnes of faith: but by and by after his departure, there crept in certaine false teachers, which overthrew all that hee had planted and truly taught among them. For the Devill cannot but furiously impugne this doctrine with all force and subtilty, neither can he rest so long as he seeth any sparke therof remaining. We also for this only cause that we preach the Gospell, do suffer of the world, the devill and his ministers, all the mischief that they can worke against us, both on the right hand and on the left.

The Devill hateth the Gospell, and stirreth up wicked men against it.

The doctrine of the Gospell.

For the Gospell is such a doctrine as teacheth a farre higher matter then is the wisdom, righteousness, and religion of the world, that is to say, free remission of sins through Christ, &c. It leaveth those things in their degree to be as they are, and commendeth them as the good creatures of God. But the world preferreth these creatures before the Creator, and moreover by them would put away sin, be delivered from death, and deserve everlasting life. This doth the Gospell condemne. Contrariwise the world cannot suffer those things to be condemned, which it most esteemeth and best liketh of, and therefore it chargeth the Gospell that it is a seditious doctrine and full of errors, that it overthroweth Common-wealths, Countries, Dominions, Kingdoms and Empires, and therefore offendeth both against God and the Emperour, abolisheth laws, corrupterh good manners, and setteth all men at liberty to do what they list. Wherefore with just zeale and high service to God (as it would seeme) it persecuteth this doctrine, and abhorreth the teachers and professors therof, as the greatest plague that can be in the whole earth.

Moreover

Moreover, by the preaching of this doctrine, the Devill is overthrowne, his kingdom is destroyed, the law, sin and death (wherewith, as most mighty and invincible tyrants, he hath brought all mankind in subjection under his dominion) are wrested out of his hands: briefly, his prisoners are translated out of the kingdom of darknes, into the kingdome of light and liberty. Should the devill suffer all this? Should not the father of lies employ all his force and subtile policies, to darken, to corrupt, and utterly to root out this doctrine of salvation and everlasting life? Indeed *S. Paul* complaineth in this and all other his Epistles, that even in his time the Devill shewed himselfe a cunning workman in this busines.

The effect
of the Gospel.

Col. 1. 13

We thought good to shew here by the way, that the Gospell is such a doctrine as condemneth all manner of righteousness, and preacheth the only righteousness of Christ, and to them that imbrace the same, it bringeth peace of conscience and all good things: and yet notwithstanding, the world hateth and persecuteth it most bitterly.

I said before that the occasion why *St. Paul* wrote this Epistle, was for that by and by after his departure, false teachers had destroyed those things among the *Galathians*, which he with long and great travell had builded. And these false Apostles being of the Circumcision and sect of the *Pharisees*, were men of great estimation and authority, which bragged among the people that they were of that holy and chosen stocke of the *Jewes*, that they were *Israelites*, of the seed of *Abraham*, that they had the promises and the fathers; and finally, that they were the Ministers of Christ, and the Apostles Schollars, with whom they had been conversant and had seene their miracles, and perhaps had also wrought some signes or miracles themselves: For Christ witnesseth that the wicked also do worke miracles. Moreover these false Apostles by all the crafty meanes they could devise, defaced the authority of *S. Paul*, saying: Why do ye so highly esteeme of *Paul*? Why have ye him in so great reverence? Forsooth he was but the last of all that were converted unto Christ. But we are the Disciples of the Apostles, and were familiarly conversant with them. We have seene Christ working miracles, and heard him preach. *Paul* came after us, and is inferiour unto us: and it is not possible that God should suffer us to erre which are of his holy people, the Ministers of Christ, and have received the holy Ghost. Againe, we are many and *Paul* is but one,

The author
ty of the false
Apostles.

John 8.
Rom 4. 5, 6.

Mat. 7. 28.

and alone, who neither was conversant with the Apostles, nor hath seen Christ: yea he persecuted the Church of Christ a great while. Would God (thinke ye) for *Pauls* sake only, suffer so many Churches to be deceived?

When men having such authority come into any Country or City, by and by the people have them in great admiration, and under this colour of godlinesse and religion, they doe not only deceive the simple, but also the learned, yea and those also which seeme to be somewhat confirmed in the faith, especially when they brag (as these did) that they are the off-spring of the Patriarkes, the Ministers of Christ, the Apostles Schollers, &c. Even to the Pope at this day, when he hath no authority of the Scripture to defend himself withall, useth this one argument continually against us, *The Church, the Church*: Thinkest thou that God is so offended, that for a few hereticks of *Luthers* sect, he will cast off his whole Church? Thinkest thou that he would leave his Church in error so many hundred yeares? And this he mightily maintaineth, that the Church can never be overthrowne. Now, like as many are moved with this argument at this day: so in *Pauls* time these false Apostles through great bragging and setting forth of their own praises, blinded the eyes of the *Galathians*, so that *Paul* lost his authority among them, and his doctrine was brought into suspension.

Against this vaine bragging and boasting of the false Apostles, *Paul* with great constancy and boldnesse setteth his Apostolicke authority, highly commending his vocation, and defending his ministry. And (although elswhere he never doth the like) he will not give place to any, no not to the Apostles themselves, much lesse to any of their Schollars, And to abate their Pharisaicall pride and shamelesse boldnes, he maketh mention of the History done in *Antioch*, where he withood *Peter* himselfe. Besides this, not regarding the offence that might rise thereof, he saith plainly in the Text, that he was bold to accuse and reprove *Peter* himselfe the chief of the Apostles, who had seen Christ, and had been most familiarly conversant with him. I am an Apostle (saith he) and such an one as passe not what others are: yea, I was not afraid to chide the very pillar of all the rest of the Apostles. And to conclude, in the first two Chapters hee doth in a manner, nothing else but set out his vocation, his office and his Gospell, affirming that it was not of men, and that he had not recei-

The argument of the
Papists against us.

With how great constancy Saint *Paul* defendeth his vocation and authority against the false Apostles.

The sum of the two first Chapters.

ved it by man, but by the Revelation of Iesus Christ: also, that if he, yea, or an Angell from heaven should bring any other Gospell then that which he had preached, he should be holden accursed.

The certainty of calling.

BUt what meaneth *Paul* by this his boasting? I answer: This common place serveth to this end, that every Minister of Gods word should be sure of his calling, that before God and man he may with a bold conscience glory herein, that he preached the Gospell as one that is called and sent: even as the Embassadour of a King glorieth and vaunteth in this, that he commeth not as a private person, but as the Kings Embassadour, and because of this dignity that he is the Kings Embassadour, he is honoured and set in the highest place. Which honour should not be given unto him, if he came as a private person. Wherefore let the preacher of the Gospell be certaine that his calling is from God. And it is expedient that according to the example of *Paul*, he should magnifie this his calling, to the end that he may win credit and authority among the people, like as the Kings Embassadour magnifieth his office and calling. And thus to glory, is not a vaine, but a necessary kind of glorying, because he glorieth not in himselfe, but in the King which hath sent him, whose authority he desireth to be honoured and magnified.

The Minister of God must be sure of his calling

Likewise when *Paul* so highly commendeth his calling, he seeketh not his owne praise, but with a necessary and a holy pride he magnifieth his ministry: as to the *Rom. II.* he saith: For as much as I am the Apostle of the *Gentiles*, I will magnifie mine office: that is to say, I will that men receive me, not as *Paul* of *Tarsus*, but as *Paul* the Apostle or Embassadour of Iesus Christ. And this he doth of necessity to maintaine his authority, that the people in hearing this, might be more attent and willing to give care unto him. For they heare not onely *Paul*, but in *Paul* Christ himselfe, and God the Father sending him out in his message: whose authority and majesty, like as men ought religiously to honour, so ought they with great reverence to receive and to heare his messengers bringing his word and message.

The glorying of *Paul* as touching his vocation necessary & holy.

The Preachers are to be received as messengers from God, by whose ministry God himselfe speaketh.

This is a notable place therefore, wherein *Paul* so glorieth and boasteth as touching his vocation, that he despiseth all others. If any man after the manner of the world should despise all others in

respect of himselfe, and attribute all unto himselfe alone, he should not only shew himself a very fool, but also greuously offend. But this manner of boasting is necessary, and pertaineth not to the glory of *Paul*, but to the glory of God, whereby is offered unto him the sacrifice of praise and thanksgiving. For by this boasting, the name, the grace, and the mercy of God is made knowne unto the world. Thus therefore he beginneth his Epistle.

Verse 1. *Paul an Apostle not of men, &c.*

Here in the very beginning he toucheth those false teachers, which boasted themselves to be the Disciples of the Apostles, and to be sent of them, but despised *Paul*, as one that was neither the Apostles scholler, nor sent of any to preach the Gospell, but came in some other way, and of his owne head thrust himselfe into that office. Against those *Paul* defendeth his calling, saying: My calling seemeth base to your Preachers: but whosoever they be which have come unto you, are sent either of men or by man: that is to say, they have entred either of themselves being not called, or else called by others. But my calling is neither of men nor by man, but it is above all manner of calling that can be made by the Apostles, for it is by Iesus Christ and by God the Father, &c.

Of men.

Where he saith *of men*, I meane such as call and thrust in themselves when neither God nor man calleth or sendeth them; but they runne and speake of themselves; as at this day certaine phantasticall spirits do, which either lurke in corners and seeke places where they may power out there, poison, and come not into publicke congregations, or else they resort thither where the Gospell is planted already.

By man.

These I call such as are sent of men. But where he saith, *by man*, understand such as have a divine calling, but yet by man as by meanes. God calleth then two manner of wayes: by meanes and without meanes. He calleth us to the ministry of his word at this day not immediatly by himselfe, but by other meanes, that is to say, by man. But the Apostles were called immediatly of Christ himselfe, as the Prophets in the old time were called of God himselfe. Therefore when *Paul* saith; *Not of men, neither by man*, he beateth downe the false Apostles. As though he would say: Albeit those vipers brag never so much, what can they bragge more then that they are either come from men, that is to say, of themselves without any calling, or, by man

that.

that is to say, sent of others, I passe not upon any of these things, neither ought you to regard them. As for me, I am called and sent neither of men, nor by man, but without meanes, that is to wit, by Iesus Christ himselfe, and my calling is like in all points to the calling of the Apostles, and I am indeed an Apostle. *Paul* therefore handleth this place of the calling of the Apostles effectually. And else where he seperateth the degree of Apostleship from others, as in the first to the *Cor. chap. 12.* and in the fourth to the *Ephesians*, where he saith: *And God hath ordained some in the Church, as first Apostles, secondly Prophets, thirdly teachers. &c.* setting Apostles in the first place: so that they be properly called Apostles which are sent immediatly of God himselfe without any other ordinary meanes.

The calling of the Apostles.

Who be Apostles.

Act. 1, 24, 15: The calling of Matthias.

Act. 9. 15. The Apostles Saints.

Mat. 27. 9.

So *Matthias* was called only of God. For when the other Apostles had appointed two, they durst not chuse the one nor the other; but they cast lots, and prayed that God would shew which of them he would have. For seeing he should be an Apostle, it behoveth that he should be called of God. So was *Paul* called to be an Apostle of the *Geniiles*. Hereof the Apostles are also called saints. For they are sure of their calling and doctrine, and have continued faithfull in their Office, and none of them became a cast a way saving *Indas*, because their calling is holy.

The certainty of calling.

They which be not called, do kill and destroy.

This is the first assault that *Paul* maketh against the false Apostles, which ran when no man sent them. Calling therefore is not to be despised. For it is not enough for a man to have the word & pure doctrine, but also he must be assured of his calling, and he that entreth without this assurance, entreth to no other end but to kill and to destroy. For God never prospereth the labour of those that are not called. And although they teach some good and profitable matters, yet they edifie not. So our phantasticall spirits at this day have the words of faith in their mouthes, but yet they yeeld no fruit, but their chiefe end and purpose is to draw men to their false and perverse opinions. They that have a certaine and holy calling, must sustaine many and great conflicts: as they must do whose doctrine is pure and sound, that they may constantly abide in their lawfull calling, against the infinite and continuall assaults of the devill and rage of the world. Here what should he do whose calling is uncertaine and doctrine corrupt?

They which be not called, do kill and destroy.

This is therefore our comfort, which are in the ministry of the word, that we have an office which is heavenly and holy, to the

What danger they be in, which have no lawfull calling.

which we being lawfully called, do triumph against all the gates of hell. On the other side, it is an horrible thing when the conscience saith, This thou hast done without any lawfull calling. Here such terror shaketh a mans mind which is not called, that hee would wish he had never heard the word which he teacheth. For by his disobedience he maketh all his works evill, were they never so good, in so much that even his greatest works and labours become his greatest finnes.

Why Paul so exalteth his calling in every place.

We see then how good and necessary this boasting and glorying of our Ministry is. In times past when I was but a yeung Divine, me thought *Paul* did unwisely in glorying so oft of his calling in all his Epistles: but I did not understand his purpose. For I knew not that the Ministry of Gods word was so waighty a matter. I knew nothing of the doctrine of faith and a true conscience indeed, for that there was then no certainty taught either in the Schooles or Churches, but all was full of Sophisticall subtilties of the Schoole-men. And therefore no man was able to understand the dignity and power of this holy and spirituall boasting of the true and lawfull calling, which serveth first to the glory of God, and secondly to the advancing of our office, and moreover to the salvation of our selves and of the people. For by this our boasting we seeke not, estimation in the world, or praise among men, or money or pleasures, or favour of the world: But for as much as we be in a divine calling and in the work of God, and the people have great need to be assured of our calling, that they may know our word to be the word of God, therefore we proudly vaunt and boast of it. It is not then a vaine, but a most holy pride against the devill and the world, & humility before God.

The profit that commeth by the extolling & magnifying of our calling.

A holy pride.

Verse 1. *And by God the Father, which hath raised him from the dead.*

The summe of the Epistle to the Galathians.

Paul is so enamored here with zeale, that he cannot tarry till he come to the matter it selfe, but forthwith in the very title he bursteth out and uttereth what he hath in his heart. His intent in this Epistle is, to treat of the righteousness that commeth by faith, and to defend the same: Againe, to beate downe the law and the righteousness that commeth by works. Of such cogitations he is full, and out of this wonderfull and exceeding great aboundance of the excellent wisdom and knowledge of Christ in his heart, his mouth speaketh.

This.

This flame, this great burning fire of the heart cannot be hid, nor suffer him to hold his tongue: and therefore he thought it not enough to say that he was an Apostle sent by Iesus Christ, but also addeth: *by God the Father which hath raised him up from the dead.*

But it seemeth here that the adding of these words: *And by God the Father &c.* is not necessary. But because (as I said) *Paul* speaketh out of the abundance of his heart, his mind burneth with desire to set forth even in the very entry of this Epistle the unsearchable riches of Christ, and to preach the righteousness of God, which is called the resurrection of the dead. Christ who liveth and is risen againe, speaketh out of him, and moveth him thus to speake: therefore not without cause he addeth, that he is also an Apostle, *by God the Father, which hath raised up Iesus Christ from the dead.* As if he should say: I have to deale with Satan and with those vipers the instruments of Satan, which go about to spoile me of the righteousness of Christ, who was raised up by God the Father from the dead: by the which alone we are made righteous, by the which also we shall be raised up at the last day from death to everlasting life. But they that in such sort go about to overthrow the righteousness of Christ, do resist the Father and the Sonne, and the worke of them both.

Thus *Paul*, even at the first entrance, bursteth out into the whole matter whereof he intreateth in this Epistle. For (as I said) he treateth of the resurrection of Christ, who rose againe to make us righteous, and in so doing he hath overcome the law, sinne, death, and all evils. Christs victory then is the overcoming of the law, of sin, our flesh, the world, the devill, death, hell and all evils: and this his victory he hath given unto us. Although then that these tyrants and these enemies of ours do accuse us and make us afraid: yet can they not drive us to despaire, nor condemne us. For Christ whom God the Father hath raised up from the dead, is our righteousness and victory. Therefore thanks be to God, who hath given us victory by our Lord Iesus Christ; Amen.

But marke how fitly and to the purpose *Paul* here speaketh. He saith not, by God which hath made heaven and earth, which is Lord of Angels, which commandeth *Abraham* to go out of his owne Country, which sent *Moses* to *Pharaoh* the King, which brought *Israel* out of Egypt (as the false Apostles did); who boasted of the God:

of

What Paul
saith about
in this Epi-
stle.

Rom. 4 24 25.

Christs vi-
ctory is
ours.

1 Cor. 15 57

of their fathers, the Creator, maintainer and preserver of all things, working wonders among his people:) but *Paul* had another thing in his heart, namely, the righteousness of Christ, and therefore he speaketh words that make much for this purpose, saying *I am an Apostle, neither of men, nor by men, but by Iesus Christ, and God the Father who hath raised him up from the dead.* Ye see then with what fervency of spirit *Paul* is led in this matter, which he goeth about to establish and maintaine against the whole kingdome of hell, the power and wisdom of the world, and against the devill and his Apostles,

Verse 2. *And all the brethren with me.*

This maketh much for the stopping of the mouthes of these false Apostles. For all his arguments tend to the advancing and magnifying of his ministry, and contrariwise to the discrediting of theirs. As if he should thus say: Although it be enough, that I through a divine calling am sent as an Apostle by Iesus Christ, and God the Father, who hath raised him up from the dead, yet lest I should be alone, I add over and besides (which is more then needeth) all the brethren which are not Apostles, but fellow-souldiers: they write this Epistle as well as I, and beare witness with me that my doctrine is true and godly. Wherefore we be sure that Christ is present with us, and that he teacheth and speaketh in the midst of us and in our Church. As for the false Apostles, if they be any thing, they be but sent either of men or by men: but I am sent of God the Father, and of Iesus Christ, who is our life and resurrection. My other brethren are sent from God, howbeit by man, that is to wit, by me. Therefore lest they might say, that I onely set my selfe proudly against them, I have my brethren with me all of one mind, as faithfull witnesses, which thinke, write, and teach the selfe-same thing that I do.

Verse 2. *Unto the Churches of Galathia.*

Paul had preached the Gospell thorowout all *Galathia*, and albeit he had not wholly converted it unto Christ, yet he had many Churches in it, into the which the false Apostles, Satans ministers had crept. So likewise at this day the fantastick Anabaptists come not to those places where the adversaries of the Gospell beare rule: but where Christians and good men are, which love the Gospell. With such they

John 11. 25.

why he
saith, and
all the bre-
thren.

they wind in themselves even in the Dominions of tyrants and persecutors of the Gospell: where they, creeping into houses under crafty pretence, poure out their poison to the subversion of many. But why go they not rather into the Cities, Countries, and Dominions of the Papists, and there professe and maintaine their doctrine in the presence of wicked Princes, Bishops, and Doctours, in the Univerſities, as we by Gods helpe and assistance have done? These tender Martyrs will adventure no perill, but they resort thither where the Gospell hath an harbour already; where they may live without danger in great peace and quietnesse. So the false Apostles would not endanger themselves to come to *Jerusalem to Caiphaz*, or to *Rome* to the Emperour, or to other places where no man had preached afore, as *Paul* and the other Apostles did: but they came into *Galathia*, which was wone unto Christ already by the labour and travell of *Paul*, and into *Asia*, *Corinth*, and such other places, where good men were and professed the name of Christ, persecuting no man, but suffering all things quietly. There might the enemies of Christs Crosse live in great security and without any persecution.

Secularies shun the crosse, and therefore they resort to those places where they may do most harme and be out of danger.

And here we may learne that it is the lot of all godly teachers, that besides the persecution which they suffer of the wicked and unthankfull world, and the great travell which they sustaine in planting of Churches, they are compelled to suffer that thing which they of long time before had purely taught; to be quickly overthrowne of fantastieall spirits, who afterwards reigne and rule over them. This grieveth godly Ministers more then any perfection of tyrants. Therefore let him not be a Minister of the gospell which is not content to be thus despised, or is loath to beare this reproach: or if he be, let him give over his charge to another. We also at this day doe find the same thing to be true by experience. We are miserably contemned and vexed outwardly by Tyrants, inwardly by those whom we have restored to liberty by the Gospell, and also by false brethren. But this is our comfort and glory, that being called of God, we have a promise of everlasting life, and look for that reward, which eye hath not seene, nor care hath heard, nor hath entred into the heart of man. For when the great shepheard Christ shall appeare, we shall receive an incorruptible Crowne of glory: who here also in this world will not suffer us to perishi for hunger.

The condition of all godly preachers.

The comfort of faithfull teachers labouring under the crosse.

1 Cor. 2. 9.
The constant faith of Luther.

1 Pet. 5. 4.

Jerome moveth here a great question, why *Paul* calleth those Churches, which were no Churches. Is it (saith he) because *Paul* writeth to the *Galathians*, that were perverted and turned backe from Christ and from grace, unto *Moses* and the law? Hereunto I answer, that *Paul* calleth them the Churches of *Galathia*, by putting a part for the whole, which is a common thing in the Scriptures. For writing in like manner to the *Corinthians*, he rejoyceth on their behalfe, that the grace of God was given them in Christ, namely, that they were made rich through him in all utterance and knowledge: and yet many of them were misled by false Apostles; and beleeved not the resurrection of the dead.

Albeit then that the *Galathians* were fallen away from the doctrine of *Paul*, yet did Baptisme, the word, and the name of Christ remaine among them. There were also some good men that were not revolted, which had a right opinion of the word and Sacraments, and used them well. Moreover these things could not be defiled through them that were revolted. For Baptisme, the Gospell and other things are not therefore made unholy, because many are polluted and unholy, and have an evill opinion of them: but they abide holy and the same that they were, whether they be among the godly or the ungodly: by whom they can neither be polluted, nor made holy. By our good or evill conversation, by our good or evill life and manners they be polluted or made holy in the sight of the heathen, but not a fore God. Wherefore wheresoever the substance of the word and Sacraments remaineth, there is the holy Church, although Antichrist there reigne, who (as the Scripture witnesseth) sitteth not in a stable of fiends, or in a swine-stie, or in a companie of Infidels, but in the highest and holiest place of all, namely in the temple of God! Wherefore although spirituall tyrants reigne, yet there must be a Temple of God, and the same must be preserved under them. Therefore I answer briefly to this question, that the Church is universall thorowout the whole world, wheresoever the Gospell of God and the Sacraments be. The Jewes, the Turks and other vaine spirits are not the Church, because they fight against these things, and deny them. Hitherto as touching the title or inscription of this Epistle. Now followeth the salutation or greeting of *Paul*.

Verse 3. *Grace be with you and peace from God the Father, and from our Lord Iesus Christ.*

The word & Sacraments are not polluted by our ungodlines.

The feast of Antichrist

2 Theſſ 2 4.

The church dispersed thorow the world.

I hope ye are not ignorant what *Grace* and *Peace* meaneth, seeing that these tearmes are common in *Paul*, and now not obscure or unknowne. But for as much as we take in hand to expound this Epistle (which we do, not because it is needfull, or for any hardnes that is in it, but that our consciences may be confirmed against heresies yet to come) let it not be tedious unto you, if we repeat these things againe, that elswhere and at other times we teach, preach, sing, and set out by writing. For if we neglect the article of justification, we lose all together. Therefore most necessary it is chiefly and above all things, that we teach and repeat this Article continually: Like as *Moses* saith of his law: for it cannot be beaten into our eares enough or too much. Yea, though we learne it and understand it well, yet is there none that taketh hold of it perfectly, or believeth it with his whole heart: so fraile a thing is our flesh, and disobedient to the spirit.

The greeting of the Apostle is strange unto the world, and was never heard of before the preaching of the Gospell. And these two words *Grace* and *Peace* comprehend in them whatsoever belongeth to Christianity. *Grace* releaseth sin, and *peace* maketh the conscience quiet. The two fiends that torment us, are sin and conscience. But *Christ* hath vanquished these two monsters, and troden them under foot, both in this world and in the world to come. This the world doth not know, and therefore it can teach no certainty of the overcoming of sinne, conscience and death. Only Christians have this kind of doctrine, and are exercised and armed with it, to get victory against sinne, despaire and everlasting death. And it is a kind of doctrine neither proceeding of free-will, nor invented by the reason or wisdom of man, but given from above. Moreover these two words, *Grace* and *Peace*, doe containe in them the whole summe of Christianity. *Grace* containeth the remission of sins, *Peace* a quiet and joyfull conscience. But *peace* of conscience can never be had, unless sinne be first forgiven. But sinne is not forgiven for the fulfilling of the law: for no man is able to satisfie the law; but the law doth rather shew sin, accuse and terrifie the conscience, declare the wrath of God, and drive to desperation. Much lesse is sin taken away by the workes and inventions of men, as wicked worshippings, strange religions, vowes and pilgrimages. Finally there is no work that can take away sinne, but sinne is rather increased by workes. For the Justiciaries and Meritmongers, the more they labour and sweate to

Grace,
Peace.

The Article
of Justificati-
on must be
continually
taught.

The greeting
of the Apo-
stle strange
and unheard
of to the
world.
Sin and con-
science, two
fiends vex-
ing and tor-
menting us.

The doctrine
of Christians

Grace and
Peace what
they bring.

bring.

Sin is not re-
leased, but
by grace a-
lone.

The world
knoweth not
the doctrine
of true god-
liness.

Onely by
grace is the
conscience
quieted.

What peace
Paul wisheth
to Christians

Pf. 2. 6.

Job. 14. 17.

Peace of the
world.
The favour of
the world.

bring themselves out of sin, the deeper they are plunged therein. For there is no means to take away sin but grace alone. Therefore *Paul* in all the greetings of his Epistles, setteth grace and peace against sin and an evil conscience. This thing must be diligently marked. The words are easie: but in temptation it is the hardest thing that can be, to be certainly perswaded in our hearts that by *Grace* alone, all other means either in heaven or in earth set apart, we have remission of sins and peace with God.

The world understandeth not this doctrine, and therefore it neither will nor can abide it, but condemneth it as hereticall and wicked. It braggeth of free-will, of the light of reason, of the soundnesse of the powers and qualities of nature, and of good works, as means whereby it could deserue and attain grace and peace, that is to say, forgiveness of sins and a quiet conscience. But it is impossible that the conscience should be quiet and joyfull, unles it have peace through grace, that is to say, through the forgiveness of sins promised in *Christ*. Many have carefully laboured by finding out diuers and sundry religious orders and exercises for this purpose, to attain peace and quietnes of conscience: but by so doing they have plunged themselves in more and greater miseries: for all such devices are but meanes to increase doubtfulness and despaire. Therefore there shall be no rest to my bones or thine, unles we heare the word of grace, and cleave unto it steadfastly and faithfullly: then shall our conscience undoubtedly find grace and peace.

The Apostle doth fitly distinguish this grace and peace from all other kinds of grace and peace whatsoever. He wisheth to the *Galatians* Grace and Peace, not from the Emperour, or Kings and Princes: for these do commonly persecute the godly, and rise up against the Lord and *Christ* his annoynted, *Psal.* 2. nor from the world (for in the world, saith *Christ*, ye shall have trouble:) but from God our Father, &c. which is as much to say, as he wisheth unto them a heavenly peace. So *Christ* saith: *My peace I leave unto you: my peace I give unto you: not as the world giveth it, doe I give it unto you.* The peace of the world granteth nothing but the peace of our goods and bodies. So the grace or favour of the world giveth us leave to enjoy our goods, and casteth us not out of our possessions. But in affliction and in the houre of death, the grace and favour of the world cannot helpe us, they cannot deliver us from affliction,

affliction, despair and death. But when the *Grace* and *peace* of God are in the heart, then is man strong, so that he can neither be cast downe with aduersity, not puffed up with prosperity, but walketh on plainly and keepeth the high way. For he taketh heart and courage in the victory of Christs death, and the confidence therof beginneth to raigne in his conscience over sin and death, because through him he hath assured forgiveness of his sins : which after he hath once obtained, his conscience is at rest, and by the word of *Grace* is comforted. So then a man being comforted and heartned by the *Grace* of God, that is, by forgiveness of sins and by this peace of conscience, is able valiantly to beare and overcome all troubles, yea even death it self. This *Peace* of God is not given to the world, because the world never longeth after it nor understandeth it, but to them that beleeve : and this cometh to passe by no other mean, then by the only *Grace* of God.

A rule to be observed, that men ought to abstaine from the curious searching of Gods Majesty.

BUt why doth the Apostle adde moreover in this salutation : *And from our Lord Iesus Christ*: Was it not enough to say : *And from God our Father*? Why then doth he couple *Iesus Christ with the Father*? Ye have oftentimes heard of us, how it is a rule and principle in the Scriptures diligently to be marked, that we must abstaine from the curious searching of Gods Majesty, which is intollerable to mans body, and much more to his mind. * *No man* (saith the Lord) *shall see me and live.* * The Pope, the Turks, the Jews, and all such as trust in their own merits, regard not this rule, and therefore removing the Mediator Christ out of their sight, they speake only of God, and before him only they pray, and do all that they do.

As for example; the Monke imagineth thus : These workes which I doe please God, God will regard these my vowes, and for them will save me. The Turke saith : If I keep the things that are commanded in the * *Alcoran*, God will accept me, and give me everlasting life. The Jew thinketh thus : if I keepe those things which the law commandeth, I shall find God mercifull unto me, and so shall I be saved. So also a sort of fond heads at this day, bragging of the spirit of revelations, of visions, and such other monstrous matters I wot not what, doe walke in wonders above their

Why this is added, *And from our Lord Iesus Christ.*

* *Exod. 33.20*

* The merit-mongers seeking to justify themselves by their works, shur our Christ, & will have to do with God alone.

* The *Alcoran* is a book containing the *Turks* religion, received from *Mahomet* a false Prophet that was among them.

their reaches. These new Monkes have invented a new crosse and new workes, and they dreame that by doing them they please God. To be briefe, as many as know not the Article of Justification, take away Christ the mercy-sear, and will needs comprehend God in his Majesty by the judgement of reason, and pacifie him with their own works.

But true Christian divinity (as I give you often warning) setteth not God forth unto us in his Majesty, as *Moses* and other doctrines do, It commandeth us not to search out the nature of God: but to know his will set out to us in Christ, whom he would have to take our flesh upon him, to be borne and to die for our sins, and that this should be preached among all Nations. For seeing the world by wisdom knew not God in the wisdom of God, it pleased God by the foolishnes of preaching to save them that believe, *1 Cor. 1.* Wherefore, when thy conscience standeth in the conflict, wrastring against the law, sin and death in the presence of God, there is nothing more dangerous then to wander with curious speculations in heaven, and there to search out God in his incomprehensible power, wisdom & Majesty, how he created the world, and how he governeth it. If thou seek thus to comprehend God, and wouldst pacifie him without Christ the Mediator, making thy works a meanes between him and thy self, it cannot be but that thou must fall as *Lucifer* did, and in horrible despair lose God and all together. For as God is in his own nature unmeasurable, incomprehensible and infinite, so is he to mans nature intollerable.

Wherefore if thou wouldst be in safety and out of perill of conscience and salvation, bridle this climbing and presumptuous spirit, and so seeke God as *Paul* teacheth thee, *1 Cor. 1.* We (saith he) preach Christ crucified, a stumbling blocke unto the Jewes, and foolishnesse unto the Grecians: but unto them which are called both of the Jewes and Grecians, wee preach Christ the power of God, and the wisdom of God. Therefore begin thou there where Christ began, namely in the wombe of the Virgine, in the manger and at his mothers breasts, &c. For to this end he came downe, was borne, was conversant among men, suffered, was crucified and dyed, that by all meanes he might set forth himselfe plainly before our eyes, and fasten the eyes of our hearts upon himself, that he thereby might keep us from climbing up into heaven, and from the curious searching of the divine Majesty.

When

The will of God is to be sought in Christ.

The fall of Lucifer. What God is in his own nature

Where the will of God is to be sought.

Whensoever thou hast to doe therefore in the matter of justification, and disputest with thy selfe how God is to be found that justifieth and accepteth sinners: where and in what sort he is to be sought: then know thou that there is no other God besides this man Christ Jesus. Embrace him and cleave to him with thy whole heart, setting aside all curious speculations of the divine Majesty: For he that is a searcher of Gods Majesty, shall be overwhelmed of his glory. I know by experience what I say. But these vaine spirits which do deal with God that they exclude the Mediatour, do not believe me. Christ himselfe saith: *I am the way, the truth and the life: No man cometh to the Father but by me.* Therefore besides this way Christ, thou shalt find no way to the Father, but wandering: no verity, but hypocrisie and lying: no life but eternall death. Wherefore marke this well in the matter of justification, that when any of us all shall have to wastle with the law, sinne, death and all other evils, we must looke upon no other God, but onely this God incarnate and clothed with mans nature.

But out of the matter of justification, when thou must dispute with Jews, Turkes, Papists, Hereticks, &c. concerning the power, wisdom and Majesty of God, then imploy all thy wit and industry to that end, and be as profound and as subtile a disputer as thou canst: for then thou art in another veine. But in the case of conscience, of righteousnes and life (which I wish here diligently to be marked) against the law, sin, death & the devill, or in the matter of satisfaction, of remission of sins, of reconciliation and of everlasting life, thou must withdraw thy mind wholly from all cogitations & searching of the Majesty of God, and look only upon this man Jesus Christ, who setteth himselfe forth unto us to be a Mediatour, and saith: *Come unto me all ye that labour, and are heavy loaden, and I will refresh you.* Thus doing thou shalt perceive the love, goodness and sweetnes of God: thou shalt see his wisdom, power and majesty sweetned and tempered to thy capacity: yea and thou shalt find in this mirrour and pleasant contemplation, all things according to that saying of Paul to the Colossians: *In Christ are hid all the treasures of wisdom and knowledge.* Also in the second chapter. *For in him dwelleth the fulnesse of the God head bodily.* The world is ignorant of this, and therefore it searcheth out the will of God, setting aside the promise in Christ, to his great destruction. *For no man knoweth the Father*

Prov. 17. 18.
Prov. 23. 27.

Joh. 14. 6.
Christ the
way, the
truth, and
the life.

The afflicted
conscience
wrestling
with the
judgement
of God, is
raised up by
onely faith
in Christ.

Matt. 11. 28.

Col. 2. 3. 1. 2.

Chap. I.

Vpon the EPISTLE

Mat. 27.
Job. 10. 15.

ther but the Sonne, and he to whom the Sonne will reveale him.

Gen 28. 12.

And this is the cause why Paul is wont so often to couple Jesus Christ with God the Father, even to teach us what true Christian Religion is, which beginneth not at the highest as other religions doe, but at the lowest. It will have us to climbe up by *Jacob's* ladder, whereupon God himselte leaneth, whose feete touch the very earth, hard by the head of *Jacob*. Wherefore whensoever thou art occupied in the matter of thy salvation, setting aside all curious speculations of Gods unsearcheable Majesty, all cogitations of works, of traditions, of Philosophy, yea & of Gods law too, run straight to the manger & embrace this Infant, and the Virgins little Babe in thine armes, and behold him as he was borne, sucking, growing up, conversant among men, teaching, dying, rising againe, ascending up above all the Heavens, and having power above all things. By this meanes shalt thou be able to shake off all terrors and errours, like as the Sunne driveth away the clouds. And this sight and contemplation will keepe thee in the right way, that thou mayest follow whither Christ is gone; Therefore *Paul* in wishing *Grace* and *Peace*, not only from God the Father, but also from Jesus Christ, teacheth, first that we should abstaine from the curious searching of the divine Majesty (for no man knoweth God,) and to heare Christ, who is in the bosome of the Father, and uttereth to us his will, who also is appointed of the Father to be our Teacher, to the end that we should all heare him.

Christian divinity be-
ginneeth at
Christ lying
in the lap of
the Virgins
Mary.

Job 8. 18.

Christ is God by Name.

Christ God.

THE other thing that *Paul* teacheth here, is a confirmation of our faith, that Christ is very God. And such like sentences as this is concerning the Godhead of Christ, are to be gathered together and marked diligently, not only against the *Arians* and other hereticks which either have beene or shall be hereafter, but also for the confirmation of our faith. For Satan will not faile to impugne in us all the articles of our faith, ere we die. He is a most deadly enemy to faith, because he knoweth that it is the victory which overcome the world. Wherefore it standeth us in hand to labour that our faith may be certaine, and may increase and be strengthened by diligent and continuall exercise of the word and fervent prayer, that we may be able to withstand Satan.

The devill
an adversary
to faith.
1 Job. 5. 4.

Now that Christ is very God, it is manifestly declared, in that

Paul

Paul attributeth the same things equally unto him, which he doth unto the Father, namely Divine power, as the giving of grace, the forgiveness of sinnes, peace of conscience, life, victory over sinne, death, the devill and hell. This were by no meanes lawfull for him to do, nay it were sacriledge this to do, except he were very God according to that saying: *I will not give my glory unto another.* Again, no man giveth that to others, which he himselfe hath not. But seeing Christ giveth Grace, Peace and the holy Ghost, delivereth from the power of the devill, from sin and death, it is certaine that he hath an infinite and Divine power equall in all points to the power of the Father.

The power of the Father and of Christ equall.

Esa. 42. 8.

Neither doth Christ give Grace and Peace, as the Apostles gave and brought the same unto men by preaching of the Gospell: but he giveth it as the Author and Creator. The Father createth and giveth Life, Grace, Peace and all other good things. The selfe-same things also the Sonne createth and giveth. Now, to give Grace, Peace, everlasting life, to forgive sinnes, to make righteous, to quicken, to deliver from death and the devill, are not the works of any creature, but of the Divine Majesty alone. The Angels can neither create nor give these things. Therefore these works pertaine onely to the glory of the Sovereigne Majesty, the maker of all things. And seeing *Paul* doth attribute the selfe-same power of creating, and giving all these things unto Christ equally with the Father, it must needs follow that Christ is verily and naturally God.

How Christ giveth grace and peace.

The workes of Christ are divine and proper to God.

Many such arguments are in *John*, where it is proved and concluded by the works which are attributed to the Sonne, as well as to the Father, that the divinity of the Father and of the Sonne, is all one. Therefore the gifts which we receive of the Father, and which we receive of the Sonne are all one. For else *Paul* would have spoken otherwise, after this manner: Grace from God the Father, and Peace from our Lord Jesus Christ. But in knitting them both together, he attributeth them equally, as well to the Sonne as to the Father. I do therefore so diligently admonish you of this thing, because it is dangerous least among so many errors, and in so great variety and confusion of sects, there might step up some *Arrians*, *Eunomians*, *Macedonians*, and such other hereticks, that might do harme to the Churches with their subtilty.

One and the selfe same Godhead of the Father and of the Sonne.

Indeed the *Arrians* were sharpe and subtille fellowes, They granted

granted that Christ hath two natures, and that he is called very God of very God, howbeit in Name onely: Christ. (said they) is a most noble and perfect creature above the Angels, whereby God after ward created heaven and earth, and all other things. So *Mahomet* also speaketh honourably of Christ. But all this is nothing else but goodly imaginations and words pleasant and plausible to mans reason, whereby the fantastickall spirits do deceive men, except they take good heed. But *Paul* speaketh otherwise of Christ. Ye (saith he) are rooted and established in this beleefe, namely that Christ is not onely a perfect creature, but very God, who doth the selfe-same things that God the Father doth. He hath the Divine works, not of a creature, but of the Creatour, because he giveth *Grace* and *Peace*: and to give them, is to condemne sin, to vanquish death, and to tread the devill under foot. These things no Angell can give: but seeing they are attributed unto Christ, it must needs follow that he is very God by nature.

The workes
of Christ.

Verse 4. Which gave himselfe for our sinnes.

Which hath
given him-
selfe.

Paul in a manner in very word handleth the argument of this Epistle. He hath nothing in his mouth but Christ, and therefore in every word there is a fervency of spirit and life. And marke how well and to the purpose he speaketh. He saith not, which hath received our works at our hands, nor, which hath received the sacrifices of *Moses* law, worshippings, religions, Masses, vowes and pilgrimages: *But hath given.* What? not gold, nor silver, nor beasts, nor paschall lambes; nor an Angell, *but himselfe.* For what? Not for a Crowne, not for a Kingdome; not for our holinesse or righteousnesse, but for our sinnes. These words are very thunder-claps from heaven against all kinds of righteousness: like as is also this sentence of *John*: *Behold the Lambe of God that taketh away the sinne of the world.* Therefore we must with diligent attention marke every word of *Paul*, and not slenderly consider them or lightly passe them over: for they are full of consolation, and confirme fearefull consciences exceedingly.

But how may we obtaine remission of our sinnes? *Paul* answereth, that the man which is called *Jesus Christ* the Sonne of God hath given himselfe for them. These are excellent and most comfortable words, and are promises of the old law, that our sinnes are taken away by none other meane, then by the Sonne of God delivered

unto death. With such Gunne-shot and such Artillery must the Papacy be destroyed, and all the religions of the Heathen, all works, all merits and superstitious Ceremonies. For if our finnes may be taken away by our owne works, merits and satisfactions, what needed the Sonne of God to be given for them? But seeing he was given for them, it followeth, that we cannot put them away by our own works.

Againe, by this sentence it is declared, that our finnes are so great, so infinite and invincible, that it is impossible for the whole world to satisfie for one of them: and surely the greatnes of the ransom (namely Christ the Sonne of God, who gave himselfe for our finnes) declareth sufficiently, that we can neither satisfie for sinne, nor have dominion over it. The force and power of sinne is set forth and amplified exceedingly by these words: *Which gave himselfe for our finnes.* Therefore here is to be marked the infinite greatnesse of the price bestowed for it, and then will it appeare evidently, that the power of it is so great, that by no meanes it could be put away, but that the Sonne of God must needs be given for it. He that considereth these things well, understandeth that this one word *Sinne*, comprehendeth Gods everlasting wrath and the whole kingdome of Satan, and that it is a thing more horrible then can be expressed: which ought to move us and make us afraid indeed. But we are carelesse, yea we make light of sin, and a matter of nothing: which although it bring with it the sting and remorse of conscience, yet notwithstanding we thinke it not to be of such weight and force, but that by some little worke or merit we may put it away.

This sentence therefore witnesseth, that all men are servants and bond-slaves to sinne, and (as *Paul* saith in another place) are sold under sinne. And againe, that sinne is a most cruell and mighty tyrant over all men: which cannot be vanquished by the power of any creatures, whether they be Angels or men, but by the sovereign and infinite power of *Jesus Christ*, who hath given himselfe for the same.

Furthermore this sentence setteth out to the consciences of all men which are terrified with the greatnes of their sins, a singular comfort. For albeit sin be never so invincible a tyrant: yet notwithstanding, forasmuch as *Christ* hath overcome it through his death, it cannot hurt

The greatnes of sinne is to be esteemed by the greatnes of the price whereby it is abolished

Rom. 7. 14.
Sinne a mightie tyrant, holding all men in captivity and thraldome.

The iudgement of the godly.

them that beleve in him. Moreover, if we arme our selves with this beleefe, and cleave with all our hearts unto this man Jesus Christ, then is there a light opened and a sound iudgement given unto us, so as we may most certainly and freely iudg of all kinds of life. For when we heare that sin is such an invincible tyrant, thus incontinent by a necessary consequence we inferre: Then what do the Papists, Monkes, Nuns, Priests, Mahumetists, Anabaptists, and all such as trust in their works, which will abolish and overcome sin by their own traditions, works preparative, satisfactions, &c. Here forthwith we iudg all those sects to be wicked and pernicious: wherby the glory of God and of Christ is not only defaced, but also utterly taken away, and our own advanced and established.

There is a great vehemencie all waies to be marked in pronouns.

But weigh diligently every word of *Paul*, and specially mark well this pronoun, *Our*. For the effect altogether consisteth in the well applying of the pronouns, which we find very often in the Scriptures. Wherin also there is ever some vehemency and power. Thou wilt easily say and believe that Christ the Son of God was given for the sins of *Peter*, of *Paul* and of other Saints, whom we account to have been worthy of this grace. But it is a very hard thing that thou which judgest thy selfe unworthy of this grace, shouldst from thy heart say and beleve, that Christ was given for thine invincible, infinite and horrible sins. Therefore generally and without the pronoun, it is an easie matter to magnifie and amplifie the benefit of Christ, namely, that Christ was given for sinnes, but for other mens sins which are worthy. But when it commeth to the putting to of this pronoun *Our*, there our weake nature and reason starteth backe, and dare not come neare unto God, nor promise to her selfe that so great a treasure should be truly given unto her, and therefore she will not have to doe with God, except first she be pure and without sinne. Wherefore, although she reade or heare this sentence: *Which gave himselfe for our sinnes*, or such like, yet doth she not apply this pronoun (*Our*) unto her selfe, but unto others which are worthy and holy, and as for her selfe, she will tarry till she be made worthy by her owne works.

The weaknesse of faith in us.

Reason doth extenuate and lessen sinne.

This then is nothing else, but that mans reason faine would that sin were of no greater force and power, then she her selfe dreameth it to be. Hereof it cometh that the hypocrites being ignorant of Christ, although they feele the remorse of sin, doe thinke not withstanding that they

they shall be able easily to put it away by their good works and merits, and secretly in their hearts they wish that these words: *Which gave himselfe for our sins*, were but as words spoken in humility, and would have their sins not to be true and very sins indeed; but light and small matters. To be short, mans reason would faine bring and present unto God a fained and a counterfeit sinner, which is nothing afraid nor hath any feeling of sin. It would bring him that is whole, and not him that hath need of a Phisician, and when it feeleth no sin, then would it beleeve that Christ was given for our sins.

The whole world is thus affected, and especially they that would be counted more holy and religious then others, as Monks, and all Justiciaries. These confesse with their mouth that they are sinners and they confesse also that they commit sins daily, howbeit not so great and many; but that they are able to put them away by their owne works: yea and besides all this, they will bring their righteousness and deserts to Christs judgement seat; and demand the recompence of eternall life for them at the Judges hand. In the mean while not withstanding (as they pretend great humility) because they will not vaunt themselves to be utterly void of sin, they faine certaine sinnes, that for the forgiveness thereof, they may with great devotion pray with the *Publican*, *God be mercifull unto me a sinner*. Unto them these words of *S. Paul*, for our sins, seeme to be but light and trifling: Therefore they neither understand them, nor in temptation when they feel sin indeed, can they take any comfort of them, but are compelled flatly to despair.

This is then the chiefe knowledge and true wisdom of Christians, to count these words of *Paul*, that Christ was delivered to death, not for our righteousness or holiness, but for our sins (which are very sinnes indeed, great, many, yea infinite and invincible) to be most true, effectuall and of great importance. Therefore thinke them not to be small, and such as may be done away by thine owne works: neither yet despaire thou for the greatness of them, if thou feele thy selfe oppressed therewith, either in life or death: but learn here of *Paul* to beleeve that Christ was given, not for fained or counterfeit sins, nor yet for small sinnes, but for great and huge sinnes; not for one or two, but for all, not for vanquished sins (for no man, no nor Angell is able to overcome the least sin that is) but for invincible sins. And except thou be found in the number of those that say:

The hypocrites would that these words of *Paul* were rather spoken to shew his humility, then the greatness of our sins: for that they cannot heare.

The picture of the Justiciaries and such as seek righteousness by works.

—
—
—

Luke. 18. 15

The chiefe wisdom of Christians.

Our sins, that is, which have this doctrine of faith, and teach, hear, learn, love and beleve the same, there is no salvation for thee.

Labour therefore diligently, that not only out of the time of tentation, but also in the danger and conflict of death, when thy conscience is throughly afraid with the remembrance of thy sins past, and the devill assaileth thee with great violence, going about to overwhelm thee with heaps, floods and whole seas of sins, to terrifie thee, to draw thee from Christ, and to drive thee to despaire: that then I say, thou maist be able to say with sure confidence: Christ the Son of God was given, not for the righteous and holy, but for the unrighteous and sinners. If I were righteous and had no sin, I should have no need of Christ to be my reconciler. Why then, O thou peevish holy Satan, wilt thou make me to be holy and to seeke righteousnesse in my selfe, when in very deed I have nothing in me but sinnes, and most grievous sinnes? not fained or trifling sinnes, but such as are against the first Table: To wit, great infidelity, doubting, despaire, contempt of God, hatred, ignorance and blaspheming of God, unthankfulnesse, abusing of Gods name, neglecting, loathing, and despising the word of God, and such like: And moreover, these carnall sinnes against the second Table: As not to yeeld honour to my parents, not to obey the Magistrates, to covet another mans goods, his wife, and such like: albeit that these be light faults in respect of those former sinnes. And admit that I have not committed murder, whoredome, theft and such other sinnes against the second Table, in fact: yet I have committed them in heart, and therefore I am a transgressour of all Gods commandments, and the multitude of my sinnes is so great that they cannot be numbred: For I have sinned above the number of the sands of the sea.

Besides this, Satan is such a cunning jugler, that he can make of my righteousnes and good works, great sins. For so much then as my sins are so weighty, so infinite, so horrible and invincible, and that my righteousnesse doth nothing further me, but rather hinder me before God: therefore Christ the Son of God was given to death for them, to put them away, and so save all men which beleve. Herein therefore consisteth the effect of eternall salvation, namely in taking these words to be effectually true and of great importance. I say not this for nought, for I have oftentimes proved by experience, and I daily find what an hard matter it is to believe (especially in the conflict of conscience)

Sinnes against the first table.

Sathan is wont to change righteousness into sinnes.

science) that Christ was given, not for the holy, righteous, worthy, and such as were his friends, but for wicked sinners, for the unworthy and for his enemies, which have deserved Gods wrath and everlasting death.

Let us therefore arme our selves with these and such like sentences of the holy Scripture, that we may be able to answer the devill (accusing us and saying : thou art a sinner, and therefore thou art damned) in this sort, because thou saiest I am a sinner, therefore will I be righteous and saved. Nay (saith the devill) thou shalt be damned. No (say I) for I fly unto Christ, *who hath given himselfe for my sins.* - Therefore Satan thou shalt not prevaile against me in that thou goest about to terrifie me in setting forth the greatnes of my sins, and so to bring me into heavines, distrust, despaire, hatred, contempt and blaspheming of God. Yea rather, in that thou sayest, I am a sinner; thou givest me armour and weapon against thy selfe, that with thine owne Sword I may cut thy throat, and tread thee under my feet : for Christ died for sinners. Moreover thou thy selfe preacheest unto me the glory of God. For thou puttest me in mind of Gods fatherly love towards me wretched and damned sinner : *Who so loved the World, that he gave his onely begotten Some, that whosoever beleevesth in him should not perish, but have everlasting life.* Also as often as thou objectest that I am a sinner, so often thou callest me to remembrance of the benefit of Christ my redeemer, upon whose shoulders, and not upon mine, lie all my sins : For the *Lord hath laid all our iniquitie upon him.* Againe : For the *transgression of his people was he smitten.* Wherefore when thou sayest I am a sinner, thou doest not terrifie me; but comfort me above measure.

How we
must answer
the devill
disputing
with us.

John. 3. 16.

E/ay. 53. 6.
E/ay. 53. 8.

Who so knoweth this one point of cunning well, shall easily avoid all the engines and snares of the devill, who by putting man in mind of his sins, driveth him to despair, and destroyeth him, unlesse he withstand him with his cunning and with this heavenly wisdom, wherby only sin, death and the devill are overcome. But the man that putteth not away the remembrance of his sin, but keepeth it still, and tormenteth himselfe with his own cogitations, thinking either to helpe himselfe by his own strength and policie, or to tarry the time till his conscience may be quieted, falleth into Satans snares and miserably afflicteth himselfe, and at length is overcome with the continuance of the tentation : for the devill will never cease to accuse his conscience.

Against

The true definition of Christ.

Against this temptation we must use these words of *Paul*, in the which he giveth a very good and a true definition of Christ in this manner : Christ is the Son of God and of the virgin, delivered and put to death for our sins. Here if the devill alledge any other definition of Christ, say thou : The definition and the thing defined are false: Therefore I will not receive this definition. I speake not this without cause : For I know what mooveth me to be so earnest that we should learne to define Christ out of the words of *Paul*. For indeed Christ is no cruel exactor, but a forgiver of the sins of the whole world. Wherefore if thou be a sinner (as indeed we are all) set not Christ down upon the rain-bow as a judg (for so shalt thou be terrified and despair of his mercy) but take hold of his true definition, namely that Christ the Son of God, and of the virgin is a person, not that terrifieth, not that afflicteth, not that condemneth us of sin, not that demandeth an account of us for our lives evill passed : but hath given himselfe for our sins, and with one oblation hath put away the sins of the whole world, hath fastned them upon the crosse, and put them clean out by himself.

Col. 3. 14.

Let every man learne to apply this pronoun (our) unto himselfe.

Learn this definition diligently, and especially so exercise this pronoun (*our*) that this one sillable being beleevved, may swallow up all thy sins : That is to say, that thou maiest know assuredly that Christ hath taken away the sins, not of certaine men only, but also of thee, yea and of the whole world. Then let not thy sins be sins only, but even thy own sins indeed: That is to wit, believe thou that Christ was not only given for other mens sins, but also for thine. Hold this fast, and suffer not thy self by any means to be drawn away from this most sweet definition of Christ, vvhich rejoyceth even the very Angels in heaven: That is to say, that Christ according to the proper and true definition, is no *Moses*, no law-giver, no tyrant, but a Mediatour for sins, a free giver of grace, righteousnes and life: who gave himself, not for our merits, holines, righteousnes and godly life, but for our sins. Indeed Christ doth interpret the law, but that is not his proper and principall office.

The true picture of Christ.

These things, as touching the words, we know well enough and can talk of them: but in practise and in the conflict, vvhhen the devill goeth about to deface Christ, and to pluck the word of grace out of our hearts, we find that we do not yet know them vvell, and as vve should do. He that at that time could define Christ truly, and could magnifie him and behold

behold him as his most sweet Saviour and high Priest, and not as a strait Judge, this man had overcome all evils, and were already in the kingdom of heaven. But this to do in the conflict, is of all things the most hardest. I speak this by experience: for I know the devils subtilty, who at that time not only goeth about to fear us with the terror of the law, yea and also of a little mote maketh many beams, that is to say, of that which is no sin he maketh a very hell (for he is marvellous crafty both in aggravating sin, and in puffing up the conscience even in good works:) but also is wont to fear us with the very person of the Mediatour: into the which he transformeth himself, and laying before us some place of the Scripture or some saying of Christ, suddenly he striketh our hearts and sheweth himself unto us in such sort, as if he were Christ indeed, leaving us sticking so fast in that cogitation, that our conscience would sweare it were the same Christ whose saying he acknowledged. Moreover, such is the subtilty of the enemy, that he will not set before us Christ entirely and wholly, but a peece of Christ only, namely that he is the Son of God, and man born of the virgin: and by and by patcheth therto some other thing: That is to say, some saying of Christ wherewith he terrifieth the impenitent sinners, such as that is in *Luk. 13. Except ye repent, ye shall all likewise perish*: and so corrupting the true definition of Christ with his poison, he bringeth to passe that albeit we beleve him to be Christ the true Mediatour, yet in very deed our troubled conscience seeleth and judgeth him to be a tyrant and a judge. Thus we being deceived by Satan, do easily lose that sweet sight of our high Priest and Saviour Christ: which being once lost, we shun him no lesse then the devill himself.

What snares
Satan layeth
for us.

And this is the cause why I doe so earnestly call upon you, to learne the true and proper definition of Christ out of these words of *Paul. Which gave himselfe for our finnes*. If he gave himself to death for our sins, then undoubtedly he is no tyrant or judge which will condemne us for our finnes: he is no calter downe of the afflicted, but a raiser up of those that are fallen, a mercifull releever and comforter of the heavie and broken hearted. Else should *Paul* lye in saying: *Which gave himselfe for our finnes*. If I define Christ thus, I define him rightly, and take hold of the true Christ, and possesse him indeed. And here I let passe all curious speculations touching the divine Majestie, and I stay my selfe in the humanity of Christ, and so I learne truly to know the will of God. Here is then no fear,

This sentence is diligently to be noted: Which gave himselfe for us.

but

but altogether sweetnes, joy, peace of conscience and such like. And herewithal there is a light opened, which sheweth me the true knowledge of God, of my self, of all creatures, and all the iniquity of the devils kingdome. We teach no new thing, but we repeate and establish old things, which the Apostles and all godly teachers have taught before us. And would to God we could to teach and establish them, that we might not only have them in our mouth, but also well grounded in the bottome of our heart, and especially that we might be able to use them in the agony and conflict of death.

Verse 4. *That he might deliver us from this present evil World.*

Why Paul
callethe the
world pre-
sent & evil.

The world
the king-
dome of the
devill.

In these words also *Paul* handleth yet more effectually the argument of this Epistle. He calleth this whole world, which hath bin, is, and shall be, *the present World*, to put a difference between this and the everlasting world to come. Moreover he calleth it evil, because that whatsoever is in this world, is subject to the malice of the devill reigning over the whole world. For this cause the world is the kingdome of the devill. For there is in it nothing but ignorance, contempt, blasphemy, hatred of God, and disobedience against all the words and works of God. In and under this kingdome of the world are we.

Sinnes are
not taken a-
way by
workes

Here againe you see that no man is able by his owne workes, or his owne power to put away sinne, because this present world is evil, and as *S. John* saith, *is set upon mischief*. As many therefore, as are in the world, are the bond-slaves of the devill, constrained to serve him, and doe all things at his pleasure. What availed it then to set up so many orders of Religion for the abolishing of sinne? To devise so many great and most painfull workes, as to weare shirts of haire, to beat the body with whips till the blood followed, to goe on pilgrimages to *S. James* in harness, and such other like? Be it so that thou doest all these things, yet notwithstanding this is true, that thou art in this present evil world, and not in the kingdome of Christ. And if thou be not in the kingdome of Christ, it is certaine that thou belongest to the kingdome of Satan, which is this evil world. Therefore all the gifts either of the body or of the mind which thou enjoyest, as wisdom, righteousness, holiness, eloquence, power, beauty and riches, are but the slavish instruments of the devill, and with all these thou art compelled to

That the un-
godly with
all there
gifts doe
serve the
devill.

serve

serve him and to advance his Kingdome.

First, with thy wisdom thou darknest the wisdom and knowledge of Christ, and by thy wicked doctrine leadest men out of the way, that they cannot come to the grace and knowledge of Christ. Thou settest out and praisest thine own righteousnesse and holinesse: but the righteousnes of Christ, by which only we are justified and quickened, thou dost hate and condemne as wicked and devillish. To be briefe, by thy power thou destroyest the Kingdome of Christ, and abushest the same to roote out the Gospell, to persecute and kill the Ministers of Christ, and so many as heare them. Wherefore if thou be without Christ, this thy wisdom is double foolishnes, thy righteousnes double sin and impiety, because it knoweth not the wisdom and righteousnes of Christ: moreover it darkneth, hindreth, blasphemeth and persecuteth the same. Therefore *Paul* doth rightly call it the evill or wicked world: for when it is at the best, then is it worst. In the religious, wise and learned men, the world is at the best, and yet in very deed in them it is double evill. I overpasse those grosse vices which are against the second table, as disobedience to parents, to Magistrates, adulteries, whoredomes, covetousnesse, thefts, murders, and malicioufnes, wherein the world is altogether drowned, which notwithstanding are light faults if ye compare them with the wisdom and righteousnes of the wicked, whereby they fight against the first table. This white devill which forceth men to commit spirituall sins, that they may sell them for righteousnes, is farre more dangerous then the black devill, which only enforceth them to commit fleshy sins, which the world acknowledgeth to be sins.

By these words then *That he might deliver us, &c.* *Paul* sheweth what is the argument of this Epistle, to wit, that we have need of grace and of Christ, and that no other creature, neither man nor Angell, can deliver man out of this present evill world. For these workes are onely belonging to the divine Majesty, and are not in the power of any, either man or Angell, that Christ hath put away sinne, and hath delivered us from the tyranny and kingdome of the devill, that is to say, from this wicked world, which is an obedient servant and a willing follower of the devill his god. Whatsoever that murderer and father of lies either doth or speaketh, that the world, as his most loyall and obedient sonne, diligently followeth and performeth. And therefore it is full of the ignorance

They that know not Christ, the more wise & righteous they are, the more doe they hate & persecute the Gospell.

The white devill. Spirituall whoredome the most abominable.

Christ onely can deliver us out of this present world.

The world obeyeth his Prince the devill.

of

What sins
are in the
world.

of God, of hatred, lying, errours, blasphemy, and of the contempt of God: Moreover of grosse finnes, as murders, adulteries, fornications, thefts, robberies and such like, because he followeth his father the devill, who is a lyer and a murtherer. And the more wise, righteous and holy that men are without Christ, so much the more hurt they do to the Gospell. So we also that were religious men, were double wicked in the Papacy, before God did lighten us with the knowledge of his Gospell, and yet notwithstanding under the colour of true piety and holinesse.

What the
world is,
with all his
vertues and
righteous-
nesse.

Let these words then of *Paul* remaine as they are indeed, true and effectually, not coloured or counterfeit, namely, *That this present world is evill.* Let it nothing at all move thee, that in a great number of men there be many excellent vertues, and that there is so great a shew of holinesse in hypoerites. But marke thou rather what *Paul* saith: out of whose words thou maist boldly and freely pronounce this sentence against the world, that the world with all his wisdom, power and righteousness, is the kingdome of the devill, out of the which God alone is able to deliver us by his onely begotten Sonne.

Phil. 3.

Esa 64.

Therefore let us praise God the Father, and give him hearty thanks for this his unmeasurable mercy, that hath delivered us out of the kingdom of the devill, (in the which we were holden captives) by his own Son, when it was impossible to be done by our own strengths. And let us acknowledge together with *Paul*, that all our workes and righteousness (with all which we could not make the devill to stoope one haire bredth) are but losse and dung. Also let us cast under our feet, and utterly abhorre all the power of free-will, all Pharisaicall wisdom and righteousness, all religious orders, all Masses, ceremonies, vowes, fasting, and such like, as a most filthy defiled cloath, and as the most dangerous poison of the devill. Contrariwise let us extoll and magnifie the glory of Christ, who hath delivered us by his death, not from this world only, but from this evill world.

The king-
dome of the
world.

The King-
dome of
Christ.

Paul then by this word *Evill*, sheweth that the kingdome of the world, or the devils kingdome is the kingdome of iniquity, ignorance, errour, sinne, death, blasphemy, desperation, and everlasting damnation. On the other side, the kingdome of Christ is the Kingdome of equity, light, grace, remission of sinnes, peace, consolation, saving health, and everlasting life, into the which we are trans-

lated

Noted by our Lord Jesus Christ, to whom be glory world without end. So be it.

Verse 4. According to the Will of God, even our Father.

Here *Paul* so placeth and ordereth every word, that there is not one of them but it fighteth against those false Apostles for the article of justification. Christ (saith he) hath delivered us from this wicked kingdome of the devill and the world. And this hath he done according to the will, good pleasure and commandement of the Father. Wherefore we be not delivered by our own will or cunning, nor by our owne wisdom or policy, but for that God hath taken mercy upon us, and hath loved us: like as it is written also in another place: *Herein hath appeared the great love of God towards us, not that we have loved God, but that he hath loved us, and hath sent his onely begotten Sonne to be a reconciliation for our sinnes.* That we then are delivered from this present evill world, it is of meere grace, and no desert of ours. *Paul* is so plentifull and so vehement in amplifying and extolling the grace of God, that he sharpneth and directeth every word against the false Apostles.

There is also another cause why *Paul* here maketh mention of the Fathers will, which also in many places of Saint *Johns* Gospell is declared, where Christ commending his office, calleth us back to his Fathers will, that in his words and works we should not so much look upon him, as upon the Father. For Christ came into this world and took mans nature upon him, that he might be made a sacrifice for the sins of the whole world, and so reconcile us to God the Father, that he alone might declare unto us how that this was done through the good pleasure of his Father, that we by fastning our eyes upon Christ, might be drawne and carried straight unto the Father.

It is a great consolation to know that Christ is given for us by the will of his Father.

For we must not thinke (as before we have warned you) that by the curious searching of the Majesty of God, any thing concerning God can be knowne to our salvation, but by taking hold of Christ, who according to the will of the Father hath given himself to death for our sinnes. When thou shalt acknowledge this to be the will of God through Christ, then wrath ceaseth, feare and trembling vanisheth away, neither doth God appeare any other then mercifull, who by his determinate counsell would that his Sonne should die for us, that we might live through him. This knowledge maketh the heart chearefull.

chearefull, so that it stedfastly beleeveth that God is not angry, but that he so loveth us poore and wretched sinners, that he gave his only begotten Son for us. It is not for nought therefore, that *Paul* doth so often repeate and beate into our minds, that *Christ* was given for our sins, and that by the good-will of the Father. On the contrary part, the curious searching of the Majesty of God and his dreadfull judgements, namely how he destroyed the whole world with the flood, how he destroyed *Sodome*, and such other things, are very dangerous: for they bring men to desperation, and cast them downe headlong into utter destruction, as I have shewed before.

Verse 1. Of God and our Father.

God is a common Father both to *Christ* and to us.

This word *OUR*, must be referred to both, that the meaning may be this, of our God and of our Father. Then is *Christ*s Father and our Father all one. So in the 20. of *John*, *Christ* saith to *Mary Magdalene*: *Goe to my bretheren, and say unto them: I ascend unto my Father and your Father, to my God, and to your God.* Therefore God is our Father and our God, but through *Christ*. And this is an Apostolike manner of speech, and even *Paul*s own phrase, who indeed speaketh not with such picked and gay words, but yet very fit and to the purpose, and full of burning zeale.

Verse 4. To Whom be glory for ever and ever.

The *Hebrewes* are wont in their writings to intermingle praise and giving of thanks. This custome the *Hebrewes* and Apostles themselves doe observe. Which thing may very often be scene in *Paul*. For the Name of the Lord ought to be had in great reverence, and never to be named without praise and thanksgiving. And thus to doe is a certaine kind of worship and service of God. So in worldly matters, when we mention the Names of Kings or princes, we are wont to do it with some comely gesture, reverence and bowing of the knee: much more ought we, when we speake of God, to bow the knee of our heart, and to name the Name of God with thankfulness and great reverence.

Verse 6. I marvell.

Ye see here how *Paul* handleth the *Galathians*, which were fallen away and seduced by the false Apostles. He doth not at the first
see

set upon them with vehement and rigorous words, but after a very fatherly sort, not only patiently bearing their fall, but also in a manner excusing the same. Furthermore he sheweth towards them a motherly affection, and speaketh them very faire, and yet in such sort, that he reproveth them notwithstanding: howbeit with very fit words and wisely framed to the purpose. Contrariwise he is very hot and full of indignation against those false Apostles their seducers, upon whom he layeth the whole fault: and therefore forthwith, even in the entrance of his Epistle, he bursteth out into plaine thunderings and lightnings against them. *If any man* (saith he) *preach any other Gospell then that yee have received, let him be accursed.* And afterwards in the 5. Chapter he threatneth damnation unto them: *Who so troubleth you shall beare his condemnation whatsoever he be.* Moreover he curseth them with horrible words, saying: *Would to God they were cut off, which trouble you.* These are dreadfull thunder-claps against the righteousness of the flesh or the law.

Gal. 5. 10.

He might have handled the *Galathians* more uncurtously, and have inveiged against them more roughly after this manner: out upon this back-sliding, I am ashamed of you, your unthankfulnes grieveth me, I am angry with you: Or els thus tragically have cried out against them: O ungracious world, ô wicked dealings! &c. But for as much as his purpose is to raise up them that were false, and with a fatherly care to call them back again from their error to the purity of the Gospell, he leaveth those rough and sharp words, especially in the first entrance, and most gently and mildly he speaketh unto them. For seeing he went about to heal them that were wounded, it was not meet that he should now further vex their greene wound by laying to it a sharpe and a fretting plaister, and so rather hurt the wounded then heale them. Therefore of all the sweetest and mildest words, he could not have chosen any one more fit then this, *I marvel*: wherby he signifieth both that it grieveth him, and also displeaseth him that they had false away from him.

The Apostle useth gentle speech towards those that are fallen, that through his milnes, he may revoke them & win them againe.

And here *Paul* is mindfull of his own rule, which he giveth hereafter in the sixt Chapter, where he saith: *Brethren, if a man be false by occasion into any fault, yee which are spirituall, restore such a one with the spirit of meeknesse, considering thy selfe, lest thou also be tempted.* This example must we also follow, that we

How the
weake and
such as are
fallen, ought
to be hand-
led.

may shew our selves to beare like affection towards such as are misled, as parents beare towards their children, that they may perceive our fatherly and motherly affection towards them, and may see that we seek not their destruction but their welfare. But as for the devill and his ministers, the authours of false doctrine and sects, against them we ought by the example of the Apostle, to be impatient, proud, sharp and bitter, detesting and condemning their false jugglings and deceits with as much rigour and severity as may be. So Parents when their child is hurt with the biting of a dog, are wont to pursue the dog only, but the weeping child they bemoane, and speak fair unto it, comforting it with most sweet words.

The study of
Bishops to
maintaine
their Lord-
ship, and so-
verainty.

The Spirit therefore that is in *Paul*, is wonderfull cunning in handling the afflicted consciences of such as are fallen. Contrariwise the Pope (because he is led with a wicked spirit) breaketh out violently like a tyrant, and rappeth out his thunder-claps and curings against the miserable and terrified in conscience: which thing may be seen in his Bulls, and especially in that Bull touching the Lords Supper. The Bishops also do their duty never a whit better. They teach not the Gospell, they are not carefull for the saving of mens soules, but only they seek Lordship and sovereignty over them, and therefore their speakings and doings are altogether to maintain and support the same. In like manner are all the vain-glorious Doctors and Teachers affected.

Verse 6. That so soone.

1 Cor. 10. 12.

Ye see how *Paul* complaineth, that to fall in faith, is an easie matter. In respect whereof he warneth the faithfull in another place, *That he which standeth, should take heed that he fall not.* We also doe daily prove by experience, how hardly the mind conceiveth and retaineth a sound and stedfast faith: Also with what great difficulty a perfect people is gotten to the Lord. A man may labour half a score years ere he shall get some little Church to be rightly and religiously ordered, and when it is so ordered, there creepeth in some mad-brain, yea and a very unlearned ideot, which can do nothing els but speak slanderously and spitefully against sincere preachers of the word, and he in one moment overthroweth all. Whom would not this wicked and outrageous dealing move?

We by the grace of God have gotten here at *Wittenberge* the form of a Christian Church. The word among us is purely taught, the Sacraments are rightly used, exhortations and prayers are made also for all estates; and to be briefe, all things go forward prosperously. This most happy course of the Gospell some mad head would soon stop, and in one moment would overturn all that we in many years with great labour have builded. Even so it befell to *Paul* the elect vessel of Christ. He had won the Churches of *Galatia* with great care and travell, which the false Apostles in a short time after his departure overthrew, as this and diverse other of his Epistles doe witness. So great is the weaknesse and wretchednesse of this present life, and we so walke in the midst of Satans snares, that one fantastickall head may destroy and utterly overthrow in a short space, all that which many true Ministers, labouring night and day, have builded up many years before. This we learne at this day by experience to our great grieve, and yet we cannot remedy this enormity.

That which in long time of godly Preachers is builded up, of one wicked teacher is quickly destroyed.

Seeing then that the Church is so soft and so tender a thing, and is so soon overthrowne, men must watch carefully against these fantastickall spirits: who when they have heard two Sermons, or have read a few leaves in the holy Scriptures, by and by they make themselves masters and controllers of all learners and teachers, contrary to the authority of all men. Many such also thou maist find at this day among handy crafts men, bold and malapert fellows, who because they have been tryed by no tentations, did never learne to feare God, nor had any taste or feeling of grace. These for that they are void of the holy Ghost, teach what liketh themselves best, and such things as are plausible and pleasant to the common people. Then the unskillfull multitude, longing to heare news, do by and by joyn themselves unto them: yea and many also which think themselves well seen in the doctrine of faith, and after a sort have bin tried with temptations, are seduced by them.

A true picture of fantastickall bragging and glorious spirits.

Since that *Paul* therefore by his own experience may teach us, that Congregations which are won by great labour, are easily and soone overthrowne, we ought with singular care to watch against the devill ranging every where, lest he come while we sleepe, and sow tares among the wheat: for though the shepherds be never so watchfull and diligent, yet is the Christian flocke

The Churches are overthrowne while the teachers sleepe.

in danger of Satan. For *Paul* (as I said) with singular study and diligence had planted Churches in *Galatia*, and yet he had scarcely set his foot (as they say) out of the doore, but by and by the false Apostles overthrew some, whose fall after ward was the cause of great ruines in the Churches of *Galatia*. This so sudden and so great a loss, no doubt was more bitter unto the Apostle then death it self. Wherefore let us watch diligently, first every one for himself, secondly all teachers, not only for themselves, but also for the whole Church, that we enter not into tentation.

Verse 6. *Ye are removed away.*

Here once againe he useth not a sharpe, but a most gentle word. He saith not, *I marvell* that ye so suddenly fall away, that ye are so disobedient, light, inconstant, unthankfull: but that ye are so soon removed. As if he should say: Ye are altogether patients or sufferers: for ye have done no harme, but ye have suffered and received harm. To the intent therefore that he might call back againe those back-sliders, he rather accuseth those that did remove, then those that were removed, & yet very modestly he blameth them also, when he complaineth that they were removed. As if he would say: Albeit I embrace you with a fatherly affection, and know that ye are deceived, not by your own default, but by the default of the false Apostles: yet notwithstanding I would have wished, that ye had bin grown up a little more in the strength of sound doctrine. Ye took not hold enough upon the word, ye rooted not your selves deep enough in it, and that is the cause that with so light a blast of wind, ye are carried and removed. *Jerom* thinketh that *Paul* meant to interpret this word [*Galathians*] by alluding to the Hebrew word *Galath*, which is as much to say, as fallen or carried away. As though he would say: ye are right *Galathians* both in name and in deed, that is to say, fallen or removed away. Some thinke that the *Germanes* are descended of the *Galathians*: Neither is this divination perhaps untrue. For the *Germanes* are not much unlike to them in nature. And I my self also am constrained to wish to my Country-men more stedfastnes and constancy: For in all things that we do, at the first brunt we be very hot, but when the heat of our affections is allayed, anon we become more slack, and look with what rashnes we begin things, with the same we give them over and utterly reject them.

The nature
and disposi-
tion of the
Germanes.

At the first when the light of the Gospell, after so great darknes of mens traditions began to appeare, many were zealously bent to godlines: they heard Sermons greedily and had the Ministers of Gods word in reverence. But now when Religion is happily reformed with so great increase of Gods word, many which before seemed to be earnest disciples, are become contemners and very enemies therof, who not only cast off the study and zeale of Gods word and despise the Ministers therof, but also hate all good learning, and become plain hogs and belly-gods, worthy (doubtles) to be compared unto the foolish and inconstant *Galathians*.

This may well be said of us English men, for our heart is soon cooled, and that may appear by our cold proceedings at this day.

Verse 6. *From him that hath called you in the grace of Christ.*

This place is somewhat doubtfull, and therefore it hath a double understanding. The first is: *From that Christ that hath called you in grace.* The other is: *From him, that is to say from God which hath called you in the grace of Christ.* I embrace the former. For it liketh me, that even as *Paul* a little before made Christ the Redeemer, who by his death delivered us from this present evill world: also the giver of grace and peace equally with God the Father: so he should make him here also the caller in grace: For *Pauls* speciall purpose is, to beat into our minds the benefit of Christ by whom we come unto the Father.

A double exposition upon this place.

The drift & purpose of *Paul* in this whole Epistle.

There is also in these words: *From him that hath called us in grace,* a great vehemency. Wherein is contained withall a contrary relation. As if he would say: Alas, how lightly do you suffer your selves to be with drawne and removed from Christ, which hath called you: not as *Moses* did to the law, works, sinnes, wrath and damnation, but altogether to grace. So we also complaine at this day with *Paul*, that the blindness and perverseness of men is horrible, in that none will receive the doctrine of grace and salvation. Or if there be any that receive it, yet they quickly slide back again and fall from it, whereas notwithstanding it bringeth with it all good things, as well ghostly as bodily, namely forgiveness of sinnes, true righteousness, peace of conscience, and everlasting life. Moreover it bringeth light and sound judgement of all kinds of doctrine and trades of life. It approveth and establisheth civill government, house-hold government, and all kinds of life that are ordained and appointed of God. It rooteth up all doctrines of error, sedition, confusion and such like: and it putteth

An Antithesis or comparison between the calling of Christ to grace, and the calling of *Moses* to the law and works.

What good things the doctrine of grace bringeth with it.

teth away the feare of sinne and death, and to be short, it discovereth all the subtille sleights and works of the devill, and openeth the benefits and love of God towards us in Christ. What (with a mischief) means the world to hate this word, this glad tidings of everlasting comfort, grace, salvation and eternall life, so bitterly, and to persecute it with such hellish outrage?

The world
hateth the
light, and
lovethe dark-
nesse.
Iohn 3. 19. a

What rec-
pece the
world ren-
dretch unto
Christ for
his benefite.

Paul before called this present world evill and wicked, that is to say, the devils kingdome: For else it would acknowledge the benefit and mercy of God: for as much as it is under the power of the devill, therefore doth it most spitefully hate and persecute the same, loving darknesse, errors and the Kingdome of the devill, more then the light, the truth and the Kingdoms of Christ. And this it doth not through ignorance or error, but through the malice of the devill. Which thing hereby may sufficiently appeare, in that Christ the Sonne of God by giving himselfe to death for the sins of all men, hath therby gained nothing els of this perverse and damnable world, but that for this his inestimable benefit, it blasphemeth him and persecuteth his most helthfull word, & waine would yet still naile him to the Crosse, if they could. Therefore not onely the world dwelleth in darknesse, but it is darknesse it selfe, as it is written in the first of *Iohn*.

Moses cal-
leth unto
wrath, but
Christ cal-
leth to grace.

Paul therefore standeth much upon these words: *From Christ* which hath called you. As though he would say: My preaching was not of the hard lawes of *Moses*, neither taught I that ye should be bond-slaves under the yoke: but I preached the onely doctrine of grace and freedome from the law, sinne, wrath, and damnation: that is to say, that Christ hath mercifully called you in grace, that ye should be free-men under Christ, and not bond-men under *Moses*, whose disciples ye are now become againe by the meanes of your false Apostles, who by the law of *Moses* called you not unto grace, but unto wrath, to the hating of God, to sinne and death. But Christs calling bringeth grace and saving health. For they that be called by him, instead of the law that worketh sorrow, do gaine the glad tidings of the gospell, and are translated out of Gods wrath into his favour, out of sinne into righteousnesse, and out of death into life. And will you suffer your selves to be carried, yea & that so soone and so easily another way, from such a living fountain, full of grace and life? Now, if *Moses* call men to gods wrath and to sinne by the law of
God

God, whither shall the Pope call men by his owne traditions? The other sence, that the Father *calleth in the grace of Christ*, is also good: but the former sence concerning Christ, serveth more fitly for the comforting of afflicted consciences.

Verse 6. *Unto another Gospell.*

Here we may learne to espie the crafty sleights and subtilties of the devill. No heritike commeth under the title of errors and of the devill, neither doth the devill himselfe come as a devill in his owne likenesse, especially that white devill which we spake of before. Yea even the blacke devill, which forceth men to manifest wickednesse, maketh a cloke for them to cover that sinne which they commit or purpose to commit. The murtherer in his rage seeth not that murther is so great and horrible a sinne as it is indeed, for that he hath a cloke to cover the same. Whoremongers, theeves, covetous persons, drunkards and such other have, wherewith to flatter themselves and cover their finnes. So the blacke devill also commeth out disguised and counterfeit in all his works and devices. But in spirituall matter, where Satan commeth forth not black, but white in the likenesse of an angell or of God himself, there he passeth himselfe with most crafty dissimulation and wonderfull sleights, and is wont to set forth to sale his most deadly poyson for the doctrine of grace, for the word of God, for the gospell of Christ. For this cause Paul calleth the doctrine of the false Apostles Satans ministers, a Gospell also, saying, *Unto another Gospell*: but in derision. As though he would say, ye Galathians have now other Evangelists and another Gospell: My Gospell is now dispised of you, it is now no more in estimation among you.

Hereby it may easily be gathered, that these false Apostles had condemned the Gospell of Paul among the Galathians, saying Paul indeed hath begun well, but to have begun well it is not enough: for there remaine yet many higher matters. Like as they say in the 15. of the Acts: *It is not enough for you to beleve in Christ or to be baptized, but it behoveth also that yee be circumcised: For except yee be circumcised after the law of Moses, ye cannot be saved.* This is as much to say, as Christ is a good workeman, which hath indeed begun a building, but he hath not finished it, for this must Moses do.

The nature
of heretikes
lively pain-
ted out.

So at this day, when the fantastick Anabaptists and others cannot manifestly condemne us, they say: These *Lutherans* have the spirit of fearefulness; they dare not frankly and freely profess the truth, and go thorow with it. Indeed they have laid a foundation, that is to say, they have well taught faith in Christ, but the beginning, the midd and the end must be joined together: To bring this to passe, God hath not given it unto them, but hath left it unto us. So these perverse and devillish spirits extoll and magnifie their cursed doctrine, calling it the word of God, and so under the colour of Gods name, they deceive many. For the devill will not be ugly and blacke in his ministers, but faire and white. And to the end he may appeare to be such a one, he setteth forth and decketh al his words and works with the colour of truth, and with the name of God. Hereof is sprung that common Proverb among the *Germanes*, *In Gods name beginneth all mischief.*

The devill
will not be
black in his
Ministers.

The devill
doth more
hurt on the
right hand
then on the
left.

Wherefore let us learne, that this is a special point of the devills cunning, that if he cannot hurt by persecuting and destroying, he doth it under a color of correcting and building up. So now a daies he persecuteth us with power and sword, that when we are once taken away and dispatched, he may not onely deface the Gospell, but utterly overthrow it. But hitherto he hath prevailed nothing, for he hath slaine many, who have constantly confessed this our doctrine to be holy and heavenly, thorow whose blood the Church is not destroyed, but watered. Forasmuch therefore as he could prevaile nothing that way, he stirreth up wicked spirits and ungodly teachers, which at the first allow our doctrine, and teach the same with a common consent together with us. But afterwards they say that it is our vocation to teach the first principles of Christian doctrine, and that the misteries of the Scripture are revealed unto them from above by God himselfe, and that they are called for this purpose, that they should open them to the world. After this manner doth the devill hinder the course of the Gospell, both on the right hand and on the left, but more on the right hand (as I said before) by building and correcting, then on the left by persecuting and destroying. Wherefore it behooveth us, to pray without ceasing, to reade the holy Scriptures, to cleave fast unto Christ and his holy word, that we may overcome the devills subtilties, with the which he assaileth us both on the right hand and on the left, *For we wrestle not against flesh and blood, but against*

By what
means pure
and sound
doctrine is
preserved.

rule, against power, against the worldly governours, the princes of the darknes of this world, against the spirituall wickednesses in heavenly things.

Verse 7. Which is not another Gospell, but that there be some which trouble you.

Here againe he excuseth the *Galatians*, and most bitterly repro-
veth the false Apostles. As though he would say, ye *Galatians* are
borne in hand, that the Gospell which ye have received of me is not
the true and sincere Gospell, and therefore ye thinke ye do well to
receive that new Gospell, which the false Apostles teach, and see-
meth to be better then mine. I do not so much charge you with this
fault, as those disturbers which trouble your consciences, and pull
you out of my hand. Here you see againe, how vehement and hot hee
is against those deceivers, and with what rough and sharp words he
painteth them out, calling them troublers of the Churches, which do
nothing else but seduce and deceive innumerable poore consciences,
giving occasions of horrible mischiefs and calamities in the Congre-
gations. This great enormity we also at this day are constrained to
see, to the great griefe of our hearts, and yet are we no more able to
remedy it, then *Paul* was at that time.

The trou-
blers of the
Church:

This place witnesseth, that those false Apostles had reported
Paul to be an imperfect Apostle, and also a weake and erroneous
Preacher. Therefore he againe here calleth them troublers of the
Churches, and overthrowers of the Gospell of Christ. Thus they
condemned each other. The false Apostles condemned *Paul*, and *Paul*
againe the false Apostles. The like contending and condemning is al-
wayes in the Church: especially when the doctrine of the Gospell
flourisheth, to wit, that wicked teachers do persecute, condemne and
opresse the godly: and on the other side, that the godly do reprove
and condemne the ungodly.

How the
false Apo-
stles had
slandered
Paul.

Contentions
always in
the Church:

The Papiſts and the fantastickall spirits, do at this day hate us dead-
ly, and condemne our doctrine as wicked and erroneous. Yea more-
over they lie in wait for our goods and lives. And we againe do with
a perfect hatred detest and condemne their cursed and blasphemous
doctrin. In the mean time the miserable people are at no stay: wave-
ring hither and thither, as uncertaine and doubtfull to which part
they may lean, or whom they may safely follow. For it is not given to
every one to judge Christianly of such weighty matters. But the end

will

will shew which part teacheth truly, and justly condemn the other. Sure it is that we persecute no man, oppress no man, put no man to death; neither doth our doctrine trouble mens consciences, but delivereth them out of innumerable errours and snares of the devill. For the truth hereof wee have the testimonie of many good men, who give thanks unto God, for that by our doctrine, they have received certaine and sure consolation to their consciences. Wherefore like as *Paul* at that time was not to be blamed that the Churches were troubled, but the false Apostles: so at this day it is not our fault, but the fault of the Anabaptists and such franticke spirits, that many and great troubles are in the Church.

Every one which teacheth that workes do justifie, is a troubler of mens consciences.

Marke here diligently, that every teacher of workes and of the righteousness of the law, is a troubler of the Church, and of the consciences of men. And who would ever have beleevved that the Pope, Cardinals, Bishops, Monkes, and that whole Synagogue of Satan, specially the founders of those holy religious orders (of which number neverthelesse God might save some by miracle) were troublers of mens consciences: Yea verily they be yet farre worse then were those false Apostles. For the false Apostles taught, that besides faith in Christ, the workes of the law of God were also necessarie to salvation. But the Papiests omitting faith, have taught men traditions and works not commanded of God, but devised by themselves without and against the word of God: and these have they not onely made equall with the word of God, but also exalted them farre above it. But the more holy the heretikes seem to be in outward shew, so much the more mischief they do. For if the false Apostles had not bene indued with notable gifts, with great authority, and a shew of holinesse, and had not vaunted themselves to be Christs Ministers, the Apostles, Disciples, and sincere Preachers of the Gospel: they could not so easily have defaced *Pauls* authoritie, and led the *Galathians* out of the way.

The Papiests worke then the false Apostles among the Galathians.

Why Paul calleth the false Apostles troublers of the Churches.

Act 15. 1.

Now, the cause why hee setteth himselfe so sharply against them, calling them the troublers of the Church, is, for that besides faith in Christ, they taught that Circumcision and the keeping of the law was necessary to salvation. The which thing *Paul* himselfe witnesseth in the 5. Chapter following. And *Luke* in the 15. of the *Actes* declareth the same thing in these words: *That certaine men comming downe from Judea, taught the bresbren, saying, : Except*

ye be circumcised after the custome of Moses, ye cannot be saved. Wherefore the false Apostles most earnestly and obstinately contended that the law ought to be observed. Unto whom the stiff-necked Jewes forthwith joyned themselves, and so afterwards easily persuaded such as were not stablished in the faith, that *Paul* was not a sincere teacher, because he regarded not the law, but preached such a doctrine as did abolish and overthrow the law. For it seemed unto them a very strange thing, that the law of God should be utterly taken away: and the Jewes which had alwayes untill that time bene counted the people of God, to whom also the promises were made, should now be rejected. Yea it seemed yet a more strange thing unto them, that the Gentiles being wicked Idolaters, should attaine to this glory and dignitie, to be the people of God without Circumcision, and without the works of the law, by grace onely and faith in Christ.

These things had the false Apostles amplified and set forth to the uttermost, that they might bring *Paul* into more hatred among the *Galatians*. And to the end they might set them the more sharply against him, they said that he preached unto the Gentiles freedom from the law, to bring into contempt, yea and utterly to abolish the law of God and the Kingdom of the Jewes, contrary to the law of God, contrary to the custome of the Jewish nation, contrary to the example of the Apostles, and to be short, contrary to his own example: Wherefore he was to be shunned as an open blasphemers against God, and a rebell against the whole Common-weale of the Jewes, saying, that they themselves ought rather to be heard, who besides that they preached the Gospell rightly, were also the very Disciples of the Apostles, with whom *Paul* was never conversant. By this policy they defamed and defaced *Paul* among the *Galatians*, so that by this their perverse dealing, of very necessitie *Paul* was compelled with all his might to set himselfe against these false Apostles: whom hee boldly reproveth and condemneith, saying that they are troublers of the Churches and overthrowers of Christs Gospell, as followeth.

Verse 7. *And intend to pervert the Gospell of Christ.*

That is to say, they doe not onely goe about to trouble you, but also utterly to abolish and overthrow Christs Gospell. For these

The false Apostles brag of their owne doings, and dispraise other mens.

The false Apostles trouble & overthrow the Gospell of Christ.

these two things the devill practiseth most busily. First, he is not contented to trouble and deceive many by his false Apostles, but moreover he laboureth by them utterly to overthrow the Gospell, and never resteth till he hath brought it to passe. Yet such perverters of the Gospell can abide nothing lesse, then to heare that they are the Apostles of the devill: nay rather they glory above others in the name of Christ, and boast themselves to be the most sincere preachers of the Gospell. But because they mingle the law with the Gospell, they must needs be perverters of the Gospell. For either Christ must remaine and the Law perish: or the law must remaine and Christ perish: For Christ and the law can by no means agree and reigne together in the conscience. Where the righteousnesse of the law ruleth, there cannot the righteousnesse of grace rule. And againe, where the righteousnesse of grace reigneth, there cannot the righteousnesse of the law reigne: for one of them must needs give place unto the other. And if thou canst not beleve that God will forgive thy sins for Christs sake, whom he sent into the world to be our high Priest: how then I pray thee, wilt thou beleve that he will forgive the same for the works of the law, which thou couldest never performe: or for thine own works, which (as thou must be constrained to confesse) be such, as it is impossible for them to countervaile the judgement of God?

Wherefore the doctrine of grace can by no meanes stand with the doctrine of the law. The one must needs be refused and abolished, and the other confirmed and stablished. For as *Paul* saith here, to mingle the one with the other, is to overthrow the Gospell of Christ. And yet if it come to debating, the greater part overcommeth the better. For Christ with his side is weake, and the Gospell but a foolish preaching. Contrary wise, the Kingdome of the world, and the devill the prince thereof, are strong. Besides that, the wisdom and righteousnes of the flesh carry a goodly shew. And by this meanes the righteousnes of grace and faith is lost, and the other righteousnesse of the law and works advanced and maintained. But this is our comfort that the devill with all his limmes, cannot do what he would. He may trouble many, but he cannot overthrow Christs Gospell. The truth may be assailed, but vanquished it cannot be: *For the word of the Lord endureth for ever.*

It seemeth to be a light matter, to mingle the law and the Gospell, faith and works together: but it doth more mischief then mans reason

The most wicked teachers, would be courted the most holly.

The righteousnesse of the law, and the righteousnesse of grace are contrary.

They that mingle the righteousnesse of the law & grace together, are subverters of the Gospell of Christ.

reason can conceive. For it doth not only blemish, and darken the knowledge of grace, but also it taketh away Christ with all his benefits, and it utterly overthroweth the Gospell, as *Paul* saith in this place. The cause of this great evil is our flesh: which being plunged in sins, seeth no way how to get out but by works, and therefore it would live in the righteousness of the law, and rest in the trust and confidence of her own works. Wherefore it is utterly ignorant of the doctrine of faith and grace, without the which notwithstanding it is impossible for the conscience to find rest and quietnes.

The discommodities that follow the mingling of faith and workes together.

It appeareth also by these words of *Paul*: *And intend to pervert the Gospell of Christ*: that the false Apostles were exceeding bold and shameless, which with all their might set themselves against *Paul*. Wherefore he again, using the spirit of zeale and fervency, and being fully perswaded of the certainty of his calling, setteth himselfe strongly against them, and wonderfully magnifieth his ministry, saying.

Verse 8. But though that we or an Angell from heaven preach unto you otherwise then that we have preached unto you, let him be accursed.

Here *Paul* casteth out very flames of fire, and his zeale is so fervent that he beginneth also almost to curse the Angels. Although, saith he, that we our selves, even I and my brother *Timothy* and *Titus*, and as many as teach Christ purely with me (I speak not now of those seducers of consciences) yea or if an Angell from heaven preach unto you, &c. notwithstanding I would rather that I my self, my brethren, yea and the very Angels from heaven also, should be holden accursed, then that my Gospell should be overthrowen. This is indeed a vehement zeale, that he dare so boldly curse not only himself and his brethren, but also even an Angell from heaven.

The vehement zeale of *Paul* against the false Apostles.

The Greeke word *Anathema*, in Hebrew *Herem*, signifieth a thing accursed, execrable and detestable: which hath nothing to do, no participation or communion with God: So saith *Josuah*: *Cursed be the man before the Lord, that raiseth up and buildeth this City Jerico*. And in the last of *Leviticus* it is written: *Nothing separate from the common use, which shall be separate from man, shall be redeemed, but die the death, whether it be man or beast*. So God had appointed *Amalech*, and certaine other Cities accursed by Gods owne sentence, should

Jos. 6. 26.

should be utterly rased and destroyed. This is then the mind of *Paul*: I had rather that my selfe and other my brethren, yea and an Angell from heaven should be accursed, then that we or others should preach any other Gospell then that which we have preached already. So *Paul* first curseth himselfe: for cunning artificers are wont first to find fault with themselves, that they may the more freely and sharply afterwards reprove others.

The Gospell
of *Paul*.

Paul therfore concludeth, that there is no other Gospell besides that, which he himselfe had preached. But he preached not a Gospell which he had himselfe devised, but the same which God promised before by his Prophets in the holy Scriptures, Ro. 1. Therfore he pronounceth himselfe and others, yea even an Angell from heaven, to be undoubtedly accursed, if they teach any thing contrary to the former Gospell. For the voice of the Gospell once sent forth, shall not be called back again till the day of judgment.

Verse 9. As we said before, so say we now againe, If any man preach unto you otherwise then that you have received, let him be accursed.

He repeateth the self-same thing, only changing the persons. Before he cursed himself, his brethren, and an Angell from heaven. Here if there be any (saith he) besides us, which preach unto you any other Gospell then that ye have received of us, let them also be accursed. Therfore he plainly excommunicateth and curseth all teachers in generall, himselfe, his brethren, an Angell, and moreover all others whatsoever, namely all those false teachers his adversaries. Here appeareth an exceeding great fervency of spirit in the Apostle, that he dare curse all teachers throughout the whole world and in heaven, which pervert his Gospell and teach any other. For all men must either believe that Gospell which *Paul* preached, or else they must be accursed and condemned. Would to God this terrible sentence of the Apostle might strike a feare into their hearts that seek to pervert the Gospell of *Paul*: of which sort at this day (the more it is to be lamented) the world is full.

The vehemency of
Paul against
the false A-
postles.

An horrible
sentence a-
gainst the
Papists.
The chan-
ging of per-
sons is here
to be mar-
ked,

The changing of persons is here to be marked. For *Paul* speaketh otherwise in his first cursing then he doth in the second. In the first he saith: *If we or an Angell from heaven, preach unto you any other Gospell then that we have preached unto you*: In the second: then

that ye have received. And this he doth of purpose, lest the Galathians should say: We, O Paul do not pervert the Gospell that thou hast preached unto us: we understood thee not rightly, but the teachers that came after thee, have declared unto us the true meaning thereof. This (saith he) will I in no case admit. They ought to adde nothing, neither to correct it: but that which you heard of me, is the sincere word of God: let this only remain. Neither do I desire myselfe to be any other manner of teacher then I was, nor you other Disciples. Wherefore if ye heare any man bringing any other Gospell then that ye have heard of me, or bragging that he will deliver better things then ye have received of me, let him and his Disciples be both accursed;

The contents
of the two
first chapters

The first two Chapters in a manner containe nothing else but defences of his doctrine; and confutations of errours: so that untill he commeth to the end of the second Chapter, he toucheth not the chiefest matter which he handleth in this Epistle, namely the article of justification. Notwithstanding, this sentence of Paul ought to admonish us, that so many as thinke the Pope to be Judge of the Scripture are accursed. Which thing the Popish Schoole-men have wickedly taught, standing upon this ground: The Church hath allowed foure Gospels only: therefore there are but foure; for if it had allowed more, there had been more. Now seeing the Church might receive and allow such and so many Gospels as it would, therefore the Church is above the Gospell. A goodly argument forsooth. I approve the Scripture, Ergo, I am above the Scripture. John Baptist acknowledgeth and confesseth Christ, and pointeth to him with his finger, therefore he is above Christ. The Church approveth the Christian faith and doctrine, therefore the Church is above them. For the overthrowing of this their wicked and blasphemous doctrine, thou hast here a plaine Text like a thunderbolt, wherein Paul subjecteth both himselfe and an Angell from heaven, and Doctors upon earth, and all other teachers and masters whatsoever under the authority of the Scripture. For they ought not to be Masters, Judges, or Arbiters, but only witnesses, disciples and confessours of the Church, whether it be the Pope, Luther, Augustine, Paul, or an Angell from heaven. Neither ought any doctrine to be taught or heard in the Church, besides the pure word of God, that is to say, the holy Scripture. Otherwise a cursed be

The argu-
ment of the
Papists to
prove, that
the Church
is above the
Scripture.

The word
of
God must
only be
taught in
the Church.

both

both the teachers and hearers together with their doctrine.

Verse 10. For now preach I mans doctrine, or Gods.

What reward Paul received for his labour.

What the Ministers of God ought to seek.

Ephes. 2. 3.

The sum of the doctrine of the Gospel
Ps. 19. 1.

To teach the things that are of God.

These words are spoken with the same vehemency of spirit, that the former were. As if he should say: Am I Paul so unknowne amongst you, which have preached so openly in your Churches? Are my bitter conflicts, and so many sharpe battels against the Jews, yet unknown unto you? It appeareth (I thinke) sufficiently unto you by my preaching, and by so many and so great afflictions which I have suffered, whether I serue men or God. For all men see that by this my preaching I have not only stirred up persecution against me in every place, but have also procured the cruell hatred both of mine own nation and of all other men. I shew therefore plainly enough, that I seek not by my preaching the favour or praise of men, but to set forth the benefit and glory of God.

Neither do we seeke the favour of men by our doctrine. For we teach that all men are wicked by nature, and the children of wrath. We condemne mans free-will, his strength, wisdom and righteousness, and all religions of mans own devising. And to be short, we say that there is nothing in us that is able to deserve grace and the forgiveness of sins: but we preach, that we obtaine this grace by the free mercy of God only for Christs sake. For so the heavens shew forth the glory of God and his workes, condemning all men generally with their workes. This is not to preach for the favour of men and of the world. For the world can abide nothing lesse then to heare his wisdom, righteousness, religion and power condemned. And to speak against those mighty and glorious gifts of the world, is not to flatter the world, but rather to procure hatred and indignation of the world. For if we speak against men, or any thing else that pertaineth to their glory, it cannot be, but that cruell hatred, persecutions, excommunications, murders and condemnations, must needs follow.

If then (saith Paul) they see other matters, why see they not this also, that I teach the things that are of God and not of men? that is to say: that I seeke no mans favour by my doctrine, but I set out Gods mercy offered unto us in Christ. For if I sought the favour of men, I would not condemne their workes. Now for as much as I condemne mens workes, that is to say, because I shew
Gods

Gods judgement out of his Word (whereof I am a Minister) against all men, how that they are sinners, unrighteous, wicked, children of wrath, bondslaves of the devill and damned; and that they are not made righteous by workes or by circumcision; but by grace onely, and faith in Christ: therefore I procure unto my selfe the deadly hatred of men. For they can abide nothing lesse, then to heare that they are such: nay rather they would be praised for wise, righteous and holy. Wherefore this witnesseth sufficiently; that I teach not mans doctrine. After the same manner Christ speaketh also in the 7. of *John*, *The world cannot hate you, but me it hateth, because I testifie of it that the workes thereof are evill.* And in the 3. of *John*, *This is condemnation, that light is come into the world, and men loved darkenesse more then light, because their workes were evill.*

Now, that I teach the things which are of God (saith the Apostle) hereby it may sufficiently appeare, that I preach the only grace, the mercie, the goodnesse and the glory of God. Moreover, he that speaketh (as Christ saith) those things which his Lord and Master hath commanded him, and glorifieth not himselfe, but him whose Messenger he is, bringeth and teacheth the true word of God. But I teach those things onely which are commanded me from above: neither glorifie I my selfe, but him that sent me. Besides that, I stir up against my selfe the wrath and indignation of both the Jewes and Gentiles, therefore my doctrine is true, sincere, certaine, and of God, neither can there be any other, (much lesse any better) then this my doctrine is. Wherefore, whatsoever doctrine else teacheth not as mine doth, that all men are sinners, and are justified by faith onely in Christ, must needs be false, wicked, blasphemous, accursed and devilish: and even such also are they which teach or receive it.

So we with *Paul* do bouldly pronounce all such doctrine to be accursed as agreeth not with ours. For neither do we seeke by our preaching the praise of men, or the favour of Princes or Bishops, but the favour of God alone, whose onely grace and mercy we preach, desisting and treading under foote whatsoever is of our selves. Whosoever he be then which shall teach any other Gospell, or that which is contrary to ours, let us be bold to say that he is sent of the devill, and hold him accursed.

Verse 10. Or goe I about to please men?

F

That

Signes that
testifie Pauls
doctrine to
be true.

The false
Apostles
seeke to
please men.

That is, do I serue men or God; He hath alwayes a glance at the false Apostles. These (saith he) must needs seeke to please and to flatter men: for by this meanes they seeke, that they againe may glory in their flesh. Moreover, because they will not beare the hatred and persecution of men, they teach circumcision, onely to avoid the persecution of the Crosse, as followeth in the 5. Chapter.

Teachers of
mens tradi-
tions seek to
please men.

So at this day ye may find many which seek to please men, and to the end they may live in peace and security of the flesh, they teach the things which are of men, that is to say, wicked things, or else they allow the blasphemies and wicked judgements of the adversaries, contrary to the word of God against their own conscience, that they may keepe still the favour of Princes and Bishops, and enjoy their goods. But we, because we endeavour to please God and not men, do stirre up against us the malice of the devill and hell itselfe: we suffer the reproaches and slanders of the world, death and all the mischieves that can be devised against us.

The reward
of Godly
teachers.

So saith *Paul* here, I seeke not to please men, that they may praise my doctrine, and report me to be an excellent teacher, but I desire only that my doctrine may please God: and by this meanes I make men my mortall enemies. Which thing I find by experience to be most true: for they requite me with infamy, slander, imprisonment and sword. Contrary wite the false Apostles teach the things that are of men, that is to say, such things as be pleasant and plausible to mans reason, & that to the end they may live in ease & purchase the favour, goodwill and praise of the people. And such men find that they seek for: for they are praised and magnified of men. So saith *Christ* also *Mat. 6* *That hypocrites do all things to be praised of men.* And in the 5 of *John* he sharply reproveth such: *How can ye beleewe (saith he) which receive honour one of another, and seeke not the honour that cometh of God alone?* The things which *Paul* hath hitherto taught, are in a manner examples onely. In the meane time notwithstanding he is very earnest every where in proving his doctrine to be sincere and sound. Therefore he exhorteth the *Galathians* that they forsake it not for any other doctrine.

The reward
of false and
ungodly tea-
chers.

Verse 10. *For if I should yet please men, I were not the servant of God.*

These things are to be referred to the whole office and ministrie of *Paul*, to shew what a contrariety there was betweene his

conversation before in the Jewish law, and his conversation now under the Gospell As If he would say: Doe ye thinke that I goe about still to please men, as I did in times past? So he speaketh after wards in the 5. Chapter. *If I yet preach circumcision, why do I suffer persecution?* As though he would say: Doe ve not see and heare of my daily conflicts, great persecutions and afflictions? After I was converted and called to the office of Apostleship, I never taught mans doctrine, neither sought I to please men, but God alone. That is to say: I seek not by my ministry and doctrine the praise and favour of men, but of God.

Here againe is to be marked, how maliciously and craftily the false Apostles went about to bring *Paul* into hatred among the *Galatians*. They picked out of his preachings and writings certaine contradictions (as our adversaries at this day do out of our bookes) and by this means they would have convinced him that he had taught contrary things. Wherefore they said that there was no credit to be given unto him: but that circumcision and the law ought to be kept: which thing he himselfe also by his example had allowed, because he had circumcised *Timothie* according to the law, had purified himselfe with other four men in the Temple at *Ierusalem*, and had shaven his head at *Cenchrea*. These things they craftily surmised, that *Paul* by the commandment and authority of the Apostles was constrained to do: Which notwithstanding he had kept as indifferent, bearing with the infirmity of the weake brethren (which yet understood not the Christian liberty,) lest they should be offended. To whose cavillations thus he answereth: How true it is which the false Apostles forge against me for the overthrowing of my Gospell, and setting up of the law and circumcision againe, the matter it selfe sufficiently declareth. For if I would preach the law and circumcision, and commend the strength, the power, and the will of man, I should not be so odious unto them, but should please them.

Lies and
slanders de-
vised by the
false Apo-
stles against
Paul,

Act. 16. 3.

Act. 21. 26.

Act. 18. 18.

Verse 11, 12. *Now I certifie you brethren, that the Gospell which was preached of me, was not after man. For neither received I it of man, neither was I taught it but by the revelation of Iesus Christ.*

Here is the principall point of all this matter: which containeth a confutation of his adversaries, and a defence of his doctrine, to

The chiefe
purpose of
Paul in this
disputation.

the end of the second Chapter. Vpon this he standeth, this he urgeth and with an oath confirmeth, that he learned not his Gospell of any man, but received it by the revelation of Iesus Christ. And in that he sweareth, he is constrained so to do, that the *Galathians* may beleere him, and also, that they should give no care to the false Apostles: whom he reproveth as lyers, because they had said that he learned and received his Gospell of the Apostles.

Pauls do-
ctrine was
not after
man, nor

Where he saith that his Gospell is not after man, he meaneth not, that his Gospell is not earthly (for that is manifest of it selfe: and the false Apostles bragged also that their doctrine was not earthly but heavenly:) but he meaneth that he learned not his Gospell by the ministerie of men, or received it by any earthly meanes (as we al learne it, either by the ministerie of men, or else receive it by some earthly meanes; some by hearing, some by reading, and some by writing:) but he received the same onely by the revelation of Iesus Christ. If any man list to make any other distinction, I am not against it. Here the Apostle sheweth by the way, that Christ is not onely man, but that he is both God and very man, when he saith that he received not his Gospell by man.

Christ both
God & man.

Where Paul
received
the Gospell.

Now *Paul* received his Gospell in the way as he was going to *Damascus*, where Christ appeared unto him and talked with him. Afterwards also he talked with him in the Temple at *Ierusalem*, but he received his Gospell in the way, as *Luke* reciteth the storie in the 9. of the *Actes*. *Arise* (saith Christ) *and go into the Citie, and it shall be told thee what thou must do.* He doth not bid him go into the Citie, that he might learne the Gospell of *Ananias*: but *Ananias* was bid to goe and baptize him, to lay his hands upon him, to commit the ministry of the word unto him, and to commend him unto the Church, and not to teach him the Gospell, which he had received afore (as he glorieth in the same place) by the onely revelation of Iesus Christ. And this *Ananias* himselfe confesseth, saying: *Brother Saul, the Lord which appeared to thee in the Way, hath sent me, that thou mightest receive thy sight.* Therefore he received not his doctrine of *Ananias*, but being already called, lightned and taught of Christ in the way, he was sent to *Ananias* that he might also have the testimony of men, that he was called of God to preach the Gospell of Christ.

This *Paul* was constrained to recite, to put away the slander of the false Apostles, who laboured to bring him into hatred among

among the *Galatians*, saying that *Paul* was inferiour to the rest of the Apostles schollers: who had received of the Apostles, that which they taught and kept: whose conversation also they had seen a long time, and that *Paul* himselfe had also received the same things of them, although he did now deny it. Why then would they rather obey an inferiour, and despise the authority of the Apostles themselves, who were not only the fore-elders and teachers of the *Galatians*, but also of all the Churches throughout the whole world?

This Argument, which the false Apostles grounded upon the authority of the Apostles, was strong and mighty, wherby the *Galatians* were suddainly overthrowen, especially in this matter. I would never have believed, had I not bin taught by these examples of the Churches of *Galatia*, of the *Corinthians* and others, that they which had received the word of God in the beginning with such joy (among whom were many notable men) could so quickly be overthrowen. O good Lord, what horrible and infinite mischief may one only argument easily bring? which so pierceth a mans conscience when God withdraweth his grace, that in one moment he loseth all together. By this subtilty then the false Apostles did easily deceive the *Galatians*, being not fully established and grounded, but as yet weak in the faith.

The Argument of the false Apostles taken from the authority of the Apostles.

Moreover, the matter of justification is bricke: not of it self (for of it selfe it is most sure and certain) but in respect of us. Whereof I my self have good experience. For I know in what hours of darkness I sometimes wrestle. I know how often I suddainly lose the beames of the Gospell and grace, as being shadowed from me with thick and dark clouds. Briefly I know in what a slippery place even such also do stand, as are well exercised, and seem to have sure footing in matters of faith. We have good experience of this matter: for we are able to teach it unto others, and this is a sure token that we understand it. But when in the very conflict we should use the Gospell, which is the word of grace, consolation and life, there doth the law, the word of wrath, heavines and death prevent the Gospell and be-ginneth to rage, and the terrours which it raiseth up in the conscience, are no lesse then was that horrible shew in the mount *Sinai*. So that even one place of the Scripture containing some threatening of the law, overwhelmeth and drowneth all consolations besides, and so shaketh all our inward powers, that it maketh us to forget justification, grace, Christ, the Gospell and all together.

So great is the weaknes even of the godly that they are hardly drawn to Gods promises, though they be most certain.

The office of the law.

Exod. 19. 18.

The confid-
of the godly.

Gal. 5. 17.

Rom. 7. 23.

Faith is the
gift of God.

* What in-
convenien-
ces follow
the loathing
of Gods
word.

* Speculatio-
is a naked
knowledge
without pra-
ctise.

Jam 1. 23, 24
The doctri-
of true god-
lines is kept
by prayer &
earnest study
of the word.
The enemies
of the godly.

The reason
which at this
day is used
against us &
prevaileth
with many.

Therefore in respect of us, it is a very brickle matter, because we are brickle. Again, we have against us even the one halfe of our selves: that is to say, reason, and all the powers thereof. Besides all this the flesh resisteth the spirit, which cannot beleve assuredly that the promises of God are true. It fighteth therefore against the spirit, and (as Paul saith) *it holdeth the spirit captive*: so that it cannot beleve so stedfastly as it would. Wherefore we teach continually that the knowledge of Christ and of faith is no worke of man, but simply the gift of God, who as he createth faith, so doth he keep it in us. And even as he first giveth faith unto us through the word, so afterwards he exerciseth, increaseth, strengthneth and maketh perfect the same in us by the word. Therefore the greatest service that a man can do unto God, and the very Sabbath of Sabbaths, is to exercise himself in true godlines, diligently to reade and heare the word. * Contrariwise there is nothing more dangerous then to be weary of the word. He therefore that is so cold, that he thinketh himself to know enough, and beginneth by little and little to loath the word, that man hath lost Christ and the Gospell, and that which he thinketh himself to know, he attaineth only by bare speculation: And he is like unto a man (as S. James saith) *who beholding his face in a glasse, goeth his way, and by and by forgetteth what his countenance was.*

Wherefore let every faithfull man labour and strive with all diligence to learne and to keep this doctrine: And to that end let him use humble and hearty prayer, with continuall study and meditation of the word. And when we have done never so much, yet shall we have enough to keep us occupied. For we have to do with no small enemies, but strong and mighty, and such as are in continuall warre against us, namely our own flesh, all the dangers of the world, the law, sin, death, the wrath and judgment of God, and the Devill himselfe, who never ceaseth to tempt us inwardly by his fiery darts, and outwardly by his false Apostles, to the end that he may overthrow, if not all, yet the most part of us.

This Argument therefore of the false Apostles had a goodly shew and seemed to be very strong. Which also at this day prevaileth with many, namely that the Apostles, the holy fathers and their successors have so taught: that the Church so thinketh and beleeveth: Moreover that it is impossible that Christ should suffer his Church so long time to erre. Art thou alone (say they) wiser then so many holy

men? wiser then the whole Church? After this manner the Devill being changed into an Angell of light, setteth upon us craftily at this day by certaine pestiferous hypocrites, who say: we passe not for the Pope, we abhorre the hypocrisie of Monkes and such like: but we would have the authority of the holy Church to remaine untouched. The Church hath thus believed and taught this long time. So have all the Doctōrs of the Primitive Church, holy men, more ancient and better learned then thou. Who art thou, that darest dissent from all these, and bring unto us a contrary doctrine? When Satan reasoneth thus, conspiring with the flesh and reason, then is thy conscience terrified and utterly despaireth, unles thou constantly return to thy self again, and say: Whether it be *Cyprian, Ambrose, Augustine*, either *S. Peter, Paul* or *John*, yea or an Angell from heaven that teacheth otherwise, yet this I know assuredly, that I teach not the things of men, but of God: that is to say, I attribute all things to God alone, and nothing to man.

The Devils
argument.

When I first took upon me the defence of the Gospell, I remember that Doctōr *Staupitiu* a worthy man, said thus unto me: This liketh me well that this doctrine which thou preachest, yeeldeth glory and all things else unto God alone, and nothing unto man: for unto God there cannot be attributed too much glory, goodnes, mercy, &c. This saying did then greatly comfort and confirme me. And true it is, that the doctrine of the Gospell taketh from men all glory, wisdom, righteousness, &c. and giveth the same to the Creatour alone, who made all things of nothing. We may also more safely attribute too much unto God then unto man. For in this case I may say boldly: Be it so that the Church, *Augustine* and other Doctōrs, also *Peter* and *Apollo*, yea even an Angell from heaven, teach a contrary doctrine, yet my doctrine is such, that it setteth forth and preacheth the grace and glory of God alone, and in the matter of salvation it condemneth the righteousness and wisdom of all men. In this I cannot offend, because I give both to God and man, that which properly and truly belongeth to them both.

Doctōr
Staupitiu a
fav'ourer of
Luthers doct-
rin, when he
began to
preach.

The doctrin
of the Gos-
pell attribu-
teth all
things unto
God, and no-
thing to man

But thou wilt say: *The Church is holy, The Fathers are holy.* It is true: notwithstanding, albeit the Church be holy, yet is it compelled to pray: *Forgive us our trespasses.* So, though the Fathers be holy, yet are they saved through the forgiveness of sins. Therefore neither am I to be beleved, nor the Church, nor the Fathers, nor the

Mat 6.134

Neither Angels nor Apostles, nor any other are to be received, if they teach any thing against the word of God.

Apostles, no nor an Angell from heaven, if we teach any thing against the word of God, *but let the Word of God abide for ever*: for else this Argument of the false Apostles had mightily prevailed against *Pauls* doctrine. For indeed it was a great matter, a great matter I say, to set before the *Galathians* the whole Church, with all the company of the Apostles against *Paul* alone, but lately sprung up and of small authority. This was therefore a strong argument and concluded mightily. For no man saith willingly that the Church erreth, & yet it is necessary to say that it erreth, if it teach any thing besides or against Gods word.

The error of Peter.

Peter the chiefe of the Apostles taught both in life and doctrine besides Gods word, therefore he erred and was deceived. Neither did *Paul* dissemble that error (although it seemed to be but a light fault) because he saw it would turne to the hurt of the whole Church, but withstood him even to his face, because he walked not after the truth of the Gospel. Therefore neither is the Church, nor *Peter*, nor the Apostles, nor Angels from heaven to be heard, unless they bring and teach the pure word of God.

Gal. 2. 11.

The Papists Argument against us.

This Argument even at this day is not a little prejudiciall to our cause. For if we may neither believe the Pope, nor the Fathers, nor *Luther*, nor any other, except they teach us the pure word of God, whom shall we then believe? who in the meane while shall certifie our consciences which part teacheth the pure word of God, we or our adversaries? For they brag, that they also have the pure word of God and teach it. Again, we beleeve not the Papists, because they teach not the word of God, neither can they teach it. Contrariwise, they hate us most bitterly, and persecute us as most pestilent heretiks and seducers of the people. What is to be done in this case? Shall it be lawfull for every phantasticall spirit, to teach what himselfe listeth, seeing the world can neither heare nor abide our doctrine? For although we glory with *Paul*, that we teach the pure Gospel of Christ, yet we profit nothing, but are compelled to heare, that this our glorying is not only vain, rash and arrogant, but also devillish and full of blasphemy. But if we abase our selves and give place to the rage of our adversaries, then both the Papists and Anabaptists wax proud. The Anabaptists will vaunt that they bring and teach some strange thing which the world never heard of before. The Papists will set up again and stablish their old abominations. Let every man therefore take heed, that he be most sure of his calling and doctrine, that he

may

may boldly say with *Paul*; *Although we or an Angell from Heaven preach unto you otherwise, then that which we have preached unto you, let him be accursed.*

A Preacher must be sure of his calling and doctrine. Gal. 1. 8.

Verse 13. For ye have heard of my conversation in times past in the Jewish Religion, how that I persecuted the Church of God extremely, and wasted it: and profited in the Jewish Religion, above many of my companions of mine own nation.

This place hath in it no singular doctrine. Notwithstanding *Paul* alledgeth here his owne example, saying: I have defended the traditions of the *Pharisees* and the Jewish Religion more constantly then ye and all your false teachers. Wherefore if the righteousness of the law had bin any thing worth, I had not turned back from it: in the keeping wherof notwithstanding before I knew *Christ*, I did so exercise my self, and so profit therein, that I excelled many of my companions of mine own Nation. Moreover I was so zealous in defence of the same, that I persecuted the Church of God extremely, and wasted it. For having received authority of the high Priests, I put many in prison, and when they should be put to death, I pronounced the sentence, and punishing them throughour all the *Sinagogues*, I compelled them to blaspheme, and was so exceeding mad upon them, that I persecuted them even unto strange Cities.

The zeale of *Paul*.

Act. 26. 10.

Verse 14. And was much more zealous of the traditions of my Fathers.

He calleth not here the traditions of the Fathers, the *Pharisaicall* or humane traditions: for in this place he treateth not of the *Pharisaicall* traditions, but of a fare higher matter, and therefore he calleth even that holy law of *Moses*, the Fathers traditions: that is to say, received and left as an inheritance from the Fathers. For these (saith he) when I was in the Jewish Religion, I was very zealous. He speaketh after the same manner, to the *Philippians*, As concerning the law (saith he) I was a *Pharisee*, concerning zeale, I persecuted the Church, and as concerning the righteousness of the law, I was unrebukeable. As though he would say: Here I may glory, and may compare with the whole Nation of the *Jewes*, yea even with the best and holiest of all those which are of the *Circumcision*: Let them

What *Paul* calleth the traditions of the fathers.

Phil 3. 6.

them shew me if they can, a more zealous and earnest defender of *Moses* law, then I have bin. This thing (*o ye Galatians*) ought to have persuaded you, not to believe these deceivers, which magnifie the righteousnes of the law, as a matter of great importance, whereas, if there were any cause to glory in the righteousnes of the law, I have more cause to glory then any other.

In like manner say I of my selfe, that before I was lightened with the knowledge of the Gospell, I was as zealous for the Papisticall lawes and traditions of the Fathers, as ever any was, most earnestly maintaining and defending them as holy and necessary to salvation. Moreover, I endeavoured to observe and keep them my selfe as much as was possible for me to do, punishing my poore body with fasting, watching, praying, and other exercises, more then all they which at this day do so bitterly hate and persecute me, because now I take from them the glory of justifying by works and merits. For I was to diligent and superstitious in the observation hereof, that I laid more upon my body then without danger of health it was able to beare. I honoured the Pope of meere conscience and unfainedly, not seeking after prebends, promotions and livings: but whatsoever I did, I did it with a single heart, of a good zeale, and for the glory of God. But those things which then were gainfull unto me, now with *Paul* I count to be but losse, for the excellency of the knowledge of *Jesus Christ* my Lord. But our adversaries, as idle bellies and tried with no tentations, believe not that I and many others have endured such things: I speak of such as with great desire sought for peace and quietnes of conscience, which notwithstanding in so great darknes it was not possible for them to find.

Phil. 3. 8.

Verse 15, 16, 17. But when it had pleased God (which had separated me from my mothers wombe, and called me by his grace) to reveale his Son in me, that I should preach him among the Gentiles, immediately I communicated not with flesh and blood. Neither came I again to Jerusalem, to them which were Apostles before me, but I went into Arabia, and turned again unto Damascus.

The first
journey of
Paul.

This is the first journey of *Paul*. And here he witnesseth, that straight way, after he was called by the grace of God to preach *Christ* among the *Gentiles*, he went into *Arabia* without the advice

of any man, to that *worke* whereunto he was called. And this place witnesseth by *whom* he was taught, and by what meanes he came to the knowledge of the Gospell and to his Apostleship. *When it had pleased God* (saith he.) As if he would say: I have not deserved it, because I was zealous of the law of God without judgement, nay rather this foolish and wicked zeale stirred me up, that God so permitting; I fell headlong into more abominable and outrageous sins. I persecuted the Church of God, I was an enemy to Christ, I blasphemed his Gospell, and to conclude, I was the authour of shedding much innocent blood. This was my desert. In the midst of this cruell rage I was called to such inestimable grace. What? was it because of this outrageous cruelty? No forsooth. But the abundant grace of God, who calleth and sheweth mercy to whom he will, pardoned and forgave me all those blasphemies: and for these my horrible sins (which then I thought to be perfect righteousness and an acceptable service unto God) he gave unto me his grace, the knowledge of his truth, and called me to be an Apostle.

Pauls merits
of desert.

We also are come at this day to the knowledge of grace by the selfsame merits. I crucified Christ daily in my monkish life, and blasphemed God through my false faith wherein I then continually lived. Outwardly I was not as other men, extortioners, unjust, whoremongers: but I kept chastity, poverty and obedience. Moreover, I was free from the cares of this present life. I was only given to fasting, watching, praying, saying of Masses and such like. Notwithstanding in the mean time I fostred under this cloked holines & trust in mine owne righteousness, continuall mistrust, doubtfulness, feare, hatred and blasphemy against God. And this my righteousness was nothing else, but a filthy puddle, and the very kingdom of the Devill. For Satan loveth such Saints, and accounteth them for his deare darlings, who destroy their own bodies and soules, and deprive themselves of all the blessings of Gods gifts. In the mean time notwithstanding, wickednes, blindnes, contempt of God, ignorance of the Gospell, prophanation of the Sacraments, blaspheming and treading of Christ under foot, and the abuse of all the benefits and gifts of God do reigne in them at the full. To conclude, such Saints are the bondslaves of Satan, and therefore are driven to speak, thinke and do whatsoever he will, although outwardly they seem to excell all others in good works, in holiness and strictnes of life.

By what deserts we obtaine grace.

What manner of Saints the devill loveth.

Such

Such we were under the Popedome: verily no lesse (if not more) contumelious and blasphemous against Christ and his Gospell then *Paul* himselfe, and specially I: for I did so highly esteeme the Popes authority, that to dissent from him even in the least point, I thought it a sin worthy of everlasting death. And that wicked opinion caused me to thinke that *John Hus* was a cursed hereticke, yea and I accounted it an hainous offence, but once to thinke of him: and I would my selfe in defence of the Popes authority have ministred fire and sword, for the burning and destroying of that hereticke, and thought it an high service unto God so to do. Wherefore if you compare Publicans and Harlots with these holy Hypocrites, they are not evill. For they when they offend have remorse of conscience, and do not justifie their wicked doings: but these men are so farre from acknowledging their abominations, idolatries, wicked will-worshipings and ceremonies to be sins, that they affirm the same to be righteousnesse, and a most acceptable sacrifice unto God, yea they adore them as matters of singular holinesse, and through them do promise salvation unto others, and also sell them for mony, as things available to salvation.

John Hus.

Publicans & sinners are farre better then merit-mongers.

Our desert.

The Papists a bloody generation.

This is then our goodly righteousnes, this is our high merit which bringeth unto us the knowledge of grace: to wit, that we have so deadly and so devillishly persecuted, blasphemed, troden under foot, and contemned God, Christ, the Gospell, faith, the Sacraments, all godly men, the true worship of God, and have taught and stablished quite contrary things. And the more holy we were, the more were we blinded, and the more did we worship the Devill. There was not one of us, but he was a blood-sucker, if not in deed, yet in heart.

Verse 15. When it pleased God.

As though he would say: It is the alone and inestimable favour of God, that not only he hath spared me so wicked and so cursed a wretch, such a blasphemer, a persecutor and a rebell against God, but besides that, hath also given unto me the knowledge of salvation, his Spirit, Christ his Sonne, the office of an Apostle and everlasting life. So God beholding us guilty in the like finnes, hath not onely pardoned our impieties and blasphemies, of his meere mercy for Christs sake, but hath also overwhelmed us with great benefits and spirituall gifts. But many of us are not onely unthankfull unto

By what defects we attain grace.

unto God for this his inestimable grace, and as it is wirtten 2 *Pet.* I. do forget the clensing of their ould sinnes, but also opening againe a window to the devill, they begin to loath his word, and many also do pervert and corrupt it, and so become authors of new errours. The ends of these men are worse then the beginnings.

Mat. 12. 43.

Verse 15. *which had seperated me from my mothers wombe.*

This is an Hebrew phrase. As if he said : which had sanctified, ordained and prepared me. That is, God had appointed, when I was yet in my mothers wombe, that I should so rage against his Church, and that afterward he would mercifully call me backe againe from the midst of my cruelty and blasphemie, by his meere grace, into the way of truth and salvation. To be short, when I was not yet borne, I was an Apostle in the sight of God, and when the time was come, I was declared an Apostle before the whole world.

Thus *Paul* cutteth off all deserts, and giveth glory to God alone, but to himselfe all shame and confusion. As though he would say : all the gifts both small and great, as well spirituall as corporall, which God purposed to give unto me, and all the good things which at any time in all my life I should do, God himselfe had before appointed when I was yet in my mothers wombe, where I could neither wish, thinke nor do any good thing. Therefore this gift also came unto me by the meere predestination and free mercy of God before I was yet borne. Moreover, after I was borne, he supported me, being loaden with innumerable and most horrible iniquities. And that he might the more manifestly declare the unspeakable and inestimable greatness of his mercie towards me, hee of his meere grace forgave my abominable and infinite sinnes, and moreover replenished me with such plentie of his grace, that I did not onely know what things are given unto Christ, but preached the same also unto others. Such are the deserts and merits of all men, and especially of those old dotards, who exercise themselves wholly in the stinking puddles of mans owne righteousnesse.

The deserts
of S. Paul.

Verse 15. *And called me by his grace.*

Marke the diligence of the Apostle. *He called me* (saith he) *How?* Was it for my Pharisaeall religion : or for my blamelesse and holy life? for my prayers, fasting and workes? No. Much lesse then

then for my blasphemies, persecutions, oppressions? *How then? by his meere grace alone?*

Verse 16. *To reveale his Sonne in me.*

Pauls doctrine.

You heare in this place, what maner of doctrine is given and committed to *Paul*: to wit the doctrine of the Gospell, which is the revelation of the sonne of God. This is a doctrine quite contrary to the law, which revealeth not the Son of God, but it sheweth forth sinne, it terrifieth the conscience, it revealeth death, the wrath and judgement of God, and hell. The Gospell therefore is such a doctrine, as admitteth no law: Yea it must be separate as farre from the law, as there is distance betweene heaven and earth. This difference in it selfe is easie and plaine, but unto us it is hard and full of difficulty. For it is an easie matter to say, that the Gospell is nothing else but the revealing of the Son of God, or the knowledge of Iesus Christ, and not the revealing of the law. But in the agony & conflict of conscience to hold this fast and to practise it indeed, it is a hard matter, yea to them also that be most exercised therein.

The definition of the Gospell.

Now, if the Gospell be the revealing of the Son of God (as *Paul* defineth it in this place,) then surely it accuseth not, it feareth not the conscience, it threatneth not death, it bringeth not to despaire, as the law doth: but it is a doctrine concerning Christ, which is neither law nor worke, but our righteousness, wisdom, sanctification and redemption. Although this thing be more cleare then the Sunne light, yet notwithstanding the madnesse and blindness of the Papists hath bene so great, that of the Gospell they have made a law of charity, and of Christ a law-maker, giving more straight & heavy commandements then *Moses* himselfe. But the Gospell teacheth, that Christ came not to set forth a new law, and to give commandements as touching manners: but that he came to this end, that he might be made an oblation for the sinnes of the whole world, and that our sins might be forgiven, and everlasting life given unto us for his sake, and not for the works of the law, or for our owne righteousness. Of this inestimable treasure freely bestowed upon us, the Gospell properly preacheth unto us. Wherefore it is a kind of doctrine that is not learned or gotten by any study, diligence or wisdom of man, nor yet by the law of God, but is revealed by God himselfe (as *Paul* saith in this place,) first by the eternall word: then by the working

1 Cor. 1. 30.
The Papists have turned the Gospell into the law of charity, and Christ into Moses.

The Gospell is not learned by any study of man, but is taught from above by God himselfe.

of Gods spirit inwardly. The Gospell therefore is a divine word that came downe from heaven & is revealed by the holy Ghost (who was also sent for the same purpose:) yet in such sort notwithstanding that the out ward word must go before. For *Paul* himselfe had no inward revelation, untill he had heard the out ward word from heaven, which was this, *Saul, Saul, why persecutest thou me?* First therefore he heard the out ward word, then afterwards followed revelations, the knowledge of the word, faith, and the gifts of the holy Ghost.

Act 9.4

Verse 19. *That I should preach him among the Gentiles.*

It pleased God (saith he) to reveale his Sonne in me. To what purpose? Not onely that I my selfe should beleve in the Son of God, but also that I should preach him among the Gentiles. And why not among the Jewes? Lo, here we see that *Paul* is properly the *Apostle of the Gentiles*, albeit he preached Christ among the Jewes also.

Paul the Apostle of the Gentiles.

Paul comprehendeth here in few words (as he is wont) his whole divinity, which is to preach Christ among the Gentiles. As if he would say: I will not burden the Gentiles with the law, because I am the Apostle and Evangelist of the Gentiles, and not their law-giver. Thus he directeth all his words against the false Apostles. As though he would say: O ye *Galathians*, ye have not heard the righteousness of the law or of works to be taught by me; for this belongeth to *Moses* and not to me *Paul*, being the Apostle of the Gentiles. For my office and ministry is to bring the Gospell unto you, and to shew unto you the same revelation which I my selfe have had. Therefore ought you to heare no teacher that teacheth the law. For among the Gentiles the law ought not to be preached but the Gospell: not *Moses*, but the Sonne of God: not the righteousness of works, but the righteousness of faith. This is the preaching that properly belongeth to the Gentiles.

Pauls divinitic.

The office of Paul,

Verse 16. *Immediately I communicated not with flesh and blood.*

Paul here making mention of flesh and blood, speaketh not of the Apostles. For by and by he addeth: *Neither came I againe to Ierusalem, to them which were Apostles before me.* But this is *Pauls* meaning, that after he had once received the revelation of the Gospell from Christ, he consulted not with any man in

Damaschus

Damascus, much lesse did he desire any man to teach him the Gospel: Again, that he went not to *Ierusalem*, to *Peter* & the other Apostles to learne the Gospell of them, but that forthwith he preached Iesus Christ in *Damascus*, where he received baptisme of *Ananias*, & imposition of hands: for it was necessary for him to have the outward signe and testimony of his calling. The same also writeth *Luke*, *Act. 9*

Verse 17. *Neither came I to Ierusalem, to them that were Apostles before me, but went into Arabia, and turned againe unto Damascus.*

That is, I went into *Arabia* before I saw the Apostles or consulted with them, and forthwith I tooke upon me the Office of preaching among the the Gentiles: for thereunto I was called, and had also received a revelation from God. He did not then receive his Gospel of any man, or of the Apostles themselves, but was content with his heavenly calling, and with the revelation of Iesus Christ alone. Wherefore this whole place is a confutation of the false Apostles Argument, which they used against *Paul*, saying, that he was but a scholler and a hearer of the Apostles, who lived after the law: and moreover that *Paul* himselfe also had lived according to the Law, and therefore it was necessary that the Gentiles themselves should keepe the law and be circumcised. To the end therefore that he might stop the mouthes of these cavilleers, he rehearseth this long history: Before my conversion (saith he) I learned not my Gospel of the Apostles, nor of any other of the brethren that beleaved (for I persecuted extreamely, not onely this doctrine, but also the Church of God, and wasted it:) neither after my conversion: for forthwith I preached not *Moses* with his Law, but Iesus Christ at *Damascus*, consulting with no man, neither as yet having seene any of the Apostles.

The confutation of the Argument of the false Apostles,

Verse 18. *Then after three yeares I came againe to Ierusalem, to visite Peter, and abode with him 15. dayes. And none other of the Apostles saw I, save Iames the Lords brother.*

Paul granteth that he was with the Apostles, but not with all the Apostles. Howbeit hee declareth that he went up to *Ierusalem* to them, not commanded, but of his owne accord, not to learne any thing of them, but to see *Peter*. The same thing *Luke* also writeth

reth in *Act. 9.* that *Barnabas* led *Paul* to the Apostles, and declared to them, how that he had seen the Lord in the way, and that he spake unto him, also that he had preached boldly at *Damascus* in the name of Jesus. This witness beareth *Barnabas* of him. All his words therefore are so framed, that they prove his Gospell not to be of man. Indeed he granteth that he had seen *Peter* and *James* the brother of our Lord, but none other of the Apostles besides these two, and that he learned nothing of them.

He granteth therefore that he was at *Jerusalem* with the Apostles: and this did the false Apostles only report. He granteth moreover that he had lived after the manner of the *Jewes*, but yet only among the *Jewes*. And this is it which he saith in the *1 Cor. 9.* *When I was free from all men, I made my selfe servant to all men, that I might win the more. To the Jewes I became as a Jew, that I might win the Jewes, and I was made all things to all men, that I might by all meanes save some.* He granteth therefore that he was at *Jerusalem* with the Apostles, but he denieth that he had learned his Gospell of them. Also he denieth that he was constrained to teach the Gospell as the Apostles had prescribed. The whole effect then of this matter lyeth in this word, *to see*: I went (saith he) *to see* Peter, and not to learn of him. Therefore neither is *Peter* my master, nor yet *James*. And as for the other Apostles, he utterly denieth that he saw any of them.

Paul became all things to all men.

But why doth *Paul* repeat this so often, that he learned not his Gospell of men, nor of the Apostles themselves? His purpose is this, to perswade the Churches of *Galatia* which were now led away by the false Apostles, and to put them out of all doubt, that his Gospell was the true word of God, and for this cause he repeateth it so often. And if he had not prevailed herein, he could never have stopped the mouthes of the false Apostles. For thus they would have objected against him: we are as good as *Paul*, we are the disciples of the Apostles as well as he: moreover, he is but one alone, and we are many: therefore we excell him, both in authority and in number also.

Why Paul glorieth so much that he hath not learned his Gospell of any man.

Here *Paul* was constrained to glory, to affirme and swear, that he learned not his Gospell of any man, neither received it of the Apostles themselves. For his Ministry was here in great danger, and all the Churches likewise which had used him as their chiefe Pastor and Teacher. The necessity therefore of his Ministry and of all the Churches required, that with an holy pride he should

vaunt of his vocation, and of the knowledge of the Gospel revealed unto him by Christ, that their consciences might be thoroughly perswaded that his doctrine was the true word of God. Here had *Paul* a weighty matter in hand: namely, that all the Churches in *Galatia* might be kept in sound doctrine: yea, the controversie was indeed, as touching life and death everlasting. For if the pure word of God be once taken away, there remaineth no consolation, no life, no salvation. The cause therefore why he reciteth these things, is to retain the Churches in true and sound doctrine. His purpose is therefore to shew by this History, that he received the Gospell of no man. Again, that he preached for a certain time, namely the space of 3 or 4 years, both in *Damascus* and *Arabia*, by revelation from God, before he had seen any of the Apostles, even the self same Gospell that the Apostles had preached.

Verse 20. And now the things which I write unto you, behold I witness before God I lie not.

Paul sweareth,

Wherefore addeth he an oath? Because he reporteth an history he is constrained to swear, to the end that the Churches might believe him, and also that the false Apostles should not say: who knoweth whether *Paul* speaketh the truth or no? Here you see that *Paul* the elect vessel of God, was in so great contempt among his own *Galathians*, to whom he had preached Christ, that it was necessary for him to swear that he spake the truth. If this happened then to the Apostles, to have so mighty adversaries, that they durst despise them and accuse them of lying, what marvell is it, if the like at this day happen unto us, which in no respect are worthy to be compared with the Apostles? He sweareth therefore in a matter (as it seemeth) of no weight, that he speaketh the truth, namely that he tarried not with *Peter* to learne of him, but only to see him: but if you weigh the matter diligently, it is very weighty and of great importance; as may appear by that is said afore. In like manner we swear after the example of *Paul*, in this wise: *God knoweth that we lie not, &c.*

Verse 21. After that, I went into the coasts of Syria and Cilicia.

Syria and *Cilicia* are countries neare civate together. This is it that he still goeth about to perswade, that as well before he had seen the Apostles as after, he was alwaies a Teacher of the Gospell, and that he received it by the revelation of Christ, and was never any Disciple of the Apostles.

Verse

Verse 22, 23. For I was unknowne by face unto the Churches of Judea, which were in Christ. But they heard only some say, he which persecuted us in times past, now preacheth the faith which before he destroyed. And they glorified God in me.

This he addeth for the sequel & continuance of the history, that after he had seen Peter, he went into Syria and Cilicia, and there preached, and so preached that he wone the testimony of all the Churches in Judea. As though he would say: I appeale to the testimony of all the Churches, yea even of those which are in Judea. For the Churches do witnes, not only in Damascus, Arabia, Syria and Cilicia, but also Judea, that I have preached the same faith which I once withstood and persecuted. And they glorified God in me: not because I taught that circumcision and the law of Moses ought to be kept, but for the preaching of faith, and for the edifying of the Churches by the ministry of the Gospell, Ye therefore have the testimony not only of the people of Damascus and of Arabia, but also of the whole Catholick or universall Church of Judea.

The testimony of all the Churches in Judea for Paul.



The second Chapter.

Verse 1. Then foreteene yeares after I went up to Jerusalem.

PAUL taught that the Gentiles were justified by Faith only, without the workes of the Law. This Doctrine when he had published abroad among the Gentiles, he commeth to Antioch, and declareth to the Disciples what he had done. Then they which had been trained up in the old customes of the law, rose against Paul with great indignation, for that he preached to the Gentiles liberty from the bondage of the law. Whereupon followed great dissenti- on, which afterwards stirred up new troubles. Paul and Barnabas stood strongly to the truth, and testified, saying: * wheresoever we preached among the Gentiles, the holy Ghost came and fell upon those which heard the word: and this was done throughout all the Churches of the Gentiles, but we preached not circumcision, neither

Pauls doctrine. Contenti- on of such as were turned from the Jews against Paul.

* The declaration of Paul and Barnabas, as touching those things which were done among the Gentiles.

did we require the keeping of the law, but we preached only faith in Jesus Christ, and at this preaching of faith, God gave to the hearers the holy Ghost. The holy Ghost therefore doth approve the faith of the *Gentiles* without the law and circumcision. For if the preaching of the Gospell and faith of the *Gentiles* in Christ had not pleased him he had not come down in a visible shape upon the uncircumcised, which heard the word. Seeing then by the only hearing of faith he came downe upon them, it is certaine that the holy Ghost by this signe hath approved the faith of the *Gentiles*. For it doth not appeare that this was ever done before at the preaching of the law.

What they answer to Paul in this disputation, which are so earnest for the law.

They that were converted from the Iewes, hardly forsook the law.

Then the *Jewes* and many of the *Pharisees* which did beleeve, and notwithstanding bare yet a great zeale to the law, earnestly striving to maintain the glory thereof, set themselves fiercely against Paul (who affirmed that the *Gentiles* were justified by faith onely without the works of the law) contending that the law ought to be kept, and that the *Gentiles* ought to be circumcised: for otherwise they could not be saved. And no marvell: for the very name of the law of God is holy and dreadfull. The Heathen man, which never knew any thing of the law of God, if he heare any man say: This doctrine is the law of God, he is moved therewith. How then could it be but the *Jewes* must needs be moved, and vehemently contend for the maintenance of the law of God, which even from their infancy had bin nulled and trained up therein?

Custom is a double nature.

We see at this day how obstinate the Papists be in defending their traditions and doctrines of Devils. Wherefore it was much lesse to be marvelled, that the *Jewes* did so vehemently and zealously strive for the maintenance of their law, which they had received from God. Custom is of such force, that whereas nature is of it self inclined to the observation of the law, by long continuance it so confirmeth nature, that now it becometh a double nature. Therefore it was not possible for the *Jewes* which were newly converted to Christ, sodainly to forsake the law: who though they had received the faith of Christ, thought it necessary notwithstanding to observe the law. And with this their weaknesse God did beare for a time, untill the doctrine of the Gospell might be plainly discerned from the law. So he bare with the infirmity of *Israel* in the time of King *Ahab*, when the people halted between two Religions. He bare also with our weaknesse, whilst we were under the blindness of the

God alwaies beareth with the infirmities of his people.

Pope: For he is long suffering and full of mercy. But we must not abuse this goodness and patience of the Lord, nor continue still in our weaknesse and error, since the truth is now revealed by the cleare light of the Gospell.

Moreover, they that stood against *Paul*, affirming that the Gentiles ought to be circumcised, had to say for themselves, first the law and custome of the Country, then the example of the Apostles, and last of all the example of *Paul* himselfe, who had circumcised *Timothy*. Wherefore if *Paul* in his defence said, that he did not this of necessity, but for Christian love and liberty, least they which were weak in faith should be offended, which of them would beleve him? Hereunto all the people would answer: Since it is evident that thou hast circumcised *Timothy*, thou maist say what thou wilt: notwithstanding thou hast done it. For this is a matter far passing all mens capacity, and therefore they could not understand it. Moreover, no defence can serve when a man hath lost the favour of the people, and is fallen into such deadly hatred and contempt. *Paul* therefore seeing this contention and these clamours daily to increase more and more, and being also warned by revelation from God, after foureteeen years (besides those wherein he had preached in *Damascus* and *Arabia*) goeth up againe to *Jerusalem*, to confer his Gospell with the other Apostles: yet not for his own cause, but for the peoples sake.

What they had to say for themselves that resisted *Paul*.

Now, this contention touching the observation of the law, exercised *Paul* a long time after, and wrought him much trouble. But I doe not thinke that this is the contention which *Luke* speaketh of in the 15. of the *Acts*, which happened (as it appeareth) by and by after the beginning of the Gospell. But this history which *Paul* here mentioneth, seemeth to be done long after, when *Paul* had now almost eightene yeares preached the Gospell.

Verse 1. With Barnabas, and tooke with mee Titus.

He joyneth unto himselfe two witnesses, *Barnabas* and *Titus*; *Barnabas* was *Pauls* companion in preaching to the Gentiles freedom from the servitude of the law. He was also a witness of all those things which *Paul* did, and had seen the holy Ghost given unto the Gentiles which were circumcised and free from *Moses* law, by the onely preaching of faith in *Jesus Christ*, and he onely stuck

Paul taketh unto him witnesses, *Barnabas* and *Titus*.

Barnabas.

should

should be burdēd with the law, but that it was not enough for them to beleeeve in Christ. Wherefore by his owne experience he testifieth with *Paul* against the Jews, that the Gentiles were made the children of God, and saved by faith alone in Christ Jesus, without the law or circumcision.

Titus was not onely a Christian, but also the chiefe overseer in *Creete*: For unto him *Paul* had committed the charge of governing the Churches there, *Tit. 1.* And this *Titus* was a Gentile.

Verse 2. And I went up by revelation.

For unless *Paul* had beene admonished by revelation, he had not gone up to *Jerusalem*. But because God warned him by a speciall revelation, and commanded him to goe up, therefore he went. And this he did to bridle, or at least to appease the Jews that beleevd and yet obstinately contended about the keeping of the law, to the end that the truth of the Gospell might the more be advanced and confirmed.

Verse 2. And I communicated with them touching the Gospell.

You heare then that at length, after eightene years he went up to *Jerusalem*, and conferred with the Apostles touching his Gospell.

Verse 2. Which I preach among the Gentiles.

For among the Jewes he suffered the law and circumcision for a time, as the other Apostles did: *I am made all things unto all men*, saith he, *1 Cor. 9.* Yet ever holding the true doctrine of the Gospell, which he preferred above the law, circumcision, the Apostles, yea and an Angell from heaven. For thus saith he unto the Jewes: *through this Christ, is preached unto you the forgiveness of sins.* And he addeth very plainly: *And from all things, from the which ye could not be justified by the law of Moses, by him every one that beleeveth is justified.* For this cause he teacheth and defendeth the doctrine of the Gospell so diligently every where, and never suffereth it to come in danger. Notwithstanding he did not suddenly break out at the first, but had regard unto the weak. And because the weak should not be offended, there is no doubt but he spake to the Jewes after this manner: *If that unprofitable service of Moses law which nothing availeth to rightcousnes, do so highly please you, ye may keepe it still for me, so that the Gentiles which are not bound to this law, be not charged therewithall.*

Paul so defendeth his Gospell, that he will have all things give place unto it.
Act. 13. 38.

Paul therefore confesseth, that he conferred the Gospell with the Apostles, but (saith he) they profited me or taught me no things: but I rather for the defence of the liberty of the Gospell, in the presence of the Apostles did constantly resist those which would needs force the observation of the law upon the *Gentiles*, and so did overcome them. Wherefore your false Apostles lie in saying that I circumcised *Timothy*, that I shaved my head in *Cenchrea*, and that I went up to *Jerusalem* at the commandement of the Apostles. Nay rather, I glory that in going up to *Jerusalem* by the revelation of God, and not at the commandement of the Apostles, and there conferring my Gospel with them, I brought to pass: the contrary, that is to say, obtained that the Apostles did approve me, and not those which were against me.

Now, the question whereupon the Apostles conferred together in this Assembly, was this: whether the keeping of the law were necessary to justification or no? To this *Paul* answereth: I have preached unto the *Gentiles*, according to my Gospel which I received from God, faith in Christ and not the law, and at this preaching of faith they received the holy Ghost: and hereof *Barnabus* shall bear me witness. Wherefore I conclude that the *Gentiles* ought not to be burdened with the law, nor to be circumcised. Notwithstanding I give no restraint to the *Jews* herein: who if they will needs keep the law and be circumcised, I am not against it, so that they do it with freedom of conscience. And thus have I taught and lived among the *Jews*, being made a Jew unto the Jews: holding ever the truth of the Gospell notwithstanding.

The question that was handled in the assembly of the Apostles.

Verse 2. But particularly with them that were the chiefest.

That is to say, I did not only conferre with the brethren, but with those that were the chiefest among them.

Verse 2. Lest by any means I should run, or had run in vain.

Not that *Paul* doubted, that he ran or had runne in vaine, for as much as he had now preached the Gospell eighteen years (for it followeth incontinent in the Text, that he had continued firm and constant all this while, and had prevailed:) but for that many did thinke that *Paul* had therefore preached the Gospell so many yeares in vaine, because hee had set the *Gentiles* at liberty from the observation of the law. Moreover, this opinion daily more and more in-

Why *Paul* saith: lest I had run in vain.

creased, that the law was necessary to justification. Wherefore in going up to *Jerusalem* by revelation, he meant to remedy this evill, that by this conference all men might plainly see his Gospell to be in no point contrary to the doctrine of the other Apostles, to the end that by this meanes he might stop the mouthes of the adversaries, which would eise have said that he ran or had run in vaine. Note here by the way, the vertue of mans own righteousnesse or the righteousnesse of the law to be such, that they which teach it, doe run and live in vaine.

Verse 3. But neither yet Titus which was with mee, though hee were a Grecian, was compelled to be circumcised.

What was decreed in this conference.

This word [*was compelled*] sufficiently declareth what the conference and conclusion was: to wit, that the Gentiles should not be constrained to be circumcised, but that circumcision should be permitted to them for a time: not as necessary to righteousnesse, but for a reverence to the fathers: and for charities sake towards the weake (least they should be offended) untill they were growne up more strong in faith. For it might have seemed a very strange and unseemly thing, upon a suddain to forsake the law and traditions of the fathers, which had been given to this people from God with so great glory.

How Paul refused circumcision.

Paul then did not reject circumcision as a damnable thing, neither did he by word or deed enforce the Jewes to forsake it. For in the *1 Cor. 7.* he saith: *If any man be called being circumcised, let him not adde uncircumcision.* But hee rejected circumcision as a thing not necessary to righteousnesse, seeing the fathers themselves were not justified thereby, but it was unto them as a signe onely or a seale of righteousnesse, whereby they testified and exercised their faith. Not withstanding the beleving Jewes which were yet weake and bare a zeale to the law, hearing that circumcision was not necessary to righteousnesse, could understand this no otherwise, but that it was altogether unprofitable and damnable. And this fond opinion of the weake Jewes the false Apostles did increase, to the end that the hearts of the people being stirred up against *Paul* by this occasion, they might throughly discredit his doctrine. So we at this day doe not reject fasting and other good exercises as damnable things: but we teach that by these exercises we doe not obtaine remission of sins. When the people heare this, by and by they judge

How we teach fasting and other Christian exercises at this day.

us to speake against good works. And this opinion the Papists doe confirme and increase by their preachings and writings. But they lye, and doe us great wrong. For many yeares past there was never any that taught more sound and godly doctrine as touching good works, then we doe at this day.

Paul therefore did not so condemne circumcision, as though it were sin to receive it or keep it: for the Jewes would have been highly offended: but it was decided in this conference and councell, that it was not necessary to justification, and therefore not to be forced upon the Gentiles. So this moderation was found, that for the reverence of the fathers, and charity towards the weak in faith, the Jewes should keepe the law and circumcision still for a time: notwithstanding they should not thereby seek to be justified. And moreover that the Gentiles should not be burdened therewith, both because it would have been to them a very strange thing, and also a burden untolerable; briefly that none should be constrained to be circumcised, or any restrained from circumcision.

Paul therefore compelled none that would be circumcised to remaine uncircumcised, so that he knew circumcision not to be necessary to justification. This constraint would *Paul* take away. Therefore he suffered the Jewes to keep the law, so that they did it with a free conscience: For he had ever taught, as well the Jewes as the Gentiles, that in conscience they ought to be free from the law and circumcision: like as all the Patriarks and all the faithfull in the old Testament were free in conscience and justified by faith, and not by the law or circumcision. And indeed *Paul* might have suffered *Titus* to be circumcised: but because he saw that they would compell him therunto, he would not. For if they had prevailed therein, by and by they would have gathered that it had bin necessary to justification, and so through this sufferance they would have triumphed against *Paul*.

Now as the false Apostles would not leave circumcision and the observation of the law indifferent, but required the same as necessary to salvation, so at this day our adversaries doe obstinately contend, that mens traditions cannot be omitted without perill of salvation: and thus of an example of charity, they make an example of faith, when notwithstanding there is but one example of faith, which is, to beleve in Jesus Christ. And this, as it is alone necessary to salvation, so doth it also indifferently pertaine to all men. Notwith-

What *Paul* determined in that conference of the Apostles.

o. r. 16.

Act 15. 1.

Why *Paul* would not suffer *Titus* to be circumcised.

with-

withstanding the adversaries would rather worship the Devill ten times in stead of God, then they would suffer this. Therefore they are daily hardened more and more, and seeke to establish their impieties and blasphemies against God, defending the same by force and tyranny, and will not agree or consent unto us in any point. But what then? Let us go on boldly in the name of the Lord of hosts, and for all this, let us not cease to set forth the glory of Jesus Christ: and let us fight valiantly against the kingdome of Antichrist by the word and by prayer, *That the name of God alone may be sanctified, that his kingdome may come, and that his will may be done.* And that this may speedily come to passe, we desire even from the bottome of our hearts, and say, *Amen, Amen.*

The obstinate adversaries defend their wicked doctrine by violence and tyranny.

Mat. 6 9, 10

The triumph of Paul against the false Apostles.

This triumph of *Paul* therefore was very glorious: namely, that *Titus* which was a *Gentile*, although he were in the midst of the Apostles and all the faithfull, where this question was so vehemently debated, was not yet constrained to be circumcised. This victory *Paul* carrieth away, and saith that in this conference it was decided by the consent of all the Apostles, the whole Church also approving the same, that *Titus* should not be circumcised. This is a strong argument and maketh very much against the false Apostles. And with this argument: *Neither was Titus compelled to be circumcised, Paul* was able to repress and mightily to convince all his adversaries: as if he should say: Why do these counterfeit Apostles so falsely report of me, saying, that I am compelled to keep circumcision by the commandement of the Apostles, seeing I have the witnes of all the faithfull in *Jerusalem*, and inoreover of all the Apostles themselves, that by my pursuit and travell the contrary was there determined, and that I did not onely there prevail that *Titus* should not be circumcised, but that the Apostles also did approve and ratifie the same? Your counterfeit Apostles therefore do lie deadly, which slander me under the name of the Apostles, and therby deceive you: for I have the Apostles and all the faithfull, not against me, but with me. And this I prove by the example of *Titus*.

Notwithstanding, *Paul* (as I have often said) did not condemn circumcision as an unprofitable thing, nor constrained any man thereunto. For it is neither sin nor righteousness to be circumcised or uncircumcised, as it is neither sin nor righteousness to eat or drink. *For whether thou eat or eat not, thou art neither better nor worse.* But if any man should

should adde thereto either sin or righteousness, and say: If thou eat thou sinnest, if thou abstain thou art righteous; he should shew himselfe both foolish and wicked. Therefore to joyn ceremonies with sinne or righteousness, is great impiety: as the Pope doth, who in his forme of excommunication, threatneth to all those that do not obey the law of the Bishop of Rome, Gods great curse and indignation, and so maketh all his laws necessary to salvation. Wherefore the Devill himselfe speaketh in the person of the Pope in all the Popes decrees. For if salvation consisteth in keeping the Popes laws, what need have we of Christ to be our Justifier and Saviour?

The Pope putteth righteousness in the keeping of his traditions & damnation in the breaking of them.

Verse 4, 5. For all the false brethren that crept in, who came in privily to espy out our liberty which we have in Christ Jesus, that they might bring us into bondage. To whom we gave not place by subjection for an hour, that the truth of the Gospel might continue with you.

Here Paul sheweth the cause why he went up to Jerusalem, and there conferred his Gospel with the other Apostles, and why he would not circumsise Titus: Not that he might be the more certain, or confirmed in the Gospel by the Apostles, for he nothing doubted thereof, but that the truth of the Gospel might continue in the Churches of the Galatians, and in all the Churches of the Gentiles. We see then that the busines of Paul was no light matter.

Now, where he speaketh of the truth of the Gospel, he sheweth that there be two Gospels, a true and a false Gospel. Indeed the Gospel of it selfe is simple, true and sincere: but by the malice of Satans ministry it is corrupt and defaced. Therefore where he saith: *The truth of the Gospel*, he would have us to understand also the contrary. As if he would say: the false Apostles do also preach a faith and a Gospel, but they are both false: therefore have I set my selfe so constantly against them. And in that I would not give place unto them, this have I brought to passe, that the truth of the Gospel continueth with you. So the Pope and Anabaptists do brag at this day, that they teach the Gospel and faith in Christ. True it is: but with such fruit as the false Apostles once did, whom Paul calleth before in the first Chapter, troublers of the Church and subverters of the Gospel of Christ. On the other side he saith that he teacheth the truth of the Gospel. As if he should say: Those things which the false Apostles

The Gospel of the false Apostles.

The Gospel of the Pope and other heretiques.

teach,

teach, brag they never so much that they teach the truth, are nothing else but starke lies. So all hereticks pretend the Name of God, of Christ, and of the Church. Also they pretend that they will not teach errors of lies, but most certain truth and the pure Gospell of Christ.

The truth of the Gospell. The corruption of the Gospell.

Now, the truth of the Gospell is, that our righteousness cometh by faith alone, without the works of the law. The corruption or falsehood of the Gospell is, that we are justified by faith, but not without the works of the law. With the like condition the false Apostles also preached the Gospell. Even so doe our Papists at this day.

The doctrine of the Papists concerning faith.

For they say that we must beleve in Christ, and that faith is the foundation of our salvation: but it justifieth not, except it be furnished with charity. This is not the truth of the Gospell, but falsehood and dissimulation. But the true Gospell indeed is, that works or charity are not the ornament or perfection of faith: but that faith of it selfe is Gods gift and Gods worke in our hearts, which therefore justifieth us, because it apprehendeth Christ our redeemer. Mans reason hath the law for his object, thus thinking with it selfe: This I have done, this I have not done: But faith being in her own proper office, hath no other object but Jesus Christ the Son of God, delivered to death for the sins of the whole world. It looketh not to charity. It saith not: what have I done? what have I offended? what have I deserved? but what hath Christ done? what hath he deserved? Here the truth of the Gospell answereth thee: he hath redeemed thee from thy sin, from the devil and from eternall death, faith therefore acknowledgeth, that in this one person Jesus Christ, it hath forgiveness of sinnes and eternall life. He that turneth his eyes away from this object, hath no true faith, but a fantasie and a vaine opinion and turneth his eyes from the promise to the law, which terrifieth and driveth to desperation.

The object of reason whereunto it looketh. The object of faith, is the thing whereunto the eye of faith looketh, which is Christ.

Faith furnished with charity

Wherefore those things which the Popish Schoolemen have taught concerning the justifying faith being furnished with charity, are nothing else but meere dreames. For that faith which apprehendeth Christ the Sonne of God, and is furnished with him is the same faith which justifieth, and not that faith which includeth charity. For a true and steadfast faith must lay hold upon nothing else but Christ alone, and in the affections and terrours of conscience it hath nothing else to leane unto, but this *Diamond Christ Jesus. Wherefore he that apprehendeth Christ by faith, although he

* The Papists imagine that charity is included in faith, as a Diamond is in a ring.

be never so much terrified with the law and oppressed with the weight of his sins; yet may he be bold to glory that he is righteous. How or by what means? Even by that precious pearly Christ Jesus, which he possesseth by faith. This our adversaries understand not, and therefore they cast away this precious pearly Christ, and in his place they set charity, which they say is their precious diamond. Now, when they cannot tell what faith is, it is impossible that they should have faith: much lesse can they teach it unto others. And as for that which they will seem to have, it is nothing els but naturall reason, an opinion, a very dream and no faith.

But Christ is the true Diamond, and not charity.

Charity the Papists diamond, rejecting Christ.

This I say, to the end ye may perceive & note, that by these words, *the truth of the Gospell*, Paul vehemently reproveth the contrary. For he reprehendeth the false Apostles, because they had taught a false Gospell: requiring circumcision, and the observation of the law as necessary to salvation. Moreover they went about by wonderful craft and subtilty to entrap Paul: for they watched him narrowly to see whether he would circumcise Titus or no: also whether he durst withstand them in the presence of the Apostles, and for this cause he reprehendeth them bitterly. *They went about* (saith he) *to spie out our liberty which we have in Christ Jesus, that they might bring us into bondage*. Wherefore the false Apostles armed themselves on every side, that they might convince and confound him before the whole congregation. Besides this, they went about to abuse the authority of the Apostles, in whose presence they accused him, saying: Paul hath brought Titus being uncircumcised, into the company of all the faithfull: he denieth and condemneth the law in your presence which are Apostles. If he dare be so bold to attempt this here and before you, what will not he attempt in your absence among the *Gentiles*.

Sleights practised of the false apostles against Paul

Wherefore when he perceived that he was so craftily assailed, he strongly withstood the false Apostles, saying: we did not suffer our liberty which we have in Christ Jesus to come in danger, although the false brethren sought by all means to snare us and put us to much trouble: but we overcame them even by the judgement of the Apostles themselves, and we would not yeeld unto them, no not one houre (for, no doubt, their drift was to have caused Paul to surrease from this liberty for a time) sithens we saw that they required the observation of the law as necessary to salvation. But if they had alledged nothing else but charitable bearing with the brethren,

brethren no doubt but *Paul* would have given them place. But it was another thing that they sought: to wit, that they might bring *Paul* and all that stuck to his doctrine into bondage. Therefore he would not yeeld unto them, no not the space of one moment.

Luther was content in the time of blindness to beare with those things which now in the light of the Gospell are utterly to be rejected,

* The Popes thüderbolts.

In like manner do we also offer to the Papists all that is to be offered, yea and more then we ought. Only we except the liberty of conscience which we have in Christ Jesus. For we will not suffer our consciences to be bound to any work, so that by doing this thing or that, we should be righteous, or leaving the same undone we should be damned. We are contented to eat the same meats that they eat, we will keep their feasts and fasting daies, so that they will suffer us to do the same with a free conscience, and leave these threatenng words, wherwith they have terrified and brought under their subjection the whole world: saying: * We command, we charge, we charge again, we excommunicate, &c. But this liberty we cannot obtain: like as *Paul* also could not in his time. Therefore we do as he did. For when he saw that he could not obtain this liberty, he would not give place to the false Apostles, the space of one hour.

It is a point of true Christianity to be stout against mercurymongers, for keeping the Christian liberty.

When faith is found, all things are safe

Wherefore, like as our adversaries will not leave this free unto us, that only faith in Christ justifieth: so on the other side, neither will we, nor can we give place unto them, that faith furnished with charity justifieth. Here we will and we ought also to be rebellious and obstinate against them, for els we should lose *the truth of the Gospell*: we should lose our liberty which we have, not in the Emperour, not in Kings and Princes, not in that monster the Pope, not in the world, not in flesh, blood, reason, &c. but which we have in Christ Jesus. We should lose faith in Christ, which (as before I have said) apprehendeth nothing els but that precious diamond Christ Jesus. This faith whereby we are regenerate, justified, and engrafted into Christ, if our adversaries will leave unto us sound and uncorrupt, we offer unto them that we will do all things, so that they be not contrary to this faith. But because we cannot obtain this at their hands, we again for our part will not yeeld unto them one haire's breadth. For the matter which we have in hand is weighty and of great importance, even touching the death of the Son of God: who by the will and commandment of the Father was made flesh, was crucified and died for the finnes of the world: If faith here give place, then is this death and resurrection of the Sonne of God in vaine: then is it but a

fable that Christ is the Saviour of the world: then is God found a liar, because he hath not performed that he promised. Our stoutnes therefore in this matter is godly and holy. For by it we seek to preserve our liberty which we have in Christ Jesus, and thereby to retaine the truth of the Gospell: which if we lose, then do we also lose God, Christ, all the promises, faith, righteousnes, and everlasting life.

The holyob-
liracy and
stoutnesse of
the godly.

But here will some man say: the law is divine and holy. Let the law have his glory, but yet no law be it never so divine and holy, ought to teach me that I am justified and shall live through it. I grant it may teach me that I ought to love God and my neighbour: also to live in chastity, sobernesse, patience, &c. but it ought not to shew how I should be delivered from sin, the devill, death and hell. Here I must take counsell of the Gospell, I must hearken to the Gospell which teacheth me, not what I ought to do (for that is the proper office of the law:) but what Jesus Christ the Sonne of God hath done for me: to wit, that he suffered and died to deliver me from sin and death. The Gospell willeth me to receive this, and to believe it. And this is the truth of the Gospel. It is also the principle article of all Christian doctrine, wherein the knowledge of all godlinesse consisteth. Most necessary it is therefore that we should know this article well, teach it unto others, and beat it into their heads continually. For as it is very tender, so is it soon hurt. This *Paul* had well tryed, and of this have all the godly also good experience.

The doctrine
of the law.

The doctrine
of the Gos-
pell.

To conclude, *Paul* would not circumcise *Titus*, and (as he saith) for no other cause, but for that certain false brethren were crept in to espy out their liberty, and would have constrained *Paul* to circumcise *Titus*. *Paul* seeing this constraint and necessity, would give no place, no not for an hour, but strongly resisted them, and therefore he saith: Neither *Titus*, which was with me, being a Gentile, was compelled to be circumcised. If they had required this in the way of brotherly charity, doubtles he would not have denied it. But seeing they would have done it as a necessary thing, and that by compulsion, to the evill example of others, to the overthrowing of the Gospell, and to bring mens consciences into bondage, therefore he set himself mightily against them, and prevailed so, that *Titus* was not circumcised.

Gal. 2. 3.

It may seeme but a small matter to be circumcised, or not circumcised. But when a man hath an affiance in keeping of it, or else is in feare for not keeping of it, here God is denied, Christ is rejected,

the

* And yet serving to some edification, or els they are not to be kept, but utterly rejected.

the grace and all the promises of God are refused. But if circumcision be kept without this addition, there is no danger. If the Pope would in this sort require of us the keeping of his traditions, as bare ceremonies, it should not be so grievous unto us to keep them: but to bind mens consciences to these ceremonies, and to make of them an high and acceptable service unto God, yea and moreover to add, that life and salvation, or death and damnation consisteth in the observati- on hereof, is a devillish superstition, and full of blasphemy. Who so will not cry against this, accursed be he, &c.

Verse 6.7. *And of them which seemed to be great, I was not taught. (What they were in times past, it is no matter to me, &c.)*

Why Paul giveth not unto the Apostles any glorious title

This is a vehement and strong confutation. For he giveth not to the true Apostles themselves any glorious title: but as it were abasing their dignity, he saith: *Which seemed to be great*: that is, which were in authority, upon whom the determination of all matters depended. Notwithstanding the authority of the Apostles was indeed very great in all the Churches. And Paul also did not seek any whit to diminish their authority, but he thus contemptuously answereth the false Apostles, which set the authority and dignity of the Apostles against Paul in all the Churches, that thereby they might weaken his authority, and bring his whole ministry into contempt. This Paul might not suffer. To the end therefore that the truth of the Gospel and liberty of conscience in Christ might continue among the Galatians and in all the Churches of the Gentiles, he answereth stoutly to the false Apostles, that he passed not how great the Apostles were, or what they had bin in times past: and whereas they alledged the authority of the name of the Apostles against him, it touched him nothing at all. He confesseth that the Apostles are indeed somewhat, and that their authority is to be revered. Notwithstanding his Gospell and Ministry ought not to be overthrowne for the name or title of any, whatsoever he be, an Apostle or an Angell from heaven.

The argument of the false Apostles against Paul.

And this was one of the greatest Arguments that the false Apostles used against Paul. The Apostles (said they) were familiarly conversant with Christ for the space of three years. They heard and saw all his preachings and miracles. Moreover, they themselves preached and wrought miracles whiles Christ was yet living in the world: whom Paul never saw in the flesh, and as touch-
ching

thing his conversion, it was long after the glorification of Christ. Wherefore they should now consider which of these they ought more to believe: *Paul* which was but one and alone, and also but a Disciple, yea and one of the last of all: or the chiefest and most excellent Apostles, which long before *Paul* were sent and confirmed by Christ himself. To this *Paul* answereth: what of all this? This argument concludeth nothing. Let the Apostles be never so great, yea let them be Angels from heaven, it is no matter to me. The controversie is not here concerning the excellency of the Apostles, but concerning the word of God, and the truth of the Gospell. This ought to be kept pure and uncorrupt: this ought to be preferred above all things. Therefore how great *Peter* and the other Apostles have bin, what great miracles they have wrought, it is no matter to me. This is it that I only seek, even that the truth of the Gospell may continue among you. This seemeth to me but a slender answer of *Paul*, when of purpose he so contemneth the authority of the Apostles, which the false Apostles alledged against him, and giveth no other solution to their mighty argument then this: *It is no matter to me.* Notwithstanding he addeth a reason of the confutation.

The word of
God must be
preferred
before all
persons and
title: what-
soever.

Verse 6. God accepteth no mans person.

This place he alledgeth out of *Moses*, who useth the same, not once, but many times: *Thou shalt not accept in judgement the person of the rich man or of the poore.* And this is a principle of Divinity: *God is no acceptor of persons.* With the which saying he stoppeth the mouthes of the false Apostles. As though he would say: Ye set those against me which seeme to besomewhat: but God careth not for such outward things. He regardeth not the office of Apostleship. It is not the dignity or authority of men that he looketh upon. And in token hereof, he suffered *Judas* one of the chiefest Apostles and *Saul* one of the greatest Kings, yea and the first of all, to fall away and to be damned. *Ismael* also and *Esan* he refused, being both first-borne. So shall you find throughout all the whole Scripture, that God oftentimes rejected these which in outward shew were very good and holy men. And in these examples God seemeth sometimes to be cruell: but it was most necessary that such fearfull examples should be shewed, and also be written. For this vice is naturally grafted in us, that we highly esteem the persons and out-

Levit. 19. 15.
2 Ch. on. 19.
Rom. 2. 2.
Act 10. 34.
Ephes 6. 9.
Col. 3. 25.

Judas.
Saul.
Ismael.
Esan.

Man regardeth the person

ward appearance of men, and more regard the same then the word of God. Contrariwise God will have us to fix our eyes, and to rest wholly upon the word it self: he will not have us to reverence and adore the Apostleship in the persons of *Peter* and *Paul*, but Christ speaking in them and the word which they bring and preach unto us.

* Every creature of God may be called the veile of God, because God is, as it were, covered and shadowed under it.

* 1 Cor 13. 12
Deut. 8. 10.
Mat. 4. 4.

Man trusteth to the veiles of God, and not to God himselfe.

The outward veiles are Gods good creatures, but to trust in them is wicked.

This the naturall man cannot see: but the spirituall man only discerneth the person from the word, the * veile of God from God himselfe. Now this veile of God is every creature. Moreover, God here in this life dealth not with us face to face, but covered and shadowed from us: that is, as *Paul* saith in another place: * *We see now as it were through a glasse darkly but then we shall see face to face.* Therefore we cannot be without veiles in this life. But here wisdom is required, which can discern the veile from God himselfe, and this wisdom the world hath not. The covetous man hearing that *man liveth not by bread only, but by every word that proceedeth out of the mouth of God*, eateth the bread, but he seeth not God in the bread, for he beholdeth the veile only and outward shew. So he doth with gold and other creatures, trusting to them so long as he hath them: but when they leave him, he despaireth. And thus he honoureth not the Creator, but the creatures; not God, but his owne belly. This I speak lest any man should think that *Paul* utterly condemneth these outward veiles or persons. For he saith not that there ought to be no person; but that there is no respect of persons with God. There must be persons and outward veiles: God hath given them, and they are his good creatures, but we must not trust in them. All the matter is in the right using of things, and not in the things themselves, as before I have said. There is no fault in circumcision or uncircumcision (for circumcision is nothing, and uncircumcision is nothing) but in the use therof. To put righteousness in the one and unrighteousnes in the other, that use is damnable and ought to be taken away: which being removed, circumcision and uncircumcision are things tolerable.

So the Prince, the Magistrate, the Preacher, the Schoole-master, the Scholler, the Father, the Mother, the Children, the Master, the Servant, are persons and outward veiles, which God will have us to acknowledge, love and reverence as his creatures, which also must needs be had in this life: but he will not have us so to reverence them or trust unto them, that we forget him. And to the end that we should not too much magnifie the outward persons, or put any

any trust in them, God leaveth in them offences and sins, yea great and foule sins, to teach us what difference there is between the person and God himself. *David* that good King because he should not seem to be a person upon whom men should trust, fell into horrible sinnes, adultery and murder. *Peter* that excellent Apostle denied Christ. These and such like examples, wherof the Scripture is full, ought to warn us that we repose not our trust in the person and outward veile, nor thinke that when we have the outward shews and shadows, we have all things: As it is in Popery, wher they judge all things according to the outward veil, and therefore all Popery is nothing els but a meer respecting of persons and outward shews. God hath given his creatures to our use and to doe us service, and not as Idols that we should do service unto them. Let us then use bread, wine, apparell, possessions, gold, silver, and all other creatures: but let us not trust or glory in them: for we must trust and glory in God alone. He only is to be loyed, he only is to be feared and honoured.

Paul calleth here the Apostleship or office of the Apostles (which wrought many and great miracles, taught and converted many to the faith, and were also familiar with Christ) the person of man.

Briefly, this word person comprehendeth the whole outward conversation of the Apostles which was holy, and their authority which was great. Notwithstanding (saith he) God esteemeth not these things: Not that he esteemeth them not at all, but in the matter of justification he regardeth them not, be they never so great and se'g'orous. For we must diligently marke this distinction, that in matters of Divinity we must speake farre otherwise, then in matters of policy. In matters of pollicy (as I have said) God will have us to honour and reverence these outward vailes or persons as his instruments by whom he governeth and preserveth the world. But when the question is as touching religion, conscience, the feare of God, faith and the service of God, we must not feare these outward persons, we must put no trust in them, looke for no comfort from them, or hope for deliverance by them either corporally or spiritually. For this cause God will have no respect of persons in judgement: for judgement is a divine thing. Wherfore I ought neither to feare the Judge, nor trust in the Judge: but my feare and trust ought to be in God alone, who is the true Judge. The civill Judge or Magistrate I ought indeed to reverence for Gods cause,

God suffereth his deare Saints to fall into great vices, that we should not cleave to their persons.

Paul calls the Apostleship the person of man.

The outward person is not to be looked upon in judgement. *Deut. 1.*

whose minister he is : but my conscience may not stay or trust upon his justice and equity, or be feared through his unjust dealing or tyranny, wherby I might fall into any offence against God, in lying, in bearing false witness, in denying the truth, &c. Otherwise I will reverence and honour the Magistrate with all my heart.

So I would also honor the Pope & love his person, if he would leave my conscience free, and not compel me to sin against God. But he will so be feared and adored, as cannot be done without offence to the Majesty of God. Here since we must needs lose the one let us lose the person and stick to God. We could be content to suffer the dominion of the Pope : but because he abuseth the same so tyrannously against us, and would compell us to deny and blaspheme God, and to acknowledge him only as our Lord and Master, clogging our consciences and spoiling us of the fear and trust which we should have in God; therefore we are compelled by the commandement of God, to resist the Pope : for it is written: * *I bat We must rather obey God then men.* Therefore without offence of conscience (which is our singular comfort) we condemn the authority of the Pope.

Marke what servitude Luther was content to endure, so that he & others might enjoy the liberty of conscience.

* Act. 4. 19.

There is a certain vehemency therefore to be noted in this word [God] For in the cause of religion, and the word of God, there must be no respect of persons. But in matters of policy we must have regard to the person : for otherwise there must needs follow a contempt of all reverence and order. In this world God will have an order, a reverence and a difference of persons. For else the child, the servant, the Subject would say : I am a Christian as well as my Father, my School-master, my Master, my Prince : why then should I reverence him? Before God then there is no respect of persons, neither of *Grecian* nor of *Jew*, but all are one in Christ : although not so before the world.

Thus *Paul* confuteth the argument of the false Apostles as touching the authority of the Apostles, and saith that it is nothing to the purpose. For the question is not here concerning the respect of persons, but there is a farre weightier matter in hand, that is to say, a divine matter concerning God and his word, and whether this word ought to be preferred before the Apostleship or no : Wherunto *Paul* answereth : So that the truth of the Gospell may continue, so that the word of God and the righteousness of faith may be kept pure and uncorrupt, let the Apostleship goe, let

let an Angell from Heaven, let *Peter*, let *Paul* altogether perish.

Verse 6. *Neverthelesse they that seemed to be the chiefe, did communicate nothing with me.*

As though he would say: I did not so conferre with the Apostles that they taught me any thing: For what should they teach me, since Christ by his revelation had before sufficiently taught me all things? and moreover since I have now preached the Gospell the space of eighteene yeares among the Gentiles, and Christ hath wrought so many miracles by me, wherby he hath confirmed my doctrine: wherfore it was but a conference and no disputation. Wherin I learned nothing, neither did I recant, nor yet defend my cause, but only declared what things I have done: to wit, that I had preached to the Gentiles faith onely in Christ without the law, and that by this preaching of faith the holy Ghost came down upon the Gentiles, which immediately spake with divers tongues. Which things when the Apostles heard, they witnessed that I had taught the truth. Wherfore the false Apostles doe me great wrong which pervert and turne all these things cleane contrary. Now, if *Paul* would give no place to the false Apostles which set the authority of the true Apostles against him: much lesse ought we to give place to our adversaries, which have nothing else to brag of, but the Authority of their Idoll the Pope. I know that the godly ought to be humble: but against the Pope I will and I ought to be proud with a holy pride, and say: Thou Pope, I will not be subject unto thee: I will not take thee for my Master, for I am sure that my doctrine is true and godly. But the Pope will not heare this doctrine. Nay he would force us to obey his laws and his decrees, and if we will not, he will by and by excommunicate, curse and condemn us as hereticks. Such pride therefore against the Pope is most necessary. And if we should not be thus stout and proud, and in the holy Ghost utterly condemne both him with all his doctrine, and the devill the father of lyes speaking in him, we should never be able to defend this article of the righteousnes of faith. We doe not then contemne the authority of the Pope because we would beare rule over him, neither doe we goe about to exalt our selves above all soveraigne power, since it is evident that we teach all men to humble and submit themselves to the higher powers * ordained of God: but this is it that we only seeke, that the glory of God may be-

What *Paul* did in that conference.

The holy pride of the godly against the Pope.

Why the godly are proud against the Pope.

* The Pope is no power ordained of God.

maintained, and the righteousnes of faith may be kept pure and sound.

Wherefore if the Pope will grant unto us that God alone by his meere grace through Christ doth iustifie sinners, we will not only carry him in our hands, but will also kisse his feet. But since we cannot obtaine this, we againe in God are proud against him above measure, and will give no place, no not one haire bredth to all the Angels in Heaven, not to *Peter*, not to *Paul*, not to an hundred Emperours, not to a thousand Popes, nor to the whole world. But be it far from us that we should here humble our selves, since they would take from us our glory, even God himselfe that hath created us and given us all things, and Jesus Christ who hath redeemed us with his blood. Let this be then the conclusion of all together, that we will suffer our goods to be taken away, our name, our life, and all that we have: but the Gospell, our Faith, Jesus Christ we will never suffer to be wrested from us. And cursed be that humility which here abaseth and submitteeth it selfe. Nay rather let every Christian man here be proud and spare not, except he will deny Christ.

Cursed is
humility in
matters of
God, and
of faith.

Wherefore, God assisting me, my forehead shall be more hard then all mens foreheads. Here I take upon me this title, according to the proverbe: *Cedo nulli*, I give place to none, Yea I am glad even with all my heart in this point to be called rebellious and obstinate. And here I confesse that I am and ever will be stout and sterne, and will not one inch give place to any creature. Charity giveth place: *for it suffereth all things, beleeveth all things, hopeth all things, endureth all things.* But faith giveth no place, yea it can suffer nothing, according to this ancient verse: *Non patitur ludum fama, fides, oculus*: That is, mans good name, his faith, and his eye will not be dallied withall. Wherefore a Christian, as touching his faith, can never be too proud nor too stout, neither must he relent or give place, no not the bredth of one haire. For faith maketh a man here like unto God: but God suffereth nothing, he giveth place to none, for he is immutable. So is faith immutable, and therefore may suffer nothing, give place to no man. But as touching charity, let a Christian man yeeld and suffer all things, for therein he is but a man.

1 Cor. 13. 7.
Love suffereth
re: h. all
things, but
faith can
heare with
nothing.

1 Cor. 13. 7.
Love suffereth
re: h. all
things, but
faith can
heare with
nothing.

Verse 7, 8. But contrariwise, when they saw that the Gospell over uncircumcision was committed unto me, as the Gospell over circumcision was unto Peter, (for hee that was mighty

by Peter in the Apostleship over the circumcision, was also mighty by me towards the Gentiles.)

With these words Paul mightily confuteth the false Apostles. For here he challengeth to himselfe the same authority which the false Apostles attributed to the true Apostles. And he useth here a figure which is called an *Inversion*, returning their argument against themselves. The false Apostles (saith he) doe alledge against me the authority of the great Apostles, to maintaine their cause. But I contrariwise doe alledge the same against them for my defence, for the Apostles are on my side. Wherefore O my Galatians beleve not these counterfeit Apostles, which brag so much of the authority of the Apostles against me. For the Apostles when they saw the Gospell over the uncircumcision to be committed to me, and knew of the grace that to me was given, gave to me and Barnabas the right hands of fellowship, approving my ministry, and giving thanks unto God for the gifts which I had received. Thus he returneth the argument of the false Apostles upon themselves. And in these words, there is an ardent vehemency, and more contained in matter, then in words is able to be expressed.

What meaneth Paul when he saith, that the Gospell over the uncircumcision was committed unto him, and over the circumcision unto Peter, when notwithstanding Paul almost every where preached to the Jewes in the Synagogues, and Peter likewise to the Gentiles? There are examples and testimonies of both in the *Acts*. Peter converted the Centurian with his family, which was a Gentile. He wrote also to the Gentiles, as his first Epistle testifieth. Paul preaching Christ among the Gentiles, entreth notwithstanding into the Synagogues of the Jewes, and there preacheth the Gospell. And our Saviour Christ in *Matthew* and *Marke* commandeth his Apostles to go throughout the whole world, and preach the Gospell to every creature. Paul likewise saith: *The Gospell preached to every creature which is under Heaven*. Why then doth he call himselfe the Apostle of the Gentiles, and Peter with the other, the Apostles of the circumcision?

To Peter is committed the Gospell over circumcision, and to Paul over uncircumcision.

Acts 10. 33

Acts 9. 10

Mat. 28. 19.

Mar. 16. 15.

Col. 1. 23.

Peter the Apostle of the Jewes, and Paul of the Gentiles.

Paul hath respect unto this, that the other Apostles remained specially in *Jerusalem*, untill God called them unto other places. Thus stood the matter then for the time, that whiles the politicall state of the Jewes continued, the Apostles still remained in *Judea*:

But when the destruction of *Jerusalem* approached, they were dispersed throughout the whole world. But *Paul*, as it is written in the *Acts*, by a singular vocation was chosen to be the Apostle of the Gentiles, and being sent out of *Judea*, he travelled through the countries of the Gentiles. Now were the Jewes dispersed almost throughout the whole world, and dwelt here and there in cities and other places among the Gentiles. *Paul* coming thither was wont (as we read in the *Acts*) to go into the Synagogues of the Jewes, and by this occasion he first brought unto them, as the children of the Kingdome, this glad tidings, that the promises made unto the fathers, were accomplished by *Jesus Christ*. When they would not heare this, he turned to the Gentiles, as *Luke* witnesseth, *Acts* 13, where he bringeth in *Paul* thus boldly speaking against the Jewes: *It was necessary that we should first preach the Word of God unto you: but seeing ye reject it, and judge your selves unworthy of everlasting life, loe we turne to the Gentiles.* And in the *Acts*: *Be it knowne therefore unto you, that this salvation of God is sent unto the Gentiles, and they shall beare it.* Wherefore *Paul* was sent specially unto the Gentiles. But because he was a debtor unto all, and became all things unto all men, therefore occasion being offered, he went into the Synagogues of the Jewes, where not onely the Jewes, but also the Gentiles heard him preaching *Christ*. Otherwhiles he preached publikely in the market place, in houses, and by the rivers sides. He was specially then the Apostle of the Gentiles: as *Peter* was of the Jewes: who notwithstanding preached *Christ* to the Gentiles also when occasion was offered.

And here he calleth uncircumcision the Gentiles, and circumcision the Jewes, by a figure named *Synecdoche*, which under a part comprehendeth the whole: which figure is commonly used in the Scripture: the Gospell then over uncircumcision, is that which was appointed to be sent unto the Gentiles. This Gospell, saith he, was committed unto him, as the Gospell over Circumcision was unto *Peter*. For as *Peter* preached the Gospell among the Jewes, so did he among the Gentiles.

This he often repeateth, that *Peter*, *James* and *John*, which seemed to be the pillars of the Church, taught him nothing, nor committed unto him the office of preaching the Gospell, as having authority and rule over him. But they themselves (saith he) did see that the Gospell was committed unto me, but not by *Peter*. For as I did not

receive

Acts 13. 2.

Acts 9. 10.
Paul preached also to the Jewes.

Acts 28. 28.

Rom. 1. 14.

Uncircumcision.
Circumcision.
Sons.

Paul receiveth not his Gospell of the other Apostles.

receive or learne any Gospell of man, so did I receive no commandement by man to preach the same, but both the knowledge and the commandement to preach it among the Gentiles, I received immediately from God: like as the charge was given of God unto *Peter* to preach the same among the Jewes.

This place witnesseth very plainly that the Apostles had like calling, like charge, and all one Gospell. *Peter* preached no other Gospell then the rest of the Apostles did, neither did he appoint to others their charge and office: but there was an equality among them all, for they were all taught of God, that is, both their vocation and charge was wholly and immediately from God. There was none therefore greater then other, none that had any prerogative above other. And therefore where the Pope vaunteth that *Peter* was the chiefe of the Apostles, that thereby he might confirme and establish his usurped primacy, it is an impudent lye.

The Apostles calling was equal.

Equality among the Apostles.

Verse 8. For hee that was mighty by Peter.

This is a confutation of another argument of the false Apostles. Why doe the false Apostles boast (saith he) that the Gospell of *Peter* was mighty, that he converted many, that he wrought many and great miracles, raised up the dead, and with his shadow healed the sick? I grant all these things to be true: but *Peter* received this power from Heaven. God gave a vertue to his word, so that many did believe him, and great miracles were wrought by him. The same power had I also: which I received not of *Peter*, but the same God and the same Spirit which was mighty in *Peter*, was mighty to me also. I had the same grace: I taught many: I wrought many miracles, and through my shadow also I healed the sick. And this *Luke* testifieth, *Acts* 19. In these words: *And God wrought no small miracles by the hands of Paul, so that from his body were brought napkins and handkerchiefs, and the diseases departed from them, and the evil spirits went out of them.* Reade more hereof, *Acts* 13. 16. 20. 28.

Acts 5. 15.

Acts 19. 12.

To conclude, *Paul* will be counted in no point inferior to the rest of the Apostles: and herein he glorieth with a godly and holy proud. Necessity constrained him stoutly to withstand *Peter*, and the burning zeale he had for the glory of God, moved him so to doe. Certaine prophane spirits, as *Julianus* and *Porphyrus* not considering this, thought it to be but a carnall pride that caused

The stoutness of Paul is not carnall.

Paul thus to doe: such as at this day we see in the Pope and his generation. But *Paul* had not here his owne businesse in hand, but a matter of faith. Now, as concerning faith we ought to be invincible, and more hard if it might be, then the Adamant stone. But as touching charity, we ought to be soft, and more flexible then the reed or leafe that is shaken with the wind, and ready to yeeld to every thing. Therefore the controversie was not here touching the glory of *Paul*, but the glory of God, the word of God, the true worship of God, true Religion, and the righteousnesse of faith, to the end that these things might still remaine pure and uncorrupt.

Verse 9. And when James, and Cephas, and John knew of the grace that was given unto me, (which are counted to be pillars) they gave to mee and to Barnabas the right hands of fellowship, that wee should preach unto the Gentiles, and they unto the circumcision.

That is to say, when they heard that I had received my calling and charge from God to preach the Gospell among the Gentiles, and that God had wrought so many miracles by me: moreover, that so great a number of the Gentiles were come to the knowledgē of Christ through my ministry, and that the Gentiles had received the holy Ghost without the law and circumcision by the onely preaching of faith, they glorified God for this grace which was given unto me.

He calleth grace here whatsoever he had received of God: to wit, that of a persecutor and waster of the Church, he was made an Apostle, was taught by Jesus Christ, and enriched with spirituall gifts. And herewithall he sheweth that *Peter* gave testimony unto him, that he was a true Apostle, sent and taught, not by himselfe nor by the other Apostles, but by God alone: and not onely acknowledged the ministry and authority of *Paul*, and the gifts of the spirit which were in him, as heavenly things, but also approved and confirmed the same, and yet not as a superiour and ruler, but as a brother and witness. *James* and *John* did likewise the same. Wherefore he concludeth that they which are esteemed for the chiefe pillars amongst the Apostles, are wholly with him, and not against him.

Verse 9. The right hands of fellowship.

As if they should have said: We (*O Paul*) in preaching the Gospell, doe agree with thee in all things. Therefore in doctrine we are

What *Paul* calleth grace in this place.

Peter approveth the ministry of *Paul*.

are companions, and have fellowship together therein: that is to say, we have all one doctrine, for we preach one Gospell, one baptisme, one Christ and one faith. Wherefore we can teach or enioyne thee nothing, since there is one mutuall consent betwixt us in all things. For we doe not teach any other or more excellent things then thou doest: but the same gifts which we have, we see to be in thee also, saving that to thee is committed the Gospell over the uncircumcision, as the Gospell over the circumcision is unto us. But we conclude here, that neither uncircumcision nor circumcision ought to hinder our society and fellowship, since it is but one Gospell which we both preach.

Paul & the other Apostles taught all one Gospell.

Hitherto *Paul* hath proved by manifest witness, not onely from God, but also from man, that is to say, the Apostles, that he had truly and faithfully preached the Gospell. Therefore he sheweth, that what soever the false Apostles said to diminish his authority, is but fained and forged matter, and that the testimony of the Apostles maketh for him, and not for the false Apostles. But for that he is alone and without witness, therefore he addeth an * oath, and calleth God to record that the things which he hath spoken are true.

* In the former chapter & 20. verses.

Verse 10. Warning onely that wee should remember the poore, which thing also I was diligenc to doe.

After the preaching of the Gospell, the office and charge of a true and faithfull Pastor is, to be mindfull of the poore. For where the Church is, there must needs be poore: who for the most part are the onely true disciples of the Gospell, as Christ saith: *The poore receive the glad tidings of the Gospell.* For the world and the devell doe persecute the Church, and bring many to poverty, who are afterwards forsaken and despised of the world. Moreover the world not onely offendeth herein, but also is carelesse for the preservation of the Gospell, true Religion, and the true service of God. There is none that will now take any care for the maintenance of the Ministers of the Church, and erecting of Schooles: but for the erecting and establishing of false worship, superstition and Idolatry, no cost was spared, but every man was ready to give most liberally and largely. And hereof came so many monasteries, so many Cathedrall Churches, so many Bishopricks in the Popes Church where all impiety reigned, with so

A good Minister must be carefull for the poore. *Esa. 61. 1. Matt. 5. Luk. 4. 16.*

The world is ready to give for the maintenance of ungodlines, but it careth not for Gods Ministers.

great.

great revenues provided for their sustentation: where as now a whole City thinketh much to find one or two poore ministers and preachers of the Gospell, which before, whiles the Pope and all impiety reigned, did sustaine sundry monasteries of Monks, Friars, Nunnes, and whole swarmes of massing Priests. To be brieve, true religion is ever in neede. And Christ complaineth, *that he is hungry, thirsty, harbourlesse, naked and sicke*. Contrariwise, false religion and impiety flourisheth and aboundeth with all worldly wealth and prosperity. Wherefore a true and faithfull Pastour must have a care of the poore also: and this care *Paul* here confesseth that he had.

Mat. 25. 35.

Verse II. And when Peter was come to Antiochia, I withstood him to his face: for he was to be blamed.

The Majesty
of the article
of Iustification,

Mar. 10. 37.

Paul goeth on still in his confutation, saying that he, not onely hath for his defence the testimony of *Peter* and the other Apostles which were at Jerusalem: but also that he withstood *Peter* in the presence of the whole Church of *Antioch*. He sheweth here a matter, not done in a corner, but in the face of the whole Church. For (as before I have said) he hath here no trifling matter in hand, but the chiefest Article of all Christian Doctrine. The utility and the majesty whereof who so rightly esteemeth, to him all other things shall seeme but vile and nothing worth. For what is *Peter*? what is *Paul*? what is an Angell from Heaven? what are all other creatures to the article of Justification? which if we know, then are we in the cleare light: but if we be ignorant thereof, then are we in most miserable darknes. Wherefore if ye see this article impugned or defaced, teare not to resist either *Peter* or an Angell from Heaven, following the example of *Paul*, who seeing the majesty of this article to be in danger for the dignity of *Peter*, had no regard of his dignity and estimation, that he might keep the same pure and uncorrupt. For it is written: *He that loveth father or mother, or his owne life more then me, is not worthy of me.*

It behooveth
us to be ob-
stinate in
Obedi-
ence.

Wherefore we are not ashamed, for the defence of the truth, to be counted and called of the hypocrites, proud and obstinate, and such as will be onely wise, will beare none, will give place to none. Here we must needs be obstinate and inflexible. For the cause why we offend man, that is to say, tread downe the majesty of the person or of the world, is so great, that the sins which the world counteth

teth to be most hainous, are counted singular vertues before God. In that we love our parents, honour the Magistrate, shew reverence to *Peter* and other Ministers of the word, we do well. But here we have in hand the cause neither of *Peter*, nor Parents, nor Magistrate, nor of the world, nor of any other creatures, but of God himself. Here if I give no place to my Parents, to the Magistrate, or an Angell from heaven, I do well. For what is the creature in respect of the Creator? Yea what are all creatures being compared unto him? Even as one drop of water in respect of the whol sea. Why then should I so highly esteem *Peter* which is but a drop, and set God aside which is the whole sea? Let the drop therefore give place to the sea, and let *Peter* give place unto God. This I say, to the end that you should diligently weigh and consider the matter wherof *Paul* intreateth: for he intreateth of the word of God, which can never be magnified enough.

And where he saith [*to his face*] this clause maketh specially against the venomous vipers and apottles of Satan, which slander those that are absent, and in their presence dare not once open their mouth: as the false Apostles did, whom also here he toucheth by the way: which durst not speak evill of him in his presence, but in his absence slandered him most spitefully. So did not I (saith he) speak evill of *Peter*, but frankly and openly I withstood him, not of any colourable pretence, ambition, or other carnall affection, but because he was to be blamed and sharply reproved.

Here let other men debate whether an Apostle may sinne or no: This I say I, that we ought not to make *Peters* fault lesse then it was indeed. The Prophets themselves have sometimes erred and bin deceived. *Nathan* of his own spirit said unto *David*, that he should build the house of the Lord. But this Prophecie was by and by after corrected by a revelation from God; that it should not be *David*, because he was a man of warr, and had shed much blood, but his sonne *Solomon* that should build up the house of the Lord. So did the Apostles erre also: For they imagined that the kingdome of Christ should be carnall and worldly, as we may see in the first of the *Acts*, when they asked of Christ, saying: *Lord wilt thou at this time restore the kingdome of Israel?* And *Peter*, although he heard this commandement of Christ: *Goe into the whole world, &c.* had not gone unto *Cornelius* if he had not been admonished by a vision. And in this matter he did not only erre, but also committed a great sinne,

To his face.

A Christian will openly reprove vices in his brother.

The Prophets and Apostles sinned, and had their infirmities. 2 Sa 7 34, 5.

Act. 6.

Ma 28.

Act. 10. 12.

Peter sinned.

and

and if *Paul* had not resisted him, all the *Gentiles* which did believe, had bin constrained to receive circumcision and to keep the law: The believing *Jews* also had bin confirmed in their opinion: to wit, that the observation of these things was necessary to salvation, and by this means they had received again the law in stead of the Gospell, *Moses* in stead of *Christ*: and of all this great enormity and horrible sin *Peter* by this dissimulation had bin the only occasion. Therefore we may not attribute to the Saints such perfection as though they could not sin.

No Saints
without sin.

Dissention
betweene
Paul and
Barnabas
Act. 15. 1, 29.

Luke witnesseth that there was such great dissention between *Paul* and *Barnabas* (which were put apart together for the ministry of the Gospell among the *Gentiles*, and had travelled through many regions, and preached unto them the Gospell) that the one departed from the other. Here we must needs say, that there was a fault either in *Paul* or *Barnabas*. And doubtles it could not be, but that the discord was exceeding great which separated these two, being joyned together in such a holy fellowship, as the Text witnesseth. Such examples are written for our consolation. For it is a great comfort unto us when we heare that even the Saints which have the Spirit of God do sin, which comfort they would take from us, which say that the Saints do not sin.

The fals of
the Saints
being great
comfort un-
to us

Iud. 16.
2 Sam. 11, 24
Iob 3, 22.
Iob 4
Ier. 20, 14.
Jonas 4.

Sampson, *David*, and many other excellent men, full of the holy Ghost, fell into great sinnes. *Job* and *Jeremy* curse the day of their nativity. *Elias* and *Jonas* are weary of their life, and desire death. Such errours and offences of the Saints, the Scripture setteth forth to the comfort of those that are afflicted and oppressed with desperation, and to the terror of the proud. No man hath so grievously fallen at any time, but he may rise again. And on the other side, no man taketh so fast footing, but he may fall. If *Peter* fell, I may likewise fall. If he rose again, I may also rise again. And such examples as these are, the weak hearted, and tender consciences ought to make much of, that they may the better understand what they pray, for when they say: *forgive us our trespasses*: and, *I beleeve the forgiveness of sins*. We have the selfe same spirit of grace and prayer which the Apostles and all the Saints had, neither had they any Prerogative above us. We have the same gifts which they had, the same *Christ*, baptism, word, forgiveness of sins: All which they had no lesse need of then we have, and by the same are sanctified and saved, as we be.

Verse 12. For before that certain came from James, he did eate with the Gentiles.

The *Gentiles* which were converted to the faith, did eat meats forbidden by the law, and *Peter* being conversant with the *Gentiles* which were converted, did eate with them, and drunke wine also which was forbidden, knowing that herein he did well, and therefore boldly transgressed the law with the *Gentiles*. *Paul* confesseth that he also did the like, when he saith, that *he became as a Jew to the Jewes, and to them that were without law, as though he were without law*: That is to say, with the *Gentiles* he did eat and drinke like a *Gentile*, and kept no law at all: with the *Jewes*, according to the law, he abstained from all things forbidden in the law: For he laboured to serve and please all men that he might gain all. Wherefore *Peter* in eating and drinking with the *Gentiles*, sinned not, but did well, and knew that it was lawfull for him so to do. For he shewed by this transgression, that the law was not necessary to righteousnes, and also delivered the *Gentiles* from the observation of the law. For if it were lawfull for *Peter* in one thing to break the law, it was lawfull for him to break it in all things. And *Paul* doth not here reprove *Peter* for his transgression, but for his dissimulation, as followeth.

Peter liveth with the *Gentiles* like a *Gentile*.

1 Cor 9. 19, 20
21.

Verse 12. But when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

Here then ye see *Peters* offence, as *Paul* plainly setteth it forth. *Paul* accuseth him not of malice or ignorance, but of dissimulation and infirmity, in that he abstained from meats forbidden in the law, fearing least the *Jewes* which came from *James*, should be offended thereby, and had more respect to the *Jewes* then to the *Gentiles*. Hereby he gave occasion, as much as in him was, to overthrow the Christian liberty and truth of the Gospell. For in that he did withdraw and utterly separate himselfe, abstaining from meats forbidden in the law (which notwithstanding he had eaten of before) he ministred a scruple of conscience to the faithfull, thus to gather upon his example: *Peter* abstaineth from meats forbidden in the law: therefore he that eateth meats forbidden in the law, sinneth and transgresseth the law: but he that abstaineth, is righteous and keeps the law, for els would not *Peter* have withdrawne himselfe.

The offence of *Peter*.

What the believing Jews gathered of *Peters* abstaining.

But

But because he did so, and of purpose refused those meats which before he did eat, it is a sure argument that such as eat against the law do sin, and such as abstain from meats which the law forbiddeth, do keep the law and are justified thereby.

The fact is
one thing &
the end ther-
of is another.

Here note, that the end of this fact of *Peter* is reprov'd of *Paul*, and not the fact it selfe: for the fact in it self was not evill. To eat and drinke, or not to eat and drink is nothing: but the end, that is: If thou eat thou sinnest: if thou abstain thou art righteous, is evill. So circumcision of it self is good, but this end is evill: If thou be not circumcised after the law of *Moses*, thou canst not be saved. Also to eat meats prohibited in the law, is not evill: but this shrinking and dissimulation of *Peter* is evill. For it might be said: *Peter* abstaineth from meats forbidden in the law, wherefore if thou dost not likewise abstain, thou canst not be saved. This *Paul* might in no wise dissemble: for the truth of the Gospell was here in danger. To the end therefore that this truth might continue sound and uncorrupt, he resisted *Peter* to his face.

Meats may
be refused
two manner
of wayes.
1 Cor 9.

And here we must make a distinction. For meats may be refused 2 manner of wayes. First, for Christian charities sake. And herein there is no danger: for to beare with the infirmity of my brother it is good. So *Paul* himselfe both did and taught. Secondly, by abstaining from them to obtain righteousness, and for not abstaining, to sin and to be damned. Here accursed be charity with all the service and works of charity, whatsoever. For thus to refrain from meats, is to deny Christ, to tread his body under our feet; to blaspheme the holy Ghost, and to despise all holy things. Wherefore if we must lose the one, let us rather lose man our friend and brother, then God our Father. For if we lose God our Father, man our friend and brother cannot continue.

The dissimu-
lation of Pe-
ter.

Jerome, who neither understood this place nor the whole Epistle besides, thinketh this to be but a fained reprehension of *Paul*, and therefore he excuseth *Peter*'s fall, saying, that it was done by ignorance. But *Peter* offended through dissimulation, and thereby had established the necessity of the law, had constrained both *Gentiles* and *Jewes* to revolt from the truth of the Gospell, had given them great occasion to forsake Christ, to despise grace, to returne to the Jewish Religion, and to beare all the burdens of the law, if *Paul* had not reprov'd him, and by that meanes revoked the *Gentiles* and *Jewes* which were offended through this example of *Peter*,

Peter, to the liberty which is in *Christ Iesus*, and to the truth of the Gospell. Wherefore if a man would here set forth and amplify *Peters* offence, it should appeare to be very great; and yet was it not done by malice or ignorance, but by occasion and feare only. Thus we see what ruines may come by one mans fall and offence, if it bee not well seene to and corrected in time. Wherefore wee may not trifle with this article of justification: neither is it without good cause that we do so often and so diligently put you in mind thereof. And it is much to be marvelled, that *Peter* being such an excellent Apostle, should thus do: who before in the Councell of *Jerusalem* stood, in a manner, alone in the defence of this article, and prevailed therein, namely that salvation commeth by faith without the law. He that before did so constantly defend the truth and liberty of the Gospell, now by his fall in abstaining from meats forbidden in the law, is not onely the cause of great offence, but also offendeth against his owne decree. Wherefore let him which thinketh he standeth, take heed least he fall. No man would thinke what danger there is in traditions and ceremonies: which notwithstanding we cannot want. What is more necessarie than the law and the works thereof? and yet there is great danger least by the same, men bee brought to the deniall of *Christ*. For of the law commeth oftentimes a trust and affiance in works, and where that is, there can be no trust in *Christ*. *Christ* therefore is soone denied and soone lost, as we may see in *Peter*: who knew this article of justification better then wee doe, and yet how easily should he have given occasion of such an horrible ruine, if *Paul* had not withstood him, that all the Gentiles should thereby have fallen away from the preaching of *Paul*, and by this meanes should have lost the Gospell and *Christ* himselfe? And this should have beene done under a holy pretence. For they might have said: *Paul* hitherto thou hast taught us that wee must bee justified by grace without the law: thou seest now that *Peter* doth the contrary: for he abstaineth from meats forbidden in the law; and hereby he teacheth us that we cannot be saved except we receive circumcision and observe the law.

Verse 13. *And the other Jewes dissembled likewise with him, in so much that Barnabas was brought into their dissimulation also.*

The sin of Peter,

1. Peter 2:11

To fall in doctrine, is an easie matter.

The Councell holden at Jerusalem,

Acts 15

1. Cor. 10: 18

If the ceremonies commanded of God bee so dangerous, what may we judge of those which *Antichrist* hath brought in to the Church, serving to no edification:

Peters dissi-
mulation.

Dissemblati-
on what it is

Here you may plainly see that *Paul* chargeth *Peter* with dissimulation. If *Peter* dissembled, then did he certainly know what was the truth and what was not. He that dissembleth knoweth not of ignorance, but deceiveth by a colour which he knoweth himselfe to be false. And other (saith he) dissembled likewise with *Peter*, insomuch that *Barnabas* also (who was *Pauls* companion, and had now a long time preached among the Gentile, saith in *Christ* without the law, together with *Paul*) was brought into their dissimulation. Ye have here then *Peters* offence plainly described to be mere dissimulation, which afterwards had bin an occasion of the ruine of the Gospell, then newly received, if *Paul* had not resisted him.

And this is a wonderfull matter, that God preserved the Church, being yet but young, and the Gospell it self, by one only person. *Paul* alone standeth to the truth: for he had lost *Barnabas* his companion, & *Peter* was against him. So sometime one man is able to do more in a Council than the whole Council besides: which thing the Papists themselves do witness: and for example they alledge * *Paphnutius* who withstood the whole Council of *Nice* (which was the best of all that were after the Council of the Apostles at *Jerusalem*) and overcame it.

* Paphnutius stood in the defence of the marriage of Ministers against the whole Council.

* The law & the Gospell must be discerned one from the other.

The law and reason are against faith.

This I say, to the end, that we should diligently learne the article of justification, and make a plaine difference betweene the * law and the Gospell, and that in this matter we should doe nothing by dissimulation, or give place to any man, if we will retaine the truth of the Gospell and faith sound and uncorrupt: which, as I have said, are soone hurt. Wherefore in this case away with reason, which is an enemy to faith: which also in tentations of sin and death, leaneth not to the righteousnesse of faith (for thereof it is utterly ignorant) but to her own righteousnes, or, at the least, to the righteousnes of the law. Now, as soone as the law and reason joyne together, faith looseth her virginity: for nothing fighteth more strongly against faith than the law & reason. And these two enemies cannot be conquered but with great labour and difficultie: which we must conquer notwithstanding, if we will be saved.

What we must doe when our conscience is terrified.

Wherefore, when thy conscience is terrified with the law, and wraastleth with the judgement of God, aske Counsell neither of reason nor of the law, but rest onely upon grace and the word of consolation, and so stand herein, as if thou hadst never heard any thing of the law, ascending up to the glasse of faith, where neither the

law nor reason do shine, but onely the light of Faith, which assureth us that we are saved by Christ alone without any law. Thus the Gospell leadeth us beyond and above the light of the law and reason, into the deepe secrets of faith, where the law and reason have nothing to do. Notwithstanding we must hearken also unto the law, but in place and time. *Moses* whiles he was in the mouaaine, where he talked with God face to face, had no law, made no law, ministred no law: but when he was come down from the mountain, he was a law-giver, and governed the people by the law. So the consciencē must be free from the law, but the body must be obedient to the law!

Hereby it appeareth that *Paul* reproved *Peter* for no light matter, but for the chiefest article of all Christian doctrine, which by *Peters* dissimulation was in great danger. For *Barnabas* and the other Iewes dissembled together with him, which did all offend, not through ignorance or malice, but for feare of the Iewes: whereby their hearts were so blinded, that they did not see their sin. And certainly it is much to be marvelled, that such excellent men as *Peter*, *Barnabas* and others should so suddenly and so lightly fall, especially in that thing which they knew to be well done, and had also before taught unto others. It is a perilous thing therefore to trust to our owne strength, be we never so holy, never so well learned, and although we think our selves never so sure of that wee know: For in that wherof we think our selves most sure, we may erre & fal, & bring our selves and others into great danger. Let us therefore diligently and with all humility exercise our selves in the study of the holy Scriptures, and let us heartily pray that we never loose the truth of the Gospell.

Thus we see then that we are nothing with all our gifts, bec they never so great, except God assist us. When he leaveth us to our selves our wisdom and knowledge is nothing. For in the houre of temptation it may suddenly come to passe, that by the subtiltie of the divell, all the comfortable places of the Scripture shall be taken out of our sight, and such places onely as containe threatnings shall be set before our eyes, which shall oppresse us and utterly confound us. Let us learne therefore that if God withdraw his hand, we may soone be overthrowne, and let no man glory of his owne righteoufnesse, wisdom and other gifts, but let him humble himselfe and pray with the Apostles: *Lord increase our faith.*

Moses in the mountain was above the law: so in matters of faith wee must have nothing to do with the law.

Wee must not trust in our owne strength.

Without God we can do nothing.

Luke 17. 5.

Verse 14. *But when I saw that they went not the right way to the truth of the Gospell,*

This is a wonderfull example of such excellent men and pillars of the Church: There is none but *Paul* that hath his eyes open, and seeth the offence of *Peter*, of *Barnabas* and the other Jewes which dissembled with *Peter*. On the other side, they do not see their own offence: nay they rather think that they do well in bearing with the infirmity of the weake Jewes. Wherefore it was very necessary that *Paul* should reprove their offence and not dissemble it, and therefore hee accuseth *Peter*, *Barnabas* and other, that they went not the right way to the truth of the Gospell, that is to say, they swarved from the truth of the Gospell: It is a great matter that *Peter* should be accused of *Paul* as one that was false from the truth of the Gospell. Hee could not be more grievously reprehended. Yet he suffered it patiently, and no doubt but he gladly acknowledged his offence. I said before, that many have the Gospell, but not the truth of the Gospell. So *Paul* saith here, that *Peter*, *Barnabas* and other of the Jewes went not the right way to the truth of the Gospell: that is to say, they had the Gospell, but they walked not uprightly according to the Gospell. For albeit they preached the Gospell, yet thorough their dissimulation (which could not stand with the truth of the Gospell) they established the law: but the establishing of the law is the abolishing of the Gospell.

Who so then can rightly judge between the law and the Gospell, let him thank God, and know that he is a right Divine. In the time of temptation, I confesse that I my selfe doe not know how to doe it as I ought. Now the way to discern the one from the other, is to place the Gospell in heaven and the Law on the earth: to call the righteousness of the Gospell heavenly, and the righteousness of the law earthly, and to put as great difference between the righteousness of the Gospell and of the Law, as God hath made betweene heaven and earth, betweene light and darkness, between day and night. Let the one be as the light and the day, and the other as the darkness and the night. And would to God we could yet further seperate the one from the other. Wherefore if the question bee concerning the matter of faith or Conscience, let us utterly exclude the Law, and leave it on the earth: but if we have to doe with workes, then let us lighten the lanterne of workes and of the righteousness of the Law.

Peter knoweth not his error.

The difference of the law and the Gospell ought most diligently to be learned.

So let the Sun and the inestimable light of the Gospell and grace shine in the day, and the lantern of the law in the night. Wherefore if thy conscience be terrified with the sense & feeling of sin, think thus with thy selfe: Thou art now remaining upon earth: there let the Ass labour and travell: there let him serve and carry the burden that is laid upon him, that is to say, let the body with his members be subject to the law. But when thou mountest up into Heaven, then leave the Ass with his burden upon the earth: for the conscience hath nothing to do with the law, or works, or with the earthly righteousness. So doth the Ass remaine in the valley, but the conscience ascendeth with *Isaac* into the mountaine, knowing nothing at all of the law or works thereof, but only looking to the remission of sinnes and pure righteousness offered and freely given unto us in Christ.

Contrariwise in civill pollicy, obedience to the law must be severely required. There nothing must be known as concerning the Gospell, conscience, grace, remission of sins, heavenly righteousness, or Christ himselfe, but *Moses* only with the law and the works thereof. If we marke well this distinction, neither the one nor the other shall passe his bounds, but the law shall abide without heaven, that is, without the heart and conscience, and contrariwise the liberty of the Gospell shall abide without the earth, that is to say, without the body and members thereof. Now therefore, as soone as the law and sin come into heaven, that is, into the conscience, let them by and by be cast out. For the conscience being feared with the terrour of the wrath and judgement of God, ought to know nothing of the law, and sin, but of Christ only. And on the other side, when grace and liberty come into the earth, that is, into the body, then say: thou oughtest not to dwell in the dregs and dunghill of this corporall life, but thou belongest unto heaven.

This distinction of the law and the Gospell *Peter* confounded through his dissimulation, and thereby perswaded the believing Jewes that they must be justified by the Gospell and the law together. This might not *Paul* suffer, and therefore he reprooved *Peter*: not to put him to any reproach, but to the end that he might againe establish a plaine difference between these two: namely that the Gospell justifieth in heaven, and the law on earth. The Pope hath not onely mixed the law with the Gospell, but also of the Gospell hath made meere laws, yea and such as are ceremoniall onely. He hath

When the law is to be urged,

The law hath nothing to do with the conscience,

The Pope maketh laws of the Gospell,

also confounded and mixed politicall and ecclesiasticall matters together: which is a devillish and hellish confusion.

This place touching the difference betweene the law and the Gospell, is very necessary to be knowne: for it containeth the summe of all Christian doctrine. Wherefore let all that love and feare God, diligently learne to discern the one from the other, not onely in words, but in deed and in practise, that is to say, in heart and conscience. For as touching the words, the distinction is easie: but in time of temptation thou shalt find the Gospell but as a stranger and a rare guest in thy conscience: but the law contrariwise thou shalt find a familiar and continuall dweller within thee: for reason hath the knowledge of the law naturally. Wherefore when thy conscience is terrified with sin, which the law uttereth and increaseth, then say thou: There is a time to die, and a time to live; there is a time to heare the law, and a time to despise the law: there is a time to heare the Gospell, and there is a time to be ignorant of the Gospell. Let the law now depart, and let the Gospell come: for there is now no time to heare the law, but the Gospell. But thou hast done no good: nay thou hast done wickedly, and hast grievously sinned. I grant: notwithstanding I have remission of all my sins for Christs sake. But out of the conflict of conscience, when externall duties must be done, there is no time to hearken to the Gospell: then must thou follow thy vocation, and the works thereof.

Verse 14. I said unto Peter openly: If thou being a Jew livest as the Gentiles and not as the Jewes, why constrainest thou the Gentiles to doe like the Jewes?

That is to wit, thou art a Jew, and therefore thou art bound to live like a Jew, that is, to abstaine from meates forbidden in the law. Notwithstanding thou livest like a Gentile: that is to say, thou doest contrary to the law, and transgresseth the law. For as a Gentile which is free from the law, thou eatest common and uncleane meates, and therein thou doest well. But in that thou being afraid at the presence of the brethren converted from the Jewish religion, abstainest from meates forbidden in the law, and keepest the law, thou compellest the Jewes likewise to keepe the law: that is, thou constrainest them of necessity to observe the law. For in that thou abstainest from prophane meates, thou givest occasion to the Gentiles thus to thinke: *Peter* abstaineth from those meates which the Gen-

tiles

The Gospell
a stranger in
tentations:
the Law a
continuall
guest.

The time of
the Gospell.

An objectio.

When we
must heare
the law.

To live like
the Jewes.

tiles use to eat, which he also himselfe before did eat: therefore we ought likewise to avoid the same, and to live after the manner of the Jews: otherwise we cannot be justified or saved: We see then that *Paul* reproveth not ignorance in *Peter* (for he knew that he might freely eat with the Gentiles all manner of meats) but dissimulation, whereby he compelleth the Gentiles to live like the Jewes.

Peter through his dissimulation, compelled the Gentiles to live like the Jewes.

Here I say againe, that to live as the Jew, is not evill of it selfe, for it is a thing indifferent either to eat Swines flesh, or any other meates. But so to play the Jew, that for conscience sake thou abstainest from certaine meates, this is to deny Christ and to overthrow the Gospell. Therefore when *Paul* saw that *Peters* act tended to this end, he withstood him and said: Thou knowest that the keeping of the law is not necessary to righteousnesse, but that we are justified onely through faith in Christ, and therefore thou keepest not the law, but transgressedst the law and eatest all manner of meates. Notwithstanding by thy example thou constrainest the Gentiles to forsake Christ, and to returne to the law. For thou givest them occasion thus to thinke: Faith onely is not sufficient to righteousnesse, but the law and works are also required. And this *Peter* teacheth us by his example. Therefore the observation of the law must needs be joynd with faith in Christ, if we will be saved. Wherefore *Peter* by his example is not only prejudiciall to the purity of doctrine, but also to the truth of faith and Christian righteousnesse. For the Gentiles received this of him, that the keeping of the law was necessary to righteousnesse: which error in case it be admitted, then doth Christ profit us nothing at all.

Things indifferent may not clog mens conscience.

Peters error.

Hereby it plainly appeareth to what end this discord betweene *Paul* and *Peter* tendeth. *Paul* doth nothing by dissimulation, but dealeth sincerely and goeth plainly to worke, *Peter* dissembleth, but his dissimulation *Paul* reproveth. The controversie was for the maintenance of pure doctrine, and the verity of the Gospell: and in this quarell *Paul* did not care for the offence of any. In this case all people and nations, all Kings and Princes, all Judges and Magistrates ought to give place. Since then it is so dangerous a thing to have to doe with the law, and that this fall was so sudden and so great as if it had beene from Heaven above, even downe into hell, let every Christian diligently learne to discern betweene the Law and the Gospell. Let them suffer the law to rule over the body and members thereof, but not over the conscience. For the Queene and spouse may

Liberty of
conscience.

may not be defiled with the law, but must be kept without spot for her only husband Christ, as *Paul* saith, 2 *Cor.* 11. *I have espoused you to one husband, &c.* Let the conscience then have her bride-chamber, not in the low valley, but in the high mountaine: in the which let Christ lie and there rule and reigne, who doth not terrifie and afflict sinners, but comforteth them, pardoneth their sins and saveth them.

What an afflicted conscience ought to behold.

Wherefore let the afflicted conscience think upon nothing, know nothing, set nothing against the judgement of God, but the word of Christ, which is the word of grace, of remission of sins, of salvation and everlasting life. But this to performe in deed, is a hard matter. For mans reason and nature cannot stedfastly cleave unto Christ, but oftentimes it is carried away with the cogitations of the law and sin, and so alwayes seeketh to be at liberty after the flesh, but according to conscience a servant and a slave.

Vers 15. *Wee which are Jewes by nature, and not sinners of the Gentiles.*

The prerogative of the Jewes.

That is to say, we are borne unto the righteoufnesse of the law, to *Moses*, and to circumcision, and even in our birth we bring the law with us. We have the righteoufnesse of the law by nature, as *Paul* before saith of himselfe in the first Chapter: *Being zealous of the traditions of the fathers.* Wherefore if we be compared to the Gentiles, we are no sinners: we are not without the law and without works like unto the Gentiles: but we are Jewes borne, we are borne righteous and brought up in righteoufnesse. Our righteoufnesse beginneth even with our birth, for the Jewish religion is naturall unto us. For God commanded *Abraham* to circumcise every man child the eight day. This law of circumcision received from the fathers, *Moses* afterward confirmed. It is a great matter therefore that we are Jewes by nature. Notwithstanding, although we have this prerogative, that we are righteous by nature, borne to the law and the works thereof, and are not sinners as the Gentiles, yet are we not therefore righteous before God.

Gen. 17. 10.

Hereby it is evident that *Paul* speaketh not of ceremonies, or of the ceremoniall law, as some doe affirme, but of a farre weightier matter, namely of the nativity of the Jewes whom he denieth to be righteous, although they be borne holy, be circumcised, keepe the law, have the adoption, the glory, the covenant, the fathers,

thers, the true worship, God, Christ, the promises, live in them and glory in the same: as they say, *Joh. 8. We are the seed of Abraham*: Also, *We have our Father, which is God*. And to the *Romanes*: *Behold thou art called a Jew, and rekest in the law, &c.* Wherefore, although *Peter* and the other Apostles were the children of God, righteous according to the law, the works and the righteousness thereof, circumcision, the adoption, the covenants, the promises, the Apostleship, &c. yet Christian righteousness cometh not thereby: for none of all these is faith in Christ, which only (as followeth in the Text) justifieth, and not the law: Not that the law is evill or damnable, for the law, circumcision and such like, are not therefore condemned because they justifie not: but *Paul* therefore taketh from them the office of justification, because the false Apostles contended that by them, without faith, and only by the works wrought, men are justified and saved. This was not to be suffered of *Paul*. For without faith all things are deadly. The law, circumcision, the adoption, the temple, the worship of God, the promises, yea God and Christ himselfe without faith profiteth nothing: *Paul* therefore speaketh generally against all things which are contrary to faith, and not against ceremonies only.

Rom. 2. 17.

Faith justifieth, and nothing but faith.

All things are deadly without faith.

Verse 16. Know that a man is not justified by the works of the law, but by the faith of Jesus Christ.

This word [*The worke of the law*] reacheth far and comprehendeth much. We take the worke of the law therefore generally for that which is contrary to grace. Whatsoever is not grace, is the law, whether it be judicall, ceremoniall, or the ten Commandements. Wherefore if thou couldest doe the works of the law according to this commandement: *Thou shalt love the Lord thy God with all thy heart, &c.* (which no man yet ever did or could do) yet thou shouldst not be justified before God: for a man is not justified by the works of the law. But hereof we will speake more largely hereafter.

The worke of the law.

The worke of the law then, according to *Paul*, signifieth the worke of the whole law, whether it be judicall, ceremoniall or morall. Now, if the worke of the morall law doe not justifie, much lesse doth circumcision justifie, which is a worke of the ceremoniall law. Wherefore, when *Paul* saith (as he oftentimes doth) that *a man is not justified by the law, or by the workes of the law* (which are both

both one) he speaketh generally of the whole law, setting the righteousness of faith, against the righteousness of the whole law. For by the righteousness of the law (saith he) a man is not pronounced righteous before God: but the righteousness of faith God imputeth freely through grace, for Christs sake. The law (no doubt) is holy, righteous and good, and consequently the works of the law are holy, righteous and good, yet notwithstanding a man is not justified thereby before God.

Workes done before and after justification.

Cicero, Pomponius, Atticus.

1 Cor 4 4. Paul intreateth of the whole law.

Now, the works of the law may be done either before justification or after, There were many good men even among the Pagans, as *Xenophon, Aristides, Fabius, Cicero, Pomponius, Atticus*, and others, which before justification performed the deeds of the law, and did notable works. *Cicero* suffered death valiantly in a good and just cause. *Pomponius* was a constant man, and loved truth, for he never made lye himselfe, nor could suffer the same in any other. Now, constancy and truth are noble virtues and excellent works of the law, and yet were they not justified thereby. After justification, *Peter, Paul*, and all other Christians have done and doe the works of the law, and yet are they not justified thereby. *I know not my selfe guilty in anything (saith Paul) and yet am I not thereby justified.* We see then, that he speaketh not of any part of the law, but of the whole law, and all the works thereof.

The Divinity of the Papish Sophisters, commonly called the Schoolemen.

The Papists divinity.

Merit of congruence before grace which God of very equity must reward.

Merit of worthinesse after grace, which of right and duty deserveth eternall life.

WHEREFORE the wicked and pernicious opinion of the Papists, is utterly to be condemned, which attribute the merit of grace and remission of sinnes to the worke wrought. For they say that a good worke before grace, is able to obtaine grace of Congruence (which they call *meritum de Congruo*,) because it is meete that God should reward such a worke. But when grace is obtained, the work following deserveth everlasting life of due debt and worthinesse, which they call *meritum de Condigno*. As for example: If a man being in deadly sinne, without grace, doe a good worke of his owne good naturall inclination: that is, if he say or heare a Masse, or give almes, and such like, this man of congruence deserveth grace. When he hath thus obtained grace, he doth now a worke which of worthinesse deserveth everlasting life. For the first,

God

God is no debter: but because he is just and good, it behoveth him to approve such a good worke though it be done in deadly sin, and to give grace for such a service. But when grace is obtained, God is become a debter, and is constrained of right and duty to give eternall life. For now it is not only a worke of Free-will, done according to the substance, but also done in grace, which maketh a man acceptable unto God, that is to say, in charity.

This is the Divinity of the Antichristian kingdome: which here I recite to the end that the disputation of *Paul* may be the better understood (for too contrary things being set together may be the better known:) and moreover that all men may see how far from the truth these blind guides, and leaders of the blind have wandred, and how by this wicked and blasphemous doctrine they have not only darkened the Gospell, but have taken it cleane away, and buried Christ utterly. For if I being in deadly sin can doe any little worke which is not only acceptable in Gods sight of it selfe, and according to the substance, but also is able to deserve grace of congruence, and when I have received Grace, I may doe works according to grace, that is to say, according to charity, and get of right and duty eternall life, what need have I now of the grace of God, for forgiveness of sins, of the promise, and of the death and victory of Christ? Christ is now to me unprofitable, and his benifit of none effect: For I have Free-will and power to doe good works, whereby I deserve grace of congruence, and afterwards by the worthinesse of my worke, eternall life.

Such monstrous and horrible blasphemies should have beene set forth to the *Turkes* and *Jenes*, and not to the Church of Christ. And hereby it plainly appeareth that the Pope with his Bishops, Doctors, Priests, and all his religious rabble, had no knowledge or regard of holy matters, and that they were not carefull for the health of the silly and miserable scattered flock. For if they had seene, but as it were through a cloud, what *Paul* calleth sinne, and what he calleth grace, they would never have compelled the people to beleeve such abominations and execrable lyes. By deadly sin they understood onely the externall worke committed against the law, as murder, theft, and such like. They could not see, that ignorance, hatred, & contempt of God in the heart, ingratitude, murmuring against God, and resisting the will of God, are also deadly sinne, and that the

The doctrine
of the Pa-
pists blas-
phemous
against
Christ and
his righte-
ousnesse.

What the
Papists call
deadly sin.

flesh cannot think, speak, or doe any thing, but that which is devillish & altogether against God. If they had seen these mischiefs fast rooted in the nature of man, they would never have devised such impudent & execrable dreams touching the desert of congruence and worthines.

A description of a deadly sinner.

Wherefore we must properly and plainly define what a wicked man or a deadly sinner is. He is such a holy and a bloody hypocrite as *Paul* was when he went to *Damascus*, to persecute *Jesus of Nazareth*, to abolish the doctrine of the Gospel, to murder the faithfull, and utterly to overthrow the Church of Christ. And who will not say but that these were horrible finnes? Yet could not *Paul* see them. For he was so blinded with a perverse zeale of God, that he thought these abominations to be perfect righteousnesse and high service unto God: and shall we say that such as defend these horrible sins to be perfect righteousnesse, doe deserve grace?

Desert of congruence and worthines, a vaine and foolish toy.

The ground of the whole Popedom.

Wherefore with *Paul*, we utterly deny the merit of congruence and worthines, and affirme that these speculations are nothing else but meere deceits of Satan, which were never done indeed, nor notified by any examples. For God never gave to any man grace and everlasting life for the merit of congruence or worthinesse. These disputations therefore of the Schoolemen touching the merit of congruence and worthines, are nothing else but vaine toys and dreames of idle braines, to no other end and purpose but to draw men from the true worship of God. And hereupon is the whole papacie grounded. For there is no religious person, but he hath this imagination: I am able by the observation of my holy Order to deserve grace of congruence, and by the works which I doe after that I have received this grace, I am able to heape up such treasure of merit, as shall not only be sufficient for me to obtaine eternall life, but also to give or sell unto others. Thus have all the religious Orders taught, and thus have they lived. And to defend this horrible blasphemy against Christ, the Papists doe at this day attempt against us what they can. And there is not one of them all, but the more holy hypocrite and merit-monger he is, the more cruell and deadly enemy he is to the Gospel of Christ.

The true Way to Christianity:

The first part of true Christianity, is

NOW the true way to Christianity, is this, that a man doe first acknowledge himselfe by the law, to be a sinner, and that it is impos-

impossible for him to do any good worke. For the law saith: thou art an evill tree and therefore all that thou thinkest, speakest, or doest is against God. Thou canst not therefore deserve grace by thy works, which if thou go about to do, thou doublest thy offence: for since thou art an evill tree, thou canst not but bring forth evill fruits, that is to say sins. For whatsoever is not of Faith is sin. Wherefore he that would deserve grace by workes going before Faith, goeth about to please God with sins, which is nothing els but to heap sin upon sin, to mock God, and to provoke his wrath. When a man is thus taught and instructed by the law, then is he terrified and humbled, then he seeth indeed the greatnesse of his sin, and cannot find in himselfe one spark of the love of God: therefore he justifieth God in his word, and confesseth that he is guilty of death and eternall damnation. The first part then of Christianity is the preaching of repentance, and the knowledge of our selves.

The second part is: If thou wilt be saved thou maiest not seek salvation by works: for God hath sent his onely begotten Sonne into the world, that we might live through him. He was crucified and died for thee and offered up thy sins in his owne body. Here is no congruence or worke done before grace, but wrath, sin, terror, and death. Wherefore the law doth nothing els but utter sin, terrifie and humble, and by this means prepareth us to justification, and driveth us to Christ. For God hath revealed unto us by his word, that he will be unto us a mercifull father, and without our deserts (seeing we can deserve nothing) will freely give unto us remission of sins, righteousness, and life everlasting for Christ his Sonnes sake. For God giveth his gifts freely unto all men, and that is the praise and glory of his divinitie. But the Iusticiaries and Merit-mongers will not receive grace and everlasting life of him freely, but will deserve the same by their owne works. For this cause they would utterly take from him the glory of his divinitie. To the end therefore that he may maintaine and defend the same, hee is constrained to send his law before, which as a lightening and thundering from heaven, may bruise and breake those hard rocks.

This briefly is our doctrine as touching Christian righteousness, contrary to the abominations and blasphemies of the Papists concerning the merit of congruence and worthinesse, or workes before grace and after grace. Which monstrous dreames were devised

the preaching of repentance, & the acknowledging of our finnes. Mat. 7. 17. Rom. 14. 23.

The second part is the preaching of the forgiveness of finnes.

The office of the law.

The merit-mongers take from God the glory of his Godhead.

The diabolical dreames of the Papists touching the merit of congruum & condignum.

sed

fed by such as were never exercised with any tentations, never had any true feeling of sin or of the terrour of death, and therefore they know not what they say, or what they teach. Moreover, they can shew no example of any worke done either before or after grace that could justifie before God. Wherefore they are nothing else but vaine toys and foolish fables, whereby the Papists deceive both themselves and other. For *Paul* here plainly affirmeth, that no man is justified by the works of the law, either going before grace (wherof he speaketh in this place) or coming after grace. You see then that Christian righteousness is not such an essential quality ingrafted in the nature of man, as the Schoolemen do imagine when they say :

(*The divinitie of the Schoolemen.*)

WHEN a man doth any good worke, God accepteth it, and for that work he powreth into him charity, which they call charity infused: this charity (say they) is a quality remaining in the heart, and this they call formall righteousness (which manner of speaking it is expedient for you to know) & they can abide nothing less than to heare that this qualitie of forming and adorning the soule, as whiteneffe doth the wall, should not be counted righteousness. They can clime no higher than to this cogitation of mans reason, that man is righteous by his owne formall righteousness, which is grace making him acceptable unto God, that is to say charity. So to this quality cleaving unto the soule, that is to wit, charitie (which is a worke after the law, for the law saith: *Thou shalt love the Lord thy God, &c.*) They attribute formall righteousness, that is to say, true Christian righteousness, and they say that this righteousness is worthy of everlasting life, and he that hath it, is formally righteous: and moreover hee is effectually or actually righteous, because hee now doth good workes, whereunto everlasting life is due. This is the opinion of the Popish Schoolemen, yea even of the best of them all.

The Papists take their formal righteousness, which they call charity, to be that grace, whereby wee are made acceptable unto God.

Scotus and Occam doctors of helth darkness.

Some other there be which are not so good as *Scotus* and *Occam*, which said, that for the obtaining of the grace of God, this charity infused or given of God, is not necessary: but that a man even by his owne naturall strength, may procure this charitie above all things. For so reasoneth *Scotus*: If a man may love a creature, a young man a maiden, a covetous man money, which are the

lesse good, he may also love God which is the greater good. If he have a love of the creature through his naturall strength, much more hath he a love to the Creator. With this argument were all the Sophisters convicted, and none of them all was able to refute it. Notwithstanding thus they reply.

The Scripture compelleth us to confesse (say they) that God, besides that naturall love and charity which is ingrafted in us (where with alone he is not contented) requireth also charity, which he himselfe giveth. And hereby they accuse God as a tyrant and a cruell exactor, who is not content that wee keep and fulfill his law, but above the law (which we our selves are able to fulfill) requireth also, that we should accomplish it with other circumstance and furniture, as apparrell to the same. As if a Mistresse should not bee contented that her Cooke had dressed her meat excellently well, but should chide her for that she did not prepare the same, being decked with precious apparrell, and adorned with a crowne of gold. Now what a Mistress were this, who when her Cooke had done all that she was bound to doe, and also exactly performed the same, would moreover require that she should weare such ornaments as she could not have? Even so, what a one should God be if he should require his law to be fulfilled of us (which notwithstanding by our own naturall strength we observe and fulfill) with such furniture as we cannot have?

But here lest they should seeme to avouch contrary things, they make a distinction and say, that the law is fulfilled two manner of waies: first according to the substance of the deed, and secondly according to the mind of the Commander. According to the substance of the deed (say they) we may fulfill all things which the law commandeth, but not according to the minde of the Commander, which is that God is not contented that thou hast done all things which are commanded in the law (although he can require no more of thee) but he further requireth, that thou shouldest fulfill the law in charity: not that charity which thou hast by nature, but that which is above nature and heavenly, which hee himselfe giveth. And what is this els but to make of God a tyrant and a tormentor, which requireth that of us which we are not able to performe? And it is in a manner as much as if they should say, that the fault is not in us if we be damned, but in God, which with this circumstance requireth his law to be accomplished of us.

The blasphemous doctrine of the Schoolmen, which dreame, that besides that strength which they say we have of our selves to fulfill the law, and is sufficient to salvation, God requireth yet a farther perfect on in us which wee cannot have

The law fulfilled two manner of wayes (say the Paipits) according to the substance of the deed, and according to the minde of the commander

These things I doe the more diligently repeat, that you may see how far they have strayed from the true sence of the Scripture, which have said that by our owne naturall strength wee may love God above all things, or at least, by the worke wrought we may deserve grace and everlasting life. And because God is not content that wee fulfill the law according to the substance of the deed, but will have us also to fulfill the same according to the mind of the commander. Therefore the Scripture further compelleth us to have a quality above nature poured into us from above, and that is charity, which they call for all righteousness, adorning and beautifying faith, being also the cause that faith justifieth us. So faith is the body, and the shell: charity the life, the kernell, the forme and furniture. These are the monstrous dreames of the Schoolemen.

But we in the stead of this charity do place faith, and we say that faith apprehendeth Iesus Christ, who is the forme which adorneth and furnisheth faith, as the colour adorneth and beautifieth the wall. Christian faith therefore is not an idle quality or empty huske in the heart, which may be in deadly sin untill charity come and quicken it: but if it be true faith, it is a sure trust and confidence of the heart, and a firme consent whereby Christ is apprehended: So that Christ is the object of faith, yea rather even in faith Christ himselfe is present. Faith therefore is a certaine obscure knowledge, or rather darknesse which seeth nothing, and yet Christ apprehended by faith, sitteth in this darknesse: like as God in *Sinai* and in the Temple late in the midst of darknesse. Wherefore our for all righteousness is not charity furnishing and beautifying faith, but it is faith it selfe, which is as it were, a certain cloud in our hearts: that is to say, a stedfast trust and affiance in the thing which we see not, which is Christ: who although he be not seene at all, yet is he present.

Faith therefore justifieth, because it apprehendeth and possesseth this treasure, even Christ present. But this presence cannot be comprehended of us, because it is in darknes; as I have said. Wherefore, where assured trust and affiance of the heart is, there Christ is present, yea even in the cloud and obscurity of faith: And this is the true for all righteousness, whereby a man is justified, and not by charity, as the Popish Schoolemen do most wickedly affirme.

To conclude, like as the Schoolemen say that charity furnisheth and adorneth faith: so do wee say that it is Christ which furnisheth

and

Christian
faith.

Christ is
the object
which faith
beholdeth
and looketh
unto.

*Exo. 19.9.
1. Reg. 8.10.
True for all
and Christi-
an righte-
ousnesse.

How Christ
is present in
faith, mans
heart cannot
compre-
hend

and a sorneweith faith, or rather that he is the very forme and perfection of faith. Wherefore Christ apprehended by faith, and dwelling in the heart, is the true Christian righteousness, for the which God counteth us righteous and giveth us eternall life. Here is no work of the law, no charity, but a far other manner of righteousness, and a certaine new world beyond and above the law. For Christ or faith is not the law nor the work of the law. But concerning this matter, which the Schoole-men neither well understood nor taught, we intend to speake more largely hereafter. Now it shall be enough that we have shewed that *Paul* speaketh not here of the ceremoniall law onely, but of the whole law.

The true rule of Christianity.

CONTRARY to these vaine trifles and doting dreams (as we have also noted before) we teach faith, and give a true rule of Christianity in this sort: first that a man must be taught by the law to know himselfe, that so he may learn to say with the Prophet: *All have sinned and have need of the glory of God.* Also, *There is not one righteous, no not one: Not one that understandeth, nor one that seeketh after God: All have gone astray.* Also, *Against thee only have I sinned.* Thus we by a contrary way, doe drive men from the merit of congruence and worthinesse. Now, when a man is humbled by the law, and brought to the knowledge of himselfe, then followeth true repentance (for true repentance beginneth at the feare and judgement of God) and he seeth himselfe to be so great a sinner, that he can find no meanes how he may be delivered from his sin by his own strength, works or merits. Then he perceiveth well what *Paul* meaneth when he saith, *That man is the servant and bondslave of sinne.* Also, *That God hath shut up all under sin:* and that the whole world is guilty before God, &c. Then he seeth that all the divinity of the Schoole men touching the merit of congruence and worthines, is nothing else but meere foolishnes, and that by this means the whole Papacie fallt.

Here now he beginneth to sigh, and saith in this wise: Who then can give succour? For he being thus terrified with the Law, utterly despaireth of his own strength; he looketh about and sigheth for the help of a Mediatour and Saviour. Here then cometh in good time the healthfull word of the Gospell, and saith: *Sonne, thy finnes are forgiven thee: beleeve in Christ Jesus crucified for thy*

The first part of Christianity, is the preaching of repentance. Rom. 1. 23. Psal. 47. Psal. 54.

Rom. 7. 14. Rom. 11. 32. Rom. 3. 19.

The second part is the preaching of the Gospell. Mat. 9. 2.

sinnes. If thou feele thy sinnes and the burden thereof, looke not upon them in thy selfe, but remember that they are translated and laid upon Christ, whose stripes have made thee whole, *Esa.* 53.5.

This is the beginning of health and salvation. By this meanes we are delivered from sin, justified and made inheritours of everlasting life: not for our own works and deserts, but for our faith, whereby we lay hold upon Christ. Wherefore we also doe acknowledge a quality and a formall righteousnesse: in the heart: not charity (as the Sophisters doe) but faith, and yet so notwithstanding, that the heart must behold and apprehend nothing but Christ the Saviour. And here it is necessary that you know the true definition of Christ. The Schoole-men being utterly ignorant hereof, have made Christ a judge and a tormentour, devising this fond fantastic concerning the merit of congruence and worthinesse.

Christ is no
law-giver.

But Christ, according to his true definition, is no law-giver, but a forgiver of sinnes, and a Saviour. This doth faith apprehend and undoubtedly beleve, that he hath wrought works and merits of congruence and worthinesse before and after grace abundantly. For he might have satisfied for all the sins of the world by one only drop of his blood: but now he hath shed it plentifully, and hath satisfied abundantly. *Heb. 9.* *By his owne blood hath hee entred into the holy place once for all, and obtained eternall redemption.* Also, *Rom. 3.* *And we are justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a reconciliation unto us, through faith in his blood.* Wherefore it is a great matter, by faith to lay hold upon Christ bearing the sinnes of the world. And this faith alone is counted for righteousnesse.

Christ.
Faith
Imputation.

Here is to be noted, that these three things, faith, Christ, acceptation or imputation must be joyned together. Faith taketh hold of Christ, and hath him present, and holdeth him inclosed, as the ring doth the precious stone. And whosoever shall be found having this confidence in Christ apprehended in the heart, him will God account for righteous. This is the meane, and this is the merit whereby we attaine the remission of sinnes and righteousnesse. Because thou beleevest in me, faith the Lord, and thy faith layeth hold upon Christ, whom I have freely given unto thee that he might be thy *Mediator and high Priest*, therefore be thou justified and righteous.

ous. Wherefore God doth accept or account us as righteous, only for our faith in Christ. Imputation necessary.

And this acceptation or imputation is very necessary: first, because we are not yet perfectly righteous; but whiles we remaine in this life, sin dwelleth still in our flesh: and this remnant of sin God purgeth in us. Moreover we are sometimes left of the holy Ghost and fall into sins, as did *Peter, David* and other holy men. Notwithstanding we have alwayes recourse to this article: that our sins are covered, and that God will not lay them to our charge, *Psal. 32. & Rom 4.* Not that sin is not in us. (as the Papists have taught, saying, that we must be alwayes working well untill we feele that there is no guilt of sin remaining in us:) yea sin is in deed alwayes in us, and the godly doe feele it, but it is covered and is not imputed unto us of God for Christs sake: whom because we doe apprehend by faith, all our sins are now no sins. But where Christ and faith be not, there is no remission or covering of sins, but meere imputation of sins and condemnation. Thus will God glorifie his Son, and will be glorified himselfe in us through him. They that beleeve in Christi, shall not be charged with their sins.

When we have thus taught faith in Christ, then doe we teach also good works. Because thou hast layed hold upon Christ, by Faith, through whom thou art made righteous. Begin now to work well. Love God and thy neighbour, call upon God, give thanks unto him, praise him, confesse him. These are good works indeed, which flow out of this faith and this cheerefulnesse conceived in the heart, for that we have remission of sins freely by Christ. The doctrine of good works must be taught after the doctrine of faith.

Now, what crosse or affliction soever doe afterwards insue, they are easily borne, and cheerefully suffered. For the yoke that Christ layeth upon us, is sweet, and his burden is easie. When sin is pardoned, and the conscience delivered from the burden and sting of sin, then may a Christian beare all things easly. Because he feeleth all things within sweet and comfortable, therefore he doth and suffereth all things willingly. But when a man walketh in his own righteousness, whatsoever he doth is grievous and tedious unto him, because he doth it unwillingly. The Crosse. Mat. 23. 30.

We therefore doe make this definition of a Christian, that a Christian is not he which hath no sin, but he to whom God imputeth not his sin, through faith in Christ. This doctrine bringeth great consolation to poore afflicted consciences in serious and inward Who is a right Christian.

A Christian
man hath
nothing to
doe with
the law.

terrors. It is not without good cause therefore that we doe so often repeat and beat into your minds the forgivenesse of finnes and imputation of righteousness for Christs sake: also that a Christian hath nothing to do with the law and sinne, specially in the time of temptation. For in that he is a Christian, he is above the law and sinne. For he hath Christ the Lord of the law present and inclosed in his heart (as we have said) even as a ring hath a Jewell or precious stone inclosed in it. Therefore when the law accuseth and sin terrifieth him, he looketh upon Christ, and when he hath apprehended him by faith, he hath present with him the Conquerour of the law, sin, death, and the Devil: who reighneth and ruleth over them, so that they cannot hurt him. Wherefore a Christian man, if ye define him rightly, is free from all laws, and is not subject unto any creature, either within or without: in that he is a Christian (I say) and not in that he is a man or a woman, that is to say, in that he hath his conscience adorned and beautified with this faith, with this great and ineffinable treasure, or (as Paul saith) this *unspeakeable gift*: which cannot be magnified and praised enough, for it makes us the children and heires of God. And by this meanes a Christian is greater then the whole world. For he hath such a gift, such a treasure in his heart, that although it seemeth to be but little, yet notwithstanding the finalnesse thereof is greater then Heaven and earth, because Christ which is this gift is greater.

2 Cor 9. 19.

Christians
are judges
of all kinds
of doctrine.

Whiles this Doctrine pacifying and quieting the conscience, remaineth pure and uncorrupt, Christians are made Judges over all kinds of Doctrine, and are Lords over the lawes of the whole World. Then can they certainly judge that the *Turke* with his *Alcoran* is damned, because he goeth not the right way, that is, he acknowledgeth not himselfe to be miserable and damnable, nor apprehendeth Christ by faith; for whose sake he might be assured that his finnes are pardoned. In like manner they boldly pronounce sentence against the Pope, that he is condemned with all his Kingdom, because he so walketh and so teacheth (with all his religious rabble of Sophisters and Schoole-men,) that by the merit of congruence we must come to grace; and that afterward by the merit of worthinesse we are received into Heaven. Here saith the Christian, this is not the right way to justifie us, neither doth this way leade us to Heaven. For I cannot (saith he) by my workes going before

The doctrine
of the Pope.

before grace, deserve grace, nor by my workes following grace, deserve eternall life; but to him that believeth, sin is pardoned and righteousness imputed. This trust and this confidence maketh him the child of God, and heire of his kingdom: for in hope he possesseth already everlasting life, assured unto him by promise. Through faith in Christ therefore all things are given unto us, grace, peace, forgiveness of sins, salvation and everlasting life, and not for the merit of congruence and worthines.

Wherefore this doctrine of the Schoolemen, with their ceremonies, masses, and infinite foundations of the Popitticall kingdome, are most abominable blasphemies against God, sacriledges, and plaine denyals of Christ, as *Peter* hath fore-told in these words: *There shall be* (saith he) *false teachers among you, which shall privily bring in damnable heresies, denying the Lord that hath bought them, &c.* As though he would say the Lord hath redeemed and bought us with his blood, that he might justifie and save us: this is the way of righteousness and salvation. But there shall come false teachers, which denying the Lord, shall blaspheme the way of truth, of righteousness and salvation: they shall find out new waies of falshood and destruction, and many shall follow their damnable waies. *Peter* throughout this whole Chapter most lively painteth out the Papacy, which neglecting and despising the Gospell and faith in Christ, hath taught the works and traditions of men: as the merit of congruence and worthines, the difference of daies, meats, vows, invocations of Saints, pilgrimages, purgatory, and such like. In these phantasticall opinions the Papists are so nussed, that it is impossible for them to understand one sillable of the Gospell, of faith, or of Christ.

And this the thing it selfe doth well declare. For they take that priviledge unto themselves which belongeth unto Christ alone. He only forgiveth sinnes, he onely giveth righteousness and everlasting life: and they most impudently and wickedly do vaunt that they are able to obtain these things by their own merits and worthines before and after grace. This saith *Peter* and the other Apostles, is to bring in damnable heresies and sects of perdition. For by these means they deny Christ, tread his blood under their feet, blaspheme the holy Ghost, and despise the grace of God. Wherefore no man can sufficiently conceive how horrible the Idolatry of the Papists is. As inestimable as the gift is which is offered unto us by

IT
A
C
O
D

Pa. 2. 15

The Papacy
lively pain-
ted out.

IT
A
C
O
D

The idolatry
of the Papists

Christ, even so and no lesse abominable are these prophanations of the Papists. Wherefore they ought not to be lightly esteemed or forgotten, but diligently weighed and considered. And this maketh very much also for the amplifying of the grace of God, and benefit of Christ, as by the contrary. For the more we know the prophanation of the Papiticall Masse, so much the more we abhorre and detest the same, and embrace the true use of the holy Communion, which the Pope hath taken away, and hath made merchandise thereof, that being bought for mony, it might profit others. For he saith that the massing Priest, an Apostata, denying Christ and blaspheming the holy Ghost, standing at the Altar, doth a good work, not only for himself, but also for others both quick and dead, and for the whole Church, and that only by the work wrought, and by no other means.

The true use of the Communion taken away by the Pope.

Wherefore even by this we may plainly see the inestimable patience of God, in that he hath not long ago destroyed the whole Papacy, and consumed it with fire and brimstone, as he did *Sodom* and *Gomorrab*. But now these jolly fellows go about, not only to cover, but highly to advance their impiety and filthines. This we may in no case disseinble. We must therefore with all diligence set forth the article of justification, that as a most cleare Sun, it may bring to light the darknes of their hypocrisie, and discover their filthines and shame. For this cause we do so often repeat, and so earnestly set forth the righteousness of faith, that the adversaries may be confounded, and this article established and confirmed in our hearts. And this is a most necessary thing; for if we once loose this Sun, we fall again into our former darknes. And most horrible it is that the Pope should ever be able to bring this to passe in the Church, that Christ should be denied, trodden under foot, spit upon, blasphemed, yea, and that even by the Gospell and Sacraments: which he hath so darkned, and hath turned into such an horrible abuse, that he hath made them to serve him against Christ, for the stablishing and confirming of his detestable abominations. O deep darknes, O horrible wrath of God!

The horrible abuse of the Gospell and Sacraments in the Popedom.

Vers 16. Even we, I say, have beleevd in Jesus Christ, that we might be justified.

This is the true meane to become a Christian, even to be justified by faith in Jesus Christ, and not by the works of the law. Here we must stand not upon the wicked glosse of the Schoolmen, which say

say that faith then justifieth, when charity and good works are joy-
ned withall. With this pestilent glosse the Sophisters have darkened
and corrupted this and other like sentences in *Paul*, wherein he ma-
nifestly attributeth justification to faith only in Christ. But when a
man heareth that he ought to believe in Christ, and yet notwithstanding
faith justifieth not except it be formed and furnished with cha-
rity, by and by he falleth from faith, and thus he thinketh: if faith
without charity justifieth not, then is faith in vain and unprofitable,
and charity alone justifieth: for except faith be formed with charity,
it is nothing.

And to confirm this pernicious and pestilent glosse, the adversaries
do alledge this place, *1 Cor. 13. Though I speake with the tongues of men
and Angels, and have no love, I am nothing.* And this place is their bra-
zen wall. But they are men without understanding, and therefore they
can see or understand nothing in *Paul*: and by this false interpretation
they have not only perverted the words of *Paul*, but have also denied
Christ, and buried all his benefits: wherefore we must avoid this glosse
as a most deadly and devillish poyson, and conclude with *Paul*, that
we are justified, not by faith furnished with charity, but by faith only
and alone.

We grant that we must teach also good works and charity, but it
must be done in time and place; that is to say, when the question is
concerning works, and toucheth not this article of justification. But
here the question is, by what means we are justified and attaine eter-
nall life. To this we answer with *Paul*, that by faith only in Christ we
are pronounced righteous, and not by the works of the law or chari-
ty: not because we reject good works, but that we will not suffer
our selves to be removed from this anchorhold of our salvation: which
Satan most desireth. Wherefore since we are now in the matter of ju-
stification, we reject and condemn all good works: for this place will
admit no disputation of good works. In this matter therefore we do
generally cut off all laws and all the works of the law.

But the law is good, just and holy. True it is: But when we are in
the matter of justification, there is no time or place to speake of the
law: but the question is, what Christ is, and what benefit he hath
brought unto us. Christ is not the law, he is not my worke, or
the worke of the law, he is not my charity, my obedience, my
poverty, but he is the Lord of life and death, a Mediatour, a Savi-

The School-
mens glosse
is wicked,
which saith,
that faith a-
dorned with
charity, justifi-
eth.

Faith in justifi-
eth without
the law.

The doctrine
of good
works is not
to be negle-
cted.

An obiectio-
ne
of the law
is not
of the law
of the law

Christ

our redeemer of those that are under the law and sin, in him we are by faith, and he in us. This bridegroom must be alone with the bride in his secret chamber, all the servants and family being put apart. But afterwards, when the dore is open and he cometh forth, then let the servants and hand-maidens return, to minister unto them: then let charity do her office, and let good works be done.

We must learne therefore to discern all lawes, yea even the law of God, and all works, from the promise of the Gospell, and from faith, that we may define Christ rightly. For Christ is no law, and therefore he is no exactor of the law and works, but *he is the Lamb of God that taketh away the sins of the world.* This doth faith alone lay hold of, and not charity, which notwithstanding, as a certain thankfulness must follow faith. Wherefore victory over sin and death, salvation and everlasting life come not by the law, nor by the works of the law, nor yet by the power of free-will, but by the Lord Jesus Christ only and alone.

Job. 1. 29.

Faith only
iustificeth, be-
cause it only
taketh hold
of the bene-
fit of Christ.

Verse 16. That we might be iustified by faith in Christ, and not by the Works of the law.

Paul speaketh not here of the ceremoniall law only (as before we have said) but of the whole law. For the ceremoniall law was as well the law of God as the morall law was. As for example, circumcision, the institution of the Priesthood, the service and ceremonies of the Temple, were as well commanded of God as the Commandements. Moreover, when *Abraham* was commanded to offer up his sonne *Isaac* in Sacrifice, it was a law. This work of *Abraham* pleased God no less than other workes of the ceremoniall law did, and yet was he not justified by this work, but by faith: for the Scripture saith: *Abraham believed God, and it was counted to him for righteousness.*

Paul speaketh of the whole law.

Gal. 15. 5.
Rom. 4. 3.

The law
shall not be
suffered to
reigne in the
conscience.

But since the revealing of Christ (say they), the ceremoniall law killeth and bringeth death. Yea, so doth the law of the ten Commandements also, without faith in Christ. Moreover, there may no law be suffered to raigne in the conscience, but only the law of the spirit and life, whereby wee are made free in Christ from the law of the letter and of death, from the workes thereof, and from all sins: Not because the Law is evill, but for that it is not able to iustificus: for it hath a plaine contrary effect and working. It is an
high

high and an excellent matter to be at peace with God, and therefore in this case we have need of a far other Mediator then *Moses*, or the law. Here we must do nothing at all, but only receive the treasure which is Christ, and apprehend him in our hearts by faith, although we feel our selves to be never so full of sin. These words therefore of the Apostle: *that we might be justified by faith, and not by the works of the law*, are very effectually, and not in vain or unprofitable, as the Schoole-men think, and therefore they passe them over so lightly.

Our salvation on consisteth not in doing but in receiving.

Hitherto ye have heard the words of *Paul*, which he spake unto *Peter*: wherein he hath briefly comprised the principle article of all Christian doctrine, which maketh true Christians indeed. Now he turneth to the *Galathians*, to whom he writeth, and thus he concludeth: since it is so that we are justified by faith in Christ, then by the works of the law shall no flesh be justified.

Hitherto hath *Paul* spoken to *Peter*.

Verse. 16. Because by the deeds of the law, no flesh shall be justified.

Flesh in *Paul* doth not signifie (as the Schoolmen dream) manifold and grosse sins, for those he useth to call by their proper names, as adultery, fornication, uncleanness and such like: but by *flesh* *Paul* meaneth here as Christ doth in the third *Chap.* of *John*, *That which is borne of flesh* (saith he) *is flesh*. *Flesh* therefore signifieth the whole nature of man, with reason and all other powers whatsoever doe belong to man. This *flesh* (saith he) is not justified by works, no not of the law. *Flesh* therefore according to *Paul* signifieth all the righteousness, wisdom, devotion, Religion, understanding and will that is possible to be in a naturall man: so that if a man be never so righteous according to reason and the law of God, yet with all this righteousness, works, merits, devotion and religion, he is not justified.

What *Paul* calleth the *flesh*.

Ioh. 3. 6.

This the Papists doe not beleeve, but being blind and obstinate they defend their abominations against their owne conscience, and continue still in this their blasphemy, having in their mouths these execrable words: He that doth this good worke or that, deserveth forgiveness of his sinnes: whosoever entreteth into this or that holy order, and keepeth his rule, to him we assuredly promise everlasting life. It cannot be uttered what an horrible blasphemy it is to attribute that to the doctrine of Devils, to the decrees and ordi-

The blindness of the Papists.

The Pope attributeth the virtues

nances

of iustificing
to his owne
traditions
which Paul
taketh from
the law of
God.

nances of men, to the wicked traditions of the Pope, to the hypocriticall works and merits of Monks and Friers, which *Paul* the Apostle of Christ taketh from the law of God. For if no flesh be justified by the works of the law, much lesse shall it be justified by the rule of *Benedict*, *Francis*, or *Augustine*, in the which there is not one jot of true faith in Christ: but this only they teach, that whosoever keepeth these things hath life everlasting.

Who were
saved in the
kingdom of
the Pope.

Wherefore I have much and often marvelled, that these Sects of perdition reigning so many years in so great darknes and errours, the Church could indure and continue as it hath done. Some there were whom God called by the Text of the Gospell and by baptisme. These walked in simplicity and humblenes of heart, thinking the Monks and Friers, and such only as were annointed of the Bishops to be religious and holy, and themselves to be prophane and secular, and not worthy to be compared unto them. Wherefore they finding in themselves no good works to set against the wrath and judgment of God, did fly to the death and passion of Christ, and were saved in this simplicity.

The Papists
prefer mans
traditions
before the
Gospell.

Horrible and unspeakable is the wrath of God, in that he hath so long time punished the contempt of the Gospell and Christ in the Papists, and also their ingratitude, in giving them over into a reprobate sence, insomuch that they blaspheming and denying Christ altogether as touching his office, in stead of the Gospell received the execrable rules, ordinances and traditions of men, which they devoutly adored and honoured, yea, and preferred the same far above the word of God, untill at length they were forbidden to marry, and were bound to that incestuous single life: wherein they were outwardly polluted and defiled with all kinds of horrible wickednes, as adultery, whordome, uncleanes, Sodomity, and such other abominations. This was the fruit of that filthy single life.

So God punishing sinne with sinne, inwardly gave them over unto a reprobate mind, and outwardly suffered them to fall into such horrible abominations, and that justly, because they blasphemed the only Sonne of God, in whom the Father would be glorified, and whom he delivered to death, that all which beleve in him, might be saved by him, and not by their owne execrable rules and orders. *Him that honoureth me* (saith he) *I will honour*. Now, God is honoured in his Sonne. Who so then beleeveth that the Sonne is

our Mediator and Saviour, he honoureth the Father, and him againe doth God's honour, that is to say, adorneth him with his gifts, forgiveness of sins, righteousness, the holy Ghost, and ever lasting life. Contrariwise, *They that despise me (saith he) shall be despised.*

This is then a generall conclusion: *By the decay of the law no flesh shall be justified.* The law of God is greater then the whole world, for it comprehendeth all men, and the works of the law do far excell, even the most glorious will-works of all the merit-mongers: and yet *Paul* saith, that neither the law nor the works of the law do justifye. Therefore we conclude with *Paul*, that faith only justifieth. This proposition he goeth about to confirm in this manner.

The dignity of the law.

Verse 17. If then while we seeke to be made righteous by Christ, we ourselves are found sinners, is Christ therefore the minister of sin? God forbid.

If this be true (saith he) that we are justified by Christ, then is it impossible that we should be sinners, or should be justified by the law. On the contrary, if this be not true, but that we must be justified by the law and the works of the law, it is then impossible that we should be justified by Christ. One of these two must needs be false. Either we are not justified by Christ, or we are not justified by the law. But the truth is that we are justified by Christ: therefore we are not justified by the law. He reasoneth therefore after this manner: *If then while we seeke to be made righteous by Christ, &c.* That is, if we seek to be justified by Christ, and so being justified are yet found sinners, having need of the law to justifye us being sinners: If we have need (I say) of the observation of the law to justifye us, so that they which are righteous in Christ are not righteous, but have yet need of the law to justifye them: or if he that is justified by Christ must yet further be justified by the law, then is Christ nothing else but a law-giver, and a minister of sin. Therefore he that is justified and holy in Christ, is not justified or holy, but hath yet need of the righteousness and holines of the law.

The first argument in defence of the righteousness of faith.

But we are indeed justified and made righteous in Christ: For the truth of the Gospell teacheth us that a man is not justified in the law, but in Christ. Now, if they which are justified in Christ are yet found sinners, that is, doe yet still belong to the law, and are

are under the law (as the false Apostles teach) then are they not yet justified. For the law accuseth them, and sheweth them to be yet sinners, and requireth of them the works of the law as necessary to their justification. Therefore they that are justified in Christ, are not justified: and so it followeth that Christ is not a justifier, but a minister of the law.

The iusticia-
ries make
Moses Christ,
and the law
grace.

With these words he vehemently chargeth the false Apostles and all merit-mongers, that they pervert all together: for they make of the law grace, and of grace, the law, of *Moses* Christ, and of Christ *Moses*. For they teach, that besides Christ and all the righteousness of Christ, the observation of the law is necessary to justification. And thus we see that by their intolerable perverseness, they make the law Christ: for by this means they attribute that to the law, which properly belongeth unto Christ. If thou do the workes of the law (say they) thou shalt be saved: but if thou do them not, thou shalt not be justified, although thou do believe in Christ never so much. Now if it be so that Christ justifieth not, but is the minister of sin (as it needs must follow by their doctrine) then is Christ the law: for we have nothing els of him (seeing he teacheth that we are sinners) than that we have by the law. So Christ being the minister of sin, sendeth us to the law and *Moses*, as to our justifier.

Mat. 19 17.

It cannot be therefore but that the Papists, and all such as are ignorant of the righteousness of Christ, or have not the true knowledge thereof, must needs make of Christ *Moses* and the law, and of the law Christ. For thus they teach: It is true (say they) that faith in Christ justifieth, but withall we must needs keep the commandments of God. For it is written, *If thou wilt enter into life, keepe the Commandements*. Here even at the first dash, Christ is denied and faith abolished, because that is attributed to the Commandments of God, or to the law, which belongeth to Christ alone. For Christ, according to his true definition, is a justifier and a redeemer from sinnes. If I attribute this to the law, then is the law my justifier, delivering me from my sinnes, because I doe the workes thereof: and so now the law is Christ, and Christ utterly looseth his name, his office and glory, and is nothing else but a minister of the law, reprooving, accusing, terrifying, presenting and sending the sinner to another that may justify him: which is the proper office of the law.

But the proper office of Christ is, after the law hath pronounced a man to be guilty, to raise him up againe, and to loose him from his sins, if he beleve the Gospell. For to all that do beleve, *Christ is the end and full finishing of the law unto righteousness: He is the Lambe of God that taketh away the sinnes of the World.* But the Papists and Anabaptists, because they understand not this doctrine, do turne all cleane contrary, making of Christ *Moses*, and of *Moses* Christ. And this is indeed, although they will say otherwise, their principall proposition: That Christ is *Moses*. Moreover they deride us, because we doe so diligently teach, and so earnestly require faith. Ha, ha (say they) faith, faith, wait thou the time until thou come to Heaven by faith. Nay, thou must strive to doe greater and weightier matters. Thou must fulfill the law, according to that saying: *Doe this and thou shalt live.* Faith which ye so highly extoll, doth nothing else but make men careless, idle and negligent. Thus are they become nothing else but ministers of the law, and law-workers, calling back the people from baptisme, faith, the promises of Christ, to the law and works, turning grace into the law, and the law into grace.

Who would ever beleve that these things could so easily be confounded and mingled together? There is no man so insensible, which doth not perceiue this distinction of the law and grace to be most plaine and manifest. For the very nature and signification of the words maketh this distinction and difference. For who understandeth not these words, *Law* and *Grace*, doe differ in name and signification? Wherefore it is a monstrous thing, that this distinction being so plaine, the adversaries should be so devillish and perverse, as to mingle together the law and grace, and to transforme Christ into *Moses*. Therefore I oftentimes say, that this doctrine of faith is very plaine, and that every man may easily understand this distinction of the law and grace as touching the words, but as touching the use and practise, it is very hard.

The Pope and his Schoole-doctors doe plainly confesse that the law and grace are divers and distinct things, and yet when they come to the use and practise thereof, they teach cleane contrary. Faith in Christ (say they) whether it be gotten by the strength, operation and qualities of nature, or whether it be faith infused and powred into us of God; yet is it but a dead faith, if charity be not joyned therewith. Where is now the distinction and difference of the

The office
of Christ.
Rom 10. 4.
Ioh. 1. 30.

Merimon-
gets scorne
the pre-
cepts of
faith.
Luk. 10. 18.

The differ-
ence of the
law & grace
is very easie,
but yet are
they soone
confounded
and mixed
together.

The Pope
confoundeth
the law and
grace toge-
ther.

law and grace? Indeed they doe distinguish them in name, but in effect they call grace charity. Thus doe all they which so straightly require the observation of the law, and attribute justification to the law and works. Wherefore whosoever doth not perfectly understand the article of justification, must needs confound and mingle the law and grace together.

Let every man therefore diligently learne above all things, to put a difference between the law and grace in deed and in practise: not in words only, as the Pope and the fantastick Anabaptists doe: who as touching the words, do confesse that they are two distinct things: but in very deed (as I have said) they confound and mingle them together, for they will not grant that faith justifieth without works. If this be true then Christ profiteth me nothing. For though my faith be never so perfect, yet after their opinion, if this faith be without charity, I am not justified. And thus Christ apprehended by faith is not a justifier, grace profiteth nothing, neither can faith be true faith without charity.

They that say the law is necessary to righteousness, are like to the false Apostles,

With this doctrine these lying spirits and sects of perdition doe darken and deface the benefit of Christ at this day: they take away from him the glory of a justifier, and make him a minister of sinne. They are in all things like to the false Apostles. For even as they throughout all the Churches did require circumcision and the observation of the law besides faith in Christ, inasmuch that without circumcision and keeping of the law, they denied the justification of faith (for except ye be circumcised, said they, after the law of Moses, ye cannot be saved:) even so at this day these strait exactors of the law, besides the righteousness of faith, do require the keeping of the commandements of God, according to that saying: *Doe this and thou shalt live.* Also, *If thou wilt enter into life, keepe the commandments.* Wherefore there is not one among them be he never so wise, that understandeth the difference between the law and grace.

Luk. 10. 28.
Mat. 19. 7.

But we put a difference, and say, that we doe not here dispute whether we ought to doe good works: whether the law be good, holy and just: whether it ought to be kept or no: for this is another manner of question. But our question is concerning justification, and whether the law doe justify or no. This the adversaries will not heare: they will not answer to this question, nor make any distinction as we doe: but only cry out, that good works ought to be done, that the law

law ought to be observed. We know that well enough. But because these are divers and distinct matters, we will not suffer them to be mingled together. That good works ought to be done, we will hereafter declare when time shall serve. But since we are now in the matter of justification, we set aside here all good works, for the which the adversaries doe so earnestly strive, ascribing unto them wholly the office of justifying: which is to take from Christ his glory, and to ascribe the same unto works.

Wherefore this is a strong argument, which I have oftentimes used to my great comfort: *If then while we seek to be made righteous by Christ, &c.* As though Paul should say: if we being justified by Christ, are counted yet as not justified and righteous, but as sinners which are yet to be justified by the law, then may we not seeke justification in Christ, but in the law. But if justification cometh by the law, then cometh it not by grace. Now if justification cometh not by grace, but by the law, what hath Christ done and wrought by his death, by his preaching, by his victory which he hath obtained over the law, sin and death, and by sending the holy Ghost? We must conclude therefore, that either we are justified by Christ, or else that we are made sinners, culpable and guilty through him. But if the law doe justifie, then cannot it not be avoided, but needs it must follow, that we are made sinners through Christ, and so Christ is a minister of sin. The case standing thus, let us then set down this proposition. Every one that beleeveth in the Lord Jesus Christ is a sinner, and is guilty of eternall death, and if he stie not unto the law, doing the works thereof, he shall not be saved.

The holy Scripture, especially the new Testament, maketh often mention of faith in Christ, and highly advanceth the same: which faith, that whosoever beleeveth in him, is saved, perisheth not, is not judged, is not confounded, hath eternall life, &c. But contrariwise they say, he that beleeveth in him is condemned, &c. because he hath faith without works, which doth condemne. Thus doe they pervert all things, making of Christ a destroyer and a murderer, and of *Moses* a Saviour. And is not this an horrible blasphemy, so to teach, that by doing good works thou shalt be made worthy of eternall life: but by beleeving in Christ thou shalt be made culpable and guilty of eternall death? that the law being kept and accomplished saveth, and faith in Christ condemneth?

If righteous-
nelle come
by the law
then is Christ
unprofitable.

Faith in
Christ.

Job. 3. 16.
Job. 3. 24.

Faith infused.

The selfe same words (I grant) the adversaries doe not use: but in very deed such is their doctrine. For faith infused (say they) which properly they call faith in Christ, doth not make us free from sinne, but that faith which is furnished with charity. Hereof it followeth that faith in Christ without the law saveth us not. This is plainly to affirme that Christ leaveth us in our sins and in the wrath of God, and maketh us guilty of eternall death. On the other side, if thou keep the law and doe the works thereof, then faith justifieth thee, because it hath works, without the which faith availeth nothing. Therefore works justifie and not faith. O horrible impiety! What pernicious and cursed doctrine is this.

The doctrine of the Papists.

Paul therefore groundeth his argument upon an impossibility, and a sufficient division. If we being justified in Christ are yet found sinners, and cannot be justified by another meane then by Christ, that is to wit, by the law, then cannot Christ justifie us, but he onely accuseth and condemneth us: and so consequently it followeth that Christ died in vaine, and that these with other like places are false: *Behold the Lambe of God that taketh away the sinnes of the world: Also: Hee that beleeveth in him hath everlasting life: yea the whole Scripture is false, which beareth witness that Christ is the justifier and Saviour of the world.* For if we be found sinners after that we be justified by Christ, it followeth of necessity that they which fulfill the law, are justified without Christ. If this be true, then are we either *Turkes* or *Jenes*, or *Tartarians*, professing the name and word of God in outward shew, but in deed and verity utterly denying Christ and his word. It is great impiety therefore to affirm that faith, except it be formed with charity, justifieth not. But if the adversaries will needs defend this doctrine, why doe they not then reject faith in Christ altogether: especially seeing they make nothing else of it but a vaine quality in the soule, which without Christ availeth nothing? Why doe they not say in plaine words, that works doe justifie and not faith? yea, why doe they not generally deny, not onely *Paul*, but also the whole Gospell (as in very deed they doe) which attribute righteousness to works, and not to faith alone? For if faith and works together doe justifie, then is the disputation of *Paul* altogether false, which plainely pronounceth that a man is not justified by the deeds of the law, but by faith alone in *Jesus Christ*.

Joh. 16.

The Papists are touched.

Verse 17. Is Christ therefore the minister of sinne.

This is a kind of speech used of the *Hebrewes*, which *Paul* in the *2 Cor. 3.* doth also use: Where he most divinely and plainly speaketh of these two ministeries: to wit, of the letter and the spirit, of the law and grace or of death and life. And he saith that *Moses* the Minister of the law, hath the ministry of sinne, (as he calleth it) of wrath, death and condemnation. For *Paul* is wont to give reproachfull names unto the law, and amongst all the Apostles, he only useth this manner of speech: the other doe not so speake. And very necessary it is that such as are studious of the holy Scripture should understand this manner of speech used of the Apostle.

The ministry of sinne.

Now, a minister of sinne is nothing else but a law-giver, or a Schoole-master of the law, which teacheth good works and charity, and that a man must suffer the crosse and afflictions, and follow the example of Christ and of the Saints. He that teacheth and requireth this, is a minister of the law, of sinne, of wrath, and of death: For by this doctrine he doth nothing else but terrifie and afflict mens consciences and shut them under sinne. For it is impossible for the nature of man, to accomplish the law: yea in those that are justified and have the holy Ghost, the law of the members fighteth against the law of the mind. What will it not then doe in the wicked which have not the holy Ghost? Wherefore he that teacheth, that righteousness: cometh by the law, doth not understand what he saith, or what he affirmeth, and much lesse doth he keep the law, but rather he deceiveth himselfe and others, and layeth upon them such a burden, as they are not able to beare, requiring and teaching impossible things, and at the last he bringeth himselfe and his disciples unto desperation.

A Minister of sin.

There is no perfect obedience to the law, evē in the justified.
1 Tim 1 7.

The right use and end therefore of the law is, to accuse and condemne as guilty such as live in security, that they may see themselves to be in danger of sinne, wrath, and death eternall, that so they may be terrified and brought even to the brinke of desperation, trembling and quaking at the falling of a life: and in that they are such, they are under the law. For the law requireth perfect obedience unto God, and condemneth all those that do not accomplish the same. Now it is certaine, that there is no man living which is able to performe this obedience: which notwithstanding God straightly requireth of us: The law therefore justifieth not, but condemneth,

The office and use of the law.

To be under the law.

Deut. 27. 6.
Gal 3. 10.
The minist-
ry of the law
is the mini-
stery of sin

according to that saying: *Cursed is hee that abideth not in all things that are Written in this booke.* Therefore he that teacheth the law is a minister of the law.

Exod. 5.
The Scrip-
ture calleth
the teachers
of the law
exactors and
tyrants, bring-
ing mens
souls into
spirituall
slavery.

Wherefore it is not without good cause that *Paul* in the *2 Cor. 3.* calleth the ministry of the law the ministry of sinne: For the law sheweth and uttereth sinne, which without the law is dead. Now, the knowledge of sinne (I speake not here of that speculative knowledge of hypocrites, but of a true knowledge, by the which we see the wrath of God against sinne, and feele a true taste of death) terrifieth the heart, driveth downe to desparation, killeth and destroyeth. *Rom. 7.* Wherefore these Schoole-masters of the law and works, are called in the Scripture oppressours and tyrants. For as the taske-masters in *Egypt* did oppress the children of *Israel* with corporall servitude, so doe these law-givers and taske-masters drive men into spirituall and most miserable bondage of soule, and at length bring them to desparation and utter destruction. These doe neither know themselves nor the force of the law: Neither is it possible for them to have quietnesse and peace of conscience in great and inward terrours, and in the agony of death, yea though they have observed the law, loved their neighbours, done many good works, and suffered great afflictions: for the law alwayes terrifieth and accuseth, saying: thou never diddest accomplish all that is commanded in the law: but accursed is he that hath not done all things contained therein. Wherefore these terrours remaine still in the conscience and increase more and more. And if such Schoole-masters of the law be not raised up by faith and the righteousnesse of *Christ*, they are driven downe headlong to desparation.

The history
of the publi-
shing of the
law in *Exod.*
19. 10.

This also was notably figured when the law was given, as we may see in the 19. and 20. of *Exodus*. *Moses* brought the people out of the tents to meete with the Lord, that they might hear him speake unto them out of the darke cloud. Then the people being astonished and trembling for feare, fled back (which a little before had promised to do all that God had commanded) and standing aloofe off, said unto *Moses*: *Who can abide to see the fire, and to heare the thundrings and noise of the Trumpet? Talke thou with us, and Wee will heare thee: but let not God talke with us, least We die.* So the proper office of the law is to leade us out of our tents and tabernacles, that is to say, from the quietnesse and security wherein we dwell, and from trust-
ing

The office
of the law.

fitting in our selves, and to bring us before the presence of God, to reveale his wrath unto us, and to set before us our sins. Here the conscience feeleth that it hath not satisfied the law, neither is able to satisfie it, nor to beare the wrath of God, which the law revealeth when it bringeth us forth after this manner before the presence of God, that is to say, when it feareth us, accuseth us, and setteth before us our sins. Here it is impossible that we should be able to stand: and therefore being thoroughly afraid, we flie, and we cry out with the children of Israel: *We shall die, we shall die: Let not the Lord speake unto us, but speake thou unto us, &c.*

He then which teacheth that faith in Christ justifieth not without the observation of the law, maketh Christ a minister of sinne, that is to say, a Schoole-master of the law, which teacheth the selfe-same doctrine that *Moses* did. By this meanes Christ is no Saviour, no giver of grace, but a cruell tyrant, who requireth such things (as *Moses* did) which no man is able to performe. See how all the meritmongers doe take Christ to be but a new law-giver, and the Gospell to be nothing else but a certaine booke which containeth new laws concerning works, as the Turks dreame of their Alcoran. But as touching laws there is enough in *Moses*. The Gospell then is a preaching of Christ, which forgiveth sins, giveth grace, justifieth and saveth sinners. Now, where as there are commandements found in the Gospell, they are not the Gospell, but expositions of the law, and matters depending upon the Gospell.

To conclude, if the law be the ministry of sinne, then is it also the ministry of wrath and of death. For as the law revealeth sin, so doth it terrifie a man, it sheweth unto him his sin and the wrath of God, and striketh into him a terrour of death and damnation. For thus the conscience by and by gathereth: Thou hast not kept the Commandements of God: therefore is God angry with thee. If he be angry with thee, he will destroy thee and condemne thee for ever. And it thinketh this to be an infallible consequence: I have sinned, therefore I must die. And so it followeth that the ministry of sin is the ministry of wrath and condemnation. For after that sinne is revealed, by and by ensueth the wrath of God, death and damnation. And hereof it cometh that many which are not able to beare the judgement and wrath of God, which the law setteth before their eyes, do kill, hang, or drowne themselves.

Who maketh Christ a minister of sin

The Gospell,

Commandements in the Gospell. The law is the ministry of sinne, wrath and death,

The conscience thus gathereth: Thou hast sinned, therefore God is angry with thee, & will condemne thee for ever

Chap. II.

Vpon the EPISTLE

Verse 17. GOD forbid.

A picture of
Christ.

As though he would say, Christ is not the minister of sin, but the giver of righteousness and eternall life. Wherefore *Paul* separateth *Moses* far from Christ. Let *Moses* then tary on the earth: Let him be the Schoole-master of the letter, and exactor of the law: let him torment and crucifie sinners. But the beleevers (saith *Paul*) have another Schoole-master in their conscience: not *Moses*, but Christ, which hath abolished the law and sin, hath overcome the wrath of God, and destroyed death. He biddeth us that labour and are oppressed with all manner of calamities, to come unto him. Therefore when ye flie unto him, *Moses* with his law vanisheth away, so that his sepulcher can no where be seene, sin and death can hurt us no more. For Christ our instructor is Lord over the law, sin and death: so that they which beleeve in him, are delivered from the same. It is therefore the proper office of Christ to deliver from sin and death: And this *Paul* teacheth and repeateth every-where.

Deut. 34.

The Law.
Christ.

We are condemned and killed by the law, but by Christ we are justified and restored to life. The law astonisheth us, and driveth us from God: but Christ reconcileth us to God and maketh for us an entrance, that we may boldly come unto him. For he is the Lambe of God that hath taken away the sins of the world. Now, if the sin of the world be taken away, then is it taken away from me also which doe beleeve in him. If sin be taken away, then is the wrath of God, death and damnation taken away also. And in the place of sin succeedeth righteousness, in the place of wrath, reconciliation and grace, in the place of death, life, and in the place of damnation, salvation. Let us learne to practise this distinction, not in words only, but in life and lively experience, and with an inward feeling. For where Christ is, there must needs be joy of heart and peace of conscience: for Christ is our reconciliation, righteousness, peace, life and salvation. Briefly, whatsoever the poore * afflicted conscience desireth, it findeth in Christ abundantly. Now *Paul* goeth about to amplify this argument, and to perswade as followeth.

Christ hath
take away all
evils, & hath
brought un-
to us all
good things.

* Whatsoe-
ver the af-
flicted con-
science desi-
reth in
death in
Christ abun-
dantly.

Verse 18. For if I build againe the things that I have destroyed, I make my selfe a trespasser.

As if he should say: I have not preached to this end, that I might build againe those things which I once destroyed. For if I should.

should so do, I should not only labour in vaine, but should make my selfe also a transgressour, and overthrow all together, as the false Apostles do: that is to say, of grace and of Christ I should again make the law and *Moses*; and contrariwise of the law and *Moses* I should make grace and Christ. Now, by the ministry of the Gospell I have abolished sin, heavines of heart, wrath and death. For thus have I taught: Thy conscience, O man, is subject to the law, sin and death: from which thou canst not be delivered either by men or Angels. But now commeth the Gospell and preacheth unto thee remission of sins by Jesus Christ, who hath abolished the law, and hath destroyed sin and death. Beleeve in him; so shalt thou be delivered from the curse of the law, and from the tyranny of sin and death; thou shalt become righteous, and have eternall life.

What Paul had destroyed by the ministry of the Gospell,

Behold how I have destroyed the law by the preaching of the Gospell, to the end that it should not reigne in the conscience any more. For when the new guest Christ Jesus commeth into the new house there to dwell alone, *Moses* the old inhabiter must give place unto him and depart some whither else. And where Christ the new guest is come to dwell, there can sin, wrath and death have no place: but there now dwelleth meere grace, righteousness, joy, life, true affiance and trust in the Father, now pacified and reconciled unto us, gracious, long suffering and full of mercy for his Sonne Christs sake. Should I then, driving out Christ and destroying his kingdome, which I have planted through the preaching of the Gospell, now build-up againe the law, and set up the kingdome of *Moses*? Indeed this should I doe if I should teach circumcision and the observation of the law to be necessary to salvation, as the false Apostles do: and by this means, in the stead of righteousness and life, I should restore againe sin and death. For the law doth nothing els but utter sin, procure Gods wrath, kill and destroy.

Moses giveth place to Christ, and the law to the Gospell,

What are the Papists (I pray you) yea the best of them all, but destroyers of the Kingdom of Christ, and builders up of the kingdom of the devill and of sin, of wrath and eternall death? Yea they destroy the Church, which is Gods building, not by the law of *Moses*, as did the false Apostles, but by mens traditions and doctrins of devils. And even so the fantastickall heads which are at this day, and shall come after us, do destroy, and shall destroy those things which we have built: doe build, and shall build up againe those things which we have destroyed.

The Papists are destroyers of the Kingdom of Christ.

The difference of the law and the Gospel, must be diligently marked.

But we by the grace of Christ holding the article of justification, do assuredly know that we are justified and reputed righteous before God by faith only in Christ. Therefore we do not mingle the law and grace, faith and works together: but we separate them far asunder. And this distinction or difference between the law and grace, let every true Christian marke diligently, and let him suffer the same to take place, not in letters and syllables, but in practise and inward experience: So that when he heareth that good works ought to be done, and that the example of Christ is to be followed, he may be able to judge rightly and say: well all these things will I gladly do. What then followeth? I thou shalt then be saved and obtain eternall life. Nay not so, I grant indeed that I ought to do good workes, patiently to suffer troubles and afflictions, and to shed my blood also if need be, for Christs cause; but yet am I not justified, neither doe I obtain salvation thereby.

How the Monks went to comfort condemned persons at the time of their death.

We must not therefore draw good works into the article of justification, as the Monks have done, which say, that not only good works, but also the punishments and torments which malefactors suffer for their wicked deeds, do deserve everlasting life. For thus they comfort them when they are brought to the gallows, or place of execution: Thou must suffer willingly and patiently this shamefull death: which if thou do, thou shalt deserve remission of thy sins and everlasting life. What an horrible thing is this, that a wretched thief, a martherer, a robber should be so miserably seduced in that extreame anguish and distress, that even at the very point of death, when he is now ready to be hanged or to have his head cut-off, he should refuse the Gospel and sweet promises in Christ, which are only able to bring comfort and salvation, and should be commanded to hope for pardon of his sins, if he willingly and patiently endure that opprobrious death which he suffereth for his mischievous deeds? What is this els but to heap upon him, which is already most miserably afflicted, extreame perdition and destruction, and through a false confidence in his own death, to shew him the ready way to hell?

Hereby these hypocrites do plainly declare, that they neither teach nor understand one letter or syllable concerning grace, the Gospell, or Christ. They retain only in outward shew the name of the Gospell and of Christ, that they may beguile the hearts of the people. Notwithstanding they denying and rejecting Christ indeed,

do.

do attribute more to the traditions of men, then to the Gospell of Christ. Which thing to be true, so many kinds of false worship, so many religious orders, so many ceremonies, and so many will works do plainly witness: All which things were instituted as available to deserve grace, righteousness and everlasting life. In their confessions they make no mention of Faith, or the merit of Christ, but they teach and set forth the satisfactions and merits of men, as it may plainly appear in this forme of absolution (I speak nothing here of other matters) which the Monks used among themselves, yea and such as would be counted more devout, and more religious then others: which I thinke good here to set down, that our posterity may see how great and how horrible the kingdom of the Pope is.

The manner
of Popish
confession.

The forme of a Monkish Absolution.

God forgive thee my brother. The merit of the Passion of our Lord Jesus Christ, and of blessed St. Mary always a Virgin, and of all the Saints; the merit of thine order, the straightnes of thy Religion, the humility of thy confession, the contrition of thy heart, the good works which thou hast done and shalt do for the love of our Lord Jesus Christ, be unto thee available for the remission of thy sins, the increase of desert and grace, and the reward of everlasting life. Amen.

Ye heare the merit of Christ mentioned in these words: but if ye weigh them well, ye shall perceive that Christ is there altogether unprofitable, and that the glory and name of a justifier and Saviour is quite taken from him, and given to Monkish merits. Is not this to take the name of God in vaine? Is not this to confesse Christ in words, and in very deed to deny his power, and blaspheme his name? I my selfe also was once entangled with this error, I thought Christ to be a judge (although I confessed with my mouth that he suffered and dyed for mans redemption) and ought to be pacified by the observation of my rule and order. Therefore when I prayed or when I said Masse, I used to adde this in the end: O Lord Jesus, I come unto thee, and I pray thee that these burdens and this straitnesse of my rule and religion may be a full recompence for all my finnes. But now I give thankes unto God the Father of all mercies, which hath called me out of darkenesse unto the light

of his glorious Gospell, and hath given unto me plentifull knowledge of Christ Jesus my Lord: for whose sake I count all things to be but losse, yea I esteeme them but as dung, that I may gain Christ, and that I may be found in him, not having mine owne righteousness out of the rule of *Augustine*, but that righteousness which cometh by faith in Christ: Unto whom with the Father and the holy Ghost be praise and glory, world without end. *Amen.*

Faith without works.

We conclude therefore with *Paul*, that we are justified by faith only in Christ, without the law. Now after that a man is once justified, and possesseth Christ by faith, and knoweth that he is his righteousness and life, doubtles he will not be idle, but as a good tree he will bring forth good fruits. For the believing man hath the holy Ghost, and where the holy Ghost dwelleth, he will not suffer a man to be idle, but stirreth him up to all exercises of piety and godlines and of true Religion, to the love of God, to the patient suffering of afflictions, to prayer, to thanksgiving, to the exercise of charity towards all men.

Hitherto we have handled the first argument, wherein *Paul* contendeth that either we cannot be justified by the Law, or else that Christ must needs be the minister of sin. But this is impossible: Wherefore we conclude that justification cometh not by the law. Of this place we have largely intreated, as it is well worthy, and yet can it not be taught, and beaten into mens heads sufficiently.

Verse 19. For I through the Law am dead to the Law, that I might live unto God.

Paul's manner of speech unknown to mans reason

These are marvellous words, and unknowne kinds of speech, which mans reason can in no wise understand. And although they be but few, yet are they uttered with great zeale and vehemency of spirit, and as it were in great displeasure. As if he should say: why do ye boast so much of the law? wherof in this case I will be ignorant.

Paul calleth grace the law.

But if ye will needs have the law, I also have the law. Wherefore, as though he were moved through indignation of the holy Ghost, he calleth grace it selfe the law, giving a new name to the effect and working of grace, in contempt of the law of *Moses* and the false Apostles, which contended that the law was necessary to justification: and so he setteth the law against the law. And this is a sweet kind of speech and full of consolation, when in the Scriptures, and specially in *Paul*; the law is set against the law, sinne against sinne,

Phrases of speech only proper to the Scripture

death

death against death, captivity against captivity, Hell against Hell, the Altar against the Altar, the Lambe against the Lambe, the Pasſover against the Pasſover.

In the 8. to the *Romanes* it is ſaid : For ſinne he condemned ſinne, Death against death Pſal. 68. and *Ephes*. 4. He hath led captivity captive, *Hof*. 13. O death I will be thy death : O hell I will be thy deſtruction. So he ſaith here, that through the law he is dead to the law. As if he ſaid : The law of *Mofes* accuſeth and condemneth me : but againſt that accuſing and condemning law, I have another law, which is grace and liberty. This law accuſeth the accuſing law and condemneth the condemning law. So death killeth death : but this killing death is life it ſelf. lam. 1. 35. But it is called the death of death, by a vehement indignation of ſpirit againſt death. So righteouſneſſe taketh the name of ſinne, becauſe it condemneth ſin, and this condemning of ſinne is true righteouſneſſe.

And here *Paul* ſeemeth to be an Heretike, yea of all heretikes the Paul here ſe greateſt, and his hereſis ſtrange and monſtrous. For he ſaith, *That he being dead to the law, liveth to God.* The falſe Apoſtles taught this doctrine : Except thou live to the law, thou art dead to God : that is He that is dead to the law, liveth to God. to ſay, unleſſe thou live after the Law, thou art dead before God : But *Paul* ſaith quite contrary : Except thou be dead to the law, thou canſt not live to God. The doctrine of our Adverſaries at this day is like to the doctrine of the falſe Apoſtles of that time. If thou wilt live to God, (ſay they) live to the law or after the law. But contrariwiſe we ſay : if thou wilt live to God, thou muſt be utterly dead to the law. Mans reaſon and wiſdome underſtandeth not this doctrine : The doctrine of the Pa-piſts. therefore it teacheth alwayes the contrary : that is, if thou wilt live unto God, thou muſt keep the law, for it is written, *Do this and thou ſhalt live,* And this is a ſpeciall principle amongſt all the Popiſh Divines : he that liveth after the law, liveth unto God. *Paul* ſaith the contrary : that is, we cannot live unto God, unleſſe we be thoroughly dead to the law. Wherefore we muſt mount up to this heavenly altitude, that we may be aſſured that we are farre above the law, yea that we are utterly dead unto the law. Now if we be dead unto the law, then hath the law no power over us, like as it hath no power over *Chriſt*, who hath delivered us from the ſame, that we might live unto God. All theſe things tend to this end, to prove that we are not juſtified by the law, but by faith only in *Jeſus Chriſt*. A ſpeciall principle amongſt the Popiſh Divines.

And

The whole
law is abro-
gated.

And here *Paul* speaketh not of the ceremoniall law only (as before we have declared more at large) but of the whole law, whether it be ceremoniall or morall, which to a Christian is utterly abrogate, for he is dead unto it: not that the law is utterly taken away, nay it remaineth, liveth and reigneth still in the wicked. But a goodly man is dead unto the law, like as he is dead unto sin, the devill, death and hell: which notwithstanding do still remain, and the world with all the wicked shall still abide in them. Wherefore when the Papist understandeth that the ceremoniall law only is abolished, understand thou that *Paul* and every Christian is dead to the whole law, and yet the law remaineth still.

Christ free
from the
grave, &c.

As for example: *Christ* rising from death is free from the grave, and yet the grave remaineth still. *Peter* is delivered from the prison, the sick of the palsie from his bed, the yong man from his coffin, the maiden from her couch, and yet the prison, the bed, the coffin, the couch do remain still. Even so the law is abolished when I am not subject unto it, the law is dead when I am dead unto it, and yet it remaineth still. But because I am dead unto it by another law, therefore it is dead also unto me: as the grave of *Christ*, the prison of *Peter*, the couch of the maiden, &c. do still remain: and yet *Christ* by his resurrection is dead unto the grave, *Peter* by his deliverance is freed from the prison, and the maid through life is delivered from the couch.

I am dead
to the law.

Wherefore these words: *I am dead to the law*, are very effectuell. For he saith not: I am free from the law for a time, or I am Lord over the law: but simply I am dead to the law, that is to say, I have nothing to do with the law. *Paul* could have uttered nothing more effectually against the righteoufnes of the law, then to say: I am dead to the law, that is, I care nothing at all for the law, therefore I am not justified by it.

What it is to
die to law.

Now, to die to the law, is, not to be bound to the law, but to be free from the law and not to know it. Therefore let him that will live to God, endeavour that he may be found without the law, and let him come out of the grave with *Christ*. The souldiers were astonished when *Christ* was risen out of the grave: and they also which saw the maiden raised up from death to life, were amazed. So mans reason and wisdom is astonished, and becommeth foolish when it heareth that we are not justified except we be dead to the law: for it is not able to reach unto this mysterie. But we know that when we apprehend *Christ* by faith inwardly in conscience, we enter into a certain

certain new law, which swalloweth up the old law that held us captives. As the grave in which Christ lay dead, after that he was risen again was void and empty, and Christ vanished away: so when I believe in Christ, I rise again with him, and die to my grave, that is to say, the law which held me captive: so that now the law is voyd, and I am escaped out of my prison and grave, that is to say, the law. Wherefore the law hath no right to accuse me, or to hold me any longer, for I am risen again.

It is necessary that mens consciences should be diligently instructed, that they may well understand the difference between the righteousness of the law and grace. The righteousness of grace or the liberty of conscience doth in no wise pertaine to the flesh. For the flesh may not be at liberty, but must remain in the grave, the prison, the couch: it must be in subjection to the law, and exercised by the *Egyptians*. But the Christian conscience must be dead to the law, that is to say, free from the law, and must have nothing at all to do with it. It is good to know this: for it helpeth very much for the comforting of poor afflicted consciences. Wherefore when you see a man terrified and cast down with the sence and feeling of his sin, say unto him: Brother thou dost not rightly distinguish, Thou placest the law in thy conscience, which should be placed in the flesh. Awake, arise up, and remember that thou must believe in Christ the conquerour of the law and sin. With this faith thou shalt mount up above and beyond the law, into that heaven of grace where is no law nor sin. And albeit the law and sin do still remain, yet they pertain nothing to thee; for thou art dead to the law and sin.

Let the flesh be subiect to the law, but not the conscience.

How afflicted consciences must be comforted.

This is easily said: but blessed is he which knoweth how to lay sure hold on these things in time of distresse, that is, which can say, when sin overweigheth him, and the law accuseth him: what is this to me, O law, that thou accusest me, and sayest that I have committed many sinnes? Indeed I grant that I have committed many sinnes, yea and yet still doe commit sinnes daily without number. This toucheth me nothing: I am now deafe and cannot heare: therefore thou talkest to me in vaine, for I am dead unto thee. But if thou wilt needs dispute with me as touching my sinnes, get thee to my flesh and members my servants: teach them, exercise and crucifie them: But trouble not me, not me *Conscience*, I say, which am a Lady and a Queene, and have nothing to do

How thou must defend thy selfe against the accusations of the law.

The conscience answering to the accusation of the law.

do with thee: for I am dead to thee, and now I live to Christ, with whom I am under another law, to wit, the law of grace, which ruleth over sin and the law. By what means? By faith in Christ, as *Paul* declareth hereafter.

To live to the law, is to die to God, & contrariwise to die to the law, is to live to God.

But this seemeth a strange and a wonderfull definition, that to live to the law, is to die to God: and to die to the law, is to live to God. These two Propositions are cleane contrary to reason, and therefore no crafty Sophister, or law-worker can understand them. But learn thou the true understanding thereof. He that liveth to the law, that is, seeketh to be justified by the works of the law, is and remaineth a sinner: therefore he is dead and condemned. For the law cannot justifie and save him, but accuseth, terrifieth and killeth him. Therefore to live unto the law, is to die unto God: and contrariwise, to die to the law, is to live unto God. Wherefore if thou wilt live unto God, thou must die to the law: but if thou wilt live to the law, thou shalt die to God. Now, to live unto God, is to be justified by grace or by faith for Christs sake, without the law and works.

To live unto God.

A Christian.

This is then the proper and true definition of a Christian, that he is the child of grace and remission of sinnes, because he is under no law, but is above the law, sinne, death, and hell. And even as Christ is free from the grave, and *Peter* from the prison, so is a Christian free from the law. And such a respect there is betweene the justified conscience and the law, as is betweene Christ raised up from the grave, and the grave: and as is betweene *Peter* delivered from the prison, and the prison. And like as Christ by his death and resurrection is dead to the grave, so that it hath now no power over him, nor is able any longer to hold him; but the stone being rolled away, the seales broken, and the keepers astonished, he riseth againe and goeth away without any let: And as *Peter* by his deliverance is freed from the prison, and goeth whither he will: even so the conscience by grace is delivered from the law: So is every one that is borne of the spirit. But the flesh knoweth not from whence this commeth, nor whither it goeth, for it cannot judge but after the law. But on the contrary, the spirit saith: let the law accuse me, let sinne and death terrifie me never so much, yet I do not therefore despaire: for I have the law against the law, sinne against sin, and death against death.

Mat. 18.

The conscience by grace delivered from the law.

Therefore when I feele the remorse and sting of conscience for sinne

fin, I behold that braſen Serpent Chriſt hanging upon the Croſſe, There I find another ſin againſt my ſin which accuſeth and devoureth me. Now this other ſinne, namely in the fleſh of Chriſt, which taketh away the ſins of the world, is almighty, it condemneſh and ſwalloweth up my ſinne. So my ſinne is condemned by ſinne, that is, by Chriſt crucified: *Who is made ſinne for us, that wee might be made the righteouſneſſe of God through him.* In like manner I find death in my fleſh, which afflicteth and killeth me: but I have in me a contrary death, which is the death of death: for this death crucifieth and ſwalloweth up my death.

Sin againſt
fin.

1 Cor 5.21.

Death a-
gainſt death

Theſe things be not done by the law or works, but by Chriſt crucified: upon whoſe ſhoulders lie all the evils and miſeries of mankind, the law, ſinne, death, the devill and hell: and all theſe doe die in him, for by his death he hath killed them. But we muſt receive this benefite of Chriſt with a ſure faith. For like as neither the law nor any worke thereof is offered unto us, but Chriſt alone: ſo nothing is required of us but faith alone, whereby we apprehend Chriſt, and beleve that our ſinnes and our death are condemned and aboliſhed in the ſinne and death of Chriſt.

Thus have we alwayes moſt certaine and ſure arguments, which neceſſarily conclude that juſtification cometh by faith alone. For how ſhould the law and works auaile to juſtification, ſeeing that *Paul* is ſo earneſt both againſt the law and works, and faith plainly that we muſt be dead to the law, if we will live to God? But if we be dead to the law and the law be dead to us, then hath it nothing to do with us. How then ſhould it auaile any thing at all to our juſtification? Wherefore we muſt needs ſay, that we be juſtified by grace alone, or by faith alone in Chriſt, without the law and works.

This the blind Sophiſters doe not underſtand, and therefore they dreame that faith juſtifieth not, except it do the works of charity. By this meanes faith which beleeveth in Chriſt, becometh unprofitable and of none effect: for the vertue of juſtifying is taken from it, except it be furniſhed with charity. But let us now ſet apart the law and charity untill another time, and let us reſt upon the principall point of this preſent matter: which is this, that Jeſus Chriſt the Sonne of God dyed upon the Croſſe, did beare in his body my ſins, the law, death, the devill and hell. Theſe invincible enemies and tyrants doe oppreſſe, vex and trouble me, and therefore I am carefull

The ſtate &
principall
point of all
this matter.

how.

how I may be delivered out of their hands justified and saved. Here I find neither law, worke nor charity, which is able to deliver me from their tyranny. There is none but the Lord Jesus only and alone, which taketh away the law, killeth and destroyeth my death in his body, and by this meanes spoileth hell, judgeth and crucifieth the devill, and throweth him downe into hell. To be brieve, all the enemies which did before torment and oppresse me, Christ Jesus hath brought to nought: *Hath Spoiled them, and made a shew of them openly, triumphing by himselfe over them,* in such sort that they can now rule and reigne no more over me, but are constrained to obey me.

Col. 2. 15.

In the matter of justification there is nothing for us to do, but to heare what Christ hath done for us, and to apprehend the same by faith.

By this we may plainly see, that there is nothing here for us to doe: Only it belongeth unto us, to heare that these things have beene wrought and done in this sort, and by faith to apprehend the same. And this is the true formed and furnished faith indeed. Now, when I have thus apprehended Christ by faith, and through him am dead to the law, justified from sin, delivered from death, the devill and hell, then I do good works, I love God, I give thanks to him, I exercise charity towards my neighbour. But this charity or works following do neither forme nor adorne my faith, but my faith formeth and adorneth charity. This is our Divinity: which seemeth strange and marvellous, or rather foolish to carnall reason: to wit, that I am not only blind and deafe to the law, yea delivered and freed from the law, but also wholly dead unto the same.

This sentence well understood in the time of trouble, maketh a man strong against all accusations.

A speech or dialogue between the law and conscience.

This sentence of *Paul*: *Through the law I am dead to the law,* is full of consolation. Which if it may enter into a man in due season, and take sure hold in his heart with good understanding, it may so work, that it will make him able to stand against all dangers of death, and all terrors of conscience and sinne, although they assaile him, accuse him, and would drive him to desperation never so much. True it is that every man is tempted: if not in in his life, yet at his death. There when the law acculeth him and sheweth unto him his sins, his conscience by and by saith: Thou hast sinned. If then thou take good hold of that which *Paul* here teacheth, thou wilt answer: I grant I have sinned. Then will God punish thee. Nay, he will not so doe. Why, doth not the law of God so say? I have nothing to doe with that law. Why so? Because I have another law which striketh this law dumbe, that is to say, liberty. What liberty is that? The liberty of Christ, for by Christ I am utterly freed from the law. Therefore that

that law which is and remaineth a law to the wicked, is to me liberty, and bindeth that law which would condemne me : And by this means that law which would bind me and hold me captive, is now fast bound it selfe, and holden captive by grace and liberty, which is now my law: Which saith to that accusing law: Thou shalt not hold this man bound and captive, for he is mine : but I will hold thee captive, and bind thy hands that thou shalt not hurt him, for he liveth now unto Christ, and is dead unto thee.

A consolation against the terrours of the law, &c.

The binding I w through Christ is bound it self.

This to doe, is to dash out the teeth of the law, to wrest his sting and all his weapons from him, and to spoile him of all his force: And yet the same law notwithstanding continueth and remaineth still to the wicked and unbelievers : and to us also that be weake, so farre forth as we lack faith, it continueth yet still in his force, here it hath his edge and teeth. But if I doe beleve in Christ, although sinne drive me never so much to despaire, yet staying upon this liberty which I have in Christ, I confesse that I have sinned : but my sinne which is a condemned sinne, is in Christ which is a condemning sinne : Now this condemning sinne is stronger then that which is condemned : for it is justifying grace, righteousness, life and salvation. Thus when I feele the terrour of death, I say: Thou hast nothing to doe with me, O death: for I have another death which killeth thee my death, and that death which killeth, is stronger then that which is killed.

Sinne condemned, and condemning.

Death killed and death killing.
1 Job. 5. 4.

Thus a faithfull man by faith only in Christ, may raise up himselfe, and conceive such sure and sound consolation, that he shall not need to feare the devill, sinne, death, or any evils. And although the devill set upon him with all might and maine, and goe about with all the the terrours of the world to oppresse him, yet he conceiveth good hope even in the midst thereof, and thus he saith : Sir devill, I feare not thy threatnings and terrours, for there is one whose Name is Jesus Christ, in whom I beleve: he hath abolished the law, condemned sinne, vanquished death, and destroyed hell : and he is thy tormentour, O Satan, for he hath bound thee and holdeth thee captive, to the end that thou shouldest no more hurt me, or any that beleeveth in him. This faith the devill cannot overcome, but is overcome of it. For this is the victory (saith S. John) that overcometh the world, even our faith. Who is it that overcometh the world, but he which beleeveth that Jesus is the Son of God?

Paul therefore through a vehement zeale and indignation of spirit, calleth grace it selfe the law, which notwithstanding is an exceeding & inestimable liberty of grace which we have in Christ *Jesus*. Moreover he giveth this approbrious name unto the law (to let us understand for our consolation, that there is now a new name given unto it,) that it is not now alive any more, but dead and condemned. And here (which is a pleasant sight to behold) he bringeth forth the law, and setteth it before us as a theefe and a robber which is already condemned and adjudged to death. For he describeth it as it were a prisoner having both hands and feet fast bound, and all his power taken away, so that it cannot exercise his tyranny, that is to say, it cannot accuse and condemne any more: and with this most pleasant sight he maketh it odious and contemptible to the conscience: so that now he which beleeveth in Christ, dare boldly and with a holy pride, triumph over the law after this manner: I am a sinner: if thou canst do any thing against me O law, now do thy worst. So far off is it then, that the law is now terrible unto him which doth beleeve.

A new name given to the law, that it is dead and condemned.

The law is bound and condemned, therefore it cannot accuse us, &c.

A holy pride

Since Christ is risen from death, why should he now feare the grave? Since *Peter* is delivered from the prison, why should he now feare it? When the maiden was at the point of death, then might she indeed feare the bed: but being now raised up, why should she feare it? In like manner, why should a Christian which enjoyeth and possesseth Christ by faith, feare the law? True it is that he feeleth the terrours of the law, but he is not overcome of them: but staying upon the liberty which he hath in Christ, he saith: I heare thee murmuring, O law, that thou wouldst accuse me and condemne me: but this troubleth me nothing at all. Thou art to me as the grave was unto Christ; for I see that thou art fast bound hand and foot: and this hath my law done. What law is that? Liberty, which is called the law, not because it bindeth me, but because it bindeth my law. The law of the ten Commandments did bind me. But against that law I have another law, even the law of grace: which notwithstanding is to me no law, neither doth it bind me, but setteth me at liberty. And this is a law against that accusing and condemning law: which law it so bindeth, that it hath no power to hurt me any more. So against my death which bindeth me I have another death, that is to say, life, which quickneth me in Christ: and this death looseth and freeth me from the bonds

Why he calleth liberty the law.

The law of grace, binding the law of the ten commandments.

bonds of my death, and with the same bonds bindeth my death. So death which bound me, is now fast bound, which killed me, is now killed by death, that is to say by life it selfe.

Thus Christ, with most sweet names, is called my law, my sinne, my death, against the law, against sinne, against death: whereas in very deed he is nothing else but meere liberty, righteousnesse, life and everlasting salvation. And for this cause he is made the law of the law, the sinne of sinne, the death of death, that he might redeeme from the curse of the law, justifie me and quicken me. So then, whiles Christ is the law, he is also liberty; whiles he is sinne, he is righteousnesse, and whiles he is death, he is life. For in that he suffered the law to accuse him, sinne to condemne him, and death to devoure him, he abolished the law, he condemned sin, he destroyed death, he justified and saved me. So is Christ the poyson of the law, sin and death, and the remedy for the obtaining of liberty, righteousnesse, and everlasting life.

The most sweet and comfortable Names of Christ.

Christ a poyson against death.

This manner of speech which *Paul* here useth, and is proper unto him alone, is full of consolation. Likewise in the 7 Chapter to the *Romans* he setteth the law of the spirit against the law of the members. And because this is a strange and marvellous manner of speaking therefore it entreteth more easily into the mind, and sticketh faster in the memory. Moreover, when he saith: *I through the law am dead to the law*, it soundeth more sweetly then if he should say: *I through liberty am dead to the law*. For he setteth before us, as it were, a certain picture, as if the law were fighting against the law. As though he should say: O law if thou canst accuse me, terrifie me, and bind me, I will set above and against thee another law, that is to say, another tormentor, which shall accuse thee, bind thee and oppresse thee. Indeed thou art my tormentor, but I have another tormentor, even Christ, which shall torment thee. When thou art thus bound, tormented and suppressed, then am I at liberty. So then grace is a law, not to me (for it bindeth me not) but to my law: which this law fo

The law of the mind set against the law of the members.

One tormentor against another.

Thus *Paul* goeth about to draw us wholly from the beholding of the law, sinne, death and all other evils, and to bring us unto Christ, that there we might behold this joyfull conflict: to wit, the law fighting against the law, that it may be to me liberty: sinne against sinne, that it may be to me righteousnesse: death against

A most joyfull combat.

Chap. II.

Upon the EPISTLE

death, that I may obtaine life: Christ fighting against the devill, that I may be the child of God: and destroying hell; that I may enjoy the kingdom of Heaven.

Verse 19. That I might live unto God.

The flesh
subject to
the law, but
not the con-
science.

That is to say, that I might live before God. Ye see then that there is no life unless ye be without the law, yea unless ye be utterly dead unto the law, I meane in conscience. Notwithstanding in the meane season (as I have often said) so long as the body liveth, the flesh must be exercised with laws, and vexed with exactions and penalties of laws, as were the *Egyptians*. But the inward man not subject to the law, but delivered and freed from it, is a lively, a just, and a holy person, not of himselfe, but in Christ, because he beleeveth in him, as followeth.

Verse 20. I am crucified with Christ.

This he addeth to declare that the law is a devourer of the law. Not onely (saith he) I am dead to the law through the law, that I may live to God, but also I am crucified with Christ. But Christ is Lord over the law, because he is crucified and dead unto the law. Therefore also am I Lord over the law: for I likewise am crucified and dead unto the law, for as much as I am crucified and dead with Christ. By what means? By grace and faith. Through this faith because I am now crucified and dead unto the law, therefore the law loseth all his power which it had over me, even as it hath lost all his power which it had over Christ. Wherefore, even as Christ himselfe was crucified to the law, sin, death and the devill, so that they have no further power over him: even so I through faith being now crucified with Christ in spirit, am crucified and dead to the law, sin, death, and the devill, so that they have no further power over me, but are now crucified and dead unto me.

To be crucified with
Christ.

Paul speaketh not here of crucifying by imitation or example (for to follow the example of Christ, is also to be crucified with him,) which crucifying belongeth to the flesh. Whereof *Peter* speaketh in his first Epistle and second Chapter: *Christ suff'rd for us,* (saith he) *leaving unto us an example that we should follow his steps.* But he speaketh here of that high crucifying, whereby sinne, the devill and death are crucified in Christ, and not in me. Here Christ *Jesus* doth all himselfe alone. But I beleeving in Christ,

Christ, am by faith crucified also with Christ, so that all these things are crucified and dead unto me.

Verse 20. Thus I live.

I speake not so (saith he) of my death and crucifying, as though I now lived not: Yea I live, for I am quickned by this death and crucifying, through the which I die: That is, for as much as I am delivered from the law, sin and death, I now live indeed. Wherefore that crucifying, and that death whereby I am crucified and dead to the law, sin, death and all evils, is to me resurrection and life. For Christ crucifieth the Devill, he killeth death, condemneth sin, and bindeth the law: and I believing this, am delivered from the law, sin, death and the Devill. The law therefore is bound, dead and crucified unto me; and I againe am bound, dead and crucified unto it. Wherefore even by this death and crucifying, that is to say, by this grace or liberty, *I now live.*

The true life of the faith, full.

Here (as before I have said) we must observe *Pauls* manner of speaking. He saith that we are dead and crucified to the law, whereas in very deed the law it selfe is dead and crucified unto us. But this manner of speech he useth here of purpose, that it may be the more sweet and comfortable unto us. For the law, (which not withstanding continueth, liveth and reigneth in the whole world, which also accuseth and condemneth all men) is crucified and dead unto those only which believe in Christ: therefore to them alone belongeth this glory, that they are dead to sin, hell, death and the Devill.

The faithfull are crucified and dead to the law.

The glory of the faithfull.

Verse 20. Yet now not I.

That is to say, not in mine owne person, nor in mine owne substance: Here he plainly sheweth by what means he liveth: And he teacheth what true Christian righteousnesse is, namely that righteousnesse whereby Christ liveth in us, and not that which is in our person. Therefore when we speake of Christian righteousnesse, we must utterly reject the person. And here Christ and my conscience must become one body, so that nothing remaine in my sight, but Christ crucified and raised from the dead. But if I behold my selfe only and set Christ aside, I am gone. For by and by I fall into this cogitation: Christ is in heaven, and thou art on the earth: how shalt thou now come unto him? Forsooth I will live holily, and do that

Christian righteousnesse

We must have Christ only in sight and before our eye.

which the Law requireth: so shall I enter into life. Here, returning to my self, and considering what I am, what I ought to be, and what I am bound to do, I lose the sight of Christ, who is my righteousness and life. Who being lost, there is no counsell nor succour now remaining, but certain desperation and destruction must needs follow.

Such is our misery, that in tentations & afflictions we set Christ aside, & look back into our selves, & our life past.

And this is a common evill among men. For such is our misery, that when tentation or death cometh, by and by setting Christ aside, we consider our owne life past, and what we have done. Here except we be raised up again by faith, we must needs perish. Wherefore we must learne in such conflicts and terrours of conscience (forgetting our selves, and setting the Law, our life past, and all our works apart, which drive us to the consideration of our selves onely) to turne our eyes wholly to the brazen serpent Christ Jesus crucified, and assuredly believe that he is our righteousness and life, not fearing the threatenings and terrours of the law, sin, death, and the judgement of God. For Christ, on whom our eyes are fixed, in whom we live, who also liveth in us, is Lord and conquerour of the law, sin, death and all evils: in whom most certain and sure consolation is set forth unto us, and victory given.

Verse 20. Thus I live, yet not I now, but Christ liveth in me.

The old man.

Where he saith: *Thus I live*, he speaketh it, as it were, in his own person. Therefore he by and by correcteth himselfe saying: *Yet not I now*. That is to say, I live not now in mine owne person, but Christ liveth in me. Indeed the person liveth, but not in himselfe, nor for any thing that is in him. But who is that *I*, of whom he saith: *yet not I*. This *I* is he which hath the law, and is bound to doe the works thereof: who also is a certaine person separate from Christ. This person Paul rejecteth. For, as he is separated from Christ, he belongeth to death and hell. Therefore he saith: *Now not I, but Christ liveth in me*. He in my forme, my furniture and perfection, adorning and beautifying my faith, as the colour, the cleare light, or the whitenesse do garnish and beautifie the wall. Thus are we constrained grossly to set forth this matter. For we cannot spiritually conceive, that Christ is so nearely joyned and united unto us, as the colour or whitenesse are unto the wall, Christ therefore (saith he) thus joyned and united unto me and abiding in me, liveth this life in me which I now live: yea Christ himselfe

is this life which I now live. Wherefore Christ and I in this behalfe are both one.

Now, Christ living in me abolisheth the law, condemneth sin, and destroyeth death: for it cannot be, but at his presence all these must needs vanish away. For Christ is everlasting peace, consolation, righteousness and life: and to these the terrour of the law, heaviness of mind, sin, hell and death, must needs give place. So Christ living and abiding in me, taketh away and swalloweth up all evils which vex and afflict me. This union or conjunction then, is the cause that I am delivered from the terrour of the law and sin, and separate from my selfe, and translated unto Christ and his kingdom, which is a kingdom of grace, righteousness, peace, joy, life, salvation and eternall glory. Whilst I thus abide and dwell in him, what evill is there that can hurt me?

The workes of Christ living in the faithfull.

In the mean season the old man abideth without and is subject to the law: but as concerning justification, Christ and I must be entirely conjoynd and united together, so that he may live in me and I in him. And this is a wonderfull manner of speech. Now, because Christ liveth in me, therefore looke what grace, righteousness, life, peace and salvation is in me, it is his, and yet notwithstanding the same is mine also, by that unseparable union and conjunction which is through faith: by the which Christ & I are made as it were one body in spirit. For as much then as Christ liveth in me, it followeth, that as I must needs be with him partaker of grace, righteousness, life and eternall salvation: so the law, sin and death, can have no place in me: yea the law is crucified and swallowed up of the law, sin of sin, and death of death. Thus *Paul* goeth about to draw us from the beholding of our selves, the law and works, and to plant in us true faith in Christ: so that in the matter of justification we should think upon nothing else but grace, separating the same far from the law and works, which in this matter ought to have no place.

Christ living in the faithfull, communiceth unto them all gifts of grace and spiritual blessings.

Paul hath his peculiar phrase or kind of speech, which is not after the manner of men, but divine and heavenly, nor used of the Evangelists, or of the rest of the Apostles, saving only of *John*: who is also wont sometimes so to speake. And if *Paul* had not first used this phrase, and set forth the same unto us in plaine words, the very Saints themselves durst not have used it. For it seemeth a very strange and a monstrous manner of speaking thus to say: I live,

*Paul*s excellent and heavenly manner of speech.

I live not: I am dead, I am not dead: I am a sinner, I am not a sinner: I have the law, I have not the law. Which phrase is sweet and comfortable to all those that beleeve in Christ. For in that they behold themselves, they have both the law and sin: but in that they looke unto Christ, they are dead to the law and have no sin. If therefore in the matter of justification thou separate the person of Christ from thy person, then art thou in the law, thou abidest in the law, thou livest in the law and not in Christ, and so thou art condemned of the law, and dead before God. For thou hast that faith which (as the Sophisters dreame) is furnished with charity. Thus I speake for examples sake. For there was never any one found that was saved by this faith. And therefore what things soever the Popish Sophisters have written touching this faith, are nothing else but vain toys and meere deceits of Satan. But let us graunt that such there be as have this faith, yet are they not therefore justified. For they have but an historicall faith concerning Christ, which the devill also & all the wicked have.

The faithfull
both righteous
and sinners.

The Popish
Faith.

Faith so knit-
teth us and
Christ toge-
ther, that we
become one
with him.

True faith is
not idle.

Faith therefore must be purely taught: namely that thou art so entirely and nearely joyned unto Christ, that he and thou art made as it were one person: so that thou mayest boldly say, I am now one with Christ, that is to say, Christs righteounes, victory and life are mine. And againe, Christ may say, I am that sinner, that is, his sins and his death are mine, because he is united and joyned unto me, and I unto him. For by faith we are so joyned together, that we are become one flesh and one bonē, *Eph. 5.* we are the members of the body of Christ, flesh of his flesh, and bone of his bones: So that this faithi doth couple Christ and me more neare together, then the husband is coupled to his wife. This faith therefore is not an idle quality, but the excellency thereof is such, that it utterly confoundeth these foolish dreames of the Sophisters touching their formed faith and counterfeit charity, their merits, works and worthines. These things I would gladly set forth more fully, if by any meanes I could.

Hitherto we have declared this to be the first argument of *Paul*, that either Christ must needs be the minister of sin, or else the law doth not justifie. When he had finished this argument, he set forth himselfe for an example, saying, that he was dead unto that old law by a certaine new law. Now he answereth two objections which might have bene made against him. His first answer is against the cavillations of the proud, and the offence of the weake. For when remission

remission of sins is freely preached, then doe the malicious by and by slander this preaching, as *Rom. 3. Let us doe evill that good may come thereof.* For these fellows, as soon as they heare that we are not justified by the law, forthwith doe maliciously conclude and say: why, then let us reject the law. Againe, if grace doe there abound (say they) where sin doth abound, let us then abound in sin, that we may become righteous, and that grace may the more abound. These are the malicious and proud spirits which spitefully and wittingly slander the Scriptures and sayings of the holy Ghost, even as they slandered *Paul* whiles the Apottles lived, to their owne confusion and condemnation, as it is said, *2 Pet. 3.*

What occasion the malicious take of this doctrine.

Moreover, the weake which are not malicious, are offended when they heare that the law and good works are not to be done as necessary to justification. These must be holpen, and must be instructed how good works doe not justify: how they ought to be done, how not to be done. These ought to be done, not as the cause, but as the fruits of righteousness: and when we are made righteous, we ought to doe them: but not contrariwise, to the end that when we are unrighteous, we may be made righteous. The tree maketh the apple, but not the apple the tree.

How the weak are to be instructed

Good works are not the cause, but the fruits of righteousness

He said before: *I am dead, &c.* here the presumptuous and malicious might soon take occasion to cavill after this manner. What sayest thou *Paul*? art thou dead? how then dost thou speake? how dost thou write? The weake also might soon be offended, and say unto him: what art thou *Paul*? Doe we not see that thou art living, and dost such things as pertaine to this life? To this he answereth: I live indeed, and yet now not I, but Christ liveth in me. There is then a double life. The first is mine, which is naturall: the second is the life of another, that is to say, the life of Christ in me. As touching my naturall life I am dead, and now I live another life, I live not now as *Paul*, but *Paul* is dead. Who is it then that liveth? The Christian. *Paul* therefore as he liveth in himselfe, is wholly dead through the law: but as he liveth in Christ, or rather as Christ liveth in him, he liveth by another life: for Christ speaketh in him, liveth in him, and exerciseth all the operations of life in him. This cometh not now of the life of *Paul*, but of the life of the Christian and regenerate person. Therefore thou malicious spirit, where I say that I am dead, now slander my words no more.

Malicious cavillers.

Life taken two manner of wayes.

The faithfull
live not
their owne
life, but the
life of
Christ.

And thou that art weake, be not offended, but distinguish and divide this matter rightly. For (as I said) there are two lives: to wit, my naturall life, and the life of another. By mine own life I live not: for if I did, the law would have dominion over me, and hold me in captivity. To the end therefore that it should not hold me in captivity and bondage, I am dead to it by another law: and this death purchaseth unto me the life of another, even the life of Christ: which life is not mine by nature, but is given unto me by Christ through faith.

Secondly, this objection might have been made against *Paul*: What sayest thou *Paul*: Dost thou not live by thine own life, or in thine own flesh, but in Christ? we see thy flesh, but we see not Christ. Wouldest thou then delude us by thine enchantments that we should not see thee present in flesh, living as thou didst before, and doing all things in this corporall life as others doe? He answereth:

Verse 20. And in that I now live in the flesh, I live by faith in the Sonne of God.

Christ is our
lives

As if he should say: True it is that I live in the flesh, but this life whatsoever it is, I esteeme as no life: for in very deede it is no true life, but a shadow of life, under the which another liveth, that is to say, Christ who is my true life indeede: which life thou seest not, but only hearest, and I feele. *Thou hearest the winde, but knowest not whence it commeth or whither it goeth, Joh. 3.* Even so thou seest me speaking, eating, labouring, sleeping and doing other things, and yet thou seest not my life. For this time of life which I now live, I live indeede in the flesh, but not through the flesh or according to the flesh, but through faith and according to faith. *Paul* then denieth not that he liveth in the flesh, because he doth all things that belong to a naturall man. He useth also carnall things, as meate, drinke, apparell and such like, which is to live in the flesh: but he saith that this is not this life: And although he useth these things, yet he liveth not through them, as the world liveth through the flesh and after the flesh: for it neither knoweth nor hopeth for any life besides this.

The faithfull
live in the
flesh, but not
according to
the flesh.

To live in
the faith of
the Son of
God.

Therefore (saith he) this life which I now live in the flesh, whatsoever it is, I live in the faith of the Sonne of God. For this word which I now corporally speake, is the word, not of flesh, but of the holy Ghost, and of Christ. This sight which goeth in, or cometh

out at mine eyes, proceedeth not of flesh, that is to say, it is not governed of the flesh, but of the holy Ghost. So my hearing cometh not of the flesh, although it be in the flesh, but of the holy Ghost. A Christian speaketh none other but chaste, sober and holy things, which pertain unto Christ, to the glory of God, and the profit of his neighbour. These things come not of the flesh, neither are done according to the flesh, and yet are they in the flesh. For I cannot teach, write, pray or give thanks, but with these instruments of the flesh, which are necessary to the accomplishing of these works: and yet notwithstanding these works proceede not of the flesh, but are given by God from above. In like manner I behold a woman, but with a chaste eye, not lusting after her. This beholding commeth not of the flesh, although it be in the flesh, because the eyes are the carnall instruments of this sight: but the chastenes of this sight cometh not from heaven.

Thus a Christian useth the world and all creatures, so that there is no difference between him and the infidell. For in their apparrell, in their feeding, hearing, seeing, speaking, gestures, countenances and such other things they are like, and in outward appearance they seeme to be all one (as *Paul* speaketh of Christ: *In outward appearance he was found, saith he, as a man:*) yet notwithstanding there is great difference. For I live in the flesh (I grant,) but I live not of my selfe: but in that I now live, I live in the faith of the Sonne of God. This which I now speake, springeth out of another fountaine then that which thou heardest of me before. *Paul* before his conversion spake with the same voice and tongue wherewith he spake afterwards: but his voice and his tongue were then blasphemous, and therefore he could speake nothing else but blasphemies and abominations against Christ and his Church. After he was converted, he had the same flesh, the same voice and tongue which he had before, and nothing was changed; but his voice and his tongue then uttered no blasphemies, but spirituall and heavenly words: to wit, thanksgiving and the praise of God: which came of faith and the holy Ghost. So then I live in the flesh, but not of the flesh, or after the flesh, but in the faith of the Son of God.

Phil. 1.9.

The difference betweene the faithfull and unfaithfull.

Hereby we may plainly see whence this spirituall life cometh: which the naturall man can in no wise perceive, for he knoweth not what manner of life this is. He heareth the wind, but whence it cometh or whither it goeth, he knoweth not. He heareth the voice

of the spirituall man; he knoweth his face, his manners and his gestures: but he seeth not whence those words, which are not now wicked and blasphemous as before, but holy and godly, or whence those motions and actions doe come. For this life is in the heart by faith, where the flesh is killed, and Christ reigneth with his holy Spirit, who now seeth, heareth, speaketh, worketh, suffereth and doth all other things in him, although the flesh doe resist. To conclude, this is not the life of the flesh, although it be in the flesh: but of Christ the Son of God, whom the Christian possesseth by faith.

Verse 20. Who loved me and gave himselfe for me.

The true
manner of
justification.

Here have ye the true manner of justification set before your eyes and a perfect example of the assurance of faith. He that can with a firme and a constant faith say these words with *Paul: I live by faith in the Son of God, who loved me, and gave himselfe for me*, is happy indeed. And with these words *Paul* taketh away the whole righteousness of the law and works, as after wards we will declare. We must therefore diligently weigh and consider these words: *The Sonne of God loved me, and gave himselfe for me*. It was not I then that first loved the Son of God, and delivered my selfe for him: as the Sophisters dreame, that they love the Sonne of God, and deliver themselves for him. For they teach that a man, *ex puris naturalibus*, that is, of his own pure naturall strength, is able to doe meritorious works before grace, and love God and Christ above all things. These fellowes prevent the love of God and Christ: for they doe that is in them (say they:) that is, they do not only fulfill the commandements, but also they observe the *counsels, they doe the works of *supererogation, and sell their superfluous merits to lay-men, and so (as they dreame) they give themselves for Christ, and thereby save both themselves and others, turning the words of *Paul: Which loved me, &c.* cleane contrary, and saying: we have loved Christ and given our selves for him. Thus, whiles the wicked, being puffed up with the wisdom of the flesh, imagine that they doe what in them lieth, they love God, they deliver themselves for Christ: what doe they else but abolish the Gospell, deride, deny and blaspheme Christ, yea spit upon him and treade him under foote? They confesse in words that he is a justifier and a Saviour: in verie deepe they take from him the power both to justifie and save, and give the same to their own will-works, their ceremonies and devotions.

*The Papists divide the Gospell into precepts and counsels. To the precepts men are bound, say they, but not to the counsels. * Works of supererogation the Papists call those which they doe of their owne devotion, more then God requireth.

devotions. This is to live in their own righteousness and works, and not in the faith of the Son of God.

Wherefore this is not the true way to attaine justification, to doe that which in thee lieth : as the Popish Sophisters and Schoole Doctors doe teach, which affirme that if a man doe what in him lieth, God will undoubtedly give unto him his grace. But this saying may not be straightly urged, say they. For if we doe those works which may be approved by the judgement of any good man, it is enough : for then grace shall surely follow, because God, in that he is good and just, must needs give grace as a recompence for such good works. And hereof commeth this Verse.

To do what
in us lieth.

Ultra posse viri non vult Deus ulla requiri. That is.

God will no more require of man, then of himselfe performe he can.

Indeede this is a good saying if it be used rightly, and in place convenient : that is, in the government of common-weales or families. As if I being in the kingdom of reason, doe execute the office of a Magistrate, or govern a family, doing that in me lieth, I am excused. This kingdom hath his bounds and limits : to the which also these sayings doe pertaine : *To doe what in us lieth: To doe as much as we are able.* But the Papists apply these sayings to the spirituall kingdome, wherein a man can do nothing else but sin: for he is * *sold under sinne*: But in externall things (such I meane as pertain to civil and household government) he is not a servant, but a Lord and ruler. Wherefore they have done wickedly in applying these sentences to the Church, which properly pertaine to the government of common-weales and families. For the kingdom of mans reason and the spirituall kingdom must be separate far asunder.

The Papists
apply mat-
ters of poli-
cy and civill
government
to the
Church
* Rom. 7.14.

Moreover, they say that nature is corrupt, but the qualities of nature notwithstanding are found and uncorrupt, which also they attribute even unto devils. Upon this ground they reason after this manner : If the naturall qualities of man be found and uncorrupt, then is his understanding and his will found and uncorrupt, and so consequently all other qualities of nature are pure and perfect in him. To know these things it is necessary for you, that ye may hold the sincerity of the doctrine of faith. Where they say then that the naturall qualities of man are found and uncorrupt, and thereof doe infer, that a man is able of himselfe to fulfill the law, and to love God with all his heart, applying these qualities to the spirituall kingdome,

The Papists
grant that
nature is
corrupt; but
they say that
the powers
and qualities
of nature re-
maine found
and uncor-
rupt.

kingdome, I deny the consequence. And here I make a distinction between the naturall and the spirituall qualities (which they confound and mingle together) and I say that the spirituall qualities are not sound, but corrupt, yea utterly quenched through sin both in man and divell, so that there is in them nothing else but corrupt understanding, and a will continually striving against the will of God, which can think nothing else but that which is altogether against God. Notwithstanding, I grant that the naturall qualities are uncorrupt. But what qualities are they? That a man being drowned in sin and iniquity, and a bondslave of Satan, hath will, reason and power notwithstanding, to execute the office of a Magistrate, to govern a Family, to guide a ship, to build a house, & to do such other things as are subject unto man: for these things are not taken from him. We do not then deny but that these sentences are true in the corporall kingdome: but if ye wrest them to the spirituall kingdome, I utterly deny them: for there (as I said) we are cleane overwhelmed and drowned in sin. Whatsoever is in our will is evill: whatsoever is in our understanding is error. Wherefore in spirituall matters man hath nothing but darkness, errors, ignorance, malice & perversnes bo' h of will & understanding. How then shall he work well, fulfill the law, and love God?

Christ first
loved us, &
we not him.

Wherefore *Paul* saith here, that Christ first began and not we, *He, even he (saith Paul) loved me, and gave himselfe for me.* As if he said: He found in me no good will or right understanding: but this good Lord had mercy upon me. He saw me to be nothing else but wicked, going astray, contemning God, and flying from him more and more: yea rebelling against God, taken, led and carryed away captive of the divell. Thus of his meere mercy preventing my reason, my will and my understanding, he loved me, and so loved me, that he gave himselfe for me, to the end that I might be freed from the law, sin, the divell and death.

Again, these words: *The Sonne of God loved me, and gave himselfe for me,* are mighty thundrings and lightnings from heaven against the righteousness of the law and all the workes thereof. So great and so horrible wickedness, error, darkness and ignorance was in my will and understanding, that it was impossible for me to be ransomed by any other meanes then by such an inestimable price. Why doe we then vaunt of the integrity and soundness of nature, of the rule of reason, of free will, and of doing what in us lieth?

The brag-
ging of the
Papists,

lieth? Why do I offer, to pacifie the wrath of God (who as *Moses* saith, is a consuming fire) this my rotten stubble and straw, yea horrible sinnes, and claime of him to reward me with grace and everlasting life for them, since here I learn such wickednes to lie lurking in my nature, that the whole world and all creatures therein were not able to countervaille the indignation of God, but that the very Son of God himself must needs be delivered for the same?

most vaine
and foolish
touching the
integrity of
the qualitie
of nature.

But let us consider well this price, and let us behold this Captive delivered, (as *Paul* saith) for me, the Sonne of God I meane, and we shall see him, without all comparison to exceed and excell all creatures. What wilt thou do, when thou hearest the Apostle say, that such an inestimable price was given for thee? Wilt thou bring thy cowl, thy shaven crown, thy chastity, thy obedience, thy poverty, thy works, thy merits? What shall all these do? Yea what shall the law of *Moses* avails? What shall the works of all men, and all the sufferings of the Martyrs profit thee? What is the obedience of all the holy Angels in comparison of the Sonne of God delivered, and that most shamefully, even to the death of the crosse, so that there was no drop of his most precious blood, but it was shed, and that for thy sins? If thou couldest rightly consider this incomparable price, thou shouldest hold as accursed all these ceremonies, vowes, works and merits before grace and after, and throw them downe all to hell. For it is an horrible blasphemy to imagine that there is any work whereby thou shouldest presume to pacifie God, since thou seest that there is nothing which is able to pacifie him, but this inestimable price, even the death and blood of the Sonne of God, one drop whereof is more precious then the whole world.

The dignity
of the price
given for us.

Verse 20. For me.

Who is this *Me*? Even I wretched and damnable sinner, so dearly beloved of the Sonne of God, that he gave himselfe for *Me*. If I then through works or merits could have loved the Sonne of God, and so come unto him, what needed he to deliver himselfe for me? Hereby it appeareth how coldly the Papists handled, yea how they utterly neglected the holy Scriptures, and the Doctrine of Faith. For if they had considered but onely these words, that it behoved the Sonne of God to be given for me, it had beene impossible that so many monstrous Sects should

The negligence of the
Papists in
handling the
holy Scriptures.

have

How Sects
may be with-
stood.

have sprung up amongst them. For faith would by and by have answered: why dost thou choose this kind of life, this Religion, this worke. Dost thou this to please God, or to be justified thereby? Dost thou not heare, O thou wretch, that the Son of God shed his blood for thou? Thus true faith in Christ would easily have withstood all manner of Sects.

The Majesty
of Christ the
Son of God.

Wherefore I say (as I have oftentimes said) that there is no remedy against Sects, or power to resist them, but this only Article of Christian Righteousnesse. If we lose this Article, it is impossible for us to withstand any errors or sects: As we may see at this day in the fantastick spirits the *Anabaptists* and such like: who being fallen away from this Article of Justification, will never cease to fall, err, and seduce others, untill they come to the fullnes of all iniquity. There is no doubt, but they will raise up innumerable sects, and still devise new works. But what are all these things (though they have never so goodly a shew of holines) if ye compare them to the death and blood of the Son of God, *who gave himselfe for me*? Consider well, I pray you, who this Sonne of God is, how glorious he is, how mighty he is. What is heaven and earth in comparison of him? Let all the Papists and all the Authours of Sects, yea though the whole world take their part, be throwne downe into hell, with all their righteousnes, works and merits, rather then the truth of the Gospell should be blemished, and the glory of Christ perish. What meane they then, to brag so much of workes and merits? If I being a wretch and a damned sinner could be redeemed by any other price, what needed the Sonne of God to be given for me? But because there was no other price either in heaven or in Earth, but Christ the Sonne of God, therefore it was most necessary that he should be delivered for me. Moreover, this he did of inestimable love: For *Paul* saith, *Which loved me*.

Which loved
me, &c.

Wherefore these words: *Which loved me*, are full of Faith. And he that can utter this word *Me*, and apply it unto himself with a true and a constant faith, as *Paul* did, shall be a good disputer with *Paul* against the law. For he delivered neither Sheep, Oxe, Gold nor Silver, but even God himselfe entirely and wholly for me, even for *Me* (I say) a miserable and a wretched sinner. Now therefore, in that the Sonne of God was thus delivered to death for me, I take comfort and apply this benefit unto my self. And
this

this manner of applying is the very true force and power of faith.

These words (which are the pure preaching of grace and Christian righteousness indeed) *Paul* setteth against the righteousness of the law. As if he said: Be it so that the law is an heavenly doctrine, and hath also his glory: yet notwithstanding it loved not me, nor gave it selfe for me: yea it accuteth me, terrifieth me, and driveth me to desparation. But I have now another which hath delivered me from the terrours of the law, sin and death, and hath brought me into liberty, the righteousness of God, and eternall life: who is called the Son of God: o whom be praise and glory for ever.

Faith therefore (as I have said) embraceth and wrappeth in it selfe Christ Jesus the Sonne of God, delivered to death for us, as *Paul* here teacheth, who being apprehended by faith, giveth unto us righteousness and life. And here he setteth out most lively the Priesthood and offices of Christ: which are, to pacifie God, to make intercession for sinners, to offer up himselfe a sacrifice for their sins, to redeeme, to instruct, and to comfort them. Let us learne therefore to give a true definition of Christ, not as the Schoole Divines doe, and such as seeke righteousness by their own works, which make him a new law-giver, who abolishing the old law, hath established a new. To these Christ is nothing else but an exactor and a tyrant. But let us define him as *Paul* here doth: namely that he is the Sonne of God, who not for our desert or any righteousness of ours, but of his own free mercy offered up himself a sacrifice for us sinners, that he might sanctifie us for ever.

Christ then is no *Moses*, no exactor, no giver of laws, but a giver of grace, a Saviour, and one that is full of mercy: briefly: he is nothing else but infinite mercy and goodness; freely given and bountifully giving unto us. And thus shall you paint out Christ in his right colours. If you suffer him any otherwise to be painted out unto you, when tentation and trouble cometh, you shall soone be overthrowne. Now, as it is the greatest knowledge and cunning that Christians can have, thus to define Christ: so of all things it is the hardest. For I my selfe even in this great light of the Gospell, wherein I have beene so long exercised, have much a doe to hold this definition of Christ which *Paul* here giveth: So deeply hath this doctrine and pestilent opinion, that Christ is a law-giver, entred even as it were oyle into

The true force of faith.

The law loveth not sinners, but accuteth them.

the offices of Christ,

A true definition of Christ.

The greatest cunning that Christians can have is to define Christ rightly.

my bones. Ye young men therefore are in this case much more happy then we that are old. For ye are not infected with these pernicious errors, wherein I have beene so nussed and so drowned even from my youth, that at the very hearing of the Name of Christ my heart hath trembled and quaked for feare: for I was perswaded that he was a severe judge. Wherefore it is to me a double travaile, and trouble to correct and reforme this evill: First to forget, to condemne, and to resist this old grounded error, that Christ is a law-giver and a judge: for it alwayes returneth and plucketh me back: Then to plant in my heart a new and true perswasion of Christ, that he is a justifier and a Saviour. Yee (I say) that are young, may learne with much lesse difficulty, to know Christ purely and sincerely, if ye will. Wherefore if any man feele himselfe oppressed with heavinesse and anguish of heart, he must not impute it unto Christ, although it come under the name of Christ, but unto the devill, who oftentimes cometh under the colour of Christ, and transformeth himselfe into an Angell of light.

This opinion, that Christ is a judge, is not easily rejected.

Christ is a lover of the afflicted, and such as feele the burden of their sins.

Let us learne therefore to put a difference between Christ and a law-giver, not onely in word but also in deed and practise, that when the devill shall come under the shadow of Christ, and shall goe about to trouble us under his name, we may know him, not to be Christ, but a very fiend in deed. For Christ when he cometh, is nothing else but joy and sweetnesse to a trembling and broken heart, as here *Paul* witnesseth, who setteth him out with this most sweet and comfortable title, when he saith: *which loved me, and gave himselfe for me.* Christ therefore in very deed is a lover of those which are in trouble and anguish, in sin and death, and such a lover as gave himselfe for us: who is also our high Priest, that is to say, a Mediatour between God and us miserable and wretched sinners. What could be said (I pray you) more sweet and comfortable to the poore afflicted conscience? Now, if these things be true (as they are in deed most true, or else the Gospell must be nothing but a fable,) then are we not justified by the righteousnes of the law: but much lesse by our own righteousnesse.

Me, for Me.

Reade therefore with great vehemencie these words, *Me*, and *for Me*, and so inwardly practise with thy selfe, that thou, with a sure faith maist conceive and print this *Me* in thy heart, and apply it unto thy selfe, not doubting but thou art in the number of those to

whom

whom this *Me* belongeth: also that Christ hath not only loved *Peter* and *Paul*, and given himselfe for them, but that the same grace also which is comprehended in this *Me*, as well pertaineth & cometh unto us, as unto them. For as wee cannot deny but that we are all sinners, and are constrained to say that through the sin of *Adams* we were all lost, were made the enemies of God, subject to the wrath & judgement of God, and guilty of eternall death, (for this do all terrified hearts feele and confesse, & more indeed then they should do;) to can we not deny but that Christ died for our sins, that he might make us righteous. For he died not to iustifie the righteous, but the unrighteous, and to make them the children of God, and inheritours of all spirituall and heavenly gifts. Therefore, when I feele and confesse my selfe to be a sinner through *Adams* transgression, why should I not say, that I am made righteous through the righteousnesses of Christ, especially when I heare that he loved me, and gave himselfe for me? This did *Paul* most stedfastly beleeve, and therefore he speaketh these words with so great vehemency and full assurance. Which he grant unto us, in some part at the least, who hath loved us and given himselfe for us.

As by *Adams* all became guilty, so by Christ all that beleve are made righteous.

Verse 21. *I do not abrogate or reject the grace of God.*

Now he prepareth a way to the second argument of this Epistle, And here ye must diligently consider, that to seeke to be justified by the works of the law, is to reject the grace of God. But I pray you, what sin can be more execrable or horrible, then to reiect the grace of God, and to refuse that righteousness which commeth by Christ? It is enough & too much already that we are wicked sinners and transgressours of the Commandements of God: & yet we commit moreover the most execrable sin of all sins, in that we do so contemptuously refuse the grace of God and remission of sins offered unto us by Christ. This blasphemy is more horrible than can be expressed. There is no sin which *Paul* and the other Apostles did so much detest, as the contempt of grace and denial of Christ, and yet there is no sin more common. Hereof it commeth, that *Paul* above the rest, doth so sharply invey against Antichrist, for that he despiseth the grace of God, and refuseth the benefit of Christ our high Priest, who offered up himselfe a sacrifice for our sins, Now, thus to deny Christ, what is it else but to spit in his face, to tread him under foot, to set himselfe in his place,

To seeke righteousness by the law, is to reject the grace of God.

Antichrist
reiecteth
grace, and
denieth the
faith,

and to say: I will iustifie thee, and I will save thee. By what meanes? By masses, pilgrimages, pardons, merits and such like. We see then how proudly Antichrist hath lift up himselfe against and above God, and set himselfe in the place of Christ, reiecteth the grace of God, and denyed the faith. For this is his doctrine: Faith availeth nothing (saith he) unlesse it be joyned with works: and by this false and detestable doctrine he hath defaced, darkened, and utterly buried the benefit of Christ, and in the stead of the grace of Christ and his Kingdome, he hath established the doctrine of workes and the kingdome of ceremonies, and hath confirmed the same with meere trifles and doting dreames, and by this meanes he hath wrested the whole world out of Christs hands (who alone ought to reigne in the conscience) and hath throwne it downe headlong into hell.

To reiect
the grace of
God.

Hereby we may easily understand what it is to reject and refuse the grace of God, even to seeke righteousness by the law. Now who hath ever heard that a man by keeping of the law, reiecteth grace? Do we then sinne in keeping of the law? No forsooth. But we despise grace when we observe the law to this end, that we may be justified through it. The law is good, holy and profitable, and yet it iustifieth not. He then that keepeth the law to be justified thereby, reiecteth grace, denieth Christ, despiseth his sacrifice, and will not be saved by this inestimable price, but will satisfie for his sins through the righteousness of the law, or deserve grace by his owne righteousness: and this man blasphemeth and despiseth the grace of God. Now, what an horrible thing is it to say, that any man should be so devillish, as to despise the grace and mercy of God? And yet notwithstanding all the world doth so: Albeit it cannot abide that any man should so judge of it, but will seeme to do high service and honour unto God. Now followeth the second argument.

The world is
so wicked
and perverse
that it reie-
ceth the
grace of
God.

Verse 21. *For if righteousness come by the law, then Christ died in vaine.*

These words of Paul ought diligently to be weighed and considered in this wise. Is it true that Christ suffered death or not? Againe, did he suffer in vaine or not? Here we are constrained to answer, except we be starke mad, that he suffered in very deede, and that he suffered not in vaine, nor for himselfe, but for us. If then he suffered not in vaine, it followeth of necessity that righteousness commeth not by the law.

Here

Here againe I admonish you, that *Paul* speaketh not of the ceremoni-
 all law only, as the Papists do continually dreame. Take now there-
 fore the ceremoni-
 all law, and even the morall law it selfe also, or the
 law of the ten Commandements, wherein is contained the most per-
 fect religion, and the highest service of God : that is to say, faith, the
 feare of God, the love of God, and the love of our neighbour, and
 shew me any man that hath beene justified thereby : yet is it true
 notwithstanding that Christ died in vaine. For he that is justified by
 this law, hath power in himselfe to obtaine righteousnes. For in
 that he doth what in him lyeth, he deserveth grace, and the holy
 Ghost is p^owred into him, whereby he is now able to love God and
 his neighbour. This being granted, it must needs follow that Christ
 dyed in vaine. For what need of Christ hath he which both loveth
 Christ and giveth himselfe for him, so that he is able by the merit of
 congruence before grace to obtaine grace, and then to do such works
 as by the merit of worthines after grace, he is able to deserve eternall
 life? Then take away Christ with all his benefits, for he is utterly
 unprofitable. But why was he borne? why was he crucified? why
 did he suffer? why was he made my high Priest, loving me and gi-
 ving *himselfe* an inestimable sacrifice for me? In vaine (no doubt)
 and to no purpose at all, if righteousnesse come by no other meanes
 then the Papists teach : for, without grace and without Christ, I find
 no righteousnesse either in my selfe or in the law.

Not onely
 the cere-
 moni-
 all law, but
 also the law
 of the ten
 commande-
 ments is un-
 able to jus-
 tifie.

Is this horrible blasphemy to be suffered or dissembled, that the divine
 Majesty, not sparing his owne deare Son, but delivering him to death
 for us all, should not do all these things seriously and in good earnest,
 but as it were in sport? Before I would admit this blasphemy, I would
 not onely that the holinesse of all the Papists and merit-mongers, but
 also of all the Saints and holy Angels should be throwne into the bot-
 tome of hell, and condemned with the devill. Mine eyes shall behold
 nothing else but this inestimable price, my Lord and Saviour Christ.
 He ought to be such a treasure unto me that all other things should be
 but dung in comparison of him. He ought to be such a light unto me,
 that when I have apprehended him by faith, I should not know whe-
 ther there be any law, any sin, any righteousnes or any unrighteousnes
 in the world. For what are all things which are in heaven and earth
 in comparison of the Son of God Christ Iesus my Lord and Saviour,
 Who loved me and gave himselfe for me?

The righte-
 ousnes of all
 Saints, is no-
 thing in co-
 parison of
 the righte-
 ousnesse of
 Christ.

A common
stone to re-
iect the
grace of
God.

The Pope is
the author
of all abho-
minations in
the Church.
The Popes
pardons

Wherefore to reject the grace of God, is an horrible sin and commonly reigning throughout the world: whereof all they are guilty which seeke righteousness by their owne works. For whiles they seeke to be justified by their owne works and merits, or by the law, they reject the grace of God and Christ, as I have said. And of all these abominations the Pope hath bin the onely author. For he hath not onely defaced and troden under his feete the Gospell of Christ, but hath also replenished the world with his cursed traditions. And hereof, amongst other enormities, his bulls and pardons are a sufficient witnes: whereby he absolveth, not such as beleeve, but such as are contrite, make confession to a Priest, and reach out their helping hand to the maintenance of his pomp and traditions. Yet notwithstanding in this great light of the Gospell, the blind and obstinate Papists do continue still in their wicked opinions and doting dreames, saying that the qualities of nature do remaine sound and uncorrupt, and that men are able to prepare themselves to grace, or to deserue grace by their owne works and merits. And so farre off is it that they will acknowledge their impiety and error, that they do yet still obstinately defend the same even against their owne conscience.

If the law
justifie, then
Christ died
in vaine.

But we do constantly affirme, with *Paul* (for we will not reject the grace of God) that either Christ dyed in vaine, or else the law justifieth not. But Christ dyed not in vaine: therefore the law justifieth not. Christ the Sonne of God, of his owne free grace and mercy, hath justified us: therefore the law could not justify us: For if it could, then had Christ done unwisely in that he gave himselfe for our finnes, that we thereby might be justified. We conclude therefore, that we are justified neither by our owne works and merits before grace or after, neither yet by the law.

A compari-
son between
Christ and
the law.

Now, if my salvation was so costly and deare a price unto Christ, that he was constrained to dye for my finnes, then all my workes with all the righteousness of the law, are but vile and nothing worth in comparison of this inestimable price. For how can I buy that for a farthing, which cost many thousand talents of gold? Now the law (to speake nothing of other matters which are of much lesse value) with all the works and righteousness thereof, is but as a farthing, if ye compare it unto Christ: who by his death hath vanquished my death, and hath purchased righteousness and everlasting life. Should I then despise and reject this incomparable price, and by

by the law or by the works and merits of men (vile drosse and dung, for so *Paul* calleth them, if they be compared unto Christ,) seeke that righteousnes which Christ freely and of meere love hath given unto me already, and hath cost him so great a price, that he was constrained to give himselfe and even his owne heart blood for me? this (as I have said) the whole world doth, and specially such as will be counted more holy and religious then others. Whereby they plainly witnes, that Christ died in vaine, although with their mouthes they confesse the contrary never so much: Which is most horribly to blaspheme the Son of God, to spit in his face, to tread him under foote, to count the blood of the Testament as an unholy thing, and utterly to despise the Spirit of grace.

The devill's
perversenes
of the world.

Paul here disputing of righteousnes, hath no civill matter in hand, that is, he speaketh not of civill righteousnes: which God notwithstanding alloweth & requireth, and giveth rewards thereunto accordingly: which also reason is able in some part to performe: But he in-treateth here of th^e righteousnes that availeth before God, whereby we are delivered from the law, sin, death, and all evils, and are made partakers of grace, righteousnes and everlasting life, and finally, are now become Lords of heaven and earth, and of all other creatures. This righteousnes neither mans law neither the law of God is able to performe.

Civill right-
eousnes
bath her re-
wards.

The right-
eousnes
which is ac-
cepted be-
fore God.

The law is given besides & above reason, to be a light and a help to man, and to shew him what he ought to do, and what to leave undone. Notwithstanding man, with all his strength and reason, yea with this great light also and heavenly benefit (the law I meane) cannot be justified. Now, if that which is the most excellent thing in the world (the law I say) which as a bright shining Sun is joynd to the dimme and obscure light of mans reason to lighten & to direct it, is not able to justifie: what can reason doe (I pray you) without the law? What? Doubtles nothing else but that which the Pope with his dreaming Sophisters & his whole Sinagogue hath done, who with their owne traditions have darkned the light even of the 1. Cōmandement. Wherefore there is not one of them that is able rightly to understand any one sillable of the law, but every man walketh in meere darknes of mans reason. And this terrour is much more pernicious and deadly, then that which proceedeth of the doctrine of works and the law.

Reason al-
though it be
lightened
with the
law, yea
with the law
of God re-
maineth
blind.

These words therefore are very effectuell and full of power, when

he saith: *If righteousness come by the law, then Christ died in vaine*, he speaketh here nothing of mans strength, reason or wisdom, be it never so great (for the greater it is, the sooner it deceiveth a man) but he saith plainly without all condition: *If by the law, &c.* Wherefore reason lightned, aided and directed by the law, yea even by the law of God, is so unable to attaine righteousness, that it draweth a man from righteousness, and rejecteth Christ: Set thou therefore the death of Christ alone against all laws, and with *Paul*, know nothing but *Jesus Christ crucified*. Receive no light either of reason, or of the law, or of any thing else than of Christ alone. Then shalt thou be learned indeed, righteous and holy, and shalt receive the holy Ghost, which shall preserve thee in the purity of the word and faith: but set Christ aside, and all things are but vaine.

1 Cor. 2.2.

The commendation of the righteousness of the law.

Here againe we see, what a goodly commendation *Paul* giveth to the righteousness of the law, or mans own righteousness, namely, that it is a contemning and rejecting of the grace of God, and an abolishing of the death of Christ. *Paul* is no great Rhetorician, and yet see what matter he ministreth to him that listeth to play the Rhetorician. What eloquence is able sufficiently to set forth these words, *To reject grace, the grace of God: Also, that Christ died in vaine?* The horrible-nes whereof is such, that all the eloquence in the world is not able to expresse it. It is a small matter to say, that any man died in vaine: but to say that Christ died in vaine, is to take him quite away. Who so listeth to play the Rhetorician, hath here matter enough to dilate and amplifie at large, what an horrible and blasphemous doctrine it is to set up the righteousness of the law and works. For what can be more blasphemous and horrible, then to make the death of Christ unprofitable? and what do they else which keep the law to this end, that they may be justified thereby? Now, to make the death of Christ unprofitable, is to make his resurrection, his victory, his glory, his kingdome, heaven, earth, God himselfe, the Majestic of God, and briefly all things else unprofitable, and of none effect.

To make the death of Christ unprofitable.

This thundring and lightning from heaven against the righteousness of the law and mans own righteousness, should make us to abhorre it. And here with this thunder-clap falleth down all the orders of Monks and Eriers, with all such superstitious religions. For who will not detest his own vowes, his cowles, his shaven crowne, all mens traditions, yea the very law of *Moses* also, if he heare that for these

these things he rejecteth the grace of God, and maketh the death of Christ unprofitable: The world hearing this, doth not beleeveth that it is true. It thinketh that such horrible wickednes cannot enter into any mans heart, that he should reject the grace of God, and esteeme the death of Christ as a thing of nought? And yet this sin commonly reigneth. For whosoever seeketh righteousness without Christ, either by works, merits, satisfactions, afflictions, or by the law, rejecteth the grace of God, and despiseth the death of Christ, whatsoever he protesteth with his mouth to the contrary.

The third Chapter.

Verse 1. *O foolish Galathians.*



PAUL here sheweth his Apostolicall care and burning zeale which he beareth to the Church: so that in disputing and confuting, he intermingleth sometimes gentle exhortations, and sometimes he sharply reproveth, according to his owne rule given to *Timothie*, Preach (saith he) *the word: be instant in season*

and out of season: Improve, rebuke, exhort, 2 Tim. 4. Here the simple reader may haply be deceived if he be not circumspect, to thinke that *Paul* in teaching keepeth no order at all. And indeed after the manner of the Rhetoricians he observeth none: but as concerning the Spirit he useth a goodly order.

*Pauls order
in teaching.*

Now, after that he hath sufficiently proved, and with two strong arguments confirmed this article, that Christian righteousness cometh not by keeping of the law, but by faith in Christ, and withall hath confuted the doctrine of the false Apostles: in the midst of this discourse he turneth his talke to the *Galathians*, and reproveth them, saying: *O yee foolish Galathians, &c.* As if he should say: Alas, from whence are yee false, O ye miserable *Galathians*? I have most carefully and diligently taught you the truth of the Gospell and ye also have received the same of me with fervent zeale and great diligence. How then cometh it to passe, that ye are so suddenly false away from it? who hath bewitched you?

*O ye foolish
Galathians.*

He reproveth the *Galathians* very sharply (as it seemeth) when he calleth them fooles, bewitched, and disobedient to the truth.

Now, whether he did this of zeale or compassion, I will not here contend: both may be true. A carnall man would interpret this to be a reviling, rather than a godly reprehension. Did *Paul* then give an evill example, or was he spitefull against the Churches of *Galathia*, because he called them foolish and bewitched? No, not so. For with a Christian zeale it is lawfull for an Apostle, a Pastour or Preacher, sharply to reprove the people committed to his charge: and such reprovings are both fatherly and godly. So parents, of a fatherly and motherly affection, do sharply reprove and rebuke their children: which they would not beare if another should do it. The Schoolemaster sometimes is angry with his scholer, he rebuketh him and beateth him: all which he taketh in good part, & would not beare it at the hands of his equall. The Magistrate likewise is angry: he reproveth and punisheth such as are under his charge. And this dicipline is not only good, but also very necessary: without the which nothing can be well done. Wherefore unless the Magistrate, the Minister, the father and mother be angry, and use to reprove or rebuke when the case requireth, he is unprofitable, and never shall discharge his office rightly.

Wherefore sharp chidings and bitter words are as necessary in every kind of life, as any other vertue else. Yet notwithstanding this anger must be so tempered, that it proceed not of any envy or malice, but onely of a fatherly affection and Christian zeale: that is to say, it ought not to be childish or woman like, seeking revenge: but onely for the correcting of the fault: As the father correcteth not his child with desire to revenge, but onely that the child thereby may be the better. And these kinds of anger are good, and are called in the Scripture zeales or jealousies. For in chastising my brother, my child, my scholer or subject in this sort, I seeke not his destruction, but his profit and well-fare.

It may be then that *Paul* here rebuketh the *Galathians*, either of a very zeale (not to destroy them, but by this meanes to reduce them into the way againe, and to amend them) or else of pity and compassion, as it were by way of complaint, for that it grieveth him that they should be so miserably seduced. As if he should say: I am sorry and ashamed to heare of this your miserable case, your wretched doings, &c. In like manner doe we also reprehend the miserable: not that we tread them downe, or upbraid them with their misery, but as having compassion on them, and seeking their amendment. This

I say.

The chiding of parents towards their children.

Anger sometimes a necessary vertue.

Just anger is called in the Scripture, zeale, or jealousy.

I say, lest any man should cavill, that *Paul* railed upon the Churches, contrary to the rule of the Gospell.

In like manner Christ rebuketh the Pharisees, calling them serpents, the generation of vipers, the children of the devill. But these are the rebukings of the holy Ghost. They are fatherly & motherly, and as the chidings of a faithfull friend: As it is said also in the Proverbes: *Better are the wounds of a friend, then the kisses of an enemy.* Thus one and the selfe-same rebuke, if it come out of the mouth of a father, may be a great benefit: but if it proceed out of the mouth of our equall or enemy, it is a spitefull reproach. When two men do one thing, in the one it is commendable, and in the other it is reprov'd. But when Christ and *Paul* do reprove, it is done with singular vertue and commendation: but when a private man shall do the like, it is in him a great vice. Therefore one and the selfe-same word in the mouth of *Paul* is a benefit: but in the mouth of another, it is a reproach.

The sharpe rebukings of the holy Ghost.
Prov. 27.6

There is a certaine vehemency to be noted in this word *Galathians*. For he calleth them not brethren, as elsewhere he is wont to do: but he calleth them by the name which was proper to their Countrey. And it seemeth that it was the naturall vice of that nation to be foolish: like as it was the fault of the *Cretenses* to be lyers. As if he should say: As ye are called, even so are ye indeed, and so ye continue; that is to say, foolish *Galathians* & so you shew your selves to be even now in the busines of the Gospell (wherein notwithstanding ye ought to have been most wise) yet ye continue still in your owne nature, and are no changelings. Thus *Paul* by way of correction, putteth the *Galathians* in mind of their corrupt nature.

The naturall vice of the Galathians.

Foolish Galathians.

Moreover, we are here admonished, that according to the flesh, there are yet naturall vices remaining in the Churches, and in the godly. Grace maketh not such a change in the faithful, that by and by they become altogether new creatures and perfect in all things: but there remaine yet certaine dregs of their old and naturall corruption. As if a man that is naturally inclined to anger, be converted to Christ, although he be mollified by grace (the holy Ghost so framing his heart that he is now become more meeke and gentle) yet this naturall vice is not utterly quenched in his flesh. Likewise, such as are by nature severe and sharp, although they be converted to the faith, yet notwithstanding they cannot utterly forsake this vice. Hereof it commeth that the holy Scriptures, which do containe all one truth,

The remnants of naturall vices remaine in the godly.

of

The Scripture being one and the selfe-same truth, is of sundry persons diversly handled.

of divers spirits are diversly handled. One in teaching is milde and gentle: another more rough and rigorous. Thus the Spirit of God being powred into divers vessels, doth not quench at once the vices of nature: but by little and little during this life, he purgeth that sinne which is rooted, not onely in the *Galatians*, but also in all men of all nations.

Grace by little and little purgeth the godly from their old sins.

Albeit then, that the *Galatians* were lightned and did beleve, and had now received the holy Ghost by the preaching of faith, notwithstanding this remnant of vice (this foolishnesse I meane) and the originall corruption which afterwards did easily burst out into the flame of false doctrine, remained in them still. Wherefore let no man trust so much in himselfe, as to thinke that when he hath received grace, he is throughly purged from his old vices. Indeed many things are purged in us, & principally the head of the Serpent, that is to say, infidelity and ignorance of God is cut off and braised, but the slimy body & the remnants of sin remaine still in us. Let not man therefore presume so much of himselfe, that when he hath once received faith, he can by and by be throughly changed into a new man: Nay, he shall keepe somewhat of his old vices still cleaving unto him, though he be never so good and so perfect a Christian. For we are not yet dead, but wee still live in the flesh: which, because it is not yet pure, continually lusteth against the Spirit. *I am carnall (saith Paul) sold under sin. I see another law in my members rebelling against the law of my mind.* Wherefore the naturall vices that were in us before we received faith, do still remaine in us after that we have received faith: saying that now they are subdued to the Spirit, which hath the upper hand, to keepe them under that they rule not: and yet not without great conflict. This glory is due to Christ alone, and this title he beareth, that he is pure and without blemish. *1 Pet. 2. Who did no sinne, neither was there any guile found in his mouth.*

Heb. 12. 1.
Gal. 5. 17.
Rom. 7. 14.

None pure but Christ alone,

Verse 1. *Who hath bewitched you that you should not beleve the truth?*

A commendation of the righteousness of the law.

Here have ye another commendation of this goodly righteousness of the law, and of our owne righteousness, namely that it maketh us to contemne the truth: it bewitcheth us in such sort that we do not beleve nor obey the truth, but rebell against it.

Of the bodily and spirituall witchcraft.

Paul calleth the *Galathians* foolish and bewitched, comparing them to children, to whom witchcraft doth much harme. As though he should say: It hapned to you as it doth to children, whom witches, forcerers and inchanters are wont to charme by their inchantments & by the illusion of the devil. Afterwards in the 5 Chapter he rehearseth forcery among the works of the flesh, which is a kind of witchcraft, whereby he plainly testifieth, that indeed such witchcraft and forcery there is, and that it may be done. Moreover, it cannot be denied but that the devill liveth, yea & reigneth throughout the whole world. Witchcraft and forcery therefore are the works of the devill, whereby he doth not onely hurt men, but also, by the permission of God, he sometimes destroyeth them. Furthermore, we are all subject to the devill both in body & goods, and we be strangers in this world, whereof he is the Prince and god. Therefore the bread which we eate, the drinke which we drinke, the garments which we weare, yea the aire and whatsoever we live by in the flesh, is under his dominion.

Witchcraft
and forcery
are the
workes of
the devill.

But he doth not onely bewitch men after this grosse manner, but also after a more subtill sort and much more dangerous: wherein he is a marvellous cunning workman. And hereof it commeth that *Paul* applieth the bewitching of the senses to the bewitching of the spirit. For by this spirituall witchcraft that old serpent bewitcheth not mens senses, but their minds with false and wicked opinions: which opinions they that are so bewitched, doe take to be true and godly. Briefly, so great is the malice of this Sorcerer the devill, and his desire to hurt, that not onely he deceiveth those secure and proud spirits with his inchantments, but even those also which are professors of true Christianity, and well affected in religion: Yea, as touching my selfe, to say the truth, he sometimes assaileth me so mightily, and oppresseth me with such heavy cogitations, that he utterly shadoweth my Saviour Christ from me, and in a manner taketh him cleane out of my sight. To be brieve, there is none of us all which is not oftentimes bewitched with false persuasions: that is to say, which doth not feare, trust, or rejoyce where he ought not, or doth not sometimes think otherwise of God, of Christ, of faith, of his vocation, &c. then he should doe.

Satan bewitcheth men spiri-
tually.

Luthers con-
fides with
Satan.

Let us therefore learne to know the subtile sleights of this Sorcerer, lest if he find us sleeping in security, he deceive us by his enchantments. True it is, that by his sorcery he can do no hurt to our ministry: yet is he with us in spirit. Day and night he rangeth about, seeking how he may devour every one of us alone, and unlesse he find us sober and armed with spirituall weapons, that is to say, with the word of God and faith, he will devour us

The profit
that com-
peth to the
godly by the
temptation of
Satan.

This is the cause that he oftentimes stirreth up new battailes against us. And indeed it is very profitable for us, that he thus assaileth us, and by his subtile traines exerciseth us: For by this meanes he confirmeth our doctrine, he stirreth up and increaseth faith in us. Indeed we have beene many times cast downe, and yet still are cast downe in this conflict, but we perish not: for Christ hath alwayes triumphed, and doth triumph through us. Wherefore we hope assuredly, that we shall also hereafter by Iesus Christ obtaine the victory against the devill. And this hope bringeth unto us sure consolation, so that in the midst of our tentations we take courage and say, Behold, Satan hath heretofore tempted us, and by his false illusions hath provoked us to infidelity, to the contempt of God, despaire, &c. yet hath he not prevailed, neither shall he prevaile hereafter. *He is greater that is in us, then he that is in the world.* Christ is stronger, who hath and doth overcome that strong one in us, and shall overcome him for ever. Notwithstanding the devill sometimes overcometh us in the flesh, that we may have experience of the power of a stronger against that strong one, and may say with *Paul*. When I am weake, then am I strong.

1 Iohn 4. 4.

Satan conti-
nually be-
wilteth
men.

Iob 1. 8

Job 1. 8

Job 8. 44

Let no man thinke therefore that the *Galathians* onely were bewilted of the devill: but let every man thinke that he himselfe might have been, and yet may be bewilted by him. There is none of us so strong that he is able to resist him, & specially if he attempt to do it by his owne strength. *Iob was an upright and a just man, fearing God; and there was none like unto him upon the earth.* But what power had he against the devill, when God withdrew his hand? Did not this holy man horribly fall? Therefore this enchanter was not onely mighty in the *Galathians*, but he goeth about continually to deceive, if not all men; yet as many as he can with his illusions and false persuasions: *For he is a tyer, and the father of lies.*

Verse 1. *Who hath bewitched you?*

Here Paul excuseth the Galatians, & layeth the fault upon the false Apostles. As though he should say: I see that ye are not false through wilfulnes or malice, but the devill hath sent the enchanting false Apostles his children amongst you, and they do so bewitch you in teaching you that ye are justified by the law, that now ye thinke otherwise of Christ then ye did afore when ye heard the Gospell preached by me. But we labour both by preaching and writing unto you, to uncharme that forcery wherewith the false Apostles have bewitched you, and to set at liberty those which are snared therewith.

The false Apostles bewitchers of men.

So we also at this day doe labour by the word of God against those fantastick opinions of the Anabaptists, that we may set at liberty those that are intangled therewith, and reduce them to the pure doctrine of faith and there hold them. And this our labour is not altogether in vaine. For we have called backe many whom they have bewitched, and have delivered them out of their snares. Notwithstanding such there are as will not suffer themselves to be taught, especially the chiefe forcerers and authours of this witchery. They will heare no reason, nor admit the Scripture: yea, they abuse and corrupt the Scripture, and avoid such places as are alledged against them, with their false glosses and devillish dreames cleane contrary to the Scripture: which is a manifest signe that they are bewitched of the devill. Wherefore they are nothing amended by our admonitions, but are much more heardned and more obstinate then they were before. And surely I could never have beleevved, but that I have good experience thereof at this day, that the power of the devill is so great, that he is able to make falshood so like to the truth. Moreover (which is yet much more horrible) when he goeth about to overwhelm sorrowfull consciences with over-much heavinesse, he can so cunningly and so lively change himselfe into the likenesse of Christ, that it is impossible for the poore tempted and afflicted soule to perceive it: whereby many simple and ignorant persons are deceived and driven downe to desperation, and some also destroy themselves: For they are so bewitched of the devill, that they beleevve this to be a most certaine truth, that they are tempted and accused, not of the devill, but of Christ himselfe.

The power of the devill.

Such a like thing of late happened to that miserable man *Do-
Hour*

Chap. III.

Vpon the EPISTLE

The exam-
ple of Do-
ctor Kraus.

The devils
definition
of a false
Christ.

For Kraus of Hal, which said : I have denied Christ, and therefore he standeth now before his Father and accuseth me. He being blinded with the illusion of the devill, had so strongly conceived in his mind this imagination, that by no exhortation, no consolation, no promises of God he could be brought from it, whereupon he despaired and so miserably destroyed himselfe. This was a meere lie, a bewitching of the devill, and a fantastical definition of a strange Christ whom the Scripture knoweth not. For the Scripture setteth forth Christ, not as a Iudge, a tempter, an accuser, but a reconciler, a mediator, a comforter and a throne of grace.

But the poore man deluded by the devill, could not then see this, and therefore against all Scripture, he thinketh this to be an undoubted truth : Christ accuseth thee before his Father : he standeth not for thee, but against thee : therefore thou art damned. And this tentation is not of man, but of the devill, which that enchanter most strongly imprinteth in the heart of the tempted. But unto us which are led and taught by another spirit, it is a cursed lie, and a bewitching of the devill. But unto those that are thus bewitched, it is so certaine a truth, that none can be more certaine.

The godly
mult dili-
gently watch.
Worldly &
secure men
are soone
bewitched.

Seeing then that the devill is able to print in our hearts so manifest a lie, that wee would sweare a thousand times it were an undoubted truth, we must not be proud, but walke in feare and humility, calling upon the Lord Iesus, that we be not led into tentation. Worldly & secure men, which having heard the Gospell once or twice preached, do by and by imagine that they have received abundance of the spirit, fall at length in like manner, because they feare not God, they are not thankfull unto him, but perswade themselves that they are able not onely to hold and defend the doctrine of true religion, but also to stand against the devill in any assault or conflict, be it never so great. Such are meet instruments for the devill to bewitch and to throw downe to desperation.

On the other side, say not thou : I am perfect, I cannot fall: but humble thy selfe, and feare, lest if thou stand to day, to morrow thou be overthrowne. I my selfe, although I be a Doctor of Divinity, and have now preached Christ, and fought against the devill in his false teachers a great while, by mine owne experience have found how hard a matter this is. For I cannot shake off Satan as I desire : neither can I so apprehend Christ as the Scripture setteth him forth : but of-
tentimes

tentimes the devill setteth before mine eyes a false Christ. But thanks be to God, who keepeth us in the word, in faith and in prayer, that we may walk before him in humility and feare, and not presume of our owne wisdom, righteousness and strength, but trust in the power of Christ, who is strong when we are weake, and by us weake and feeble creatures continually overcommeth and triumpheth: To whom be glory for ever.

This bewitching then, and this forcery, is nothing else but a plaine illusion of the devill, printing in the heart a false opinion of Christ and against Christ, and he that is deluded with this opinion, is bewitched. They therefore that have this opinion, that they are justified by the works of the law, or by the traditions of men, are bewitched: for this opinion is against faith and against Christ. Paul useth this word *bewitching* in contempt of the false Apostles, which so vehemently urged the doctrine of the law and works. As if he should say: what a devillish bewitching is this? For as the senses are perverted by bodily witchcraft, so are the minds of men also deluded by this spirituall witchcraft.

Witchcraft
what it is

Who are
bewitched

Verse 1. *That ye should not obey the truth?*

The Galatians at the first did gladly heare and obey the truth. Therefore when he saith *Who hath bewitched you?* he sheweth that they were bewitched by these false Apostles, and were falne away from the truth which before they did obey. But this seemeth yet a more bitter and vehement kind of speech, when he saith that they do not beleeve the truth. For he signifieth by these words that they are bewitched, and that he would deliver them from this witchery, and yet they will not acknowledge nor receive this benefit. For it is certaine that he did not reduce all from the errors of the false Apostles unto the truth, but that many of them remained yet still bewitched. Therefore he useth these sharpe and vehement words: *Who hath bewitched you?* As if he would say: Ye are so deluded and bewitched, that now ye cannot obey the truth. I feare lest many of you are utterly lost, and so falne away, that ye will never returne againe to the truth.

And here ye have againe to note by the way, another goodly commendation of the law and of mans owne righteousness: that the doctrine and preaching thereof, be it never so fervent, if the preaching

Another
goodly com-
mendation
of the righ-
teousnes of
the law.

preaching of Christ and of the Gospell do not go withall, never bringeth with it true conversion and hearty repentance. Here of manifest demonstrations we have, not onely by plaine words of the Scripture, but also by evident experience. For as it is true which is written to the Hebrewes, that the law bringeth none to perfection: so in this epistle S. Paul by manifest example confirmeth the same, reasoning thus with the *Galathians*: Tell me, saith he, ye that would be justified by the law, received ye the Spirit of God, by hearing the law, or by the Gospell of faith preached? proving by their owne experience, that it is not the law nor the preaching thereof, but the Gospell and preaching of faith that raiseth a man being fallen, and quickeneth him to true repentance, as more fully is to be expressed hereafter when we come to the place. And yet neither is the preaching of the law without his effect: the use whereof onely serveth to shew forth the wrath of God and to cast downe: but to raise up a man, that commeth by the ministration of the Gospell, and the preaching of faith onely in Christ.

Verse 1. *To whom Iesus Christ before was described in your sight.*

It was bitterly spoken where he said before, that they were so bewitched, that they could not obey the truth: But it is more bitterly said, when he addeth that Christ was so lively described before them, that they might handle him with there hands, and yet they would not obey the truth. Thus he convinceth them even by their owne experience. As though he would say: Ye are so bewitched and deluded with the devillish opinions of the false Apostles, that now ye will not obey the truth. And whereas I have with great travell and diligence set forth Christ plainly before your eyes, yet doth this profit you nothing at all.

In these words he hath respect to the former arguments, whereby he proved; that to those that will be justified by the law, Christ is but the minister of sinne, that such do reject the grace of God, and that to them Christ dyed in vaine. Which arguments he had before more vehemently presented and more largely amplified in their presence, even as if a painter had pourtraied Christ Iesus before their eyes. Now being absent he putteth them in mind of the same things, saying: *To whom Iesus Christ was described in your sight.* As if he said: There is no painter that with his colours can so lively set out

out Christ unto you, as I have painted him out by my preaching: and yet notwithstanding ye still remaine most miserably bewitched.

Verse 1. *And was among you crucified.*

What did I then paint out? Even Christ himselfe. How was that done? in this sort, that he is crucified in you or among you. He useth here very rough and sharpe words. Before he said that they sought righteousnes by the law, rejected the grace of God, and that to them Christ dyed in vaine. Now he addeth moreover, that they crucifie Christ, who before lived and reigned in them. As if he should say: Ye have now, not onely rejected the grace of God, not onely to you Christ died in vaine, but also he is most shamefully crucified among you. After the same manner he speaketh, *Heb. 6. Crucifying to themselves againe the Son of God, and making a mocke of him, &c.*

The Apostle useth bitter and rough words.

If a man did but heare the name of a Monke, of his shaven crowne, of his cowle, of his rule, it should make him afraid (how much soever the Papists do adore these abominations, and bragge that they are perfect religion and holinesse, as I and others did judge of them before God revealed his Gospell unto us: for we were brought up in the traditions of men, which darkened Christ and made him utterly unprofitable unto us) when he heareth *Paul* say, that even they which seeke to be justified by the law of God, be not onely deniers and murtherers of Christ, but also they do most wickedly crucifie him againe. Now, if they be crucifiers of Christ which seeke to be justified by the righteousnesse of the law of God, and the works thereof, what are they (I pray you) which seeke salvation and eternall life by the dregs and filthy dung of mans righteousnes, and by the doctrine of devils?

They that seeke to be justified by the law, crucifie Christ.

But who could ever beleeve or thinke that it was so horrible and so abominable a sinne to be made a religious man (for so they call them) namely to be made a Massing Priest, a Monke, a Frier, a Nunne? Doubtles no man. Yea they themselves say moreover that Munkery is a new baptisme. Can there be any thing more horrible then that the kingdome of the Papists is the kingdome of such as spitefully spit in the face of Christ the Sonne of God, and crucifie him againe. (For indeed they crucifie him afresh who was once crucified and rose againe) both in themselves, in the Church, and in the hearts of the faithfull? for with their spitefull reproaches,

The Papists are crucifiers of the Sonne of God.

rebukes, slanders and injuries, they spit upon him, and with their wicked opinions they wound him, and thrust him through, that in them he may die most miserably: and in the stead of him they set up a glorious witch-craft, wherby men are so miserably charmed and deluded, that they cannot know Christ to be their justifier, their reconciler and Saviour, but a minister of sin, their accuser, their Judge and their destroyer, which must be pacified no otherwise then by our workes and merits.

The doctrine
of the Pa-
pists.

And out of this opinion did afterwards spring the most pestilent and pernicious doctrine that is in the whole Papacie, which is this: If thou wilt serve God, thou must merit forgiveness of sinnes and everlasting life, and must also helpe others that they may attaine to salvation: Thou must enter into a Monastery, vow obedience, chasticitie, povertie, &c. Monkes and Friers, and the rest of that religious rabble, being puffed up with this opinion of their owne holinesse, bragged that they only were in the life and state of perfection, and that other Christians led but a common life, for they did no * undue workes, or more then they were bound to doe, that is, they did not vow and keepe chasticitie, povertie, obedience, &c. they were but only baptized, and kept the ten Commandements: But as for themselves, besides that which was common as well to them as to other Christians, they kept also the workes of supererogation, and the * counsels of Christ: wherfore they hoped to have merits and a place in heaven among the principall Saints, farr above the common sort of Christians.

* Undue
workes are
such as the
Papists say
they are not
bound to do
* The Pa-
pists bragge
that they
keepe, not
onely the
commande-
ments, but
also the
counsels &
exercitions
of Christ,
wher to they
say, they are
not bound:
In the time
of Poperie
we were so
bewitched,
that it was
impossible
to acknow-
ledge Christ
&c.

Dan. 9. 7.
Mat. 23. 15.

This was undoubtedly an horrible illusion of the devill, whereby he hath bewitched almost the whole world. And every man, the more holy he would seeme to be, the more he is snared with that witchery, that is to say, with the pestilent perswasion of his owne righteousness. And this was the cause that we could not know that Jesus Christ was our Mediatour and Saviour: but we thought that he was a severe Judge, which should be pacified by our own workes: which was nothing else but most horribly to blaspheme Christ, and as Paul said before, to reject the grace of God, to make the death of Christ of none effect, and not only to kill him, but also most shamefully to crucifie him againe. And this is the right meaning of that which Christ alleadgeth out of Daniel: *That abomination standeth in the holy place.* Wherfore every Monke and religious person, and every

every Iusticiary seeking remission of sinnes and righteousnesse by his owne workes or by his afflictions, is a crucifier of Christ now reigning and living, although not in the proper person of Christ, yet in his owne heart and in the hearts of others. And whosoever doe enter into Monasteries to the end, that by the keeping of their rule they may be justified, do enter into the dens of theeves, and such as crucifie Christ again.

Wherefore *Paul* useth in this place very severe and sharp words; to the end that he may fear and call back the *Galathians* from the doctrine of the false Apostles. As if he should say, consider well what ye have done. Ye have crucified Christ again (and this doe I so plainly shew and paint out before your eyes, that ye may see it, yea and touch it with your hands) because ye seek to be justified by the law. But if righteousness come by the law, then is Christ a minister of sin, and his death altogether in vain. If this be true, then must it needs follow that Christ is crucified again in you.

And it is not without cause that he addeth this clause, *in you*, or *among you*. For Christ is no more crucified, he dieth no more in his own person, as is said, *Rom. 6.* but he dieth in us, when we, rejecting true doctrine, grace, faith, free remission of sins, seek to be justified by our own works, or else by the works commanded in the law. Here Christ is crucified in us again. Now this false and wicked persuasion, to seek righteousness by the law and works, is nothing else (as I have before more amply declared) but the illusion of the devill, wherewith men are so bewitched, that in no wise they can acknowledge the benefit of Christ: yea in all their life they can do nothing else, but deny the Lord who hath bought them, and in whose name they were baptized, and crucifie him again in themselves. Whosoever then hath any feare of God or love unto Christ and his true religion, let him fly quickly out of this *Babylon*, and let him tremble at the very name of the Papacy. For the impiety and abomination thereof is so horrible, that no man is able to expresse it with words, neither can it be other wise seen, then with spirituall eyes only.

These two arguments *Paul* profecuteth and beateth into the heads of the *Galathians* very diligently: First, that they are so bewitched of the devill, that they obey not the truth most clearly set forth before their eyes: Secondly, that they crucifie Christ againe in themselves. These seeme to be simple and plaine words, and

In you or among you.

To seeke righteousness by the law,

The horrible abomination of the Papacie.

The Com-
mendations
of the righ-
teousnes of
the law.

without any high eloquence, but in very deed they are so mighty that they exceed all the eloquence of man. It cannot therefore be comprehended, but only in spirit, how great an impiety it is to seek to be justified by the righteousness of the law, or by the righteousness and merits of man. For, as *Paul* saith here, it is nothing else but to be bewitched of the devill, to be disobedient to the truth, and to crucifie Christ again. Are not these goodly commendations of the righteousness of the law, and mans own righteousness?

The fall of
Lucifer.

The Apostle therefore is inflamed with a vehement zeal, and with bitter words he reproveth and condemneth the presumption of mans owne righteousness, rising upon the observation of the law of God, and chargeth it with this impiety, that it crucifieth againe the Sonne of God. Seeing then it is so dangerous a thing, it cannot be beaten downe enough, or condemned as it should be: For thereof ensueth such a fall, as is no lesse then the fall of *Lucifer*, and such a losse as can never be recovered, and therefore he useth so sharpe and rigorous words against it, that he spareth not the very law of God: against the which he so bitterly inveiyeth, that he seemeth utterly to reject and condemne it. And this doth he, being constrained by great necessity: for otherwise he could not withstand the false Apostles, nor defend the righteousness of faith against them. Albeit then that the law be holy, just and good, yet must it put on, as it were the visour of an hypocrite, seeking to be justified by works. Now he presleth them with an argument, whereof they themselves had good experience, and which they could not deny.

Verse 2. This only Would I learnes of you: Received yee the Spirit by the Workes of the law, or by the hearing of faith preached?

An argumēt
taken of the
Galathians
eigne expe-
rience.

He speaketh these words with a certaine indignation and contempt of the false Apostles. If I had nothing else against you but even your owne experience (saith he) yet have I enough. As if he should say: Goe to now: answer me I pray you, which am your scholler (for ye are so sodainely become Doctors, that ye are now my masters and teachers:) *Received yee the Holy Ghost by the Workes of the law, or by the preaching of the Gospel?* With this argument hee so convinceth them, that they have nothing to reply againe. For their owne experience is altogether against them: to wit, that they had received the holy Ghost, not by the works of

the law, but by the preaching of the Gospell.

Here againe I warne you, that *Paul* speaketh not onely of the ceremoniall law, but of the whole law. For he groundeth his argument upon a sufficient division. If he should speake of the ceremoniall law onely, it were not a sufficient division. It is an argument therefore standing upon two parts, whereof the one must needs be true and the other false: That is, either ye received the holy Ghost by the law, or by the hearing of faith. If by the law, then not by the preaching of faith. If by the preaching of faith, then not by the law. There is no meane betwixt these two. For all that is not the holy Ghost or the preaching of faith, is the law. Here are we in the matter of justification. But to attaine to justification, there is no other way, but either the voice of the Gospell, or the voice of the law. Wherefore the law is here taken generally, as wholly separate from the Gospell. But it is not the ceremoniall law onely that is separate from the Gospell, but also the morall law or the law of the ten Commandements. Wherefore *Paul* speaketh here of the whole law.

Paul speaketh of the whole law.

Two wayes to justification.

He groundeth his argument upon a sufficient distinction, after this sort. Tell me (saith he :) Received ye the holy Ghost by the Works of the law, or by the preaching of the Gospell? Answer me to this. Ye cannot say that this was done by the law. For so long as ye were under the law and did the works thereof, ye never received the holy Ghost. Indeed ye taught and heard the law of *Moses* every Sabbath: but it hath not been heard or scene that ever the holy Ghost was given to any, either Doctor or Disciple, through the preaching of the law. Moreover, ye have not onely taught and heard the law, but also ye have laboured with all your power to performe the same by your works, whereby ye should most of all have received the holy Ghost, if he had been given by the law, seeing ye were not only teachers and hearers, but also doers of the law: and yet ye cannot shew me that this was done at any time. But as soon as the hearing of faith or the Gospell came unto you, by and by ye received the holy Ghost by the onely hearing of faith, before ye had done any work, or shewed any fruit of the Gospell. For as *Luke* witnesseth in the *Acts*, at the onely preaching of *Peter* and *Paul*, the holy Ghost came upon those which heard the word, through whom also they received divers gifts, so that they spake with new tongues.

The holy Ghost is received by hearing the word of faith, and not by the law.

Act. 10. 44.
Act. 11. 15.
Act. 19. 5. 6.

The law
bringeth not
the holy
Ghost.

It is manifest therefore that by the onely preaching of faith, ye received the holy Ghost before ye did any good work, or brought forth any fruits of the Gospell. On the other side, the accomplishing of the law never brought the holy Ghost: much lesse could the onely hearing of the law do it. Therefore not onely the hearing of the law, but that affection and zeale also, whereby ye go about to accomplish the law by your works, is vaine and unprofitable. Wherefore, although a man labour to do all things: that is to say, although he have a zeale of God, and with all his endeavour go about to be saved by the law, and exercise himselfe day and night in the righteousness thereof, notwithstanding he doth but labour and consume himselfe in vaine. For they which are ignorant of the righteousness of God, and go about to establish their own righteousness (as *Paul* saith in another place) do not submit themselves unto the righteousness of God. Againe: *Israel* which followed the law of righteousness, attained not to the law of righteousness, &c. Now *Paul* speaketh here of the manifestation of the holy Ghost in the primitive Church.

Act. 10. 3.

Rom. 11. 7.

Mat. 3. 6.

The appearing of the
holy Ghost.

For the holy Ghost came downe in a manifest likeness upon those that did beleeve, and by this signe did plainly witness that he was there present at the preaching of the Apostles: also that they which heard the word of faith preached by the Apostles, were accepted as righteous before God: for else the holy Ghost would not have come downe upon them.

*The Argument of the Booke containing the
Acts of the Apostles.*

Wherefore we must diligently weigh and consider the force of this argument, which is so often repeated in the Acts of the Apostles, which booke is written to confirme and establish this argument: for it teacheth nothing else but that the holy Ghost is not given by the law, but by the hearing of the Gospell. For when *Peter* preached, the holy Ghost forthwith fell upon all those that heard him, and in one day three thousand which were present at the preaching of *Peter*, beleeved and received the holy Ghost, *Acts 2.* So *Cornelius* received the holy Ghost, not by the almes which he gave, but when *Peter* had opened his mouth, and was yet in speaking, the holy Ghost fell upon all them which with *Cornelius* heard the word, *Acts 10.* These are manifest arguments,

Cornelius

experiences.

experiences, and divine workes which cannot deceive us.

Luke also writeth of *Paul* in the 15 of the *Acts*, that where he had preached the Gospell together with *Barnabas* among the Gentiles, and was returned to *Jerusalem*, he set himselfe against the Pharisees and Disciples, of the Apostles, which urged circumcision and the keeping of the law, as necessary to salvation: whose mouthes he so stopped (saith *Luke*) in shewing what things he and *Barnabas* had done amongst the Gentiles, that the whole Church was amazed at the hearing thereof, especially when they heard that God had wrought so many and so great miracles & wonders by them among the Gentiles: and when they which bare a zeale to the law, did wonder how it could be that the uncircumcised Gentiles, not doing the law nor the works thereof, nor having the righteoufnes of the law, should notwithstanding attaine to this grace, to be justified and receive the holy Ghost as well as the Jews that were circumcised: here *Paul* and *Barnabas* did alledge nothing else but manifest experience: wherwith they were so confounded, that they had nothing to reply againe. By this meanes *Paulus Sergius* the Lieutenant, and all those Cities, Regions, Kingdoms and Countries where the Apostles had preached, by the onely preaching of faith did beleve, without the law and the works thereof.

Paulus Sergius the Lieutenant.

In the whole book therefore of the *Acts* there is nothing else handled in effect, but that it behoveth as well Jews as Gentiles, as well righteous as unrighteous, to be justified by faith alone in Christ *Jesus*, without the law and the works thereof. The which thing doth appeare as well by the preaching of *Peter*, of *Paul*, of *Stephen*, of *Philip* and the other Apostles, as also by the examples of the Gentiles and Jewes. For as God gave the holy Ghost to the Gentiles which lived without the law, by the preaching of the Gospell: so did he give the same to the Jews: yet not by the law nor by the ceremonies and sacrifices commanded in the law, but by the onely preaching of faith. Now, if the law had been able to justifie, and the righteoufnes of the law had been necessary to salvation, then doubtlesse the holy Ghost had not been given to the Gentiles which kept not the law. But experience it self doth plainly witnesse, that the holy Ghost was given unto them without the law (and this did the Apostles, both *Peter*, *Paul*, *Barnabas* and others see:) therefore the law doth not justifie, but faith onely in Christ, which the Gospell setteth forth.

Both Jewes and Gentiles are justified by faith onely.

These things are diligently to be marked, because of the adversaries, which doe not consider what is handled in the Acts of the Apostles. I my selfe in times past also read this booke, when indeed I understood in it nothing at all. Therefore when thou hearest or readeest in the Acts of the Apostles, or wheresoever it be in the Scriptures, this word *Gentiles*, thou must thinke that it is not to be understood literally of the common nature of the Gentiles, but it carrieth with it a spirituall meaning, and is to be taken, not for those which are under the law, as were the Jewes (as before is said in the second Chapter: *We by nature Jewes, &c.*) but for those which are without the law. Wherefore to say that the Gentiles are justified by faith, is nothing else, but that they which observe not the law nor do the works thereof, which are not circumcised, which sacrifice not, &c. are justified and receive the holy Ghost. By what means? Not by the law and the works thereof (for they have no law:) but freely and without any other meanes, except onely the hearing of the Gospell.

The Gen-
tiles iustifi-
ed by faith.

So *Cornelius* and his friends whom he had called to his house, do nothing, neither looke they upon any works going before, and yet as many as are present, receive the holy Ghost. No man speaketh but *Peter*: they sitting by doe nothing: they think not of the law, much lesse do they keep it: they sacrifice not: they care not for the receiving of circumcision, but onely are bent to heare that which *Peter* speaketh. He by his preaching brought the holy Ghost into their hearts, as it were visibly: *For they spake with tongues, and glorified God.*

But some man may here cavill and say: Who knoweth whether it were the holy Ghost or no? Well let him cavill. Sure it is that the holy Ghost so bearing witness, doth not lie, but hereby sheweth that he accepteth the Gentiles for righteous, and justifieth them by no other meanes, then by the onely voice of the Gospell, or hearing of faith in Christ preached. We may see also in the Acts how greatly the Jewes marvelled at this new and strange thing. For the faithfull which were of the circumcision, and came with *Peter* to *Cæsarea*, seeing the gift of the holy Ghost to be powred out also upon the Gentiles in the house of *Cornelius*, were astonied. Also they that were at *Ierusalem* complained of *Peter*, for that he went in to men uncircumcised, and did eat with them. But when they heard the matter declared by *Peter* in order as it was done touching *Corne-*

Act. 10. 45.

Act. 11. 3.

lins, they marvelled, and glorified God, saying: *Then hath God also given salvation unto the Gentiles.*

This report therefore and this fame, that God had given salvation also to the Gentiles, was at the first not only intollerable, but also a great offence even to the beleiving Jewes, which they could not easily shake off: for they had this prerogative above all other nations, that they were the people of God. The adoption, the glory, the worship, &c. belonged to them, *Rom. 9.* Moreover, they exercised themselves in the righteousness of the law, they laboured all the day long, they bare the burden and heate of the day. Moreover, they had the promise as touching the observation of the law: therefore they could not but murmur against the Gentiles, and say: Behold the Gentiles come but even now, and have not suffered any heat, or borne any burden: notwithstanding they have the same righteousness and holy Ghost without labour, which we by labour and by the heate and burden of the day could not obtaine. Indeed they have laboured, but that was but one houre, and by this labour they are more refreshed then wearied. Wherefore then hath God tormented us with the law, if it avails nothing to the obtaining of righteousness? he now preferreth the Gentiles before us which have bene so long burdened with the yoke of the law. For we which are the people of God, have bene vexed all the day long: but they which are not the people of God, neither have any law, nor have done any good at all, are made equal with us.

The murmuring of the Jewes against the Gentiles. *Math. 20.*

And for this cause the Councell of the Apostles, upon great necessity was assembled at *Jerusalem* to satisfie and pacifie the Jewes, who though they beleived in Christ, yet was this opinion notwithstanding deeply rooted in their hearts, that the law of *Moses* ought to be observed. There *Peter*, upon his own experience, set himselfe against them, saying: *If God have given the same grace unto the Gentiles, which he hath given unto us which have beleived in the Lord Jesus Christ, who was I, that I could let God? Again: God who knoweth their heart, bare them witness in giving unto them the holy Ghost, even as he did unto us. And he put no difference betweene us and them, purifying their hearts by faith. Now therefore, why tempt ye God, to lay a yoke on the Disciples necks, which neither our fathers nor we were able to beare? &c.* With these words *Peter* at once overthroweth the whole law. As if he should say: we will not keep the law: for we are

The councell of the Apostles.

Act. 11. 7.

Act. 15. 8. 29.
10.

not

That the ho-
ly Ghost is
given by the
only hea-
ring of faith.

not able to keep it: but we beleeeve through the grace of our Lord Je-
sus Christ to be saved, even as they did. So *Peter* here standeth altoge-
ther unto this argument, that God gave unto the Gentiles the selfe-
same grace that he gave to the Jewes. As though he would say:
When I preached to *Cornelius*, I learned by mine owne experience,
that the holy Ghost was given without the law to the Gentiles, by
the onely hearing of faith: therefore in no case are they to be bur-
dened with the law. To conclude, since it is certaine that neither we
nor our fathers were ever able to fulfill the law, it behoveth you also
to reject this error, that righteousnesse and salvation commeth by the
law. And this the beleeving Jewes did by little and little: but the
wicked which by this preaching were offended, at the length were
altogether hardened.

*The commendation of the Booke containing
the Acts of the Apostles.*

The Papists
are our
Iewes, which
molest us no
lesse, then
the Iewes
did Paul.

SO in the Acts ye shall find the experience, the preachings, and
also the examples of the Apostles for the confirmation of this
matter, against this obstinate opinion touching the righteousnesse of
the law. And we ought therefore the more to love, and the more
diligently to reade this booke, because it containeth most substan-
tiall testimonies, which are able to comfort and confirme us against
the Papists our Jewes: whose abominations and coloured hypocrisie
we impugne and condemne by our doctrine, that we may set forth
the benefits and glory of Christ. Who, though they have no substan-
tiall matter to alledge against us (whereas the Iewes might have
laid against the Apostles, that they had received the law and all
these ceremonies from God,) yet notwithstanding they are no lesse
obstinate in defending their cursed traditions and abominations, then
the Iewes were in maintaining their law which they had received
from God, glorying and bragging that they sit in the place of Bi-
shops, and that the authority to governe the Churches, is commit-
ted unto them. Whereby they would bring us into bondage, and
wrest from us this article, that we are justified, not by faith formed
and adorned with charity (as they say,) but by faith alone. But we
set against them the booke of the Actes. Let them reade this booke,
and consider the examples contained in it, and they shall find this
to be the summe and the argument thereof, that we are justified by
faith

The argu-
ment of the
booke con-
taining the
Acts of the
Apostles.

faith only in Christ without works, and that the holy Ghost is given by the only hearing of faith at the preaching of the Gospell, and not at the preaching of the law, nor by the works of the law.

Wherefore thus teach we: O man, although thou fast, give almes, honour thy parents, obey the Magistrate, &c. yet art thou not justified thereby. This voice of the law, honour thy parents, or any other else, either heard or fulfilled, doth not justify. What then? To heare the voice of the Spouse, to heare the word of faith: This word being heard, doth justify. Wherefore? Because it bringeth the holy Ghost which justifieth a man, and maketh him righteous before God.

Hereby we may see what is the difference between the law and the Gospell. The Law never bringeth the holy Ghost, but onely teacheth what we ought to do: therefore it justifieth not. But the Gospell bringeth the holy Ghost, because it teacheth what we ought to receive. Therefore the law and the Gospell are two contrary doctrines. To put righteousnes therefore in the law, is nothing else but to fight against the Gospell. For *Moses* with his law is a severe exactor, requireth of us that we should work, and that we should give; briefly, it requireth and exacteth. Contrariwise the Gospell giveth freely and requirerth of us nothing else, but to hold out our hands, and to take that which is offered. Now, to exact and to give, to take and to offer are things contrary, and cannot stand together. For that which is given, I take: but that which I give, I do not take, but I offer it unto another. Therefore if the Gospell be a gift, it requireth nothing. Contrariwise, the law giveth nothing, but it requireth and straightly exacteth of us, yea even impossible things.

The difference between the law and the Gospell.

To exact,
To give
freely.

of Cornelius in the tenth of the Acts.

HERE our adversaries set against us the example of *Cornelius*. *Cornelius* (say they) was (as *Luke* witnesseth) a good man, just and fearing God, which gave almes to the people, and prayed to God continually: therefore of Congruence he did merit the forgiveness of sinnes, and the sending of the holy Ghost. I answer: *Cornelius* was a Gentile, and this cannot the adversaries deny: For the words which *Peter* alleadgeth in the 10 Chapter of the *Acts*, do plainly witness the same. Yee know (saith he) that it is unlawfull for a man that is a Jew, to accompany with one of another

Act. 10. 28.
Nation.

Cornelius a
Gentile is
justified by
faith.

Nation: but God hath shewed me that I should not call any man polluted or unclean. He was therefore a Gentile, and not circumcised, not keeping the law, yea not once thinking of it, because it pertained nothing unto him: and yet notwithstanding he was justified and received the holy Ghost. And this argument (as I said) is handled throughout the whole booke of the *Acts*: to wit, that the law availeth nothing to righteousnesse.

The law
helpeth not
to righteou-
nesse.

Let this suffice then for the defence of the article of justification, that *Cornelius* was a Gentile, not circumcised, not keeping the law: therefore he was not justified by the law, but by the hearing of faith. God justifieth therefore without the law, and so consequently the law availeth nothing to righteousnesse. For otherwise God would have given the holy Ghost to the Jewes onely, which had the law and kept it, and not to the Gentiles which had not the law, and much lesse did accomplish it. But God wrought cleane contrary: for the holy Ghost was given to them that kept not the law: wherefore righteousnes commeth not by the law. By this meanes the objection of the adversaries which doe not understand the true manner of justification, is answered.

How the fa-
thers in the
old Testa-
ment: were
holy, &c.

Here againe the adversaries object against us, and say: Be it so that *Cornelius* was a Gentile, and did not receive the holy Ghost by the law, yet notwithstanding forasmuch as the text saith plainly, *that he was a just man, fearing God, giving almes, &c.* it may seeme that by these workes he deserved to have the holy Ghost afterwards given unto him. I answer, that *Cornelius* was a just and a holy man in the old Testament, because of his faith in Christ which was to come, as all the Fathers, Prophets and godly Kings were righteous and received secretly the holy Ghost through faith in Christ to come. But these Popish Sophisters put no difference betweene faith in Christ to come, and in Christ which is already come. Wherefore if *Cornelius* had died before Christ was revealed, yet had he not been damned, because he had the faith of the Fathers, which were saved by faith onely in Christ to come,

Faith in
Christ to be
revealed &
now revea-
led and pre-
sent.

Acts 15. 11. He remaineth then alwayes a Gentile, uncircumcised and without the law, and yet notwithstanding he worshipped the selfe-same God whom the fathers worshipped by faith in the *Messias* to come. But now, because the *Messias* was already come, necessary it was that it should be shewed unto him by the Apostle

Peter; that he was not now to be looked for, but that he was already come.

And this article concerning faith in Christ to be revealed, and in Christ now revealed (that I may touch this also by the way) is very necessary to be knowne. For seeing that Christ is now revealed, we cannot be saved by faith in Christ to come, but we must beleve that he is already come, hath fulfilled all things; and abolished the law. Therefore necessary it was also that *Cornelius* should be brought to another beleefe, not that Christ was yet to come; as he did beleve before: but that he was already come. So faith giveth place to faith: *From faith to faith, Rom. 1.*

The popish Schoolemen therefore are deceived; when they say for the maintenance of their *opus congruum*, or merit before grace, that *Cornelius* by the naturall and morall workes of reason, deserved grace and the sending of the holy Ghost. For to be a just man and fearing God, are the properties, not of a Gentile or of a naturall man, but of a spirituall man, who hath faith already. For unlesse he did beleve in God and feare God, he could not hope to obtaine any thing of him by prayer. The first commendation therefore that *Luke* giveth unto *Cornelius*, is this, that he is a righteous man and fearing God: Afterwards he commendeth him for his works and almes deed. This our adversaries do not consider, but lay hold onely upon this sentence, that he gave almes unto the poore: for that seemeth to make for the establishing of their merit of congruence or desert going before grace. But first the person or the tree must be commended, and then the works and the fruit. *Cornelius* is a good tree, for he is righteous and feareth God: therefore he bringeth forth good fruit, he giveth almes, he calleth upon God, and these fruits please God, because of his faith. Wherefore the Angell commendeth *Cornelius* for his faith in Christ which was to come, and bringeth him from that faith, to another faith in Christ which was already come, when he saith: *(All for Simon whose surname is Peter: He shall tell thee what thou oughtest to doe, &c.)* Like as then *Cornelius* was without the law before Christ was revealed: even so after Christ was revealed, he received neither the law nor circumcision. And as he kept not the law before: so did he not keepe it afterwards. This argument therefore concludeth strongly: *Cornelius* was justified without the law, therefore the law justifieth not.

Worke of congruence or merit before grace.

The person must first be considered, and then the worke.

Act. 10. 5. 6.

Naaman the Syrian!

Likewise *Naaman* the Syrian was (no doubt) a good and a godly man, and had a religious and reverent opinion of God. And although he was a Gentile and belonged not to the kingdome of *Moses*, which then flourished: yet notwithstanding his flesh was cleansed, and the God of Israel was revealed unto him, and he received the holy Ghost. For thus he saith: Now I know assuredly that there is no other God in all the World, but in Israel. He doth nothing at all, he keepeth not the law, he is not circumcised: but only he prayeth, that so much of that earth might be given unto him, as two Mules should be able to carry away. Moreover, it appeareth that faith was not idle in him. For thus he speaketh to the Prophet *Heliseus*: Thy servant will henceforth neither offer burnt sacrifice, nor offering to any other God, saving the Lord. But in this thing the Lord be mercifull unto thy servant, that when my Master goeth into the house of Rimmon to worship there, and leaneth on my hand, and I bow myselfe in the house of Rimmon: when I doe bow downe (I say) in the house of Rimmon, the Lord be* mercifull to thy servant in this point. To Whom the Prophet saith, Go in peace. So was he justified. The Jew hearing this, fretteth for anger, and saith: what should the Gentile be justified without the keeping of the law? Should he be compared with us which are circumcised?

* He feelth his conscience wounded in being present at idoll service, and therefore desireth God to forgive him, lest others by his example might fall to idolatry.

The Gentiles justified without the law, even when the law and policie of *Moses* was yet in force.

Therefore God, long before, when the kingdome of *Moses* was yet standing and flourishing, did shew that he justifieth men without the law, as in deed he justified many Kings in *Egypt* and in *Babylon*: also *Job* and many other Nations of the East. Moreover, *Ninive* a great Citie was justified, and received the promise of God, that it should not be destroyed. By what meanes? Not because it heard and fulfilled the law: but because it believed the word of God which the Prophet *Jonas* preached. For so saith the Prophet: And the Ninivites beleeved God and proclaimed a fast, and put on sack-cloth: that is to say, they repented. Our adversaries doe craftily passe over this word *Beleeved*, and yet the effect of all together

Job.
Ninivites.

Jonas 3.5.

gether resteth therein. Thou readest not in *Jonas*: And the *Ninivites* received the law of *Moses*, were circumcised, offered sacrifice, fulfilled the works of the law: but believing the word, they repented in sackcloth and ashes.

This was done before Christ was revealed, when that faith yet reigned, which beleeveth in Christ to come. If then the Gentiles were justified without the law, and received secretly the holy Ghost, when the law was yet in force, why should the law be required as necessary to righteousness, which by the coming of Christ is now abolished? wherefore this is a strong argument, grounded upon the experience of the *Galathians*: *Received yee the holy Ghost by the Works of the law, or by the hearing of faith preached?* For they were compelled to grant that they heard nothing of the holy Ghost, before the preaching of *Paul*: but when he preached the Gospell, then received they the holy Ghost.

So we also at this day, convicted by the testimonie of our owne conscience, are constrained to confesse, that the holy Ghost is not given by the law, but by the hearing of faith. For many heretofore in the Papacie, have gone about with great labour and studie, to keepe the law, the decrees of the fathers, and the traditions of the Pope: and some with painfull and continuall exercises in watching and praying, did so wearie and weaken their bodies, that afterwards they were able to do nothing: whereby notwithstanding they gained nothing else, but that they miserably afflicted and tormented themselves. They could never attaine to a quiet conscience, and peace in Christ, but continually doubted of the good will of God towards them. But now, since the Gospell teacheth that the law and works doe not justifie, but faith alone in Jesus Christ, hereupon followeth a most certaine knowledge and understanding, a most joyfull conscience, and a true judgement of every kind of life, and of all things else whatsoever. The believing man may now easily judge, that the Papacie with all the religious orders and traditions thereof is wicked: which before he could not do. For so great blindness reigned in the world, that we thought those works which men had devised, not onely without the will of God, but also contrary to his commandement, to be much better then those, which the Magistrate, the house-holder, the child, the servant did at the commandement of God.

The conscience witnesseth that the holy Ghost is not given by the law, but by the hearing of faith.

The blindness of the Popes kingdom.

Indeed.

Indeed we ought to have learned by the word of God, that the religious Orders of the Papists (which only they call holy) are wicked, since there is no commandement of God, or testimony in the holy Scriptures as touching the same. Contrariwise, other Orders of life which have the word and commandement of God, are holy & ordained of God. But we were then wrapped in such horrible darknesse, that we could not truly judge of any thing. But now, since the cleare light of the Gospell doth appeare, all kinds of life in the world are under our judgement. We may boldly pronounce out of the word of God, that the condition of servants, which before the world is most vile, is farr more acceptable unto God, then all the religious Orders of the Papists. For by his word he commendeth, approveth, & adorneth the state of servants, and so doth he not the Orders of Monkes, Friars & such other. Therefore this argument grounded upon experience, ought to prevaile with us also. For although many men in the Papaey wrought many and great works, yet could they never be certaine of the will of God towards them, but they were alwayes in doubt: they could never attaine to the knowledge of God, of themselves, of their calling: they never felt the testimony of the Spirit in their hearts. But now that the truth of the Gospell appeareth, they are fully instructed by the only hearing of faith, in all these things.

It is not without cause that I doe so largely intreate of these things. For it seemeth to reason but a small matter, that the holy Ghost is received by the onely hearing of faith, and that there is nothing else required of us, but that we setting apart all our workes, should give our selves onely to the hearing of the Gospell. Mans heart doth not understand nor beleve that to great a treasure, namely, the holy Ghost, is given by the onely hearing of faith: but reasoneth after this manner: forgiveness of sinnes, deliverance from death, the giving of the holy Ghost, of righteousness and everlasting life, are great things: therefore if thou wilt obtaine these inestimable benefits, thou must performe some other great and weighty matter. This opinion the devill doth well like and approve, and also increaseth the same in the heart. Therefore when reason heareth this: Thou canst doe nothing for the obtaining of the forgiveness of sinnes, but must onely heare the word of God, by and by it crieth out, and saith: Fic, thou makest too small account of the remission of sinnes, &c. So the inestimable greatnes of the gifts, is the

cause

The orders and kinds of life appointed of God.

The condition of servants allowed before God.

The certaintie of true believers.

By what means the holy Ghost is given unto us.

The disputation of mans reason.

cause that we cannot believe it: and because this incomparable treasure is freely offered, therefore it is despised.

But this we must needs learne, that forgiveness of sins, Christ, and the holy Ghost are freely given unto us at the onely hearing of faith preached, notwithstanding our horrible sins and demerits. And we must not weigh, how great the thing is that is given, and how unworthy we are of it (for so should the greatnes of the gift, and our unworthines terrifie us:) but we must thinke that it pleaseth God freely to give unto us this unspeakable gift, unto us (I say) which are unworthy, as Christ in *Luke* saith: *Feare not little flocke, for it is your Fathers pleasure to give unto you: Lo, to give unto you (saith he) a Kingdome.* Luke 12. 32. To whom? To you unworthy which are his little flock. If I then be little and the thing great (nay rather of all things the greatest) which God hath given unto me, I must thus thinke, that he also is great and onely great, which giveth it. If he offer it and will give it, I consider not mine owne sin and unworthines, but his fatherly good-will towards me, which is the giver, and I receive the greatnes of the gift with joy and gladnes, and am thankfull for so inestimable a gift given freely unto me, to me (I say) unworthy, by the hearing of faith.

Here againe foolish reason is offended, and reproveth us, saying: Whereye teach men to doe nothing at all for the obtaining of so great and inestimable a gift, but to heare the word of God, that seemeth to tend to the great contempt of grace, and to make men secure, idle and dissolute, so that they slacke their hands and doe no good at all. Therefore it is not good to preach this doctrine, for it is not true: but men must be urged to labour and to exercise themselves unto righteousnesse, and then shall they obtaine this gift. The selfe same thing the *Pelagians* in times past objected against the Christians. But heare what *Paul* saith in this place: *Yee have received the holy Ghost: not by your owne labour and travell, not by the workes of the law, but by the hearing of faith.* Briefly, heare what Christ himselfe saith, and what he answereth to *Martha*, being very carefull and hardly bearing; that her sister *Marie*, sitting at the feete of *Jesus* and hearing his word, should leave her to minister alone. *Martha, Martha (saith he) thou carest, and art troubled about many things; but one thing is needfull. Marie hath chosen the good part which shall not be taken from her.* A man therefore is made a Christian, not by working, but by hearing:

To whom the kingdome of heaven is given.

What one adversarie objected against us.

The objection of the Pelagians against the Christians.

Luke 10. 41. 42

A man is made a

Christian by
hearing the
doctrine of
faith.

Wherefore he that will exercise himself to righteousness must first exercise himself in hearing the Gospel. Now, when he hath heard and received the Gospel, let him give thanks to God with a joyfull and a glad heart, and afterwards let him exercise himself in those good workes which are commanded in the law, so that the law and workes may follow the hearing of faith. So may he quietly walk in the light which is Christ, and boldly chuse and do workes, not hypocriticall, but good workes indeed, such as he knoweth to please God and to be commanded of him, and contemne all those hypocriticall shadows of free-will workes.

The hearing
of faith.

Our adversaries thinke that faith, whereby wee receive the holy Ghost, is but a light matter: but how high and hard a matter it is I my self do find by experience, and so do all they which with me do earnestly embrace the same. It is soon said that by the only hearing of faith, the holy Ghost is received: but it is not so easily heard, laid hold on, beleevd and retained, as it is said. Wherefore if thou heare of me that Christ is that Lambe of God sacrificed for thy sinnes, see also that thou heare it effectually. *Paul* very aptly calleth it *the hearing of faith*, and not the word of faith (although there be small difference:) that is, such a word as thou hearing doest beleve, so that the word be not onely my voyce, but may be heard of thee, and may enter into thy heart, and be beleevd of thee: then is it truly and indeed the hearing of faith, through the which thou receivest the holy Ghost: which after thou hast once received, thou shalt also mortifie thy flesh.

The striving
of the flesh
against the
Spirit in the
godly.

The faithfull doe finde by their owne experience, how gladly they would hold and imbrace the word when they heare it, with a full faith, and abandon this opinion of the law and of their owne righteousness: but they feele in their flesh a mighty resistance against the Spirit. For reason and the flesh will needs worke together. This saying: *Ye must be circumcised and keepe the law*, cannot be utterly rooted out of our minds, but it sticketh fast in the hearts of all the faithfull. There is in the faithfull therefore a continuall conflict between the hearing of faith and the workes of the law. For the conscience alwaies murmureth, and thinketh that this is too easie a way, that by the onely hearing of the word, righteousness, the holy Ghost, and life everlasting is promised unto us. But come once to an earnest tryall thereof, and then tell me

To hear the
word of faith

how

how easie a thing it is to heare the word of faith. Indeed he which giveth is great : moreover, he giveth great things willingly and freely, and upbraideth no man therewith : but thy capacity is hard, and faith weake, still striving against thee, so that thou art not able to receive this gift. But let thy conscience murmure against thee never so much, and let this (*Must*) come never so often into thy mind, yet stand fast and hold out, untill thou overcome this (*Must*.) So, as faith increaseth by little and little, that opinion of the righteousness of the law will diminish. But this cannot be done without great conflicts.

Verse 3. *Are ye so foolish, that after ye have begun in the Spirit, ye would now end in the flesh?*

This argument being concluded, how that the holy Ghost cometh not by the works of the law, but by the preaching of faith : he beginneth here to exhort and terrifie them from a double danger or incommodity. The first is : *Are ye so foolish that after yee have begunne in the Spirit, yee would now end in the flesh?* The other followeth : *Have ye suffered so great things in vaine?* As if he said : Yee began in the Spirit : that is, your religion was excellently well begunne. As also a little after he saith : *Ye ranne well, &c.* But what have ye gotten thereby ? Forsooth ye will now end in the flesh.

To begin in
the Spirit

Paul setteth here the Spirit against the flesh. He calleth not the flesh (as before I have said) fleshly lusts, beastly passions, or sensuall appetites : for he intreateth not here of lust and such other fleshly desires : but of forgiveness of sinnes, of justifying the conscience, of obtaining righteousness before God, of deliverance from the law, sinne and death : and yet notwithstanding he saith here, that they forsaking the Spirit, doe now end in the flesh. Flesh therefore is here taken for the very righteousness and wisdom of the flesh, and the judgement of reason, which seeketh to be justified by the law. Whatsoever then is most excellent in man, the same here *Paul* calleth flesh, as the wisdom of reason, and the righteousness of the law it selfe.

What flesh
signifieth in
this place.

And this place must be well considered, because of the slanderous and cavilling Papists, which wrest the same against us, saying that we in Popery began in the Spirit, but now having married

The spirit.
The flesh.

What the
Papiſts call
worldly and
carnall.

wives, we end in the flesh. As though a single life, or not to have a wife, were a spirituall life: and as though it nothing hindred their spirituall life, if a man not contented with one whore, have many. They are mad men, not understanding what the spirit, or what the flesh is. The spirit is whatsoever is done in us according to the spirit: The flesh, whatsoever is done in us according to the flesh without the spirit. Wherefore all the duties of a Christian man, as to love his wife, to bring up his children, to govern his family, and such like (which unto them are worldly and carnall) are the fruits of the spirit. These blind buzzards cannot discern things, which are the good creatures of God, from vices.

Here is also to be noted the manner of speech which the Apostle useth, when he saith: *ut carne consummamini*, speaking in the passive voice. As if he said: Ye end, yea rather ye are ended in the flesh. For the righteousness of the law, which Paul here calleth the flesh is so farre off from justifying, that they which after the receiving of the holy Ghost through the hearing of faith, fall backe againe unto it, are ended in it, that is to say, are utterly destroyed. Therefore whosoever teach that the law ought to be fulfilled to this end, that men might be justified thereby, whiles they goe about to quiet their consciences, they hurt them, and whiles they would justifie them, they condemne them.

The doctrine
of the false
Apostles.

Paul hath alwaies a glauce at the false Apostles: For they still urged the law, saying: Faith onely in Christ taketh not away sin, pacifieth not the wrath of God, justifieth not: therefore if ye will obtaine these benefits, ye must not only believe in Christ, but therewith ye must also keep the law, be circumcised, keep the feasts, sacrifices, &c. Thus doing ye shall be free from sin, from the wrath of God, from everlasting death. Yea, rather (saith Paul) by the self-same things ye establish unrighteousnes, ye provoke the wrath of God, ye add sin to sin, ye quench the spirit, ye fall away from grace, and utterly reject the same, and ye together with your disciples do end in the flesh. This is the first danger, from the which he terrifieth the Galathians, lest if they seek to be justified by the law, they loose their spirit, and foregoe their good beginnings for a wretched end.

Another
danger
from the

Verse 4. Have ye suffered so many things in vaine,

The other danger or incommodicie is this: Have ye suffered so many

many things in vaine? As though he would say: Consider, not only how well ye began, and how miserably ye have forsaken your good beginning and your course well begun: moreover, that not only ye have lost the first fruits of the Spirit, being fallen againe into the ministry of sinne and death, and into a dolfull and a miserable bondage of the law: but consider this also, that ye have suffered much for the Gospels sake, and for the name of Christ: to wit, the spoiling of your goods, railings and reproaches, dangers both of body and lives, &c. All things were in a happy course and great towardnes with you. Ye taught purely, ye lived holily, and ye endured many evils constantly for the name of Christ. But now all is lost, as well doctrine as faith, as well doing as suffering, as well the Spirit as the fruits thereof.

which Paul
testifieth the
Galatians.

Herby it appeareth sufficiently what incommody the righteousness of the law and mans own righteousness bringeth: to wit, that they which trust in it, do lose at once unspeakable benefits. Now, what a miserable thing is it, so suddenly to lose such inestimable glory and assurance of conscience towards God? also to endure so many great and grievous afflictions, as losse of goods, wife, children, body and life, and yet notwithstanding to sustaine all these things in vaine. And out of these two places much matter may be gathered to set forth and amplifie at large the goodly commendation of the law and mans own righteousness, if a man would stand upon every parcell by it selfe, and declare what spirit it was wherewith they began: what, how great, and how many the afflictions were which they endured for Christs sake. But no eloquence can sufficiently set forth these matters: For they are inestimable things whereof Paul here treateth: to wit, the glory of God, victory over the world, the flesh and the devill, righteousness and everlasting life: and on the other side, sinne, desperation, eternall death and hell. And yet notwithstanding in a moment we lose all these incomparable gifts, and procure unto our selves these horrible and endlesse miseries, and all by false teachers, when they lead us away from the truth of the Gospell unto false doctrine. And this do they, not only very easily, but also under a shew of great holines, bring to passe.

What in-
commo-
dities the right-
eousnes of
the law, or
mans owne
righteous-
nesse bringeth.

Verse 4. *If notwithstanding it be in vaine.*

This he addeth as a correction: wherby he mitigateth the reprehension

The office
of an Apo-
stle.

prehension that goeth before, which was somewhat sharpe. And this he doth as an Apostle, lest he should terrifie the *Galathians* too much. Although he chide them, yet notwithstanding he alwayes doth it in such sort, that he powreth in sweet oyle withall, lest he should drive them to desperation,

To end in
the flesh.

He saith therefore: *If notwithstanding it bee in vaine.* As if he would say: yet I do not take away all hope from you. But if ye would so end in the flesh, that is to say, follow the righteousness of the law and forsake the Spirit, as ye have begun, then know ye, that all your glory and affiance which ye have in God, is in vaine, and all your afflictions are unprofitable. Indeed I must needs speake somewhat roughly unto you in this matter: I must be fervent in the defence thereof, and somewhat sharpe in chiding of you, especially the matter being so weighty and constraining me thereunto, lest ye should think it to be but a trifle to reject the doctrine of *Paul*, and receive another. Notwithstanding I will not utterly discourage you, so that ye repent and amend. For sickly and scabbed children may not be cast away, but must be tendred and cherished more diligently then they which are in health. So that *Paul* here like a cunning Phisitian, layeth all the fault in a manner upon the false Apostles, the authours and onely cause of this deadly disease. Contrariwise he handleth the *Galathians* very gently, that by his mildness: he might heale them. We therefore by the example of *Paul*, ought in like manner to reprehend the weak, and so to cure their infirmity, that in the mean time we leave not off to cherish and comfort them, lest if we handle them too sharply, they fall into desperation.

Verse 5. *He therefore that ministrETH to you the Spirit, and worketh miracles among you, doth he it through the Workes of the law, or by the hearing of faith preached?*

Paul maketh often rehearfall of the argument grounded upon experience.

This argument grounded upon the experience of the *Galathians*, doth so well like the Apostle, that after he hath reprov'd and terrified them, setting before them a double danger, he now repeateth the same againe, and that with a more large amplification, saying: *He which ministrETH, &c.* That is to say: Ye have not onely received the Spirit by the hearing of faith, but whatsoever ye have either knowne or done, it came by the hearing of faith. As though he would say: It was not enough that God gave you
once

once the Spirit : but the same God also hath enriched you with the gifts of the Spirit, and increased the same in you, to the end that when ye have once received the Spirit, it might alwayes grow and be more and more effectuell in you. Hereby it is plaine, that the *Galathians* had wrought miracles, or at the least, had shewed such fruits of faith as the true Disciples of the Gospell are wont to bring forth. For the Apostle elswhere saith : *That the kingdome of God is not in word, but in power.* Now, this power is not onely to be able to speake of the kingdome of God : but also in very deede to shew, that God through his Spirit is effectuell in us. So, before in the second chapter, he saith of himselfe : *Hee that was effectuell in Peter among the Jewes, was also effectuell in me : He that was mighty by Peter in the Apostleship over the circumcision, was also mighty by me towards the Gentiles.*

1 Cor. 1. 30.
The king-
dom of God
consisteth
not in words
but in pow-
er.

When a preacher then so preacheth, that the word is not fruitlesse, but effectuell in the hearts of the hearers, that is to say : when faith, hope, love and patience do follow, then God giveth his Spirit and worketh miracles in the hearers. In like manner *Paul* saith here, *That God hath given his Spirit to the Galathians, and hath wrought miracles among them.* As though he would say : God hath not onely brought to passe through my preaching, that ye should beleeve : but also that ye should live holily, bring forth many fruits of faith, and suffer many afflictions. Also by the same power of the holy Ghost, of adulterers, of wrathfull, impatient and covetous persons, and of very enemies, ye are become liberall, chaste, gentle, patient and lovers of your neighbours. Whereupon afterwards he giveth testimony of them in the fourth chapter, that they received him as an Angell of God, yea rather as Christ Jesus : and that they loved him so entirely, that they were ready to have plucked out their own eyes for him.

Now, to love thy neighbour so heartily, that thou art ready to bestow thy money, thy goods, thine eyes, and all that thou hast for his salvation, and moreover to suffer patiently all adversities and afflictions, these (no doubt) are the effects and fruits of the Spirit, and these (saith he) ye received and enjoyed before these false teachers came among you. But ye received them not by the law, but of God, who so ministred unto you, and daily increaseth in you his holy Spirit, that the Gospell had a most happy course amongst you, in teaching, beleevyng, working and suffering. Now, seeing

The workes
of the holy
Ghost.

ye know these things (being convicted even by the testimony of your own consciences) how commeth it to passe that ye shew not the same fruits that ye did before : that is, that ye teach not truly, that ye beleve not faithfully, that ye live not holily, that ye work not rightly, and that ye suffer not patiently? Finally, who hath so corrupted you, that you beare not so loving affection towards me, as ye did before? that ye receive not *Paul* now as an Angell of God, nor as *Jesus Christ*? that ye will not pluck out your eyes to give them unto me? How commeth it to passe (I say) that this fervent zeale of yours waxeth so cold towards me, and that ye now prefer before me, the false Apostles, which do so miserably seduce you?

The works
of the devill.

In like manner it happeneth unto us at this day. When we first preached the Gospell, there were very many that favoured our doctrine, and had a good and reverend opinion of us : and after the preaching thereof, followed the fruits and effects of Faith. But what ensued? A sort of light and brainsick heads sprung up, and by and by destroyed all that we had in long time and with much travell planted before, and also made us so odious unto them which before loved us dearly, and thankfully received our doctrine, that now they hate nothing more then our name. But of this mischief the devill is the authour, working in his members contrary works, which wholly fight against the works of the holy Ghost. Therefore saith the Apostle, your experience (O ye *Galatians*) ought to teach you, that these great and excellent vertues proceeded not of the works of the law : for as ye had them not before the hearing of faith preached: so have ye them not now, although the false Apostles reigne in the midst of you.

What happy
successe
the Gospell
had when
it was first
preached.

We likewise may say at this day to those which vaunt themselves to be Gospellers, and to be freed from the tyranny of the Pope : have ye overcome the tyranny of the Pope, and obtained liberty in Christ through the Anabaptists and such other fantastical spirits, or through us which have preached faith in *Jesus Christ*? Here if they will confesse the truth, they must needs say : no doubt, by the preaching of faith. And true it is, that at the beginning of our preaching, the doctrine of faith had a most happy course, and downe fell the Popes pardons, Purgatorie, vowes, Masses, and such like abominations, which drew with them the ruine of all Popery. No man could justly condemne us : for our doctrine was

pure, raising up and comforting many poore consciences, which had been long oppressed with mens traditions under the Papacy, which was a plain tyranny, a racking and crucifying of consciences. Many therefore gave thanks unto God, that through the Gospell (which we first, by the grace of God then preached) they were so mightily delivered out of those snares, and this slaughterhouse of consciences. But when these new found heads sprang up (who went about by all meanes to work our discredit) then began our doctrine to be evill thought of: for it was commonly bruted abroad, that the professors thereof disagreed among themselves. Whereat many being greatly offended, fell quite from the truth, putting the Papists in comfort, that we together with our doctrine, should shortly come to nought, and by this meanes they should recover their former dignity and authority againe.

The Pope.
dome a very
slaughter-
house of
conscien-
ces,

Wherefore like as the false Apostles vehemently contended that the *Galathians*, now justified by faith in Christ, ought to be circumcised and keep the law of *Moses*, if they would be delivered from their finnes, and from the wrath of God, and obtaine the holy Ghost, and yet notwithstanding by the selfe same meanes they burdened them the more with sins, (for sinne is not taken away by the law, neither is the holy Ghost given through it, but onely it worketh wrath, and driveth men into great terrours:) so at this day these rash heads, which ought to provide for the safety of the catholick Church, and at once to drive down all Popery, have done no good, but much hurt in the Church: they have not overthrowne the Papacy, but have more established it.

The Ana-
baptists the
authors of
tumults and
seditions,
hindered
much the
course of the
Gospell.
The Ana-
baptists ene-
mies to the
article of ju-
stification.

But if they had (as they began) with a common consent together with us, taught and diligently urged the article of justification, that is to say, that we are justified neither by the righteousness of the law, nor by our own righteousness, but by onely faith in Jesus Christ: doubles this one article by little and little (as it began) had overthrowne the whole Papacy, with all her brotherhoods, pardons, religious orders, reliques, ceremonies, invocation of Saints, Purgatory, Masses, watchings, vowes, and infinite other like abominations. But they leaving off the preaching of faith and true Christian righteousness, have gone another way to worke, to the great hinderance both of sound doctrine, and of the Churches.

Verse 6. *As Abraham beleevd God, and it was imputed to him for righteousnesse.*

Hitherto *Paul* reasoneth upon the experience of the *Galathians*, and with this argument he urgeth them vehemently. Ye (saith he) have beleevd and beleeving have done miracles, and have shewed many notable signes: and moreover ye have suffered many afflictions, all which things are the effects and operations, not of the law, but of the holy Ghost. This the *Galathians* were constrained to confesse. For they could not deny these things, which were before their eyes and manifest to their senses: and therefore this argument grounded upon their own experience, is very strong.

Now he addeth the example of *Abraham*, and rehearfeth the testimony of the Scripture. The first is out of Genesis: *Abraham beleevd God, &c.* This place the Apostle here mightily profecuteth, as also he did in his Epistle to the *Romans*: *If Abraham (saith he) was justified by the works of the law, he hath righteousnesse and rejoycing, but not before God, but before men:* For before God there is in him nothing but sinne and wrath. Now, he was justified before God, not because he did worke, but because he did beleev. For the Scripture saith: *Abraham beleevd God, and it was imputed to him for righteousnesse.* This place doth *Paul* there notably set forth and amplifie,

Gen 15.6.
Rom.4.23.

How *Abraham* was justified before God.

Rom 4.19,
20,21,&c.

as it is most worthy: *Abraham (saith he) was no: weake in the faith, neither considered he his owne body Which was now dead, being almost an hundred yeare. old: neither the deadnesse of Sarahs wombe: Neither did he doubt of the promise of God through unbeliefe, but was strengthened in the Faith, and gave glory to God, being fully assured, that whatsoever God had promised, he was able to doe. Now, it is not written for him onely, that it was imputed to him for righteousnesse, but for us also, &c.*

Paul by these words, *Abraham beleevd*, of faith in God, maketh the chiefest worship, the chiefest duty, the chiefest obedience, and the chiefest sacrifice. Let him that is a Rhetorician, amplifie this place, and he shall see that faith is an almighty thing, and that the power thereof is infinite and inestimable: For it giveth glory unto God, which is the highest service that can be given unto him. Now, to give glory unto God, is to beleev in him, to count him true, wise, righteous, mercifull, almighty: briefly to acknowledge him

The power of faith in finite.

To give glory to God.

him to be the authour and giver of all goodnes. This reason doth not, but faith. That is it which maketh us divine people, and (as a man would say) it is the creator of a certaine divinity, not in the substance of God, but in us. For without faith God loseth in us his glory, wisdom, righteousness, truth and mercy. To conclude, no majestic or divinity remaineth unto God, where faith is not. And the chiefest thing that God requireth of man is, that he give unto him his glory and his divinity: that is to say, that he take him not for an idoll, but for God: who regardeth him, heareth him, sheweth mercy unto him, and helpeth him. This being done, God hath his full and perfect divinity, that is, he hath whatsoever a faithfull heart can attribute unto him. To be able therefore to give that glory unto God, it is the wisdom of wisdoms, the righteousness of righteousnesses, the religion of religions, and sacrifice of sacrifices. Hereby we may perceive, what an high and excellent righteousness faith is, and so by the contrary, what an horrible and grievous sinne infidelitie is.

Faith giveth
glory to
God.

Whosoever then beleeveth the word of God, as *Abraham* did, is righteous before God, because he hath faith, which giveth glory unto God: that is he giveth to God that which is due to him. For faith saith thus: I beleeve thee (O God) when thou speakest. And what saith God? Impossible things, lies, foolish, weake, absurd, abhominable, hereticall and devillish things, if ye beleeve reason. For what is more absurd, foolish and impossible, then when God saith to *Abraham*, that he should have a sonne of the barren and dead body of his wife *Sara*.

Righteous
before God.

What God
saith, if ye
set faith
aside and
hearken un-
to reason.

So, if we will follow the judgement of reason, God setteth forth absurd and impossible things, when he setteth out unto us the Articles of the Christian faith. Indeed it seemeth to reason an absurd and a foolish thing, that in the Lords Supper is offered unto us the body and blood of Christ, that Baptisme is the Laver of the new-birth, and of the renewing of the holy Ghost, that the dead shall rise in the last day, that Christ the Sonne of God was conceived and carried in the wombe of the virgin *Mary*, that he was borne, that he suffered the most reproachfull death of the crosse, that he was raised up againe, that he now sitteth at the right hand of God the Father, and that he hath all power both in heaven and in earth. For this cause *Paul* calleth the Gospell of Christ crucified, the word of the crosse and foolish preaching, which to the Jews was offensive,

The iudge-
ment of rea-
son, tou-
ching the
articles of
faith.

The Gos-
pell is the
word of the
crosse,
1 Cor. 1. 18.

and

The chiefe worship of God. and to the Gentiles foolish doctrine. Wherefore reason doth not understand that to heare the word of God and to beleve it, is the chiefe service that God requireth of us: but it thinketh that those things which it chooseth and doth of a good intent (as they call it) and of her own devotion, please God. Therefore when God speaketh, reason judgeth his word to be heresie and the word of the devill, for it seemeth unto it, absurd and foolish.

Faith slaieth reason. But, faith killeth reason, and slayeth that beast which the whole world and all creatures cannot kill. So *Abraham* killed it by faith in the word of God, whereby seed was promised to him of *Sara*, who was barren and now past child bearing. Unto this word, reason yeilded not straightway in *Abraham*, but it fought against faith in him, judging it to be an absurd, a foolish and an impossible thing, that *Sara*, who was now not onely 90 yeares old, but also was barren by nature, should bring forth a sonne. Thus faith wrestled with reason in *Abraham*: but herein faith got the victory, killed and sacrificed reason, that most cruell and pestilent enemy of God. So all the godly entring with *Abraham* into the darknesse of faith, do kill reason, saying: Reason, thou art foolish, thou dost not favour those things which belong unto God: Therefore speake not against me, but hold thy peace: judge not, but heare the word of God and beleve it. So the godly by faith kill such a beast as is greater then the whole world, and thereby do offer to God a most acceptable sacrifice and service.

The wrestling of faith with reason in *Abraham*.

The sacrifice of Christians.

Reason Gods enemy.

And in comparison of this sacrifice of the faithfull, all the religions of all nations, and all the works of all Monks and meritmongers, are nothing at all. For by this sacrifice, first (as I said) they kill reason, a great and mighty enemy of God. For reason despiseth God, denieth his wisdom, justice, power, truth, mercy, majesty and divinity. Moreover, by the same sacrifice they yeeld glory unto God: that is, they beleve him to be just, good, faithfull, true, &c. they beleve that he can do all things, that all his words are holy, true, lively and effectually, &c, which is a most acceptable obedience unto God. Wherefore there can be no greater or more holy religion in the world, nor more acceptable service unto God, then faith is.

Contrariwise, the Justiciaries and such as seeke righteousness by their own workes, lacking faith, do many things. They fast, they pray, they watch, they lay crosses upon themselves. But because

cause they thinke to appease the wrath of God and deserve grace by these things they give no glory to God, that is, they do not judge him to be mercifull, true, and to keep his promise, &c. but to be an angry Judge, which must be pacified with works, and by this means they despise God, they make him a liar in all his promises, they deny Christ and all his benefits: to conclude, they thrust God out of his seate, and set themselves in his place. For they rejecting and despising the word of God, do choose unto themselves such a service of God, and such works as God hath not commanded. They imagine that God hath a pleasure therein, and they hope to receive a reward of him for the same. Therefore they kill not reason, that mighty enemy of God, but quicken it: and they take from God his majesty and his divinity, and attribute the same unto their own works. Wherefore only faith giveth glory to God, as *Paul witnesseth of Abraham, Abraham (saith he) was made strong in the faith, and gave glory to God; being fully assured, that whatsoever God had promised, he was able to performe, and therefore it was imputed to him for righteousness.*

The unfaith-
full give not
glory to God

Rom. 4. 10, 11.
23.

Christian righteousness consisteth in faith of the heart, and Gods imputation. It is not without cause that he addeth this sentence out of the 15. Chapter of *Genesis*: *And it was imputed unto him for righteousness.* For Christian righteousness consisteth in two things, that is to say, in faith of the heart, and in Gods imputation. Faith is indeed a *formall righteousness, and yet this righteousness is not enough: for after faith there remaine yet certaine remnants of sin in our flesh. This sacrifice of faith began in *Abraham*, but at the last it was finished in his death. Wherefore the other part of righteousness must needs be added also, to finish the same in us: that is to say, Gods imputation. For faith giveth not enough to God, because it is imperfect, yea rather our faith is but a little spark of faith, which beginneth only to render unto God his true divinity, we have received the first fruites of the spirit; but not yet the tenths. Besides this, reason is not utterly killed in this life, which may appeare by our concupiscence, wrath, impatiency, and other fruits of the flesh, and of infidelity yet remaining in us. Yea, the holiest that live, have not yet a full and continuall joy in God; but have their sundry passions, sometimes sadde, sometimes merry, as the Scriptures witnesseth of the Prophets and Apostles. But such faults are not laid to their charge, because of their faith in

* Formall is
that which
gives perfec-
tion to the
thing where-
unto it is
joynd.

The rem-
nants of sin
in the godly

Christ,

Christ, for otherwise no flesh should be saved. Wee conclude therefore upon these words: *It was imputed to him for righteousness*, that righteousness indeed beginneth through faith, and by the same we have the first fruits of the Spirit: but because faith is weake, it is not made perfect without Gods imputation. Wherefore faith beginneth righteousness, but imputation maketh it perfect unto the day of Christ.

The blinde-
nesse of the
Schoolmen.

The Popish Sophisters and Schoolemen dispute also of imputation, when they speake of the good acceptation of the works: but besides and cleane contrary to the Scripture: for they wrest it onely to workes. They doe not consider the uncleannesse and inward poyson lurking in the heart, as incredulity, doubting, contemning, and hating of God, which most pernicious and perillous beasts are the fountaine and cause of all mischief. They consider no more but outward and grosse faults and unrighteousnesse, which are little rivers proceeding and issuing out of those fountains. Therefore they attribute acceptation to workes: that is to say, that God doth accept our workes, not of duty, but of congruence. Contrariwise we, excluding all workes, doe goe to the very head of this beast, which is called reason, which is the fountaine and head-spring of all mischiefes. For reason feareth not God, it loveth not God, it trusteth not in God, but proudly contemneth him. It is not moved either with his threatnings or his promises. It is not delighted with his words or works, but it murmureth against him, it is angry with him, judgeth and hateth him: to be short, it is an enemy to God, not giving him his glory. This pestilent beast (reason I say) being once slain, all outward and grosse vices should be nothing.

God accep-
teth our
workes, say
the Papists,
of congru-
ence, that is,
because it
meet that
God should
reward the.

Ro. 8.7.

Reasons must
be killed by
faith.

Wherefore we must first and before all things goe about by faith, to kill infidelity, the contempt and hating of God, murmuring against his judgement, his wrath, and all his words and works: for then doe we kill reason, which can be killed by none other meanes but by faith, which in beleeving God, giveth unto him his glory, notwithstanding that he speaketh those things, which seem both foolish, absurd, and impossible to reason: notwithstanding also, that God setteth forth himselfe otherwise then reason is able either to judge or conceive, that is to say, after this manner: I will account and pronounce thee as righteous, not for the keeping of the law, nor for thy workes and thy merits, but for thy faith in Jesus Christ mine only be-

gotten

gotten Sonne, who was borne, suffered, was crucified and died for thy sins: and that sin which remaineth in thee, I will not impute unto thee. If reason then be not killed, and all kinds of religion and service of God under heaven that are invented by men to get righteousness before God, be not condemned, the righteousness of faith can take no place.

When reason heareth this, by and by it is offended: it rageth and uttereth all her malice against God, saying: Are then my good works nothing? Have I then laboured and borne the burden and heat of the day in vaine? Hereof riseth those uproares of Nations, of Kings and Princes, against the Lord and against his Christ. For the world neither will nor can suffer that his wisdom, righteousness, religions and worshippings should be reprov'd and condemned. The Pope with all his popish rablement, will not seem to erre, much lesse will he suffer himself to be condemned.

Mat. 10. 17.

P. 2. 2.

Wherefore let those which give themselves to the study of the holy Scripture, learne out of it this saying: *Abraham beleev'd God, and it was counted to him for righteousness,* to set forth truly and rightly this true Christian righteousness after this manner: that it is a faith and confidence in the Son of God, or rather a confidence of the heart in God through Jesus Christ: And let them adde this clause as a difference: Which faith and confidence is accounted righteousness for Christs sake. For these two things (as I said before) worke Christian righteousness: namely, faith in the heart, which is a gift of God, and assuredly beleeveth in Christ: and also that God accepteth this imperfect faith for perfect righteousness, for Christs sake, in whom I have begun to beleve. Because of this faith in Christ, God seeth not my doubting of his good will towards me, my distrust, heaviness of spirit, and other finnes which are yet in me. For as long as I live in the flesh, sinne is truly in me. But because I am covered under the shadow of Christs wings, as is the chicken under the wing of the hen, and dwell without all feare under that most ample and large heaven of the forgiveness of finnes, which is spread over me, God covereth and pardoneth the remnant of sinne in me: that is to say, because of that faith wherwith I began to lay hold upon Christ, he accepteth my imperfect righteousness even for perfect righteousness, and counteth my sinne for no sin, which notwithstanding is sinne indeed.

A definition
of the Christi-
an faith.

Exod. 17:31. So we shroud our selves under the covering of Christs flesh, who is our *cloudie pillar for the day, and our pillar of fire for the night*, lest God should see our sin. And although we see it, and for the same doe feele the terrours of conscience, yet flying unto Christ our Mediatour and reconciler (through whom we are made perfect) we are sure and safe: For as all things are in him, so through him we have all things, who also doth supply whatsoever is wanting in us. When we beleeeve this, God winketh at the sins and the remnants of sinne yet sticking in our flesh, and so covereth them, as if they were no sins. Because (saith he) thou beleevest in my Son, although thou have many sins, yet notwithstanding they shall be forgiven thee, until thou be clean delivered from them by death.

Pauls divi-
nity

Christian
righteousnes
consisteth in
two things.

Let Christians learn with all diligence to understand this article of Christian righteousness. And to this end let them reade *Paul*, and reade him again both often and with great diligence, and let them compare the first with the last: yea let them compare *Paul* wholly and fully with himselfe: then shall they find it to be true, that Christian righteousness consisteth in these two things: namely in faith which giveth glory unto God, and in Gods imputation. For faith is weake (as I have said) and therefore Gods imputation must needs be joynd withall, that is to say, that God will not lay to our charge the remnant of sin, that he will not punish it, nor condemne us for it: but will cover it and will freely forgive it, as though it were nothing at all: not for our sake, neither for our worthines and works, but for Jesus Christs sake, in whom we beleeeve.

A Christian
is both righ-
teous and a
sinner.

Thus a Christian man is both righteous and a sinner, holy and prophane, an enemy of God and yet a child of God. These contraries no Sophister will admit, for they know not the true manner of justification. And this was the cause why they constrained men to worke well so long, untill they should feele in themselves no sin at all. Whereby they gave occasion to many (which striving with all their indeavour to be perfectly righteous, could not attain therunto) to become stark mad: Yea an infinite number also of those which were the authours of this devillish opinion, at the hour of death were driven unto desperation. Which thing had hapned unto me also, if Christ had not mercifully looked upon me, and delivered me out of this error.

Contrariwise, we teach and comfort the afflicted sinner after this

this manner: Brother it is not possible for thee to become to righteous in this life, that thou shouldest feele no sinne at all, that thy body should be cleare like the Sunne, without spot or blemish: but thou hast as yet wrinkles and spots, and yet art thou holy notwithstanding. But thou wilt say: How can I be holy, when I have and feele sin in me? I answer: In that thou doest feele and acknowledge thy sinne, it is a good token: give thanks unto God, and despaire not. It is one step of health, when the sicke man doth acknowledge and confesse his infirmity. But how shall I be delivered from sin? Run to Christ the Physitian, which healeth them that are broken in heart, and saveth sinners. Follow not the judgement of reason, which telleth thee, that he is angry with sinners: but kill reason and beleve in Christ. If thou beleve, thou art righteous, because thou givest glory unto God, that he is Almighty, mercifull, true, &c. thou justifiest and praisest God. To be brief, thou yeeldest unto him his divinity, and whatsoever else belongeth unto him: And the sin which remaineth in thee, is not laid to thy charge, but is pardoned for Christs sake in whom thou believest, who is perfectly just: whose righteoufnes is thy righteoufnes, and thy sin is his sin.

How they that feele the heavy burden of sin, ought to be comforted.

An obiection

Here wee see that every Christian is an high Priest: For first he offereth up and killeth his owne reason, and the wisdom of the flesh: Then he giveth glory to God, that he is righteous, true, patient, pitifull and mercifull. And this is that daily sacrifice of the new Testament, which must be offered evening and morning. The evening sacrifice is to kill reason: the morning sacrifice is to glorifie God. Thus a Christian daily and continually is occupied in this double sacrifice and in the exercise thereof. And no man is able to set forth sufficiently the excellency and dignity of this Christian sacrifice.

Christians be Priests.

The daily sacrifice of the new Testament.

This is therefore a strange and a wonderfull definition of Christian righteoufnesse, that it is the imputation of God for righteoufnesse: or unto righteoufnesse, because of our faith in Christ, or for Christs sake. When the Popish Schoolemen heare this definition, they laugh at it. For they imagine that righteoufnesse is a certaine quality powred into the soule, and afterwards spread into all the parts of man. They cannot put away the vaine imaginations of reason, which teacheth that a right judgement, and a good-will, or a good intent is true righteoufnesse. This unspeakable gift there-

Christian righteoufnesse.

What the Papists call righteoufnesse.

Q

fore

fore excellet all reason, that God doth account and acknowledge him for righteous without works, which imbraceth his Son by faith alone, who was sent into the world, was borne, suffered, and was crucified for us.

This matter, as touching the words is easie (to wit, that righteousness is not essentially in us, as the Papists reason out of *Aristotle*; but without us in the grace of God only and in his imputation: and that there is no essentiall substance of righteousness in us, besides that weak faith or first fruits of faith, whereby we have begun to apprehend Christ, and yet sin in the meane time remaineth verily in us;) but in very deed it is no small or light matter, but weighty and of great importance. For Christ which was given for us, and whom we apprehend by faith, hath done no small thing for us, but (as *Paul* said before) *He hath loved us and given himself in very deed for us: He was made accursed for us, &c.* And this is no vain speculation, that Christ was delivered for my sins and was made accursed for me, that I might be delivered from everlasting death. Therefore to apprehend that *Sonne by faith, and with the heart to beleve in him, given unto us and for us of God, causeth that God doth account that faith, although it be imperfect, for perfect righteousness.

And here we are altogether in another world farre from reason, where we dispute not, what we ought to do, or wish what works wee may deserve grace and forgiveness of sinnes: but wee are in a matter of most high and heavenly divinity, where we do heare this Gospell or glad tidings, that Christ died for us, and that we beleeving this, are counted righteous, though sins notwithstanding doe remaine in us, and that great sinnes. So our Saviour Christ also defineth the righteousness of faith. *The Father*. (saith he) *loveth you*. Wherefore doth he love you? Not because ye were *Pharisees* unreprouable in the righteousness of the law, circumcised, doing good workes, fasting, &c. but because I have chosen you out of the world, and yee have done nothing, but that yee have loved me, and beleevd that I came out from the Father. This object (*I*) being sent from the Father into the world, pleased you. And because you have apprehended and embraced *this object; therefore the Father loveth you, and therefore ye please him. And yet notwithstanding in another place he calleth them evill, and commandeth them to aske forgiveness of their sinnes. These two things are quite contrary: to

wit,

Gal. 3. 10.
Gal. 3. 13.

* A child is
born unto
us, a Sonne
given unto
us, *Isa. 9. 6.*

The right-
ousnes of
faith defined
out of the
Chapter of
S. Johns
Gospell.

* Christ is
called, our
obedient,
because the
eye of our
faith is di-
rected unto
him.

wit, that a Christian is righteous and beloved of God, and yet notwithstanding he is a sinner. For God cannot deny his owne nature, that is, he must needs hate sin and sinners: and this he doth of necessity, for otherwise he should be unrighteous and love sin. How then can these two* contradictions stand together? I am a sinner, and most worthy of Gods wrath and indignation: and yet the Father loveth me? Here nothing commeth between, but only Christ the Mediatur. The Father (saith he) doth not therefore love you, because ye are worthy of love, but because ye have loved me, and have beleevd that I came out from him.

* Contrary sayings.

Job. 16. 27.

Job. 17. 8.

Thus a Christian man abideth in true humility, feeling sin in him effectually, and confessing himself to be worthy of wrath and judgment of God and everlasting death for the same, that he may be humbled in this life: and yet notwithstanding he continueth still in his holy pride, in the which he turneth unto Christ, and in him he lifteth up himself against this feeling of Gods wrath and judgment, and beleeveth that, not only the remnants of sin are not imputed unto him, but that also he is loved of the Father, not for his own sake, but for Christs sake, whom the Father loveth.

A holy and a Christian pride.

Hereby now we may see, how faith justifieth without works, and yet notwithstanding, how imputation of righteousness is also necessary. Sins do remain in us, which God utterly hateth. Therefore it is necessary that we should have imputation of righteousness, which we obtain through Christ and for Christs sake who is given unto us and received of us by faith. In the mean time, as long as we live here, we are carried and nourished in the bosome of the mercy and long sufferance of God, untill the body of sin be abolished, and we raised up as new creatures in that great day. Then shall there be new heavens and a new earth, in which righteousness shall dwell. In the mean while under this heaven sin and wicked men doe dwell, and the godly also have sinne dwelling in them. For this cause *Paul*, *Rom. 7.* complaineth of sinne which remaineth in the Saints: yet notwithstanding he saith afterwards in the 8. Chapter: *That there is no damnation to them which are in Christ Iesu.* Now, how shall these things so contrary and repugnant, be reconciled together, that sinne in us is no sinne? that he which is damnable shall not be condemned? that he which is rejected shall not be rejected? That he which is worthy of the wrath of God and everlasting damnation, shall not be punished?

Imputation of righteousness.

Things which are contrary in themselves, are reconciled in Christ

1 Tim. 1. 5.
Rom. 8. 3.

The only reconciler hereof is the Mediatour between God and men, even the man Jesus Christ, as *Paul* saith: *There is no condemnation to them which are in Christ Jesus.*

Verse 7. *Know ye therefore that they which are of faith, the same are the children of Abraham.*

Rom. 9. 8.

The disputa-
tion of
Paul against
the Jewes.

This is the generall argument and whole disputation of *Paul* against the Jewes, that they which beleeve, are the children of *Abraham*, and not they which are borne of his flesh and his blood. This disputation *Paul* vehemently prosecuteth in this place, and in the 4. and 9. Chapter to the *Romans*. For this was the greatest confidence and glory of the *Jewes*: *We are the seed and children of Abraham*. He was circumcised and kept the law: therefore if we will be the true children of *Abraham*, we must follow our father, &c. It was (no doubt) an excellent glory and dignity, to be the seed of *Abraham*. For no man could deny but that God spake to the seed and of the seed of *Abraham*. But this prerogative nothing profited the unbelieving Jewes. By reason whereof *Paul*, especially in this place, mightily striveth against this argument, and wresteth from the *Jewes* this strong affiance in themselves. And this could he, as the elect vessell of Christ, do above all other. For if we at the beginning should have disputed with the *Jews* without *Paul*, peradventure we should have prevailed very little against them.

Act. 9. 15.

By what
meanes *A-*
bram was
justified.
Gen. 15. 11
Gen. 17. 14.
Gen. 22. 1, 2.

So then *Paul* reasoneth against the *Jewes* which stood so proudly in this opinion, that they were the children of *Abraham*, saying: *We are the seed of Abraham*. Well, what then? *Abraham* was circumcised and kept the law: we doe the same. All this I grant: But will ye therefore seeke to be justified and saved? Nay not so. But let us come to the Patriarch *Abraham* himselfe, and let us see by what meanes he was justified and saved. Doubtlesse, not for his excellent vertues and holy workes: not because he forsooke his country, kindred and fathers house: not because he was circumcised and observed the law: not because he was about to offer up in sacrifice at the commandement of God, his sonne *Isaac*, in whom he had the promise of posterity: but because he beleved. Wherefore he was not justified by any other meanes then by faith alone. If ye then will be justified by the law, much more ought *Abraham* your father to be justified by the law. But *Abraham* could not otherwise

therwise be justified, nor receive forgiveness of sinnes and the holy Ghost, then by faith alone. Since this is true by the testimony of the Scripture, why stand ye so much upon circumcision and the law, contending that ye have righteousness and salvation thereby, when as Abraham himselfe, your father, your fountaine and head-spring, of whom ye do so much glory, was justified and saved without these, by faith alone? What can be said against this argument.

Paul therefore concludeth with this sentence: *They which are of Faith are the children of Abraham*, that corporall birth or carnall seede maketh not the children of Abraham before God. As though he would say: There is none before God accounted as the child of this Abraham (who is the servant of God, whom God hath chosen and made righteous by faith) through carnall generation: but such children must be given him before God, as he was a father. But he was a father of faith, was justified and pleased God, not because he could beget children after the flesh, not because he had circumcision and the law, but because he beleved in God. He therefore that will be a child of the beleiving Abraham must also himselfe beleve, or else he is not a childe of the elect, the beloved and the justified Abraham, but onely of the begetting Abraham, which is nothing else but a man conceived, borne, and wrapt in sinne, without the forgiveness of sinnes, without faith, without the holy Ghost, as another man is, and therefore condemned. Such also are the children carnally begotten of him, having nothing in them like unto their father, but flesh and blood, sinne and death: therefore these are also damned. This glorious boasting then: *We are the seed of Abraham*, is to no purpose.

This argument Paul setteth out plainly in the 9th to the Romans by two examples of the holy Scripture. The first is of *Ismael* and *Isaac*, which were both the seede and naturall children of Abraham, and yet notwithstanding *Ismael* (which was begotten of Abraham, as *Isaac* was, yea and should also have beene the first begotten, if carnall generation had had any prerogative, or could have made children to Abraham) is shut out, and yet the Scripture saith: *In Isaac shall thy seed be called*. The second is of *Esau* and *Jacob*, who when they were as yet in their mothers wombe, and had done neither good nor evill, it was said: *The elder shall serve the younger, I have loved Jacob, and Esau have I hated*. Therefore it is

The carnall begetting doth not make us the children of Abraham.

The beleiving and begetting Abraham.

What manner ones the carnall children of Abraham are. Ioh. 8. 33, 38.

The first example of *Ismael* and *Isaac*.

The second example of *Esau* and *Jacob*.

plaine, that they which are of Faith, are the children of *Abraham*.

This word
faith signifi-
eth in the
Hebrew
tongue
truth.
Gen. 15. 5.

But some will here object (as the Jews do, and certaine cavilling spirits at this day) saying that this word faith in the Hebrew signifieth *truth*, and therefore we do not rightly apply it: And moreover, that this place out of *Gen. 15.* speaketh of a corporall thing, namely of the promise of posterity, and therefore is not well applied of *Paul* to faith in Christ, but ought simply to be understood of the faith of *Abraham*, whereby he beleeveth according to the promise of God, that he should have seed: and hereby they would prove that the arguments and allegations of *Paul* do conclude nothing. In like manner they may cavill also, that the place which *Paul* a little after alledgeth out of *Habakuk*, speaketh of faith, as touching the full accomplishing of the whole vision, and not of faith onely in Christ, for the which *Paul* alledgeth it. Likewise they may wrest all the 11th Chap. to the *Hebrewes*, which speaketh of faith and the examples of faith. By these things such vain-glorious and arrogant spirits do hunt for praise, and seeke to be counted wise and learned, where they least of all deserve it. But because of the simple and ignorant, we will briefly answer to their cavillations.

Habak. 2. 4.

Faith,

To the first I answer thus, that faith is nothing else, but the truth of the heart: that is to say, a true and a right opinion of the heart as touching God. Now, faith onely thinketh and judgeth rightly of God, and not reason. And then doth a man think rightly of God, when he beleeveth his word. But when he will measure God without the word, and beleve him according to the wisdom of reason, he hath no right opinion of God in his heart: and therefore he cannot think or judge of him as he should doe. As for example: when a Monk imagineth that his coule, his shaven crown and his vowes doe please God, and that grace and everlasting life is given unto him for the same, he hath no true opinion of God, but false and full of impiety. Truth therefore is faith it selfe, which judgeth rightly of God, namely that God regardeth not our workes and righteousnesse, because we are uncleane: but that he will have mercy upon us, looke upon us, accept us, justifie us and save us, if we beleve in his Sonne, whom he hath sent to be a sacrifice for the sinnes of the whole world. This is a true opinion of God, and in very deed nothing else but faith it selfe. I cannot comprehend nor be fully assured by reason, that I am received into Gods favour

Faith thin-
keth rightly
of God.

Truth and
faith signifie
both one
thing.

Job. 7. 3.

for

for Christs sake: but I heare this to be pronounced by the Gospell, and I lay hold upon it by faith.

To the second cavillation I answer, that *Paul* doth rightly alledge the place of the fifteenth of *Genesis*, applying it to faith in Christ. For with faith alwayes must be joynd a certaine assurance of Gods mercy. Now this assurance comprehendeth a faithfull trust of remission of sinnes for Christs sake. For it is impossible that thy conscience should looke for any thing at Gods hand, except first it be assured, that God is mercifull unto thee for Christs sake. Therefore all the promises are to be referred to that first promise concerning Christ: *The seed of the Woman shall bruise the serpents head.* So did all the Prophets both understand it and teach it. By this we may see that the faith of our fathers in the old Testament, and ours now in the new is all one, although they differ as touching their outward objects. Which thing *Peter* witnesseth in the Acts when he saith: *Which neither we nor our fathers were able to beare. But we beleeve through the grace of our Lord Jesus Christ to be saved even as they did.* And *Paul* saith: *Our fathers did all drink of that spirituall rock that followed them, which rock was Christ.* And Christ himselfe saith: *Abraham rejoiced to see my day, and he saw it and was glad.* Notwithstanding, the faith of the fathers was grounded on Christ which was to come, as ours is on Christ which is now come. *Abraham* in his time was justified by faith in Christ to come, but if he lived at this day, he would be justified by faith in Christ now revealed and present: Like as I have said before of *Cornelius*, who at the first beleeved in Christ to come, but being instructed by *Peter*, he beleeved that Christ was already come. Therefore the diversitie of times never changeth faith, nor the holy Ghost, nor the gifts thereof. For there hath been, is, and ever shall be one mind, one judgement and understanding concerning Christ, as well in the ancient fathers, as in the faithfull which are at this day, and shall come hereafter. So we have as well Christ to come and beleeve in him, as the Fathers in the old Testament had. For we looke for him to come againe in the last day with glory, to judge both the quick and the dead, whom now we beleeve to be come already for our salvation. Therefore this allegation of *Paul* offendeth none but those blind and ignorant cavillers.

The place of *Gen. 15.* is rightly applied to faith in Christ.

Gen. 3. 15.
All the promises are to be referred to that first promise.
Gen. 3.
Act. 15. 10.
11.

1 Cor. 10. 4.

Ioh. 8. 56.

Act. 10. 1, 2.
3.

The faith of the Fathers and ours both one.

Paul therefore (as I have said) rightly alledgeth that place out

of *Genesis*, of faith in Christ, when he speaketh of the faith of *Abraham*. For all the promises past, were contained in Christ to come. Therefore as well *Abraham* and the other fathers, as also we, are made righteous by faith in Christ: They by faith in him then to come, we by faith in him now present. For we entreate now of the nature and manner of justification, which is all one both in them and in us, whether it be in Christ to be revealed, or in Christ now revealed and present. It is enough therefore that *Paul* sheweth, that the law justifieth not, but onely faith, whether it be in Christ to come, or in Christ already come.

To some
Christ is
come, to
some he is
not yet
come,

At this day also Christ to some is present, to other some he is to come. To all beleevers he is present: to the unbelievers he is not yet come, neither doth he profit them any thing at all: but if they heare the Gospell, and beleeve that he is present unto them, he justifieth and saveth them.

Verse 7. *Ye know therefore that they which are of Faith, the same are the children of Abraham.*

Who are
the children
of *Abraham*

Abraham a
father both
of the Jews
and the
Gentiles.

Gen. 17. 4.
Rom. 4. 17.

The children
of *Abraham*
are not of
the flesh, but
of faith.

Abraham
begetting &
beleeving.

As if he would say: Ye know by this example of *Abraham*, and by the plaine testimony of the Scripture, that they are the children of *Abraham*, which are of faith, whether they be Jewes or Gentiles, without any respect either unto the law, or unto works, or to the carnall generation of the fathers. For not by the law, but by the righteousness of faith, the promise was made unto *Abraham*, that he should be heire of the world: that is to say, that in his seed all the nations of the earth should be blessed, and that he should be called the father of nations. And lest the Jewes should fasly interpret this word *Nations*, applying it unto themselves alone, the Scripture preventeth this, and saith not only, a father of nations: but a father of many nations have I made thee. Therefore *Abraham* is not onely the father of the Jewes, but also of the Gentiles.

Hereby we may plainly see that the children of *Abraham* are not the children of the flesh, but the children of faith, as *Paul*, *Rom.* 4: declareth: *Who is the father of us all (as it is written: I have made thee a father of many nations) even before God whom he did beleeve: So that Paul maketh two Abrahams, a begetting and a beleeving Abraham. Abraham hath children and is a father of many nations. Where? Before God, where he beleevech: not before the world, where he begetteth.*

For in the world he is the child of *Adam* and a sinner, or (which is more) he is a worker of the righteousness of the law, living after the rule of reason, that is, after the manner of men: but this pertaineth nothing to the believing *Abraham*.

This example therefore of *Abraham* wrappeth in it the holy Scripture it self, which saith that we are counted righteous by faith. Wherefore this is a strong and mighty argument two manner of wayes, both by the example of *Abraham*, and also by the authority of the Scripture.

Verse 8. *For the Scripture foreseeing that God would justify the Gentiles through faith.*

These things pertaine to the former argument. As if he should say: Ye Jews do glory in the law above measure: ye highly commend *Moses*, because God spake unto him in the bush, &c. As the Jews do proudly brag against us, (as I have my selfe at sundry times heard) saying: ye Christians have Apostles, ye have a Pope and ye have Bishops: but we Jews have Patriarkes, Prophets, yea we have God himself, who spake unto us in the bush, in *Sinai*, where he gave unto us the law, and in the temple, &c. Such a glory and such an excellent testimony alledge ye for your selves against us, if ye can. To this answereth *Paul* the Apostle of the Gentiles: This your proud bragging and boasting is to no purpose: For the Scripture prevented it, and foresaw long before the law, that the Gentiles should not be justified by the law, but by the blessing of *Abraham*'s seed, which was promised unto him (as *Paul* saith afterwards) 430. years before the law was given. Now, the law being given so many yeares after, could not hinder or abolish this promise of the blessing made unto *Abraham*, but it hath continued firme, and shall continue for ever. What can the Jews answer to this?

The vaine bragging of the Jewes.

This argument grounded upon the certainty of time, is very strong. The promise of blessing is given unto *Abraham* 430 years before the people of Israel received the law. For it is said to *Abraham*. Because thou hast believed God and hast given glory unto him, therefore thou shalt be a * father of many nations. There *Abraham* by the promise of God is appointed a father of many nations, and the inheritance of the world for his posterity and issue after him, is given unto him before the law was published. Why

An argument grounded upon the certainty of time. * Gen. 17. 5.

doc.

doe ye brag then. O ye *Galathians*, that ye obtaine forgiveness of sins, and are become children, and do receive the inheritance through the law, which followed a long time, that is to say, 430 yeares after the promise.

The error
of the false
apostles.

Thus the false Apostles did advance the law and the glory thereof. But the promise made unto *Abraham* 430. yeares before the law was given, they neglected and despised, and would in no wise know that *Abraham* (of whom they gloried notwithstanding as the father of their whole nation) being yet uncircumcised, and living so many ages before the law, was made righteous by no other meanes then by faith only, as the Scripture most plainly witnesseth: *Abraham beleevd God, and it was counted to him for righteousness*. Afterwards, when he was now accounted righteous because of his faith, the Scripture maketh mention of circumcision in the seventeenth of *Genesis*, where it saith: *This is my covenant which ye shall keepe betweene me and you, &c.* With this argument *Paul* mightily convinceth the false Apostles, and sheweth plainly that *Abraham* was justified by faith onely, both without and before circumcision, and also 430. yeares before the law. This selfe same argument he handleth in the fourth Chapter to the *Romanes*: to wit, that righteousness was imputed to *Abraham* before circumcision, and that he was righteous being yet uncircumcised: much more then he was righteous before the law.

Gen. 15. 6.

Gen. 17. 10.

Abraham
was justified
before cir-
cumcision:
and 430
yeares be-
fore the
law.

Therefore (saith *Paul*) the Scripture did well provide against this your glorious bragging of the righteousness of the law and works: When? Before circumcision and before the law. For the law was given 430. yeares after the promise, whereas *Abraham* was not only justified without the law and before the law, but was also dead and buried: and his righteousness without the law did not only flourish untill the law, but also shall flourish even to the end of the world. If then the father of the whole Jewish nation was made righteous without the law and before the law, much more are the children made righteous by the same means that their father was. Therefore righteousness commeth by faith only and not by the law.

Verse 8. *Preached the Gospell before unto Abraham, saying: In thee shall all the Gentiles be blessed.*

The Jewes doe not onely lightly passe over, but also do deride and

and with their wicked glosses do corrupt these excellent and notable sentences: *Abraham beleeveth God. &c. I have appointed thee a father, &c.* and such like, which highly commend faith and containe promises of spirituall things. For they are blinde and hard hearted, and therefore they see not that these places do intreate of faith towards God, and of righteousnesse before God. With like malice also they handle this notable place of the spirituall blessing: *In thee all the nations of the earth shall be blessed.* For (say they) to blesse signifieth nothing else but to praise, to pray for prosperity, and to be glorious in the sight of the world. After this manner the Jew (say they) which is borne of the seed of *Abraham*, is blessed: and the profelite or stranger which worshipeth the God of the Jewes and joyneth himselfe unto them, is also blessed. Therefore they thinke that blessing is nothing else but praise and glory in this world, in that a man may glory and vaunt that he is of the stock and family of *Abraham*. But this is to corrupt and pervert the sentences of the Scriptures, and not to expound them. By these words, *Abraham beleeveth*, *Paul* defineth and setteth before our eyes a spirituall *Abraham*, faithfull, righteous, and having the promise of God: an *Abraham* (I say) which is not in error, and in the old flesh: which is not borne of *Adam*, but of the holy Ghost. And of this *Abraham* renewed by faith and regenerate by the holy Ghost, speaketh the Scripture, and pronounceth of him, that he should be a father of many nations. Also that all the Gentiles should be given unto him for an inheritance, when it saith: *In thee shall all the nations of the earth be blessed.* This, *Paul* vehemently urgeth by the authority of the Scripture, which saith, *Gen. 15. Abraham beleeveth God, &c.*

The Scripture then attributeth no righteousnesse to *Abraham*, but in that he beleeveth, and it speaketh of such an *Abraham*, as he is accounted before God. Such sentences therefore of the Scripture do set forth unto us a new *Abraham*, which is separate from the carnall marriage and bed, and from the carnall generation, and make him such an one as he is before God, that is to say, beleiving and justified through faith, to whom now God maketh this promise because of his faith: *Thou shalt be a father of many nations.* Again: *In thee shall all the nations of the earth be blessed.* And this is the meaning of *Paul*, where he sheweth how the Scripture preventeth the vaine presumption and proud brags of the Jewes as touching the law. For the inheritance of the Gen-

The Jewes corrupt the sentences of the Scripture.

Gen. 12. 3.
Act. 3. 25.

What the Jewes call the blessing.

The new *Abraham*.

tiles was given unto *Abraham*, not by the law and circumcision, but long before the same, by the onely righteousnesse of faith.

It is a great
glory to be
of *Abra-
hams* seed.

Therefore, whereas the Jews will be counted and called blessed, because they are the children and seed of *Abraham*, it is nothing else but a vaine-glorious brag. It is (no doubt) a great prerogative and glory before the world, to be borne of *Abrahams* seed, as *Paul* sheweth, *Rom. 9.* but not so before God. Wherefore the Jews doe wickedly pervert this place concerning the blessing, in applying it onely to a carnall blessing, and doe great injuries to the Scripture, which speaketh most manifestly of the spirituall blessing before God, and neither can nor ought otherwise to be understood. This is then the true meaning of this place: *In thee shall be blessed.* In which thee? In thee: *Abraham* beleeving, or in thy faith, or in *Christ* (thy seede) to come, in whom thou beleevest: All the nations of the earth (I say) shall be blessed, that is, all the nations shall be thy blessed children, even like as thou art blessed, as it is written: *So shall thy seed be.*

Gen. 15. 5.

Abrahams
faith & ours
all one.

We must
marke dili-
gently what
is set out to
us in the
promises.

Hereof it followeth that the blessing and faith of *Abraham* is the same that ours is: that *Abrahams* *Christ* is our *Christ*: that *Christ* died aswell for the sins of *Abraham*, as for us. *Abraham* which saw my day and rejoyced, *Joh. 8.* Therefore all found but one and the same thing. We may not suffer this word *Blessing* to be corrupted. The Jews looke but through a vaile into the Scripture, and therefore they understand not what, or whereof the promise is which was made to the Fathers: Which we notwithstanding ought to consider above all things. So shall we see that God speaketh to *Abraham* the Patriarke, not of the law nor of things to be done, but of things to be beleaved: that is to say, that God speaketh unto him of promises which are apprehended by faith. Now, what doth *Abraham*? He beleeveth those promises. And what doth God to that beleeving *Abraham*? He imputeth faith unto him for righteousnesse, and addeth further many more promises, as, *I am thy defender. In thee shall all nations be blessed. Thou shalt be a father of many nations. So shall thy seed be.* These are invincible arguments, against the which nothing can be said, if the places of the holy Scripture be thoroughly considered.

Gen. 15. 1.
Gen. 12. 3.
Gen. 15. 5.

Verse 9. *So then they which are of faith, are blessed with faithfull A-
brahams.*

All the weight and force hereof lieth in these words: *With faithfull Abraham.* For he putteth a plain difference between *Abraham* and *Abraham*, of one and the self-same person making two. As if he said: There is a working, and there is a beleeving *Abraham*. With the working *Abraham* we have nothing to do. For if he be justified by works, he hath to rejoyce, but not with God. Let the Jewes glory as much as they will, of that begetting *Abraham*, which is a worker, is circumcised, and keepeth the law: but we glory of the faithfull *Abraham*, of whom the Scripture saith, that he received the blessing of righteousness through his faith, not onely for himselfe, but also for all those which beleeve as he did: And so the world was promised to *Abraham*, because he beleeved: therefore all the world is blessed, that is to say, receiveth imputation of righteousness, if it beleeve as *Abraham* did.

A working
and a beleeving
Abraham

Wherefore the blessing is nothing else but the promise of the Gospel. And that all Nations are blessed, is as much as to say, as all Nations shall heare the blessing, that is, the promise of God shall be preached and published by the Gospel among all Nations. And out of this place the Prophets have drawne many Prophecies by a spirituall understanding. As *Ps. 2. Aske of me, and I will give thee the Heathen for thine inheritance, and the ends of the earth for thy possession.* And again, *Psal. 19. Their voice hath gone through all the earth.* Briefly, all the prophecies of the kingdome of Christ, and of the publishing of the Gospel throughout all the world, have sprung out of this place: *In thee shall all the nations of the earth be blessed.* Wherefore, to say that the Nations are blessed is nothing else, but that righteousness is freely given unto them, or that they are counted righteous before God, not by the law, but by the hearing of faith: For *Abraham* was not justified by any other meanes then by hearing the word of promise, of blessing and of grace. Therefore like as *Abraham* obtained imputation of righteousness by the hearing of faith: even so did all the *Gentiles* obtain and yet do obtain the same. For the same word that was first declared unto *Abraham*, was afterward published to all the *Gentiles*.

That all nations
are
blessed.

The prophets
diligently
weighed
the promises
made
unto the
fathers.

Hereby then we see that to *blesse* signifieth nothing else (but as I said before) to preach and teach the word of the Gospell, to confesse Christ, and to spread abroad the knowledge of him among all the *Gentiles*. And this is the Priestly office and continuall sacrifice of the Church in the new Testament, which distributeth this blessing,

The priestly
office of the
Church of
Christ.

blessing by preaching and by ministring of the Sacraments, by comforting the broken hearted, by distributing the word of grace, which *Abraham* had, and which was also his blessing : which when he beleeved, he received the blessing. So we also beleeving the same are blessed, and this blessing is a great glory, not before the world, but before God. For we have heard that our sins are forgiven us, and that we are accepted of God, that God is our Father, and that we are his children, with whom he will not be angry, but will deliver us from sin, from death and all evils; and will give unto us righteousness, life and eternal salvation. Of this blessing (as I have said) do the Prophets preach in every place, who did not so coldly consider those promises made unto the fathers, as the wicked *Jewes* did, and as the Popish Schoolemen and Sectaries do at this day, but did reade them and weigh them with great diligence, and also drew out of those promises whatsoever they prophesied concerning Christ or his kingdome. So the prophecy of *Hoseas* 13. Chapter : *I Will redeeme them from the power of the grave : I Will deliver them from death : O death I Will be thy death : O grave I Will be thy destruction,* and such like places of the other Prophets, did all spring out of these promises, in the which God promised to the fathers the bruising of the Serpents head and the blessing of all nations.

Moreover, If the nations be blessed, that is to say, if they be accounted righteous before God, it followeth that they are free from sinne and death, and are made partakers of righteousness, salvation and everlasting life, not for their works, but for their faith in Christ. Wherefore that place of *Genesis* the 12. Chapter : *In thee shall all the nations be blessed,* speaketh not of the blessing of the mouth, but of such a blessing as belongeth to the imputation of righteousness, which is available before God, and redeemeth from the curse of sin, and from all those evils that doe accompany sin. Now, this blessing is received only by faith. For the text saith plainly : *Abraham beleeved, and it was accounted unto him for righteousness* : wherefore it is a meere spirituall blessing, and there is no blessing indeed, but this : which although it be accursed in the world (as indeed it is) yet it is available before God. This place therefore is of great force, that they which are of faith, are become partakers of this promise of the blessing made unto the beleeving *Abraham*. And by this meanes *Paul* preventeth the cavillation of the *Jewes*, which brag of a begetting and working

The blessing is spirituall, and not corporall, as the *Jewes* deeme.

The diligence of the Prophets.

Hos 13. 14.

Gen 3. 25.

Gen 12. 9.

The blessing is received only by faith

working *Abraham*, and just before men, and not of a beleeving *Abraham*.

Now, like as the *Jewes* doe glory only of a working *Abraham*, even so the Pope setteth cut only a working *Christ*, or rather an example of *Christ*. He that will live godly (saith he) must walk as *Christ* hath walked, according to his owne saying in the 13. of *Iohn*: *I have given you an example, that you should doe even as I have done to you.* We deny not but that the faithfull ought to follow the example of *Christ*, and to work well: but they say that we are not justified, thereby before God. And *Paul* doth not here reason what we ought to doe, but by what meanes we are made righteous. In this matter we must set nothing before our eyes, but *Jesus Christ* dying for our sins, and rising again for our righteousness, and him must we apprehend by faith as a gift, not as an example. This, reason understandeth not, and therefore as the *Jewes* follow a working, and not a beleeving *Abraham*, even so the *Papists* and all that seek righteousness by works, do behold and apprehend, not a justifying, but a working *Christ*, and by this means they swerve from *Christ*, from righteousness and salvation. And like as the *Jewes* which were saved, ought to follow the beleeving *Abraham*: so we also, if we will be delivered from our sins and be saved, must take hold of the justifying and saving *Christ*, whom *Abraham* himself also by faith did apprehend, and through him was blessed.

It was indeed a great glory, that *Abraham* received circumcision at the Commandement of God, that he was endued with excellent vertues: that he obeyed God in all things: as it is also a great praise and felicity to follow the example of *Christ* working, to love thy neighbour, to doe good to them that hurt thee, to pray for thine enemies, patiently to beare the ingratitude of those which render evill for good: but all this availeth nothing to righteousness before God. The excellent deeds and vertues of *Abraham* were not the cause that he was counted righteous before God: So likewise the imagination and following of the example of *Christ*, doth not make us righteous before God. For, to make us righteous before God, there is a farre more excellent price required, which is neither the righteousness of man, nor yet of the law. Here we must have *Christ*, to blesse us and save us, like as *Abraham* also had him for his Blesser and Saviour.

How?

The Pope
seth
Christ seth
as an exam-
ple and not
as a gift.
Joh. 13. 12.

In the mat-
ter of justifi-
cation we
must consi-
der the be-
nefit, and
not the ex-
ample of
Christ.

It is good
to follow the
example of
Christ: but
justification
cometh not
therby.

How? not by workes, but by faith. Wherefore as there is great difference betweene the beleeving and working *Abraham*: so is there great difference betweene Christ blessing and redeeming, and Christ working and giving example. Now, *Paul* speaketh here of Christ redeeming and *Abraham* believing, and not of Christ giving example, or of *Abraham* working. Therefore he addeth purposely, and that with great vehemency: *They which are of faith, are blessed with faithfull Abraham.*

The faithfull *Abraham* must be separate from the working *Abraham*.

Wherefore we must separate the believing and the working *Abraham* as far asunder, as there is distance betwixt heaven and earth. A man believing in Christ is altogether a divine person, the child of God, the inheritour of the world, a conquerour of sin, death, the world and the devill: therefore he cannot be praised and magnified enough. Let us not suffer this faithfull *Abraham* to lie hid in his grave, as he is hid from the *Jewes*: but let us highly extoll and magnifie him: and let us fill both heaven and earth with his name: so that in respect of this faithfull *Abraham*, we see nothing at all in the working *Abraham*. For when we speak of this faithfull *Abraham*, we are in heaven. But afterwards, doing those things which the working *Abraham* did, which were carnall and earthly, and not divine and heavenly, (but in as much as they were given unto him of God) we are among men in earth. The believing *Abraham* therefore filleth both heaven and earth. So every Christian through his faith filleth heaven and earth, so that besides it, he ought to behold nothing.

One contrary proved by comparing it with his contrary: As all nations are blessed through faith: therefore without faith, all are accursed.

Now, by these words, *shall be blessed*, *Paul* gathereth an argument of the contrary: For the Scripture is full of oppositions, as when two contraries are compared together. And it is a point of cunning to marke well these oppositions in the Scriptures, and by them to expound the sentences thereof. As here, this word (*blessing*) importeth also the contrary, that is to say, malediction. For when the Scripture saith, that all Nations which are of faith, are blessed with faithfull *Abraham*, it followeth necessarily, that all, as well *Jewes* as *Gentiles*, are accursed without faith, or without this faithfull *Abraham*. For the promise of blessing was given to *Abraham*, that in him all Nations should be blessed. There is no blessing then to be looked for, but only in the promise made unto *Abraham*, now published by the Gospell throughout the whole world. Therefore, whatsoever is without that blessing, is accursed.

And

And this *Paul* sheweth plainly, when he saith.

Verse 10. *For as many as are of the Works of the law, are accursed.*

Here ye see that the curse is as it were a floud, swallowing up whatsoever is without *Abraham*: that is to say, without faith, and the promise of the blessing of *Abraham*. Now, if the law it selfe given by *Moses* at the commandement of God, maketh them subject to the curse which are under it, much more shall the lawes and traditions so do, which are devised by man. He therefore that will avoid the curse, must lay hold upon the promise of blessing, or upon the faith of *Abraham*, or else he shall remain under the curse. Upon this place therefore (*shall be blessed in thee*) it followeth, that all nations, whether they were before *Abraham*, in his time, or after him, are accursed, and shall abide under the curse for ever, unles they be blessed in the faith of *Abraham*, unto whom the promise of the blessing was given to be published by his seed, throughout the whole world.

To know these things it is very necessary, for they helpe greatly to comfort troubled and afflicted consciences: and moreover they teach us to separate the righteousnesse of faith from the righteousnesse of the flesh, or civill righteousnesse. For we must note that *Paul* is here in hand, not with a matter of policy, but with a divine and a spirituall matter, least any mad braine should cavill, and say that he curseth and condemneth politick lawes and Magistrates. Here all the Sophisters and Popish Schoole-men are dumbe and can say nothing. Wherefore the Readers must be admonished that in this place there is nothing handled as touching civill lawes, manners, or matters politicall (which are the ordinances of God and good things, and the Scripture elsewhere approveth and commendeth the same) but of a spirituall righteousnesse, by the which we are justified before God, and are called the children of God in the Kingdome of heaven. To be briefe, there is nothing handled here concerning the bodily life, but concerning everlasting life, where no blessing is to be hoped for; or righteousnesse to be sought either through the law, or traditions, or whatsoever can be named in this life, besides the promise of *Abraham*s blessing. Let civill lawes and ordinances abide in their place and order: let the Magistrate make never so good and excellent lawes: yet notwithstanding they deliver

The law bringeth all men under the curse which are without faith.

The righteousnesse of faith, and civill righteousnesse.

Civill lawes & ordinances are good and of God.

no man from the curse of Gods law. The kingdome of *Babylon* ordained of God, and by him committed unto Kings, had excellent lawes, and all nations yvete commanded to obey them: notwithstanding this obedience of the laws did not save it from the curse of the law of God. In like manner vve obey the lawes of Princes and Magistrates, but we are not therefore righteous before God: for here we are in another matter.

The righteousness of faith and civill righteousness are easily confounded.

It is not without cause that I doe so diligently teach and repeat this distinction: for the knowledge thereof is very necessary. Albeit there are few that mark it or understand it indeed. Again, the confounding and mingling together of the heavenly and civill righteousness, is very easie. In the civill righteousness we must have regard to law and workes: but in the spirituall, divine and heavenly righteousness, we must utterly reject all lawes and workes, and set the only promise and blessing before our eyes, which layeth before us Christ the giver of this blessing and grace, and our only Saviour. So that this spirituall righteousness, secluding the law and all vworks, looketh only unto the grace and blessing vvhich is given by Christ, as it vvas promised to *Abraham*, and of him believed.

The blessing must be received by faith, and not by the law.

Hereby we may plainly see, that this argument is invincible. For if we must hope to receive this blessing by Christ alone, then it must needs follow on the contrary, that it is not received by the law. For the blessing vvas given to faithfull *Abraham* before the law and without the law. Now, like as *Abraham* beleevved in Christ vvhich vvas to come, the giver of the blessing: so and by the same faith, vve beleevve in Christ vvhich is come and present, and so are we now justified by faith, as *Abraham* vvas then justified by faith. They therefore vvhich are under the law, are not blessed, but remain under the curse.

How the adversaries pervert and slander our words.

This the Pope and his proud Prelates doe not beleevve, nor can beleevve, neither can they abide this doctrine. Yet must vve not hold our peace, but must confesse the truth and say, that the Papacy is accursed: yea all the lawes and civill ordinances of the Emperour are accursed: For according to *Paul*, whatsoever is without the promise and faith of *Abraham*, is accursed. When our Adversaries hear this, by and by they pervert and slander our words, as though vvee taught that the Magistrates should not be honoured, but that vve raise up seditions against the Emperour, that we condemn all laws, that vve overthrow and destroy Common-weales, &c.

But

But they doe us great wrong. For we put a difference between the corporall and the spirituall blessing, and we say that the Emperour is blessed with a corporall blessing. For, to have a kingdome, laws and civill ordinances, to have a wife, children, house and lands, is a blessing. For all these things are the good creatures and gifts of God. But we are not delivered from the everlasting curse by this corporall blessing, which is but temporall and must have an end. Therefore we condemne not laws, neither do we stir up sedition against the Emperour: but we teach that he must be obeyed, that he must be feared, revered and honoured, but yet civilly. But when we speake of the blessing after the manner of Divines, then we say boldly with *Paul*, that all things which are without the faith and promise of *Abraham*, are accursed and abide under that everlasting curse of God. For there we must looke for another life after this, and another blessing after this corporall blessing.

To conclude, we say that all corporall things are the good creatures of God. Therefore (as I have said) to have wife, children, goods, to have politicke lawes and ordinances, are the good blessings of God in their place: that is to say, they are temporall blessings belonging to this life. But these blessings the Justiciaries and Law-vvorkers of all ages, as the Jewes, Papists, Sectaries, and such like, doe confound and mingle together. For they put no difference betweene corporall and spirituall things. Therefore they say: We have a law, and this law is good, holy and righteous: therefore we are justified through it. Who denieth but that the law is good, holy and righteous? But yet it is also the law of malediction, of sinne, of wrath, and of death. Wherefore we make here a distinction betweene the corporall and spirituall blessing; and say, that God hath a double blessing: one corporall for this life, and another spirituall for the everlasting life. Therefore to have riches, children, and such like, we say it is a blessing, but in his degree, that is to say, in this life present. But as touching life everlasting, it is not enough to have corporall blessings: for the very wicked doe therein abound most of all. It is not sufficient that we have civil righteousness or the righteousness of the law: for therein also the wicked doe specially flourish. These things God distributeth in the world freely, and bestoweth them both upon the good and bad, like as he suffereth the Sunne to rise both upon the good and

The corporall blessing delivereth us not from finnes.

Corporall things are the good creatures of God.

The law of sinne, wrath and death.

Corporall blessings are to be separate from spirituall blessings.

God bestoweth his gifts both upon the good and evill.

the evill, and sendeth rain upon the righteous and unrighteous: for he is liberrall unto all. And to him it is a small matter to put all creatures under the feet of the wicked. *The Creature is subject to vanity, not of his own Will, Rom. 8.* They therefore which have but only these corporall blessings, are not the children of God, blessed before God spiritually, as was *Abraham*: but they are under the curse, as *Paul* here saith: *Whosoever is under the Works of the law, is under the curse.*

The effects of the law.

Paul might have said by a generall proposition: whatsoever is without faith, is under the curse. He saith not so, but he taketh that which besides faith is the best, the greatest and most excellent among all corporall blessings of the world: to wit, the law of God. The law (saith he) indeed is holy and given of God: notwithstanding it doth nothing else but make all men subject to the curse, and keepe them under the same. Now, if the law of God do bring men under the curse, much more may the same be said of inferiour laws and blessings. And that it may be plainly understood what *Paul* calleth it to be under the curse, he declareth by this testimony of the Scripture, saying:

Deut. 27. 26.

Verse 10. *For it is Written: Cursed is every man that continueth not in all things which are Written in the book of the law, to do them.*

Paul proveth the affirmative sentence by the negative.

Paul goeth about to prove by this testimony taken out of the 27. of *Deuteronomie*, that all men which are under the law, or under the works of the law, are accursed, or under the curse: that is to say, under sinne, the wrath of God, and everlasting death. For hee speaketh not (as I have said before) of a corporall, but of a spirituall curse, vvhich must needs be the curse of everlasting death and hell. And this is a vvonderfull manner of proving. For *Paul* proveth this affirmative sentence, vvhich he borroweth out of *Moses*: *Whosoever are of the Workes of the law, are under the curse*: by this negative: *Cursed is every one that abideth not in all things, &c.* Now, these two sentences of *Paul* and *Moses* seem clean contrary. *Paul* saith: whosoever shall doe the works of the law, are accursed. *Moses* saith: whosoever shall not do the works of the law, are accursed. How shall these two sayings be reconciled together? or else (vvhich is more) how shall the one be proved by the other? Indeed no man can well understand this place, unless he also know and understand the article of justification.

Paul (no doubt) being among the *Galathians*, had before more largely entreated of this matter: for else they could not have understood it, seeing he doth here but touch it by the way. But because they had heard him declare the same unto them before, they being now againe put in mind thereof, do call it to remembrance. And these two sentences are not repugnant, but do very well agree. We also do teach in like manner: *That the hearers of the law are not righteous before God, but the doers of the law shall be justified, Rom. 2.* And contrariwise: *They that are of the workes of the law, are under the curse.* For the article of Justification teacheth, that whatsoever is without the faith of *Abraham*, is accursed. And yet notwithstanding the righteousness of the law must be fulfilled in us, *Rom. 8.* To a man that is ignorant of the doctrine of faith, these two sentences seeme to be quite contrary.

First of all therefore, we must marke well whereupon *Paul* entreateth in this place; whereabout he goeth, and how he looketh into *Moses*. He is here (as before I have often said) in a spiritual all matter, separated from policie and from all laws, and he looketh into *Moses* with other eyes then the hypocrites and false Apostles do, and expoundeth the law spiritually. Wherefore the whole effect of the matter consisteth in this word [to do.] Now, to do the law, is not only to do it outwardly, but to do it truly and perfectly. There be two sorts then of doers of the law: The first are they which are of the works of the law, against whom *Paul* enveyeth throughout all this Epistle. The other sort are they which are of faith, of whom we will speake hereafter. Now, to be of the law, or of the works of the law, and to be of faith, are quite contrary, yea even as contrary as God and the devill, sin and righteousness, death and life. For they are of the law, which would be justified by the law. They are of faith, which do assuredly trust that they are justified through mercy alone for Christs sake. He which saith that righteousness is of faith, curseth and condemneth the righteousness of works. Contrariwise, he which saith that righteousness is of the law, curseth and condemneth the righteousness of faith. Therefore they are altogether contrary the one to the other.

He that considereth this, shall easily understand, that to observe the law, is not to do that which is commanded in the law in outward shew only. (as the hypocrites imagine) but in spirit: that is

Sentences
in the Scrip-
tures some-
times seeme
to be con-
trary.

Two manner
of doers of
the law.

To be of
the law,
To be of
faith.

To do the
law.

A doer of
the law ac-
cording to
the Papists.

* These be
the works
preparatory,
as the Papists
call them,
going before
justification,
as the effici-
ent cause
thereof.

The error
and impiety
of the Justifi-
cians.

to say, truly and perfectly. But where shall we find him that will so accomplish the law? Let us see him and we will praise him. Here our adversaries have their answer ready, saying: *The doers of the law shall be justified, Rom. 2.* Very well. But let us first define who be these doers of the law. They call him a doer of the law, which doth the works of the law, and so by those works * going before, is made righteous. This is not to do the law according to *Paul*: for (as I have said) to be of the works of the law, and to be of faith, are contrary things. Therefore to seek to be justified by the works of the law, is to deny the righteousness of faith. Wherefore these Justiciaries, and law-workers, when they do the law, even in so doing deny the righteousness of faith, and sinne against the first, the second, and third Commandements, yea even against the whole law. For God commandeth that we should worship him in faith, and in the feare of his Name. On the contrary, they make righteousness of works, without faith and against faith: therefore in that they do the law, they do cleane contrary to the law, and sinne most deadly. For they deny the righteousness of God, his mercy and his promises: they deny Christ with all his benefits, and in their hearts they stablish, not the righteousness of the law (which they understand not, and much lesse do it:) but a meere fantasie and an idoll of the law. Therefore we must needs say, that not only in doing of the law they do it not, but also they sin, and deny the divine Majesty in all his promises. And to this end the law was not given.

Rom. 10. 3.

Wherefore, they, not understanding the law, abuse the law, and as *Paul* saith: *They being ignorant of the righteousness of God, and seeking to stablish their owne righteousness, have not submitted themselves to the righteousness of God, Rom. 10.* For they are blind, and know not how they ought to judge of faith and of the promises, and therefore without all understanding they rush into the Scripture, taking hold but of one part thereof: to wit, the law, and this they imagine that they are able to fulfill by workes. But this is a very dreame, a bewitching and illusion of the heart: and that righteousness of the law, which they think they do fulfill, is nothing else in very deed, but idolatry and blasphemie against God. Therefore it cannot be but they must needs abide under the curse.

It is impossible therefore that we should do the law in such sort

as they imagine, and much lesse that we should be justified thereby. This thing first the law it selfe testifieth, which hath a cleane contrary effect: For it increaseth sin, it worketh wrath, it accuseth, it terrifieth and condemneth. How then should it justify? Moreover, the promise also sheweth the very same thing. For it was said unto *Abraham*: In thee shall all the nations of the earth be blessed. There is no blessing therefore but in the promise of *Abraham*: and if thou be without that promise, thou art under the curse. If thou be under the curse, thou fulfillst not the law: because thou art under sinne, the devill, and everlasting death: all which do assuredly follow the curse. To conclude. If righteousnes should come by the law, then should the promise of God be in vaine, and in vaine should he powre out his blessing in so great abundance. Therefore when God saw that we could not fulfill the law, he provided for this long before the law, and promised the blessing to *Abraham*, saying: *In thee shall all the nations of the earth be blessed.* And so hath he testified that all the nations should be blessed, not by the law, but through the promise made unto *Abraham*. They therefore that lay hold on the law, and seek to be justified thereby, despising the promise are accursed.

The effect of the law.

Gen. xii

Wherefore. [to do] is first of all to beleve, and so through faith to performe the law. We must first receive the holy Ghost, wherewith we being lightened and made new creatures, begin to do the law, that is to say, to love God and our neighbour. But the holy Ghost is not received through the law (for they which are under the law, as *Paul* saith, are under the curse:) but by the hearing of faith, that is to say, through the promise. We must be blessed onely with *Abraham* in the promise made unto him, and in his faith. Therefore before all things, we must heare and receive the promise, which setteth out Christ, and offereth him to all belevers: and when they have taken hold upon him by faith, the holy Ghost is given unto them for his sake. Then do they love God and their neighbour, then do they good works, then do they carry the crosse patiently. This is to do the law indeed: otherwise the law remaineth alwayes undone. Wherefore, if thou wilt define truly and plainly what it is to do the law, it is nothing else, but to beleve in Jesus Christ, and when the holy Ghost is received through faith in Christ, to work those things which are commanded in the law: and otherwise we are not able to performe the law. For the Scrip-

To fulfill the law.

How the law is observed.

To do the
law.

ture faith, that there is no blessing without the promise, no not in the law. It is impossible therefore to accomplish the law without the promise.

A doer of
the law.

There is not one therefore to be found in all the world, unto whom this name and title, to be called a doer of the law, appertaineth without the promise of the Gospell. Wherefore this word [doer of the law] is a fained terme, which no man understandeth unlesse he be without and above the law in the blessing and faith of *Abraham*: So that the true doer of the law is he, who receiving the holy Ghost through faith in Christ, beginneth to love God and to do good unto his neighbour. So that this word [to do the law] must comprehend faith also which maketh the tree, and when the tree is made, then follow the fruits. The tree must be first, and then the fruit. For the apples make not the tree, but the tree maketh the apples. So faith first maketh the person, which afterward bringeth forth works. Therefore to do the law without faith, is to make the apples of wood and earth without the tree: which is not to make apples, but meere fantasies. Contrariwise, if the tree be made, that is to say, the person or doer which is made through faith in Christ, works will follow. For the doer must needs be before the things which are done, and not the things which are done, before the doer.

In divinity
the doer is
made and
framed thro-
ugh faith
before there
be any deeds

The godly
are not
made righte-
ous by do-
ing righte-
ous things,
&c.

The doer then is not so called of the things that are done, but of the things that are to be done. For Christians are not made righteous in doing righteous things, but being now made righteous by faith in Christ, they do righteous things. In politick matters it cometh so to passe that the doer or worker is made of the things which are wrought, as a man in playing the Carpenter becometh a Carpenter: but in divine matters the workers are not made of the works going before, but the persons made and framed already by faith which is in Christ, are now become doers and workers. Of such speaketh *Paul* when he saith: *The doers of the law shall be justified*, that is, shall be counted righteous.

Row. 2. 13.

The doers
of the So-
phisters and
Schoolmen

Yea, the very Sophisters and Schoolemen are compelled to confesse, and so they teach also, that a morrall work outwardly done, if it be not done with a pure heart, a good will, and true intent, it is but hypocrisie. And hereof cometh the proverbe among the *Germanies*: Such a cowle covereth many a knave. For the vilest and the wickedest knave in the world may counterfeit the same works
that

that a godly man worketh by faith. *Judas* did the same works that the other Apostles did. What fault was there in the works of *Judas*, seeing he did the self same works that the other Apostles did? Here marke what the popish Sophister answereth out of his morall Philosophy. Although he did the self same works (saith he) which the other Apostles did, notwithstanding, because the person was reprobate, and the judgement of reason perverse, therefore his works were hypocriticall and not true, as were the works of the other Apostles, how like soever they seemed to be in outward shew. Wherefore they themselves are constrained to grant that in politick and externall matters, works do not justifie, unlesse there be joyned withall an upright heart, will and judgement. How much more are they compelled to confesse the same in spirituall matters, where, before all things there must be a knowledge of God, and faith which may purifie the heart? They walk therefore in works and in the righteousnesse of the law, as *Judas* did in the works of the Apostles: not understanding what they say or what they affirme. And although *Paul* saith plainly every where that the law justifieth not, but causeth wrath, uttereth sin, revealeth the indignation and judgement of God, and threatneth everlasting death; yet notwithstanding, reading these things they see them not, much lesse do they understand them. Therefore they deserve not to be called hypocrites, but visours and shadowes of disguised hypocrites, most miserably bewitched, in that they dreame they are justified by the works of the law. Wherefore (as I have said) this word [doer of the law] as they define it, is an imagined terme, a very monster, and no where to be found.

Judas did the same works that the other Apostles did.

In politicke the work is not judged to be good, except it be done with a good mind: much more in Divinity.

The effects of the law.

Wherefore, when *Paul* proveth this place, *Whosoever are of the Workes of the law are under the curse*, by this sentence of *Moses*: *Cursed is every one that abideth not in all that is written in this booke*, he proveth not one contrary by another, as at the first sight it may appeare, but he proveth it rightly and in due order. For *Moses* meaneth and teacheth the selfe same thing that *Paul* doth, when he saith: *Cursed is every one that doth not all*, &c. But no man doth them: therefore whosoever are of the workes of the law, keepe not the law. If they keepe it not, they are under the curse. But seeing there be two sorts of men that are doers of the law (as before I have said,) that is to say, true doers and hypocrites, the true doers must be separated from the hypocrites. The

Gal. 3.

Paul doth not prove one contrary by another.

true doers of the law are they which through faith are the good tree before the fruit, doers and workers before the works. Of these speaketh *Moses* also: and except they be such, they are under the curse. But the hypocrites are not of this sort: for they thinke to obtaine righteousness by works, and by them to make the person just and acceptable. For thus they dreame: We that are sinners and unrighteous will be made righteous. How shall that be? By good works. Therefore they do even like as a foolish builder, which goeth about of the rooffe to make the foundation, of the fruits to make the tree. For when they seeke to be justified by works, of the works they would make the worker, which is directly against *Moses*, which maketh such a worker subject to the curse, as well as *Paul* doth. Therefore whiles they go about to do the law, they not only do it not, but also deny, (as I have said) the first commandement, the promises of God, the promised blessing of *Abraham*, they renounce Faith, and they go about to make themselves blessed by their own works: that is to say, to justifie themselves, to deliver themselves from sinne and death, to overcome the devill, and violently to lay hold upon the kingdome of Heaven. And this is plainly to renounce God, and to set themselves in the place of God: For all these are the works of the divine majesty alone, and not of any creature either in heaven or in earth.

Hereupon *Paul* was able easily to foresheew out of the first Commandement, the abominations that were to come, which Antichrist should bring into the Church. For all they which teach that any other worship is necessary to salvation; then that which God requireth of us by the first Commandement, which is the feare of God, Faith and the love of God; are plaine Antichrists, and set themselves in the place of God. That such should come; Christ himselfe fore-told; when he saith, *Matth. 24. Many shall come in my name, saying; I am Christ.* So wee also at this day may boldly and easily pronounce, that whosoever seeketh righteousness by works without faith, denieth God and maketh himselfe god; For thus he thinketh: If I do this worke, I shall be righteous, I shall be a conquerour of sinne, death, the devill, the wrath of God, and of hell, and shall obtaine life everlasting. And what is this else (I pray you) but to challenge that worke unto himselfe which doth belong to God alone, and to shew indeed that he himselfe

The error
and impiety
of hypo-
crites,

The worship
of the fifth
Commandement.

Mat. 24.5.

selfe is God? Therefore it is an easie matter for us to prophesie, and most certainly to judge of all those which are without faith, that they are not onely Idolaters, but very Infidels which deny God, and set themselves in the place of God. Upon the same ground *Peter* also prophesieth when he saith: *There shall be amongst you false teachers, which privily shall bring in damnable heresies, and shall deny the Lord, &c. and make merchandise of the people.* 1 Pet. 2.1.2.

And in the old Testament all the prophesies against Idolatry sprang out of the first Commandement. For all the wicked Kings and Prophets, with all the unfaithfull people, did nothing else but that which the Pope and all hypocrites alwayes do. They, contemning the first Commandement and worship appointed of God, and despising the promise of *Abrahams* seed, even that seed in whom all nations should be blessed and sanctified, ordained a wicked worship cleane contrary to the word of God, and said: With this worship will we serve God and set our his praise, which hath brought us out of the land of *Egypt*. So *Jeroboam* made two golden calves and said: * *Behold thy gods, O Israel, which brought thee out of the land of Egypt.* This he said of the true God which had redeemed *Israel*, and yet both he and all his people were Idolaters: For they worshipped God contrary to the first Commandement. They onely regarded the work: which being done, they counted themselves righteous before God. And what was this else, but to deny God himselfe, whom they confessed with their mouths, and said that he had brought them out of the land of *Egypt*? *Paul* speaketh of such Idolaters when he saith: *They confesse that they know God, but in their deeds they deny him.* The idolatry of the Jews. The two golden calves of Jeroboam: 1 Kin. 12.28. Tit. 1.6.

Wherefore all hypocrites and Idolaters go about to do those workes, which properly pertaine to the divine Majesty, and belong to *Christ* onely and alone. Indeed they say not in plaine words, I am God, I am *Christ*, and yet in very deed they proudly challenge unto themselves the divinity and office of *Christ*, and therefore it is as much in effect as if they said: I am *Christ*, I am a Saviour, not onely of my selfe, but also of others. This the Monkes have not onely taught, but also have made the whole world to beleve: to wit, that they are able, not onely to make themselves righteous through their hypocriticall holiness, but also others unto whom they communicate the same: whereas notwithstanding it is the proper and onely office of *Christ* to justifie the sinner,

The

Hypocrites go about to do that thing which belongeth onely to *Christ*.

The Pope challengeth a divinity or a vine power as well as God himselfe.

The use of the doctrine of faith.

The Pope is Antichrist.

Mat. 24 5.

2 Theſ. 2. 4.

Mat. 23. 15.

Mar. 13. 14.

Dan. 9 27.

What a mischievous thing hypocrisie is.

Every murtherer is both the matter and the worker, or the work and the workman.

To seeke righteousness by the law.

The true doers of the law.

The Pope in like manner, by publishing and spreading his divinity throughout the whole world, hath denied and utterly buried the office and Divinity of Christ.

It is expedient that these things should be well taught and well weighed, for thereby we may learne to judge of the whole Christian doctrine, and the life of man: also to confirme mens consciences: to understand all propheties and all the holy Scriptures, and rightly to judge of all other things. He that knoweth all these things rightly, may certainly judge that the Pope is Antichrist, because he teacheth a far other manner of worship, then the first table setteth out. He may perfectly know and understand, what it is to deny God, to deny Christ, and what Christ meaneth when he saith: *Many shall come in my name; saying, I am Christ: What it is to be against God, and to be lifted up above all that is called God, or that is worshipped: What it signifieth, that Antichrist sitteth in the temple of God, shewing himselfe as God: What it is, to see the abomination of desolation standing in the holy place, &c.*

Now hereof spring all these mischiefs, that this cursed hypocrisie will not be made righteous by the divine blessing; nor created anew of God the Creatour. It will in no wise be a patient, or suffer any thing to be wrought in her: but will needs be altogether an agent, and work those things which she should suffer God to work in her and receive of him. Therefore she maketh her selfe a Creatour and a justifier through her own works; despising the blessing promised and given to *Abraham* and to his beleeving children: So that every hypocrite is both the matter and the worker (although this be against Philosophie; for one and the selfe same thing, cannot work upon it selfe:) The matter, because he is a sinner: the worker, because he putteth on a cowl, or chooseth some other work through the which he hopeth to deserve grace, and to save himselfe and others: therefore he is both the creature and the Creatour. No man therefore can expresse with words, how execrable and horrible it is, to seek righteousness in the law by works; without the blessing. For it is *the abomination standing in the holy place* which denieth God, and setteth up the creature in the place of the Creatour.

The doers of the law therefore are not the hypocrites, observing the law outwardly: but the true belevers, who receiving the holy Ghost; do accomplish the law, that is to say, they love God and their neighbour,

neighbour, &c. So that a true doer of the law, is to be understood, not in respect of the works which he worketh, but in respect of the person now regenerate by faith. For according to the Gospell, they that are made righteous doe righteous things, but according to Philosophy it is not so: but contrariwise, they that do righteous things are made just and righteous. Therefore we being justified by faith doe good workes, through the which (as it is said, 2 *Pet.* 1.) Our calling and election is confirmed, and from day to day is made more sure. But because we have now only the first fruits of the Spirit, and have not as yet the tenths, and the remnants of sinne doe still remain in us: therefore we doe not the law perfectly. But this imperfection is not imputed unto us which doe believe in Christ, who was promised to *Abraham*, and hath blessed us. For we are nourished and tenderly cherished in the meane season for Christs sake, in the lap of Gods long-sufferance. We are that wounded man, which fell into the hands of theeves, whose wounds the *Samaritan* bound up, powring in oyle and wine, and after wards laying him upon his beast, he brought him into the Inne, and made provision for him, and departing commended him to the Host, saying: *Take care of him.* And thus we in the meane time are cherished, as it were in an Inne, untill the Lord put to his hand the second time (as *Esay* saith) that he may deliver us.

The godly
do not the
law perfectly.

Luk. 10. 30.
31. 32. 33.

Isai. 55. 11.

Wherefore the sentence of *Moses*: *Cursed is every one that abideth not in all the things that are written in this booke*, is not contrary to *Paul*, who pronounceth all them to be accursed, which are of the works of the law. For *Moses* requireth such a doer, as may do the law perfectly. But where shall we find him? No where. For *David* saith: *Lord enter not into judgement with thy servant, for no flesh is righteous in thy sight.* And *Paul* saith: *For what I would, that doe I not: but what I hate, that doe I.* Wherefore *Moses* together with *Paul* doth necessarily drive us to Christ, through whom we are made doers of the law, and are not accounted guilty of any transgression. How so? First by forgiveness of sinnes and imputation of righteousness, because of our faith in Christ. Secondly by the gift of God and the holy Ghost, which bringeth forth a new life and new motions in us, so that we may also doe the law effectually. Now, that which is not done, is pardoned for Christs sake: and moreover, what sinne soever is left in us, is not imputed. So *Moses* agreeth with *Paul*,
and

What a doer
of the law
Moses re-
quireth.
Psal. 143. 2.
Rom. 7. 15.

That we are
made doers
of the law
through
Christ.

and meaneth the self-same thing that he doth, when he saith : *Cursed is every one that abideth not, &c.* For he saith that they do not the law, because they would justifie themselves by workes, and concludeth with *Paul*, that they are under the curse. Therefore *Moses* requireth true doers of the law, which are of faith, even as *Paul* condemneth those which are not true doers of the law, that is to say, which are not of faith. Herein is no repugnance, that *Moses* spake negatively and *Paul* affirmatively, so that you define rightly what is meant by this word *Doe*. So both sentences are true, to wit, that all are accursed which abide not in all that is written in this booke : And, that all they are accursed, which are of the workes of the law.

An Answer to those arguments which the Adversaries alleadge against the Doctrine and righteousness of Faith.

SEeing this place offereth unto us occasion, we must say something as touching the arguments which our adversaries doe object against the doctrine of Faith, which is : *That We are justified by Faith alone.* There are many places both in the old Testament and in the new, as concerning workes and rewards of workes, which our adversaries do alleadge, and thinke themselves able thereby utterly to overthrow the doctrine of Faith which we teach and maintaine. Therefore we must be well furnished and armed, that we may be able, not only to instruct our brethren, but also to answer the objections of our Adversaries.

Places of
the law and
workes.

The righte-
ousnesse of
the law was
also known
to the hea-
then.

The Schoole-men and all such as understand not the article of justification, doe know no other righteousness then the civill righteousness and the righteousness of the law, which after a sort the *Gentiles* also doe know. Therefore they borrow certaine words out of the law and morall Phylosophy, as [to doe, to worke] and such like, and they apply the same unto spirituall matters : Wherein they deale most perversly and wickedly. We must put a difference betweene Phylosophy and Divinity. The Schoole-men themselves grant and teach, that in the order of nature, being goeth before working, for naturally the tree is before the fruit. Again, in Phylosophy they grant, that a worke morally wrought, is not good, except there be first a right judgement of reason, and a good will

or a good intent. So then they will have a right judgement of reason, and a good intent to go before the worke, that is to say, they make the person morally righteous before the worke. Contrariwise in Divinity, and in spirituall matters, where they ought most of all so to do, such senseless asses they are, that they pervert and turn all quite contrary, placing the worke before right judgement of reason and good intent.

Wherefore, Doing is one thing in nature, another in morall Philosophy, and another in Divinity. In nature the tree must be first, and then the fruit. In morall Philosophy, Doing requireth a good intent and a sound judgment of reason to worke well, going before. And here all the Philosophers are at a stay, and can go no further. Therefore the Divines say, that morall Philosophy taketh not God for the object and final cause. For *Aristotle*, or a Sadducey, or a man of any civill honesty, calleth this right reason and a good intent, if he seeke the publique commodity of the Common-wealth, and the quietnesse and honesty thereof. A Philosopher or Law-worker ascendeth no higher. He thinketh not through a right judgement of reason, and a good intent to obtain remission of sins and everlasting life, as the Sophister or the Monke doth. Wherefore the Heathen Philosopher is much better then such an hypocrite. For he abideth within his bounds, having only consideration of the honesty and tranquility of the Common-wealth, not mingling heavenly and earthly things together. Contrariwise, the blind Sophister imagineth that God regardeth his good intent and works. Therefore he mingleth earthly and heavenly things together, and polluteth the name of God. And this imagination he learneth out of morall Philosophy, saying that hee abuseth it much worse then the Heathen man doth.

To do naturally, morally, and spiritually.

A comparison between the Heathen Philosopher and the Monke, &c.

Wherefore we must ascend up higher in Divinity with this word Doing, then in naturall things and in Philosophy, so that now it must have a new signification, and be made altogether new, joyned with a right judgement of reason, and a good will, not morally, but divinely: which is, that I know and beleve by the word of the Gospell, that God hath sent his Son into the world to redeem us from sin and death. Here Doing is a new thing, unknowne to reason, to Philosophers, to Law-workers, and unto all men: for it is a wisdom hidden in a mystery. Therefore in Divinity the work necessarily requireth faith going before.

The Popish School men think a right judgement of reason, & a good intent without faith, to be sufficient to commend the work.

Therefore.

How we
must answer
our adverſa-
ries, urging
theſe terms,
Doing and
Working.

To do ac-
cording to
the Scrip-
ture, what
itis.

A rule to be
obſerved as
touching
theſe places
which ſpeak
of works.

1 Sam. 17. 37.

45.

46.

47.

The work
of David is
a faithfull
work.

The ſacrifice
of Abel and
Cain.
Gen. 4. 5.

Therefore when our adverſaries do alledge againſt us the ſentences of the Scripture touching the law and works, when mention is made of working and doing, thou muſt answer them, that they are termes pertaining to Divinity, and not to naturall or morall things. If they be applied to naturall or morall things, they muſt be taken in their own ſignification. But if they be applied to matters of Divinity, they muſt include ſuch a right judgement, reaſon and good-will, as is incomprehenſible to mans reaſon. Wherefore Doing in Divinity muſt be alwaies underſtood of a faithfull Doing. So that this faithfull Doing is altogether as it were a new Kingdome ſeparate from the naturall or morall Doing. Therefore, when we that are Divines ſpeake of Doing, we muſt needs ſpeake of that faithfull Doing: for in Divinity we have no other right judgement of reaſon, no good will or intent beſides faith.

This rule is well obſerved in the II. Chapter to the *Hebrewes*. There are recited many and ſundry workes of the Saints, out of the holy Scripture: as of *David*, who killed a Lion and a Beare, and ſlew *Goliath*. There the Sophiſter or Schooleman, that fooliſh Aſſe, looketh upon nothing elſe, but the outward appearance of the worke. But this worke of *David* muſt be ſo looked upon, that firſt we muſt conſider what manner of perſon *David* was, before he did this worke: Then ſhall we ſee that he was ſuch a perſon, whoſe heart truſted in the Lord God of *Israel*, as the Text plainly witneſſeth. *The Lord that delivered me out of the paw of the Lion, and out of the paw of the Beare, Will deliver me out of the hand of the Philiftine.* Moreover: *Thou commeſt to me with a ſword, and with a ſpeare, and with a ſhield: but I come to thee in the name of the Lord of hoſtes, the God of the hoſt of *Israel* upon whom thou haſt railed this day. This day ſhall the Lord cloſe thee in my hand, and I ſhall ſmite thee, and take thine head from thee, &c. Becauſe the Lord ſaveth not with ſword nor ſpeare, (for the battell is the Lords) and hee will give you into our hands.* You ſee then that he was a righteous man, beloved of God, ſtrong and conſtant in faith, before he did this worke. This Doing of *David* therefore, is not a naturall or morall Doing, but a faithfull Doing.

So it is ſaid of *Abel* in the ſame Epistle, that through faith hee offered up a better ſacrifice unto God then *Cain*. If the Schoolemen happen upon this place, as it is read in *Genesis* (where it is ſimply

simply set out, how that both *Caine* and *Abel* offered up their gifts, and that the Lord had respect unto *Abel* and his offerings) by. and by they take hold of these words: *They offered their oblations unto the Lord: The Lord had respect to the offerings of Abel*, and cry out, saying, Here ye see that God had respect to offerings: therefore works doe justifie. So that these filthy swine do thinke that righteoufnes is but a morall thing, only beholding the visour and outward shew of the worke, and not the heart of him that doth the work: whereas notwithstanding even in Philosophy they are constrained, not to looke upon the bare worke, but the good will of the worker. But here they stand altogether upon these words, *They offered up gifts: the Lord had respect unto Abel and to his offerings*, and see not that the Text saith plainly in *Genesis*, that the Lord had respect first to the person of *Abel*, which pleased the Lord because of his faith, and afterwards to his offerings. Therefore in Divinity we speake of faithfull works, sacrifices, oblations and gifts, that is to say, which are offered up and done in faith, as the Epistle to the *Hebrewes* declareth, saying: *Through faith Abel offered up a better sacrifice: Through faith Enoch was taken away: Through faith Abraham obeyed God, &c.* We have here then a rule set forth in the eleventh to the *Hebrewes*, how we should simply answer to the arguments objected of the adversaries as touching the law and works, that is to say: this or that man did this or that work in faith: and by this meanes thou givest a solution to all their arguments, and so stoppest their mouths, that they can have nothing to reply again.

Hereby it appeareth manifestly that in Divinitie and divine matters the worke is nothing worth without faith, but thou must needs have faith before thou begin to worke. For *Without faith it is impossible to please God*: but he that will come unto God, must beleve. Wherefore in the Epistle to the *Hebrewes*, it is said, that the sacrifice of *Abel* was better then the sacrifice of *Caine*, because he beleved: Therefore the worke or the sacrifice of *Abel* was faithfull. Contrariwise in *Cain*, because hee was vicked and an hypocrite, there was no faith or trust of Gods grace and favour, but meere presumption of his owne righteoufnesse, and therefore his worke, vvh whereby he went about to please God, was hypocriticall and unfaithfull: wherefore the adversaries themselves are compelled to grant that in all the vworkes of the Saints, faith

Not the work, but the heart of the worker is to be considered.

What works the Scripture speaketh of.

A rule.

The worke is nothing worth without faith, Heb. 11. 6.

Abels sacrifice was faithfull, and Caines unfaithfull.

is presupposed or goeth before, for the which their vvorks doe please God, and are accepted of him. Therefore in Divinity there is a new doing clean contrary to the morall doing.

The Scripture sometime speaketh of faith without vvorks, and sometime of faith with vvorks.

Moreover, we are also wont to distinguish faith after this manner, that faith is sometime taken vvithout the vvorke, sometime with the vvorke. For like as an Artificer speaketh diversly of the matter whereupon he vvorketh, and likewise a Gardiner of the tree being barren or fruitfull: even so the holy Ghost speaketh diversly of faith in the Scripture: sometime of an absolute faith: sometime of a compound, or (as a man would say) an incarnate faith. Now, an absolute faith is this, vvhen the Scripture speaketh absolutely of justification or of the justified, as is to be seene in the Epistles to the *Romans*, and to the *Galatians*. But vvhen the Scripture speaketh of rewards and vvorks, then it speaketh of the compound or incarnate faith. We will rehearse some examples of this faith: As, *Faith which vvorketh by love. Doe this, and thou shalt live. If thou wilt enter into life, keepe the Commandements. He that doth these things shall live in them. Decline from evill, and doe that which is good.* In these and such like places (as there are many in the holy Scripture) where mention is made of doing, the Scripture alwaies speaketh of faithfull doing. As when it saith: *Doe this and thou shalt live*, it meaneth thus: See first that thou be faithfull, that thou have* a right judgement of reason and a good will, that is to say, faith in Christ. When thou hast this faith, worke on a Gods blessing.

Gal. 5.6.
Luke. 19.18.
Mat. 19. 17
Rom. 10.5.
Esa. 37.27.

* These termes the Papiests use, & set them in the place of faith.

The Scripture sometime speaketh of one nature in Christ, sometime of both.

What marvell is it then, if rewards be promised to this incarnate faith: that is to say, to the vvorking faith, as was the faith of *Abel*, or to faithfull vvorkes? And why should not the holy Scripture thus speake diversly of faith, vvhen it speaketh divers waies of Christ, as he is God and man: that is to say, sometime of his whole person, sometime of his two natures apart, either of his divine or of his humane nature? If it speake of the natures apart, it speaketh of Christ absolutely: but if it speake of the divine nature united in one person to the humane nature, then it speaketh of Christ compound and incarnate. There is a common rule among the Schoole-men of the communication of the properties, vvhen the properties belonging to the Divinitie of Christ, are attributed to the humane nature: vvvhich we may see every vvhere in the Scriptures. As in *Luke 2*, the Angell calleth the infant borne of the Virgin *Mary*,

A rule of the communication of properties called communication in idio. 77. 11. 11. 11. 11.

rie, the Saviour of men, and the universall Lord both of the Angels and men. And in the I. Chapter he calleth him the Son of God. Hereupon I may truly say, that that infant vvhich lay in the manger, and in the lap of the Virgin, created heaven and earth, and is Lord of the Angels. Here I speake indeed of a man : but man in this proposition is a new word, and (as the School-men themselves do grant) hath relation to the Divinitie, that is to say : this God vvhich was made man, hath created all things. Creation is attributed only to the Divinitie of Christ : for the humanity doth not create, and yet notwithstanding it is truly said, man created, because the Divinity, which only createth, is incarnate with the humanity, and therefore the humanity, together with the Divinity, is partaker of the same properties. Wherefore it is well and godly said : This man Jesus Christ brought *Israel* out of *Egypt*, strook *Pharaoh*, and wrought all the wonders from the beginning of the world.

Luk. 1. 31

The man
Christ crea-
ted all things.

Therefore vvhhen the Scripture saith : *If thou wilt enter into life, keepe the Commandements of God : doe this and thou shalt live, &c.* Fitt, we must see of vvhhat manner of keeping and doing he speaketh. For in these and such like places (as I have said) he speaketh of a compound faith, and not of a naked and simple faith. And the meaning of this place : *Doe this and thou shalt live*, is this : Thou shalt live because of this faithfull doing, or this doing shall give unto thee life, because of thy faith alone. After this manner justification is attributed to faith alone, as creation is to the Divinity. And yet notwithstanding, as it is truly said : Jesus the Son of *Mary* created all things, so also justification is attributed to the incarnate faith, or to the faithfull doing. Therefore we must in no wise thinke vvvith the Sophisters and hypocrites, that vvorks do absolutely justifie, or that rewards are promised to morall vvorks, but to faithfull vvorks only.

If thou wilt
enter into
life, &c.

Let us therefore suffer the holy Ghost to speake as he doth in the Scriptures, either of naked, simple and absolute faith, or of compound and incarnate faith. All things vvhich are attributed to vvorkes, doe properly belong unto faith. For vvorkes must not be looked upon morally, but faithfully and with a spirituall eye. Faith is the divinity of vvorkes, and is to spread throughout the vvorkes of the faithfull, as is the Divinitie throughout the humanitie of Christ. Faith therefore doth all alone in the vvorkes

Faith simple
& compound;

of the faithfull; *Abraham* is called faithfull, because faith is spread throughout the whole person of *Abraham*: so that beholding him working, I see nothing of the carnall or of the working *Abraham*, but of the beleeving *Abraham*.

The places concerning works in the Scriptures, multibe expounded as the Epistle to the Hebrewes expoundeth them.

* Heb. 11. 33;
24. 35.

Wherefore when thou readest in the Scriptures, of the Fathers, Prophets, and Kings, how they wrought righteousnesse, raised up the dead, overcame kingdomes, thou must remember that these and such like sayings are to be expounded, as the Epistle to the *Hebrewes* expoundeth them, that is: * *By faith they wrought righteousnesse, by faith they raised up the dead, by faith they subdued Kings and kingdomes, &c.* So that faith incorporateth the worke, and giveth it his perfection. And this the adversaries, if they be well in their wits, cannot deny, neither have they any thing to say or object against it. Indeed they can cry out that the Scripture speaketh oftentimes of doing and working. And we alwaies answer them again, that it speaketh also of faithfull doing: For first, reason must be lightened by faith, before it can work. Now, when it hath a true opinion and knowledge of God, then is the worke incarnate and incorporate into it: so that vwhatsoever is attributed to faith, is afterwards attributed to vvorks also, but yet because of faith only and alone.

The difference betwene morall doing, and spirituall doing.

: Wherefore in reading of the Scriptures vve must learne to put a difference between the true and the hypocriticall, the morall and the spirituall doing of the law. So shall we be able to declare the true meaning of all those places, which seeme to maintaine the righteousnesse of vvorks. Now, the true doing of the law is a faithfull and a spirituall doing, vvich he hath not, that seeketh righteousnesse by vvorks. Therefore every doer of the law and every holy morall vvorker is accursed. For he vvalketh in the presumption of his owne righteousnesse against God, whiles he will be justified by mans free-will and reason, and so in doing of the law, he doth it not. And this according to *Paul*, is to be under the vvorks of the law, that is to say, that hypocrites do the law, and yet in doing, they do it not: for they understand this vvord Doing, according to the literall sense of the law, which in true Christian Divinitie is nothing worth. Indeed they vvorke many things, but in the presumption of their own righteousnes, and vvithout the knowledge of God and faith, as the *Pharisee* did; *Luk.* 18. and as *Paul* did before his conversion: therefore they are blind and miserably erre, and so remaine under the curse.

Hypocrites do many things but without faith.

Where-

Wherefore, againe I admonish you, that such sentences as the adversaries do alledge out of the Scriptures concerning works and rewards, must be spiritually expounded. As if they alledge this sentence out of *Daniel*, Chapter 4. *Redeeme thy sinnes by almes-deeds*, thou must not here expound these words morally, but spiritually. So shalt thou see that this word *Redeeme*, signifieth no morall, but a faithfull doing, that is to say, it includeth faith. For in the Scriptures the worke (as I have said) requireth also a good will and right judgement of reason to go before, not morall as they would have it, but divine and spirituall, which is faith. By this meanes thou shalt be able to stop the mouthes of these peevish Sophisters. For they themselves are compelled to grant (and so teach they also out of *Aristotle*) that every good work proceedeth out of mans choice or free will. If this be true in Philosophie, much more must this good will and right judgement of reason guided by faith, go before the work in divinity and divine matters. And this do all words of the Imperative moode, that is, all such words as are commanding, signifie in the Scriptures, and all such words also as teach the law, as the Epistle to the *Hebrewes* doth plainly declare: *By faith Abel offered, &c.*

The Papists
learne their
divinitie out
of Aristotle
an heathen
Philosopher.

Now, admit the case that this solution is not sufficient (although it be indeed most sure and certaine:) yet notwithstanding let this be the argument of all arguments, and the principall mirrour of Christians to behold, against all the tentations and objections, not onely of the adversaries, but also of the devill himselfe, namely to apprehend and to hold fast the head, which is Christ. Moreover, admit that the Sophisters being more crafty and subtil then I, should so snare and entangle me with their arguments, which they bring for the maintenance of works against Faith, that I should know no way how to winde my selfe out; (which notwithstanding it is impossible for them to do,) yet will I rather give reverence and credit to Christ alone, then be perswaded with all the places they are able to alledge for the establishing of the righteousness of works against the doctrine of Faith.

A generall
answer to all
the argu-
ments of the
adversaries.
The argu-
ment of all
arguments,
to hold fast
the head
Christ.

Wherefore, they must be simply and plainly answered after this manner: Here is Christ, there are the testimonies of the Scripture touching the law and works. Now, Christ is the Lord of the Scripture and of all works. He also is Lord of Heaven, the earth, the Sabbath, the temple, righteousness, life, wrath, sion, death, and generally

Gal. 3. 3.

rally of all things whatsoever. And *Paul* his Apostle sheweth that he was made sin and became accursed for me. I heare then that I could by no other means be delivered from my sin, my death and my malediction, but by his death and blood-shedding. Wherefore I conclude that it behoveth Christ himselfe to overcome my sinne, death and malediction in his own body, and not the works of the law or mine own works. And hereunto reason is constrained to yeeld and say, that Christ is not the work of the law, or my work: that his blood and death is not circumcision, the observation of the ceremonies of the law, and much lesse a Monks cowle, a shaven crown, abstinence, vows and such like. Wherefore if he be the price of my redemption, if he be made sin and malediction that he might justifie me and blesse me: I care not if thou bring a thousand places of the Scripture for the righteousness of works against the righteousness of faith, and cry out never so much, that the Scripture is against me. I have the Authour and Lord of the Scripture with me, on whose side I will rather stand, then beleve all the rablement of Law-workers and meritmongers. Albeit it is impossible that the Scripture should be against this doctrine, unlesse it be among the senselesse and obstinate hypocrites: but to the godly and such as have understanding, it giveth witness for Jesus Christ his Lord. See therefore how thou canst reconcile the Scripture, which thou sayest, is against my doctrine. As for me, I will stick to the Authour and Lord of the Scripture.

The scriptures not against it
false

Therefore if any man thinketh himselfe not well able to reconcile such places of the Scripture, or answer unto the same sufficiently, and yet notwithstanding is constrained to heare the objections and cavillations of the adversaries, let him answer simply and plainly after this sort: Thou settest against me the servant, that is to say, the Scripture and that not wholly, neither yet the principal part thereof, but onely certaine places as touching the law and workes. But I come with the Lord himselfe, who is above the Scripture, and is made unto me the merit and price of righteousness and everlasting life. On him I lay hold, him I sticke to, and leave workes unto thee: which notwithstanding thou never diddest. This solution neither the devill nor any Justiciary can ever wrest from thee or overthrow. Moreover thou art in safety before God: For thy heart abideth fixed in the object, which is called Christ: who was nailed to the Crosse and accursed, not

A plaine & simple answer to the places of Scripture concerning workes.

for

for himselfe, but for us, as the text saith: *made a curse for us.* Hold fast this, and lay it against all the sentences of the law and works whatsoever, and say: doest thou heare this Satan? Here he must needs give place, for he knoweth that Christ is his Lord and master.

Verse II. *And that no man is justified by the law in the sight of God, it is evident: for the just shall live by Faith.* *Heb. 11. 4.
Rom. 1. 17.*

This is another argument grounded upon the testimony of the Prophet *Habacuck*. And it is a sentence of great weight and authority. which *Paul* setteth against all the sentences touching the law and works. As if he should say: What need we any long disputation? Here I bring forth a most evident testimony of the Prophet, against the which no man can cavill: *The just man shall live by faith.* If he live by faith, then he liveth not by the law: For the law is not of faith. And here *Paul* excludeth works and the law, as things contrary to faith.

The Sophisters (as they are alwaies ready to corrupt the Scriptures) do wrest and pervert this place after this manner. *The just man doth live by faith:* that is to say, by a working faith, or formed or made perfect with charity: but if it be not formed with charity, then doth it not justifie. This glosse they themselves have forged, and by the same they do injury to the words of the Prophet. If they did call this formed or furnished faith, the true faith which the Scripture teacheth, this their glosse should not offend me, for then faith should not be separated from charity, but from the vaine opinion of faith: As we also put a difference between a counterfeit faith and a true faith. The counterfeit faith is that which heareth of God, of Christ, and of all the mysteries of his incarnation and our redemption: which also apprehendeth and beareth away those things which it heareth, yea and can talke goodly thereof, and yet there remaineth nothing else in the heart, but a naked opinion and a sound of the Gospel: For it neither reneweth nor changeth the heart: it maketh not a new man, but leaveth him in the vanity of his former opinion and conversation: and this is a very pernicious faith. The morall Philosopher is much better, then the hypocrite having such a faith.

How the Sophisters corrupt this place: *The just doth live by faith.*

The difference between a true and a false faith.

Wherefore, if they would make a distinction between faith formed

med (and take it as the Scripture taketh it) and the false or counterfeit faith, their distinction should nothing offend me. But they speake of faith formed and made perfect with charity, and make a double faith, that is to say, formed and unformed. This pestilent and devillish glosse I utterly detest. Although (say they) we have faith infused, called (*Fides infusa*) which is the gift of the holy Ghost, and also faith gotten by our own industry, called (*Fides acquisita* :) yet both of them lacke their forme and perfection, which is charity, and are formed with charity. This is to prefer charity before faith, and to attribute righteousness, not to faith, but to charity. Wherefore when they do not attribute righteousness to faith, but only in respect of charity, they attribute to faith nothing at all.

Of this faith
infused, and
what it is,
reade more
before the 2.
chap. fol 72.
pag. 1, line 2.

Moreover, these perverters of the Gospell of Christ do teach that even that faith which they call faith infused, and not received by hearing, nor gotten by any working, but created in man by the holy Ghost, may stand with deadly sin, and that the worse men may have this faith. Therefore, say they, if it be alone, it is idle and utterly unprofitable. Thus they take from faith her office, and give it unto charity: so that faith is nothing, except charity which they call the forme and perfection thereof, be joynd withall. This is a devillish and a blasphemous kind of doctrine, which utterly defaceth and overthroweth the doctrine of faith, and carrieth a man cleane from Christ the mediatur, and from faith, which is the hand and onely meane whereby we apprehend him. For if charity be the forme and perfection of faith (as they dreame) then am I by and by constrained to say, that charity is the principall part of Christian Religion, and so I lose Christ, his blood, and all his benefits, and now I rest altogether in a morall doing, even as the Pope, the heathen Philosopher, and the Turke doth.

The formed
faith of the
Schoolmen

True faith
before God.

But the holy Ghost which giveth to all men both mouth and tongue, knoweth how to speake. He could have said, (as the Sophisters do wickedly imagine :) The righteous man shall live by faith formed and beautified or made perfect by charity. But this he omitteth of purpose, and saith plainly : *The righteous man liveth by faith.* Let these delish Sophisters go therefore, with this their wicked and pestilent glosse. We will still hold and extoll this faith, which God himselfe hath called faith, that is to say, a true and a certaine faith, which doubteth not of God, nor of his promises,

nor :

nor of the forgiveness of sins through Christ, that we may dwell sure and safe in this our object Christ, and may keep still before our eyes the passion and blood of our Mediatour and all his benefits. Now, faith alone which layeth hold upon Christ, is the only meane that we suffer not these benefits to be taken out of our sight. Wherefore, rejecting this pestilent glosse, we must understand this place of faith only and alone. And this *Paul* himselfe declareth, when he reasoneth against faith formed with charity, after this sort.

Faith onely
taketh hold
of Christ.

Verse 12: *And the law is not of faith.*

The Schooimen say: The righteous man doth live, if his faith be formed and adorned with charity. But contrariwise *Paul* saith: *The law is not of faith.* But what is the law? Is it not also a commandment touching charity? Yea, the law commandeth nothing else but charity, as we may see by the text it selfe: *Thou shalt love the Lord thy God, with all thy soule. &c.* Again: *Shewing mercy unto thousands that love him and keepe his commandments.* Also: *In these two commandments consisteth the law and the prophets.* If the law then, that commandeth charity be contrary to faith, it must needs follow, that charity is not of faith. So *Paul* plainly confuteth that glosse which the Sophisters have forged, touching their formed faith, and speaketh onely of faith, as it is separate from the law. Now, the law being separate and set apart, charity is also set apart, with all that belongeth to the law, and faith onely is left, which justifieth and quickneth to everlasting life.

The law
teacheth
love.
Deut 6.5.
Mat. 22.37.
Exod 20.6.

Mat. 22.40.

Paul therefore reasoneth here out of a plain testimony of the Prophet: that there is none which obtaineth justification and life before God, but the beleeving man, who obtaineth righteousness and everlasting life without the law and without charity, by faith alone. The reason is, because the law is not of faith: that is, the law is not faith, or any thing belonging to faith, for it beleeves not: neither are the works of the law faith, nor yet of faith: therefore faith is a thing much differing from the law, like as the promise is a thing much differing from the law. For the promise is not apprehended by working, but by beleeving. Yet there is as great a difference between the promise and the law, and consequently between faith and works, as there is distance between heaven and earth.

The belee-
ving man
obtaineth
righteousnes
& everlasting
life without
the law and
charitie.

It is impossible therefore, that faith should be of the law. For faith only resteth in the promise, it only apprehendeth and knoweth God,

God,

God, and standeth only in receiving good things of God. Contrariwise the law and works consist in exacting, in doing, and in giving unto God. As *Abel* offering his sacrifice, giveth unto God: but he beleeving receiveth of God. *Paul* therefore concludeth mightily out of that place of *Habacuck*, that the righteous man liveth by faith alone. For the law in no wise belongeth unto faith, because the law is not the promise. But faith resteth only upon the promise. Wherefore as there is a difference between the law and the promise: so is there also between works and faith. That glosse therefore of the Schoolemen is false and wicked, which joyneth the law and faith together, yea rather it quenched faith, and setteth the law in the place of faith. And here note, that *Paul* alwayes speaketh of such as would do the law morally, and not according to the Scripture. But whatsoever is said of such good works as the Scripture requireth, the same is attributed to faith alone.

Verse 12. *But the man that shall do those things shall live in them.*

Paul here goeth about to shew what is the very true righteousness of the law and of the Gospell. The righteousness of the law is to fulfill the law, according to that saying: *He that shall do those things shall live in them.* The righteousness of faith is to beleeve, according to that saying: *The righteous man doth live by faith.* The law therefore requireth that we should yeeld somewhat unto God. But faith requireth no works of us, or that we should give any thing unto God, but that we beleeving the promise of God, should receive of him. Therefore the office of the law is to work, as the office of faith is to assent unto the promises. For faith is the faith of the promise, and the work is the work of the law. *Paul* therefore standeth upon this word *Doing*: and that he may plainly shew, what is the confidence of the law, and what is the confidence of works, he compareth the one with the other, the promise with the law, and faith with works. He saith, that of the law there cometh nothing else but only doing: but faith is a cleane contrary thing, namely, that which assenteth to the promise, and layeth hold upon it.

These foure things therefore must be perfectly distinguished. For as the law hath his proper office, so hath the promise. To the law pertaineth doing, and to the promise, beleeving. Wherefore, as far as the law and the promise are separate asunder, so far also are doing and beleeving. By the which distinction *Paul* here goeth about

The law.

Faith.

The righteousness of the law.
The righteousness of faith.

The office of the law and of faith.

The law and the promise, doing & beleeving must be distinguished.

about to separate charity from faith, and to teach that charity justifieth not, because the law worketh or helpeth nothing to justification. Faith alone therefore justifieth and quickneth: and yet it standeth not alone, that is to say, it is not idle, albeit that in her degree and office it standeth alone. Ye see the cause then why *Paul* here alledgeth this place, namely that he may separate faith and charity far asunder.

Faith is not idle.

Fie upon the Sophisters therefore with their cursed glosses and their blind distinction of faith formed and unformed. For these new forged termes, faith formed, faith unformed, faith gotten by mans industry, and such like, are very monsters devised by the devill, to no other end but to deface and destroy the true Christian doctrine and faith, to blaspheme and tread Christ under-foot, and to stablish the righteousness of works. Indeed works must follow faith, but faith must not be works, or works faith; but the bounds and the kingdoms of the law or works, and of faith must be rightly distinguished the one from the other.

Fides formata, & informata, acquisita, &c. monstrous termes devised by the Papists.

When we beleve therefore, we live only by faith in Christ, who is without sin, who is also our mercy-seate and remission of sins. Contrariwise, when we observe the law, we work indeed, but we have no righteousness nor life. For the office of the law is not to justify and give life, but to shew forth sinne, and to destroy. Indeed the law faith: *He that shall do these things, shall live in them.* But where is he which doth the law: that is, which loveth God with all his heart, and his neighbour as himself? Therefore no man doth the law, and although he go about to do it never so much: yet in doing it he doth it not: therefore he abideth under the curse. But faith worketh not, but beleeveth in Christ the justifier. Therefore a man liveth not because of his doing, but because of his beleiving. But a faithfull man performeth the law, and that which he doth not, is forgiven him through the remission of sins for Christs sake, and that which is remaining is not imputed unto him.

The office of the law.

The office of faith.

Paul therefore in this place, and in the 10th Chap. to the Romanes, compareth the righteousness of the law and of faith together, where he saith: *He that shall do those things, shall live in them;* As though he would say: it were indeed a goodly matter if we could accomplish the law: but because no man doth it, we must sic unto Christ, **Who is the end of the law to righteousness to every one that beleeveth. Hee was made under the law, that he might*

* Christ the end of the law. Rom. 10. 4. Gal. 4. 5.

redeeme.

redeeme us that were under the law. Beleeving in him we receive the holy Ghost, and we begin to do the law: and that which we do not, is not imputed unto us because of our faith in Christ. But in the life to come we shall no more have need of faith. For then we shall not see darkely through a glasse (as we now do) but we shall see face to face: that is to say, there shall be a most glorious brightnes of the eternall Majesty, in which we shall see God even as he is. There shall be a true and a perfect knowledge and love of God, a perfect light of reason and a good will: not such a morall and philosophicall will as the Popish Schoolemen dreame of, but an heavenly, divine, and eternall will. Here in the meane time, in spirit by faith, we looke for the hope of righteoufnesse. Contrariwise, they that seek for righteoufnesse of sins by the law and not by Christ, do never performe the law, but abide under the curse.

Who they
are that
Paul calleth
righteous.

A double use
of the law.

Paul therefore calleth them onely righteous, which are justified through the promise, or through faith in the promise without the law. Wherefore, they that are of the works of the law, and will seeme to do the law, do it not. For the Apostle generally concludeth, that all they which are of the works of the law, are under the curse: under the which they should not be, if they fulfilled the law. Indeed it is true, that a man doing the works of the law, shall live in them, that is, shall be blessed: but such a one cannot be found. Now seeing there is a double use of the law, the one politick, and the other spirituall, he that will understand this sentence civilly, may do it after this sort: *He that shall do those things shall live in them*: that is, if a man obey the magistrate outwardly and in the politick government, he shall avoide punishment and death: For then the civill magistrate hath no power over him. This is the politick use of the law, which serveth to bridle those that are rude and untractable. But *Paul* here speaketh not of this use, but entreateth of this place like a Divine: therefore there is a condition necessarily included. As if he said: If men could keep the law, they should be happy. But where are they? They are not therefore doers of the law, except they be justified before and without the law, through faith.

Wherefore, when *Paul* curseth and condemneth those which are of the works of the law, he speaketh not of such as are justified through faith, but of such as go about to be justified by workes, without faith in Christ: This I say, lest any man should follow
the

the fond imagination of *Jerome*, who being deceived by *Origen*, understood nothing at all in *Paul*, but tooke him as a meere civill Lawyer. Hereupon he reasoneth after this manner: The holy Patriarkes, Prophets and Kings vvere circumcised and offered sacrifice: therefore they observed the law. But it vvere a vvicked thing to say, that they are under the curse: therefore all they that are of the vvorks of the law are not under the curse. Thus he setteth himself against *Paul* without all judgment, making no difference between the true doers of the law justified by faith, and those vvorkers vvwhich seek to be justified by the law, vvwithout faith.

The imagination of Jerome understanding *Paul* as though he spake of the law, but morally, and as it is sepeare from faith.

But *Paul* speaketh here nothing against those that are justified by faith, and are true doers of the law indeed, for they are not of the vvorks of the law: but against those vvwhich not only do not keepe the law, but also sin against the same. For the law commandeth that vve should feare, love and vvorship God vvith a true faith. This they doe not, but choose out new kinds of vvorship and vvorks which were never commanded of God, by the vvwhich God is not pacified, but more provoked to anger, according to that saying: *They worship me in vaine vvith the commandements of men.* Therefore they are full of impiety, rebels against God and Idolaters, sinning grievously against the first commandement above all the rest. Moreover, they are full of vvicked concupiscence, wrath and other great passions. Briefly, there is no good thing in them, but that outwardly they vvould seeme to be righteous and to accomplish the law.

A picture of hypocits.

Mat. 23. 9.

So vve also vvwhich are justified by faith, as were the Patriarkes, Prophets and all the Saints, are not of the vvorkes of the law, as concerning justification. But in that we are in the flesh, and have as yet the remnants of sinne in us, wee are under the law, and yet not under the curse, because the remnants of sinne are not imputed unto us for Christs sake, in vvhom vve beleeve. For the flesh is an enemy unto God, and that concupiscence vvwhich yet remaineth in us, not only fulfilleth not the law, but also sinneth against the same, rebelling against us and leading us captive into bondage, *Rom. 7.* Now, if the law be not fulfilled in the Saints, but that many things are done in them contrary to the law, if evill concupiscence and the remnants of sinne are yet remaining in them, vvwhich doe so hinder them that they cannot feare and love God, they cannot call upon God with assured trust, they cannot praise God and reverence

Remnants of sin in the Saints, and the elect of God.

his word as they should do: much more is this true in a man which is not yet justified by faith, but is an enemy unto God, and with all his heart despiseth and hateth the word and worke of God. Ye see then that *Paul* speaketh here of such as vwill fulfill the law, and be justified thereby, although they have not yet received faith, and not of the Fathers and Saints (as *Jerome* imagineth) which are justified by faith already.

Deut. 21. 23. Verse 13. *Christ hath redeemed us from the curse of the law, when he was made a curse for us. (For it is written: Cursed is every one that hangeth on a tree.)*

This sentence which *Paul* reciteth out of *Deuter.* is miserably wrested and racked of the *Papists*.

Here againe *Jerome*, and the Popish Sophisters vvhich follow him, are much troubled, and miserably racke this most comfortable place, seeking, as they would seeme, vvith a godly zeal to turn away this reproach from *Christ*, that he should be called a curse or execration. They shift off this sentence after this manner: that *Paul* spake not here in good earnest: and therefore they most vvickedly affirm, that the Scripture in *Paul* agreeth not vvith it self. And this they proove after this manner: The sentence (say they) of *Moses*, which *Paul* here alleadgeth, speaketh not of *Christ*. Moreover this generall clause [*whosoever*] which *Paul* alledgeth, is not added in *Moses*. Again, *Paul* omitteth this vvord [*of God*] which is in *Moses*. To conclude, it is evident enough, that *Moses* speaketh of a theefe or a malefactor, which by his evill deeds had deserved the gallows, as the Scripture plainly witnesseth in the 21. Chap. of *Deut.* Therefore they aske this question, how this sentence may be applied to *Christ*, that he is accursed of God and hanged upon a tree, seeing that he is no malefactor or theefe, but righteous and holy? This may peradventure move the simple and ignorant, thinking that the Sophisters doe speake it, not only vvittily, but also very godly, and thereby do defend the honour and glory of *Christ*, and give warning to all Christians to beware that they thinke not so vvickedly of *Christ*, that he should be made a curse, &c. Let us see therefore what the meaning and purpose of *Paul* is.

This clause for us is essentiall and full of power.

But here againe vve must make a distinction, as the vvords of *Paul* doe plainly shew. For he saith not, that *Christ* vvas made a curse for himselfe, but for us. Therefore all the vvweight of the matter standeth in this vvord, *For us*. For *Christ* is innocent as concerning his owne person, and therefore he ought not to have beene hanged

hanged on a tree : but because, according to the law of *Moses*, every thief and malefactor ought to be hanged, therefore Christ also, according to the law ought to be hanged, for he sustained the person of a sinner and of a thief, not of one, but of all sinners and theeves. For we are sinners and theeves, and therefore guilty of death and everlasting damnation. But Christ took all our sins upon him, and for them died upon the crosse : therefore it behoved that he should become a transgressor, and (as *Esay* the Prophet saith, *Ch. 53.*) to be reckoned and accounted among transgressors and trespassors.

Christ tooke upon him the person of a transgressor, and therefore, must be hanged.

And this (no doubt) all the Prophets did fore-see in spirit, that Christ should become the greatest transgressor, murtherer, adulterer, theefe, rebell and blasphemer, that ever was or could be in all the world. For he being made a sacrifice for the finnes of the whole world, is not now an innocent person and without sins, is not now the Sonne of God, borne of the Virgin *Marie* : but a sinner, which hath and carrieth the sine of *Paul*, who was a blasphemer, an oppressour and a persecutor : of *Peter*, which denied Christ : of *David*, which was an adulterer, a murtherer, and caused the Gentiles to blaspheme the name of the Lord : and briefly, which hath and beareth all the finnes of all men in his bodie : not that he himselfe committed them, but for that he received them being committed or done of us, and laid them upon his owne body, that he might make satisfaction for them with his owne blood. Therefore this generall sentence of *Moses* comprehendeth him also (albeit in his owne person he was innocent) because it found him amongst sinners and transgressors : Like as the Magistrate taketh him for a thief, and punisheth him whom he findeth among other theeves and transgressors, though hee never committed any thing worthy of death. Now, Christ was not only found amongst sinners, but of his own accord and by the will of his Father he would also be a companion of sinners, taking upon him the flesh and blood of those which were sinners, theeves and plunged in all kinds of sin. When the law therefore found him among theeves it condemned and killed him as a theefe.

Christ the greatest sinner of all others, because he bare the finnes of the whole world

Esay. 53. 5.
Mat. 8. 17. j

The Popish Sophisters doe spoile us of this knowledge of Christ and most heavenly comfort, (namely that Christ was made a curse, that he might deliver us from the curse of the law) when they separate him from finnes and sinners, and onely set

What inco-modities follow the doctrine of the Schoolemen

him.

him out unto us as an example to be followed. By this meanes they make Christ, not only unprofitable unto us, but also a Judge and a tyrant, which is angry with our sins, and condemneth sinners. But we must as well wrap Christ, and know him to be wrapped in our sins, in our malediction, in our death, and in all our evils, as he is wrapped in our flesh and in our blood.

Christ must be wrapped as well in finnes, as in our flesh and blood.

But some man will say: It is very absurd and slanderous, to call the son of God a cursed sinner. I answer: if thou wilt deny him to be a sinner and to be accursed. deny also that he was crucified and died. For it is no lesse absurd to say, that the Sonne of God (as our faith confesseth and beleeveth) was crucified and suffered the paines of sinne and death, then to say, that he is a sinner and accursed. But if it be not absurd to confesse and beleve, that Christ was crucified between two theeves, then is it not absurd to say also that he was accursed and of all sinners the greatest. These words of *Paul* are not spoken in vaine: *Christ was made a curse for us. God made Christ which knew no sinne to become sinne for us, that we in him might be made the righteousnes of God,* 2 Cor. 5.

Christ is made a curse and become for us.

After the same manner *John* the Baptist calleth him, *The Lambe of God which taketh away the finnes of the World.* He verily is innocent, because he is the unspotted and undefiled lambe of God. But because he beareth the sins of the world, his innocency is burdened with the sins and guilt of the whole world. Whatsoever sins, I, thou, and we all have done or shall do hereafter, they are Christs own finnes as verily as if he himself had done them. To be brief, our sins must needs become Christs own sins, or els we shall perish for ever. This true knowledg of Christ, which *Paul* and the Prophets have most plainly delivered unto us, the wicked Sophisters have darkned and defaced.

1 Joh. 1. 26.

Our sinne must be Christs own sin, or else we shall perish for ever.

Esay in the 53. Chapter speaketh thus of Christ: *God* (saith he) *laid the iniquity of us all upon him.* Wee must not make these words lesse then they are: but leave them in their owne proper signification. For *God* dallieth not in the words of the Prophet, but speaketh earnestly, and of great love: to wit, that Christ this Lambe of God should beare the sins of us all. But what is it to beare? The Sophisters answer, to be punished. Very well. But wherefore is Christ punished? It is not because he hath sinne and beareth sinne? Now that Christ hath sinne, the holy Ghost witnesseth in the 40. *Psalme*: *My finnes have taken such hold on me, that*

Christ not onely beareth sinne: but the *Psalme* witnesseth that he himselfe also hath sinne indeede.

I am not able to looke up, yea they are more in number then the haire of my head. In this Psalme and certaine others, the holy Ghost speaketh in the person of Christ; and in plain words witnesseth, that he had sins. For this testimony is not the voice of an innocent, but of a suffering Christ, which took upon him to beare the person of all sinners, and therefore was made guilty of the sins of the whole world.

Wherefore Christ was not only crucified and died, but sin also (through the love of the divine Majesty) was laid upon him. When sin was laid upon him, then cometh the law and faith: Every sinner must die. Therefore, O Christ, if thou wilt answer, become guilty, and suffer punishment for sinners, thou must also beare sin and malediction. Paul therefore doth very well alledge this generall sentence out of Moses as concerning Christ: *Every one that hangeth upon the tree is the accursed of God:* but Christ hath hanged upon the tree, therefore Christ is the accursed of God.

And this is a singular consolation for all Christians, so to clothe Christ with our sinnes, and to wrap him in my sinnes, thy sinnes and in the sins of the whole world, and so to * behold him bearing all our iniquities. For the beholding of him after this manner, shall easily vanquish all the fantastick opinions of the Papists concerning the justification of works. For they do imagine (as I have said) a certaine faith formed and adorned with charity. By this (say they) sinnes are taken away, and men are justified before God. And what is this else (I pray you) but to unwrap Christ, and to strip him quite out of our sins, to make him innocent, and to charge and overwhelm our selves with our own sinnes, and to looke upon them, not in Christ, but in our selves? Yea, what is this else but to take Christ cleane away, and to make him utterly unprofitable unto us? For if it be so that we put away sinne by the works of the law and charity, then Christ taketh them not away. For if he be the Lambe of God, ordained from everlasting to take away the sinnes of the world: and moreover, if he be so wrapped in our sinnes, that he became accursed for us, it must needs follow that we cannot be justified by works. For God hath laid our sinnes, not upon us, but upon his Sonne Christ, that he bearing the punishment thereof, might be our peace, and that by his stripes we might be healed. Therefore they cannot be taken away by us. To this all the Scripture beareth witness: and we also do confesse the

A singular consolation of the faithfull.

* He alludeth to the Braſe Serpent. The faith of the Papists formed with charity.

Our sinnes are taken away by Christ alone.

E/s. 53. 5.

same in the articles of the Christian beleefe, when we say: I beleefe in Jesus Christ the Sonne of God, which suffered, was crucified and died for us.

Hereby it appeareth that the doctrine of the Gospell (which of all other is most sweet and full of singular consolation,) speaketh nothing of our works or of the works of the law, but of the inestimable mercy and love of God towards us, most wretched and miserable sinners: to wit, that our most mercifull Father seeing us to be oppressed and overwhelmed with the curse of the law, and so to be holden under the same, that we could never be delivered from it by our own power, sent his onely Sonne into the world, and laid upon him all the sins of all men, saying: Be thou *Peter* that denier: *Paul* that persecuter, blasphemour, and cruell oppressour: *David* that adulterer: that sinner which did eat the apple in Paradise: that these which hanged upon the crosse: and briefly, be thou the person which hath committed the sins of all men: See therefore that thou pay and satisfie for them. Here now commeth the law and saith: I find him a sinner, and that such an one, as hath taken upon him the sins of all men, and I see no sins else but in him: therefore let him die upon the crosse: and so he setteth upon him, and killeth him. By this meanes the whole world is purged and cleansed from all sins, and so delivered from death and all evils. Now, sin being vanquished and death abolished by this one man, God would see nothing else in the whole world, if it did beleefe, but a meere cleansing and righteousnes. And if any remnants of sin should remaine, yet for the great glory that is in Christ, God would wincke at them and would not see them.

Thus we must magnifie the article of Christian righteousnesse against the righteousness of the law and works: albeit no eloquence is able sufficiently to set forth the inestimable greatness thereof. Wherefore the argument that *Paul* handleth in this place, of all other is most mighty against all the righteousness of the law. For it containeth this invincible *opposition: that is, if the finnes of the whole world be in that one man Jesus Christ, then are they not in the world. But if they be not in him, then are they yet in the world. Also, if Christ be made guilty of all the finnes which we all have committed, then are we delivered from all finnes, but not by our selves, nor by our own works or merits, but by him. But if he be innocent and beare not our finnes, then doe we beare them.

Of what points the doctrine of the Gospell catecheth.

The law accused and killed Christ.

The article of justification and Christian righteousness.

* This opposition is a comparing of two contraries, Christ and the world together.

them, and in them we shall die and be damned. *But thanks be to God* Cor. 15. 57.
who hath given us victory by our Lord Jesus Christ. Amen.

But now let us see by what means these two things so contrary and so repugnant, may be reconciled in this one person Christ. Not only my finnes and thine, but also the finnes of the whole world, either past, present or to come, take hold upon him, go about to condemne him, and doe indeed condemne him. But because in the selfe same person, which is the highest, the greatest and the onely sinner, there is also an everlasting and invincible righteousness: therefore these two do encounter together, the highest, the greatest and the onely sinner, and the highest, the greatest and the onely righteousness. Here one of them must needs be overcome and give place to the other, seeing they fight together with so great force and power. The sinne therefore of the whole world cometh upon righteousness with all might and maine. In this combat what is done? Righteousnesse is everlasting, immortall and invincible. Sinne also is a most mighty and cruell tyrant, ruling and reigning over the whole world, subduing and bringing all men into bondage. To conclude, sinne is a strong and a mighty god, which devoureth all man-kinde, learned, unlearned, holy, mighty and wise men. This tyrant (I say) fieth upon Christ, and will needs swallow him up, as he doth all other. But he seeth not that he is a person of invincible and everlasting righteousness. Therefore in this combat sinne must needs be vanquished and killed, and righteousness must overcome, live and reigne. So in Christ all sin is vanquished, killed and buried, and righteousness remaineth a conquerour and reigneth for ever.

In like manner, death, which is an omnipotent Queene and Emperesse of the whole world, killing Kings, Princes, and generally all men, doth mightily encounter with life, thinking utterly to overcome it and to swallow it up: and that which it goeth about, it bringeth to passe indeed. But because life was immortall, therefore when it was overcome, yet did it overcome and get the victory, vanquishing and killing death. Death therefore through Christ is vanquished and abolished throughout the whole world, so that now it is but a painted death, which losing his sting, can no more hurt those that beleeve in Christ, who is become the death of death, as *Hoseas* the Prophet saith: *O death I will be thy death.*

A marvelous combat between sin and righteousness in Christ.

Righteousnesse

Sinne.

Righteousnesse the conquerour of sinne.

The combat betweene life and death.

Life conquered, is the conquerour of death.

Hos. 3. 15.

The conflict
of the curse,
with the ble-
ssing.

Christ is the
vanquisher
of the curse
and maledic-
tion.

Col. 1. 15.

In himselfe.

Sinne and
death aboli-
shed to all
beleevers.

1 Joh. 5. 4.

They that
deny the ar-
ticle of the
Divinity of
Christ, deny
also the ar-
ticle of re-
demption.

So the curse, which is the wrath of God upon the whole world, hath the like conflict with the blessing: that is to say, with grace and the eternall mercy of God in Christ. The curse therefore fighteth against the blessing, and would condemn it and bring it to nought: but it cannot so do. For the blessing is divine and everlasting, and therefore the curse must needs give place. For if the blessing in Christ could be overcome, then should God himselfe also be overcome. But this is impossible: therefore Christ the power of God, righteousness, blessing, grace and life, overcommeth and destroyeth these monsters, sin, death and the curse, without warre or weapons in his own body, and in himselfe; as *Paul* delighteth to speake: *Spoiling* (saith he) *all principalities and powers, and triumphing over them in himselfe*, so that they cannot any more hurt those that do beleve.

And this circumstance, *In himselfe*, maketh that combat much more wonderfull and glorious. For it sheweth that it was necessary, that these inestimable things should be accomplished in that one onely person Christ, (to wit, that the curse, sinne and death should be destroyed, and the blessing, righteousness and life should succeed in their place) and that so the whole creature through this one person should be renewed. Therefore if thou looke upon this person Christ, thou shalt see sin, death, the wrath of God, hell, the divell and all evils vanquished and mortified in him. For as much then as Christ reigneth by his grace in the hearts of the faithfull, there is no sin, no death, no curse: but where Christ is not knowne, there all these things do still remaine. Therefore all they which beleve not, do lacke this inestimable benefit and glorious victory. *For this* (as *S. John* saith) *is our victory, that overcometh the world, even our faith.*

This is the principle article of all Christian doctrine, which the Popish Schoolemen have altogether darkened. And here ye see how necessary a thing it is to beleve and to confesse the article of the Divinity of Christ: which when *Arrius* denied, he must needs also deny the article of our redemption. For to overcome the sinne of the world, death, the curse and the wrath of God in himselfe, is not the worke of any creature, but of the divine power. Therefore he which *in himselfe* should overcome these, must needs be truly and naturally God. For against this mighty power of sinne, death and the curse (which of it selfe reigneth throughout the world and

in the whole creature) it was necessary to set a more high and mighty power. But besides the soveraigne and divine power, no such power can be found. Wherefore to abolish sin, to destroy death, to take away the curse in himself: and againe, to give righteousness, to bring life to light, and to give the blessing, are the works of the divine power only and alone. Now because the Scripture doth attribute all these to Christ, therefore hee in himselfe is life, righteousness and blessing, which is naturally and substantially God. Wherefore they that deny the divinity of Christ, do lose all Christianity and become altogether Gentiles and Turkes. We must learn therefore diligently the Article of justification (as I often admonish you.) For all the other Articles of our faith are comprehended in it: and if that remain found, then are all the rest found. Wherefore, when we teach that men are justified by Christ, that Christ is the conquerour of sin, death and the everlasting curse: we witnesse there with all that he is naturally and substantially God.

They that deny the divinitie of Christ become Turkes & Gentiles.

Christ God by nature.

Hereby we may plainly see how horrible the wickednesse and blindness of the Papists was, which taught that these cruell and mighty tyrants, sin, death and the curse (which swallow up all mankind) must be vanquished, not by the righteousness of the law of God (which, although it be just, good and holy, can doe nothing but bring men under the curse:) but by the righteousness of mans owne works, as by Fasting, Pilgrimages, Masses, Vowes, and such other like paltry. But (I pray you) was there ever any found that being furnished with this armour, overcame sin, death and the devill? Paul in the 6. Chapter to the Ephesians describeth a farre other manner of armour, which we must use against these most cruell and raging beasts. Therefore in that these blind buzzards and leaders of the blind, have set us naked and without armour before these invincible and most mighty tyrants, they have not only delivered us unto them to be devoured, but also have made us ten times greater and more wicked sinners then either theeves, whores or murtherers. For it belongeth only to the divine power to destroy sin and to abolish death, to create righteousness and to give life. These have attributed this divine power to our owne workes, saying: If thou doe this worke or that, thou shalt overcome sinne, death and the wrath of God: And by this meanes they set us in Gods place, making us in very deed naturally (if I may so say) God himself. And herein the

The blindness and impiety of the Papists.

The armour of Christians set out Ephes. 6. 13. &c.

It is the worke of God, to abolish death & to give life.

2 Pet. 2. 22.

Zeph. 1. 12.

What do
Eaine the
Gospell fer-
seth forth.Christ tooke
our finnes
upon him of
his owne ac-
cord, and
therefore it
behoved
him to be
made a curse
for them.

Phil. 2. 7.

Christ is our
righteous-
nes, and our
sinne is his.

Papists under the name of Christ, have shewed themselves to be sevenfold more wicked Idolaters, then ever were the Gentiles: For it happeneth to them, as it doth to the sow, which after she is washed, waloweth her self again in the mire. And as Christ saith: After they are fallen away from faith, an evill spirit entreth again into the house, out of the which he was driven, and taketh unto him seven worse spirits then himself, and there dwelleth: and then the latter end of that man is worse then the beginning.

Let us therefore receive this most sweet doctrine and full of comfort, with thanksgiving, and with an assured faith, which teacheth that Christ being made a curse for us (that is, a sinner subject to the wrath of God) did put upon him our person, and laid our finnes upon his owne shoulders, saying: I have committed the sins which all men have committed. Therefore he was made a curse indeed according to the law, not for himselfe, but (as *Paul* saith) for us. For unlesse he had taken upon himselfe my finnes and thine, and the finnes of the whole world, the law had had no right over him, which condemneth none but sinners only, and holdeth them under the curse. Wherefore he could neither have been made a curse nor die, sith the onely cause of the curse and of death is sin, from the which he was free. But because he had taken upon him our sins, not by constraint, but of his own good will: it behoved him to beare the punishment and wrath of God: not for his own person (which was just and invincible, and therefore could be found in no wise guilty) but for our person.

So making a happy change with us, he tooke upon him our sinfull person, and gave unto us his innocent and victorious person: wherewith we being now cloathed, are freed from the curse of the law. For Christ was willingly made a curse for us, saying: As touching mine owne person, I am blessed, and need nothing. But I will abase my selfe, and will put upon me your person, that is to say, your humane nature, and will walke in the same among you, and will suffer death, to deliver you from death. Now, he thus bearing the sinne of the whole world in our person, was taken, suffered, was crucified and put to death, and became a curse for us! But because he was a person divine and everlasting, it was impossible that death should hold him. Wherefore he rose up againe the third day from death, and now liveth for ever: and there is neither

sin nor death found in him any more, but meer righteousnes, life and everlasting blessednes.

This image and this mirrour wee must have continually before us, and behold the same with a stedfast eye of faith. He that doth so, hath this innocencie and victorie of Christ, although he be never so great a sinner. By faith only therefore wee are made righteous, for faith layeth hold upon this innocencie and this victory of Christ. Looke then how much thou believest this, so much thou dost enjoy it. If thou beleevest sinne, death, and the curse to be abolished, they are abolished. For Christ hath overcome and taken away these in himselfe, and will have us to beleevе, that like as in his owne person, there is now no sinne nor death, even so there is none in ours, seeing hee hath performed and accomplished all things for us.

Wherefore, if sinne vex thee and death terrifie thee, thinke that it is (as it is indeed) but an imagination and a false illusion of the Devill. For in very deed there is now no sin, no curse, no death, no Devill to hurt us any more, for Christ hath vanquished and abolished all these things. Therefore the victorie of Christ is most certaine, and there is no defect in the thing it selfe, (since it is most true) but in our incredulitie: for to reason it is a hard matter to beleevе these inestimable good things and unspeakable riches. Moreover, Sathan with his fierie darts, and his Ministers with their wicked and false doctrine goe about to wrest from us and utterly to deface this doctrine. And specially for this Article, which wee so diligently teach, we sustaine the hatred and cruell persecution of Satan and of the world. For Satan feeleth the power and fruit of this Article.

And that there is no more sinne, death, or malediction, since Christ now reigneth, we daily confesse also in the Creede of the Apostles, when we say: *I beleevе that there is an holy Church.* Which is indeed nothing else, but as if we should say: I beleevе that there is no sinne, no malediction, no death in the Church of God. For they which doe beleevе in Christ are no sinners, are not guilty of death, but are holy and righteous, Lords over sinne and death, and living for ever. But faith only seeth this: for we say, *I beleevе that there is an holy Church.* But if thou beleevе reason and thine owne eyes, thou wilt judge cleane contrary. For thou seest many things in the

An inestimable comfort for all poore consciences beaten downe with sin.

A remedy & a comfort against the terrors of sinne, &c.

The devill and hereticks lie in waite to deceive the godly.

The power of this article of Christian righteousness destroyeth Satans kingdom.

The weak-
ness of the
godly.

godly which offend thee. Thou seest them sometime to fall into sin, and to be weak in faith, to be subject unto wrath, envy and such other evil affections: therefore the Church is not holy. I deny the consequence. If I look upon mine own person, or the person of my brother, it shall never be holy. But if I behold Christ, who hath sanctified and cleansed his Church, then is it altogether holy: for he hath taken away the sins of the whole world.

A feeling
sinner bru-
sed and bro-
ken hearted
for his sinnes
is counted
no sinner.

Therefore where sins are seen and felt, there are they indeed no sins. For according to *Pauls* divinity, there is no sin, no death, no malediction any more in the world but in Christ, who is the Lambe of God: that hath taken away the sins of the world: who is made a curse that he might deliver us from the curse. Contrariwise, according to Philosophy and reason, sin, death and the curse are no where else but in the world, in the flesh, or in sinners. For a sophisticall Divine can speak no otherwise of sinne, then doth the Heathen Philosopher. Like as the colour (saith he) cleaveth in the wall, even so doth sinne in the world, in the flesh, or in the conscience: therefore it is to be purged by contrary operations, to wit, by charity. But the true divinity teacheth that there is no sin in the world any more: for Christ, upon whom the Father hath cast the sinnes of the whole world, hath vanquished and killed the same in his own body. He once dying for sinne and raised up again, dieth now no more. Therefore whosoever is a true faith in Christ, there sin is abolished, dead and buried. But where no faith in Christ is, there sin doth still remain. And albeit the remnants of sin be as yet in the Saints, because they beleeve not perfectly, yet are they dead in that they are not imputed unto them, because of their faith in Christ.

E/sa. 53. 6.
To the be-
lievers sin
and death
are abo-
lished.

Christ hath
redeemed
us from the
curse: there-
fore the law
hath not
done it.

This is therefore a strong and a mighty argument, which *Paul* here prosecuteth against the righteousness of works. It is not the law nor works that doe deliver us from the everlasting curse, but Christ alone. See therefore good Christian Reader, I beseech thee, that thou distinguish Christ from the law, and diligently mark how *Paul* speaketh, and what he saith. All saith he which do not fulfill the law, are necessarily under the curse. But no man fulfilleth the law, therefore all men are under the curse. He addeth moreover another proposition: Christ hath redeemed us from the curse of the law, being made a curse for us: therefore it followeth, that the law and workes doe not redeeme us from the curse, but bring us

Two propo-
sitions of
Paul.

rather

rather under the curse. Charity therefore (which as the Schoolemen say giveth forme and perfection unto faith) hath not only not redeemed us from the curse, but rather it wrappeth us more and more in the curse.

This text then is plain, that all men, yea the Apostles, Prophets and Patriarches had remained under the curse, if Christ had not set himself against sin, death, the curse of the law, the wrath and judgement of God, and overcome them in his own body: for no power of flesh and blood could overcome these huge and hideous monsters. But now, Christ is not the law, or the work of the law, but a divine and humane person, which took upon him sin, the condemnation of the law and death, not for himself, but for us. Therefore all the weight and force hereof consisteth in this word, *For us*.

We must not then imagine Christ to be innocent, and as a private person (as do the Schoolemen, and almost all the Fathers have done) which is holy and righteous for himself only. True it is indeed that Christ is a person most pure and unspotted: but thou must not stay there: for thou hast not yet Christ, although thou know him to be God and man: but then thou hast him indeed, when thou believest that this most pure and innocent person is freely given unto thee of the Father to be thy high Priest and Saviour, yea rather thy servant, that he putting off his innocency and holines, and taking thy sinfull person upon him, might beare thy sin, thy death and thy curse, and might be made a sacrifice and a curse for thee, that by this means he might deliver thee from the curse of the law.

How Christ
is truly
knowne.

Ye see then with what an Apostolick spirit *Paul* handleth this argument of the blessing and of the curse, whilst he not only maketh Christ subject to the curse, but saith also that he is made a curse. So in the 2 *Cor. 5.* he calleth him sin, when he saith: *He hath made him to be sinne for us, which knew no sinne, that we should be made the righteousness of God in him.* And although these sentences may be well expounded after this manner: Christ is made a curse, that is to say, a sacrifice for the curse: and sinne, that is, a sacrifice for sinne, yet in my judgement it is better to keepe the proper signification of the words, because there is a greater force and vehemency therein. For when a sinner cometh to the knowledge of himselfe indeed, he feeleth not only that he is miserable, but misery it self: not only that he is a sinner and is accursed, but even sin and malediction it selfe. For it is a terrible:

Christ made
a curse and
sinne for us.

rible thing to bear sin, the wrath of God, malediction and death: wherefore that man which hath a true feeling of these things (as Christ did truly and effectually feel them for all mankind) is made even sin, death, malediction, &c.

The true meaning of these words of Paul, Christ was made sin, a curse, &c.

All the curses of the law must be applied to Christ.

Paul therefore handleth this place with a true Apostolicall spirit. There is neither Sophister, nor lawyer, nor Jew, nor Anabaptist, nor any other that speaketh as he doth. For who durst alledge this place out of *Moses*: *Accursed is every one that hangeth on a tree*; and apply it unto Christ? Like as Paul then applied this sentence to Christ, even so may we apply unto Christ, not only that whole 27. Chap. of *Deuteronomy*, but also may gather all the curses of *Moses* law together, and expound the same of Christ. For as Christ is innocent in this generall law, touching his own person: so is he also in all the rest. And as he is guilty in this generall law, in that he is made a curse for us, and is hanged upon the crosse as a wicked man, a blasphemor, a murtherer and a traitour: even so is he also guilty in all others. For all the curses of the law are heaped together and laid upon him, and therefore he did beare and suffer them in his own body for us. He was therefore not only accursed, but also was made a curse for us.

This is to interpret the Scriptures truly and like an Apostle. For a man is not able to speak after this manner without the holy Ghost: that is to say, to comprehend the whole law in this one saying, *Christ is made a curse for us*, and lay the same altogether upon Christ: and contrariwise to comprehend all the promises of the Scripture, and say that they are all at once fulfilled in Christ. Wherefore this is indeed an Apostolicke and invincible argument, not taken out of one place of the law, but out of the whole law: which Paul also useth as a sure ground.

This is a most sure argument, taken out of the whole law.

Paul diligently weigheth this sentence of Genesis: In thy seed, &c.

Here we may see with what diligence Paul read the holy Scriptures, and how exactly he weighed every word of this place: *In thy seed shall all the Nations of the earth be blessed*. First, out of this word blessing he gathereth this argument: if blessing shall be given unto all nations, then are all nations under the curse, yea the Jews also who have the law. And he alledgeth a testimony of the Scripture, whereby he proveth that all the Jews which are under the law, are under the curse: *Cursed is every one which abideth not in all the things that are written in this booke*.

Moreover, he diligently weigheth this clause: *All nations*. Out of the

the which he gathereth thus: that the blessing belongeth not only to the Jews, but also to all the nations of the whole world. Seeing then it belongeth to all nations, it is impossible that it should be obtained through the law of *Moses*, for as much as there was no nation that had the law, but only the Jews. And although they had the law, yet were they so farre off from obtaining the blessing through it, that the more they endeavoured to accomplish it, the more they were subject to the curse of the law. Wherefore there must needs be another righteousness, which must be farre more excellent then the righteousness of the law, through the which, not onely the Jews, but also all nations throughout the whole world, must obtaine the blessing.

All nations
The Jewes
obtained not
righteous-
nes through
the law.

Finally, these words: *In thy seed*, he expoundeth after this manner: that a certaine man should issue out of the seed of *Abraham*, that is to say, Christ, through whom the blessing should come afterwards upon all nations. Seeing therefore it was Christ that should blesse all nations, it was he also that should take away the curse from them. But he could not take it away by the law, for by the law it is more and more increased. What did he then? he joynd himself to the company of the accursed, taking unto him their flesh and their blood, and so set himself for a Mediatour between God and men, saying: Although I be flesh and blood, and now dwell among the accursed, yet notwithstanding I am that blessed one, through whom all men must be blessed. So in one person he joyndeth God and man together, and being united unto us which were accursed, he was made a curse for us, and hid his blessing in our sin, in our death, and in our curse, which condemned him and put him to death. But because he was the Son of God, he could not be holden of them, but overcame them, led them captive and triumphed over them: and whatsoever did hang upon flesh, which for our sake he took upon him, he carried it with him. Wherefore all they that cleave unto this flesh, are blessed and delivered from the curse, that is, from sin, and everlasting death.

In thy seede
How the na-
tions were
delivered
from the
curse.

They that understand not this benefit of Christ (whereof the Gospell especially intreateth) and know not another righteousness besides the righteousness of the law, when they heare that the workes of the law are not necessary to salvation, but that men doe obtaine the same by onely hearing and beleeving that Christ the Sonne of God hath taken upon him our flesh, and joynd himselfe to the accursed

accused, to the end that all nations might be blessed, they (I say) are offended: for all this they understand nothing, or else they understand it carnally. For their minds are occupied with other cogitations and fantastical imaginations: therefore these things seeme unto them strange matters: Yea even unto us which have received the first fruits of the Spirit, it is impossible to understand these things perfectly: for they mightily fight against reason.

Christ tooke upo him the malediction and damnation which we should have suffred for ever.

To conclude, all evils should have overwhelmed us, as they shall overwhelm the wicked for ever. But Christ being made for us a transgressor of all laws, guilty of all our malediction, our sins, and all our evils, cometh between as a Mediatour, embracing us wicked and damnable sinners. He took upon him and bare all our evils, which should have oppressed and tormented us for ever: and therefore cast him downe for a little while, and ran over his head like water, as the Prophet in the person of Christ complaineth when he saith: *Thy indignation sore presseth me, and thou hast vexed me with all thy stormes.* Again, *Thine indignations have gone over me, and thy terrors have troubled me.* By this means we being delivered from these everlasting terrors and anguish through Christ, shall enjoy an everlasting and inestimable peace and felicity, so that we believe this.

The Fathers of the old Testament joyced more for the benefit of Christ, then we do.

These are the reverend mysteries of the Scripture, which *Moses* also somewhat darkly in some places did fore-shew: which also the Prophets and Apostles did know, and did deliver to their posteritie. For this knowledg and benefit of Christ to come, the Saints of the old Testament joyced more, then we now doe when he is so comfortably revealed and exhibited unto us. Indeed we do acknowledge that this knowledg of Christ and of the righteousness of faith, is an inestimable treasure: but we conceive not thereby such a full joy of spirit, as the Prophets and Apostles did. Hereof it cometh, that they (and especially *Paul*) so plentifully set forth and so diligently taught the article of justification. For this is the proper office of an Apostle, to set forth the glory and benefit of Christ, and thereby to raise up and comfort troubled and afflicted consciences.

The proper office of Apostles.

Verse 14. *That the blessing of Abraham might come upon the Gentiles through Christ Jesus.*

The blessing given.

Paul hath alwaies this place before his eyes: *In thy seed, &c.* For the blessing promised unto *Abraham*, could not come upon the

the Gentiles, but only by Christ the seed of *Abraham*, and that by this means, that it behoved him to be made a curse, that this promise made unto *Abraham*: *In thy seed shall all nations be blessed*, might so be fulfilled. Therefore by no other meanes could this be done that here is promised, but that Christ Jesus must needs become a curse, and joyne himselfe to those that were accursed, that so he might take away the curse from them, and through his blessing might bring unto them righteousness and life. And here marke (as I have also forewarned you) that this word blessing is not in vaine, as the Jewes dream, who expound it to be but a salutation by word of mouth or by writing. But *Paul* intreateth here of sinne and righteousness, of death and life before God. He speaketh therefore of inestimable and incomprehensible things, when he saith: *that the blessing of Abraham might come upon the Gentiles, through Jesus Christ.*

unto the
Gentiles by
Christ.

The word
blessing.

Ye see moreover what merits we bring, and by what meanes we obtaine this blessing. This is the merit of congruence and worthines, these are the works preparative, whereby we obtaine this righteousness, that Christ Jesus was made a curse for us. For we are ignorant of God, enemies of God, dead in sin, and accursed: and what is our desert then? What can he deserve that is accursed, ignorant of God, dead in sins, and subject to the wrath and judgement of God? When the Pope excommunicateth a man; whatsoever he doeth, is counted accursed. How much more then may we say, that he is accursed before God (as all we are before we know Christ) which doth nothing else but cursed things? Wherefore there is no other way to avoid the curse, but to beleve, and with assured confidence to say: Thou Christ art my sin and my curse, or rather I am thy sin, thy curse, thy death, thy wrath of God, thy hell: and contrariwise, thou art my righteousness, my blessing, my life, my grace of God, and my heaven. For the text saith plainly: *Christ is made a curse for us.* Therefore we are the cause that he was made a curse: nay rather we are his curse.

Our deserts
wherby we
obtaine the
blessing.

The way
how to es-
cape the
curse.

This is an excellent place, and full of spirituall consolation, and albeit it satisfie not the blind and hard hearted Jewes, yet it satisfieth us that are baptized and have received this doctrine, and concludeth most mightily, that we are blessed through the curse, the sinne, and the death of Christ, that is to say, we are justified and quickned unto life. So long as sinne, death and the curse do abide

in

in us, sinne terrifieth; death killeth, and the curse condemneþ us. But when these are translated and laid upon Christs backe, then are all these evils made his owne, and his benefits are made ours. Let us therefore learne in all tentations to translate sinne, death, the curse and all evils which oppresse us, from our selves unto Christ: and againe, from him unto our selves, righteousnesse, mercy, life and blessing. For he beareth all our evils and our miseries. God the Father cast the iniquities of us all, as *Esay* the Prophet saith, upon him: And he hath taken them upon him willingly, which was not guilty. But this he did, that he might fulfill the will of his Father, by the which we are sanctified for ever.

Our sins are cast upon Christ and his righteousness is given unto us.

The mercy of God towards us sinners, unspeakable.

This is that infinite and unmeasurable mercy of God, which *Paul* would gladly amplify with all eloquence and plenty of words, but the slender capacity of mans heart cannot comprehend, and much lesse utter that unsearchable depth and burning zeale of Gods love towards us. And verily the inestimable greatness of Gods mercy, not only ingendreth in us an hardness to beleewe, but also incredulity it selfe. For I do not only heare that this Almighty God the Creator and maker of all things is good and mercifull, but also that the same high soveraigne Majesty was so carefull for me a damnable sinner, a child of wrath and of everlasting death, that he spared not his owne deare Son, but delivered him to a most shamefull death, that he hanging between two theeves, might be made a curse and sin for me a cursed sinner, that I might be made blessed, that is to say, the child and heire of God. Who can sufficiently praise and magnifie this exceeding great goodnes of God? Not all the Angels in heaven. Therefore the doctrine of the Gospell speaketh of farre other matters then any book of policy or philosophy, yea or the book of *Moses* himselfe: to wit, of the unspeakable and most divine gifts of God, which farre passe the capacity and understanding both of Men and Angels.

Of what things the Gospell increaseth.

Verse 14. That wee might receive the promise of the Spirit through Faith.

The promise of the Spirit.

This is a phrase of the Hebrew: *The promise of the Spirit*: that is to say, the Spirit promised. Now, the Spirit is freedome from the law, sinne, death, the curse, hell, and from the wrath and judgement of God. Here is no merit or worthinesse of ours, but a free promise and a gift, given through the seede of *Abraham*, that

we may be free from all evils, and obtaine all good things. And this liberty and gift of the Spirit, we receive not by any other merits then by faith alone. For that only taketh hold of the promise of God, as *Paul* plainly saith in this place: *that we might receive the promise of the Spirit, not by works, but by Faith.*

The nature of faith.

This is indeed a sweet and a true Apostolick doctrine, which sheweth that those things are fulfilled for us, and now given to us, which many Prophets and Kings desired to see and heare. And such like places as this one is, were gathered together out of divers sayings of the Prophets which fore-saw long before in spirit, that all things should be changed, repaired, and governed by this man *Christ*. The Jews therefore although they had the law of God; notwithstanding besides that law, looked for *Christ*. None of the Prophets or governours of the people of God, did make any new law, but *Elias*, *Samuel*, *David*, and all the other Prophets did abide under the law of *Moses*: they did not appoint any new tables, or a new kingdom and priesthood: for that new change of the kingly priesthood of the law and the worship, was referred and kept to him only, of whom *Moses* had prophesied long before: *The Lord thy God shall raise up a Prophet unto thee, of thine own nation, and from among thy bretheren: Him shalt thou heare.* As if he should say: Thou shalt heare him only, and none besides him.

What manner of doctrine the Apostolick doctrine is.

The change of all things reserved to *Christ* alone.

This the Father well understood, for none could teach greater and higher points then *Moses* himselfe, who made excellent laws of high and great matters, as are the ten commandments, especially the first commandment: *I am the Lord thy God: Thou shalt have no other gods but me: Thou shalt love the Lord thy God with all thy heart, &c.* This law concerning the love of God, comprehendeth the very Angels also. Therefore it is the head-spring of all divine wisdom. And yet was it necessary notwithstanding, that another teacher should come, that is to say, *Christ* which should bring and teach another thing farre passing these excellent lawes: to wit, grace and remission, of sinnes. This text therefore is full of power: For in this short sentence: *That we might receive the promise of the Spirit by Faith: Paul* poureth out at once whatsoever he was able to say. Therefore when he can go no further (for he could not utter any greater or more excellent thing,) he breaketh off, and here he stayeth.

Exod. 20. 1.

The first commandment is the spring of all the wisdom of God.

Verse 15. Bretheren, I speake according to man: Though it be but a mans covenant, when it is confirmed, yet no man doth abrogate it, or addeth any thing thereto.

Humane things must be confirmed by divine things, & not divine things by humane things.

After this principle and invincible argument, *Paul* addeth an other, grounded upon the similitude of a mans Testament: which seemeth to be very weake, and such as the Apostle ought not to use for the confirmation of a matter of so great importance. For in high and weighty matters, we ought to confirme earthly things by divine things, and not divine and heavenly things by earthly and worldly things. And indeed it is true, that these arguments of all other are most weake, but when we go about to prove and confirme heavenly matters with earthly and corruptible things, as *Scotus* is wont to do. A man (saith he) is able to love God above all things, for he loveth himself above all things: therefore much more is he able to love God above all things. For a good thing, the greater it is, the more it is to be loved, and hereof he inferreth, that a man is able, *ex puris naturalibus*, that is to say, even of his own pure naturall strength, easily to fulfill that high commandement: *Thou shalt love the Lord thy God with all thy heart, &c.* For (saith he) a man is able to love the least good thing above all things: yea he setteth at naught his life (of all other things most deare unto him) for a little vile money: therefore he can much more do it for Gods cause.

An argument taken from Gods creatures boldeth. The often use of similitudes in the holy Scriptures.

Ye have oftentimes heard of me, that civill ordinances are of God: for God hath ordained them & allowed them, as he doth the Sunne, the Moone, and other creatures. Therefore an argument taken of the ordinance or of the creatures of God, is good, so that we use the same rightly. So the Prophets have very often used similitudes and comparisons taken of creatures, calling Christ the Sunne, the Church the Moone: the preachers and teachers of the word, the Starres. Also there are many similitudes in the Prophets, of trees, thornes, flowers, and fruites of the earth. The new Testament likewise is full of such similitudes. Therefore where Gods ordinance is in the creature, there may an argument be well borrowed and applied to divine and heavenly things.

So our Saviour Christ in *Math. 7.* argueth from earthly things to heavenly things, when he saith: *If ye then which are evil can give to your children good gifts, how much more shall your Father*

ther which is in Heaven, give good things to them that aske him? Likewise *Paul*: We must obey men: therefore much more must we obey God. *Jeremie* also in the 35 Chapter. *The Rechabites obeyed their Father: how much more ought ye to have obeyed me?* Now, these things are appointed of God, and are his ordinances, that fathers should give unto their children, and that children should obey their parents. Therefore such manner of arguments are good when they are grounded upon the ordinance of God. But if they be taken from mens corrupt affections, they are naught. Such is the argument of *Scorus*: I love the lesser good thing, therefore I love the greater more. I deny the consequence. For my loving is not Gods ordinance, but a devillish corruption. Indeed it should be so, that I loving my selfe or another creature, should much more love God the Creator: but it is not so. For the love wherewith I love my selfe, is corrupt and against God.

This I say, lest any man should cavill that an argument taken of corruptible things, and applied to divine and spirituall matters, is nothing worth. For, this argument (as I have said) is strong enough, so that we ground the same upon the ordinance of God, as we see in this argument which we have in hand. For the civill law which is an ordinance of God, saith, that it is not lawfull to breake or to change the testament of a man. Yea it commandeth that the last will or testament of a man be straitly kept: For it is one of the holiest and most laudable customes that are among men. Now therefore, upon this custome of mans testament, *Paul* argueth after this manner: How cometh it to passe that man is obeyed and not God? Politick and civill ordinances, as concerning testaments and others things, are diligently kept. There nothing is changed, nothing is added or taken away. But the testament of God is changed: that is to say, his promise concerning the spirituall blessing, that is concerning heavenly and everlasting things, which the whole world ought not only to receive with great zeale and affection, but also ought most religiously to reverence and honour. This perswade:h vehemently, when we so argue from the examples and laws of men. Therefore he saith: I speake after the manner of men: that is to say, I bring unto you a similitude taken of the custome and manner of men. As if he should say: The testament of men and such other corruptible things are straitly executed, and that which the law commandeth, is diligently observed and kept. For when a man maketh his last will, bequeathing

Act. 5. 29.

When arguing from humane things is of force.

When it is not of force.

The love of our selves is corrupt.

The testament of a man is not changed.

The testament of God is changed.

A testament
or last Will
is confirmed
by the death
of him that
maketh it.

The Testa-
ment of God
ought to be
kept more
faithfully
then mans
Testament.

The Testa-
ment or last
Will of God.

Who are
the destroy-
ers of Gods
Testament.

The nature
of Hypocrites

his lands and goods to his heires, and thereupon dieth, this last will is confirmed and ratified by the death of the Testator, so: that nothing now may be either added to it, or taken from it, according to all law and equity. Now, if a mans will be kept with so great fidelity, that nothing is added to it or taken from it after his death: how much more ought the last will of God to be faithfully kept, which he promised and gave unto *Abraham* and his seed after him. For when Christ died, then was it confirmed in him, and after his death the writing of his last Testament was opened: that is to say, the promised blessing of *Abraham* was preached among all nations dispersed throughout the whole world. This was the last will and Testament of God the great Testator, confirmed by the death of Christ, therefore no man ought to change it or to adde any thing to it, as they that teach the law and mans traditions do. For they say, unless thou be circumcised, keepe the law, do many workes, and suffer many things, thou canst not be saved. This is not the last Will and Testament of God. For he said not unto *Abraham*: if thou do this or that, thou shalt obtaine the blessing: or they that be circumcised and keep the law shall obtaine the same: but he saith, *In thy seed shall all the nations of the earth be blessed.* As if he would say, I of meere mercy do promise unto thee, that Christ shall come of thy seed, who shall bring the blessing upon all nations oppressed with sin and death: that is to say, which shall deliver the nations from the everlasting curse: to wit, from sinne and death, receiving this promise by faith: *In thy seede, &c.* Wherefore, even as the false Apostles were in time past, so are all the Papists and Iusticiaries at this day, perverters and destroyers, not of mans Testament (because they are forbidden by the law:) but of Gods Testament, whom they feare nothing at all, although he be a consuming fire. For such is the nature of all hypocrites, that they will observe mans law exactly. But the laws of God they do despise, and most wickedly transgress. But the time shall come when they shall beare an horrible judgement, and shall feele what it is to contemne and pervert the Testament of God. This argument then grounded upon the ordinance of God, is strong enough.

Verse 16. *Now to Abraham and his seede were the promises made. He saith not: And to the seedes, as speaking of many: but, And so thy seede, as of one, which is Christ.*

Here

Here by a new name he calleth the promises of God made unto *Abraham*, concerning Christ that should bring the blessing unto all nations, a Testament. And indeed the promise is nothing else but a Testament, not yet revealed but sealed up. Now, a testament is not a law; but a donation or free gift. For heires looke not for laws, exactions, or any burdens to be laid upon them by the Testament, but they looke for the inheritance confirmed thereby.

Paul calleth the promise a Testament.

First of all therefore he expoundeth the words. Afterwards he applieth the similitude, and standeth upon this word *Seed*. There were no laws given unto *Abraham* (saith he) but a Testament was made and delivered unto him: that is to say, the promises were pronounced unto him as touching the spirituall blessing: therefore somewhat was promised and given unto him. If then the Testament of a man be kept? why should not rather the Testament of God be kept? whereof the Testament of man is but a signe. Again, if we will keep the signes, why do we not rather keep the things which they signifie?

The Testament of man is a signe of Gods Testament.

Now, the promises are made unto him, not in all the Jews or in many seeds, but in one *Seed*, which is Christ. The Jews will not receive this interpretation of *Paul*: For they say, that the singular number is here put for the plurall, one for many. But we gladly receive the meaning and interpretation of *Paul*, who oftentimes repeateth this word *Seed*, and expoundeth this *Seed* to be Christ: and this he doth with an Apostolike spirit. Let the Jews deny it as much as they will: we notwithstanding have arguments strong enough, which *Paul* hath before rehearsed, which also confirme this thing, and they cannot deny them. Hitherto, as touching the similitude of Gods ordinance, that is to say of mans Testament. Now he expoundeth and applieth the same.

Christ is the Seed promised to Abraham.

Verse 17. *And this I say, that the law which was 430 yeares after, cannot disannull the covenant that was confirmed before of God in respect of Christ, that it should make the promise of none effect.*

Here the Jews might object, that God was not onely content to give promises to *Abraham*, but also after 430 yeares he made the law. God therefore mistrusting his own promises, as insufficient to justifie, added thereto a better thing: that is to say, the law,

An objection of the Jewes.

law, to the end that when the same, as a better successor, was come, not the idle, but the doers of the law might be made righteous thereby. The law therefore which followed the promise, did abrogate the promise. Such evasions and starting holes the Jews seek out.

Paul confuteth the objection of the Jewes.

To this cavillation *Paul* answereth very well and to the purpose, and strongly confuteth the same. The law (saith he) was given 430 yeares after this promise was made: *In thy seeds, &c.* and it could not make the promise void and unprofitable. For the promise is the testament of God, confirmed by God himselfe in Christ so many yeares before the law. Now, that which God once hath promised and confirmed, he calleth not back againe, but it remaineth ratified and sure for ever.

Why the law is added to the promise.

Why then was the law added? Indeed it was delivered so many ages after, to the posterity of *Abraham*, not to the end he might through it obtaine the blessing (for it is the office of the law to bring men under the curse, and not to blesse:) but that there might be in the world a certaine people which might have the word and testimony of Christ, out of the which, Christ also according to the flesh, might be borne: and that men being kept and shut up under the law, might sigh and grone for their deliverance through the seed of *Abraham*, which is Christ: which only should and could blesse, that is to say, deliver all nations from sin and everlasting death. Moreover the ceremonies commanded in the law, did foreshadow Christ. Wherefore the promise was not abolished either by the law, or by the ceremonies of the law: but rather by the same, as by certaine scales, it was for a time confirmed, untill the letters themselves or the writing of the Testament (to wit, the promise) might be opened, and by the preaching of the Gospell might be spread abroad among all nations;

What inconvenience should follow, if the law should abolish the promise.

But let us suffer the law and the promise to encounter together, and then shall we see which of them is the stronger: that is to say, whether the promise be able to abolish the law, or the law the promise. If the law abolish the promise, then it followeth, that we by our works make God a liar, and his promise of none effect. For if the law do justifie us and deliver us from sinne and death, and consequently our works and our own strength accomplishing the law, then the promise made unto *Abraham* is utterly void and unprofitable, and so consequently God is a liar and a dissembler. For when he which promiseth, will not performe his promise, but maketh it

of none effect, what doth he else but shew himselfe to be a liar and a dissembler? But it is impossible that the law should make God a liar, or that our works should make the promise void, nay rather it must needs be firme and stable for ever (for God promiseth not in vain) although we were able to keep and fulfill the law. And let us admit that all men were as holy as Angels, so that they should not need the promise (which notwithstanding is impossible) yet must we thinke that the same promise abideth most sure and certain, or else God should be found a liar, which either hath promised in vaine, or else will not or cannot perform his promises. Therefore, like as the promise was before the law, so is it far more excellent then the law.

And God did excellently well in that he gave the promise so long before the law. Which he did of purpose and to this end, that it should not be said, that righteoussesse was given through the law, and not through the promise. For if he would that we should have bin justified by the law, then would he have given the law 430. yeares before the promise, or els together with the promise. But now at the first he speaketh not a word as concerning the law, but at the length after 430. yeares he giveth the law. In the mean while, all that time he speaketh only of his promises. Therefore the blessing and free gift of righteoussnes came before the law through the promise: The promise therefore is farr more excellent then the law. And so the law doth not abolish the promise, but faith in the promise (whereby the beleevers even before Christs time were saved) which is now published by the Gospel throughout the whole world, destroyeth the law, so that it cannot increase sin any more, terrifie sinners, or bring them into desperation, laying hold upon the promise through faith.

And in this also lyeth a certaine vehemency specially to be noted, that he expressly setteth downe the number of 430 yeares. As if he would say: Consider with your selves how long it was betweene the promise given, and the law. It is plaine that *Abraham* received the promise a long time before the law. For the law was given to the people of *Israel* 430. yeares after. And this is an invincible argument gathered and grounded upon a certaine time. And he speaketh not here of the law in generall, but only of the written law. As if he would say: God could not then have regard to the ceremonies and workes of the law, and give righteoussesse to the observers thereof. For as yet the law was not given, which

The law doth not abrogate the promise: but Faith laying hold upon the promise, doth abrogate the law.

The written law.

commandeth ceremonies, requireth workes, and promiseth life to those that observe them, saying: *The man that shall do these things, shall live in them.* And although it promise such things, yet it followeth not therefore that we obtaine these promises: For it saith plainly: *The man that shall do these things, &c.* Now, it is certaine that no man can do them. Moreover, *Paul* saith that the law cannot abolish the promise: therefore that promise made unto *Abraham* 430 yeares before the law, remaineth firme and constant. And that the matter may be better understood, I will declare the same by a similitude. If a rich man, not constrained, but of his owne good will, should adopt one to be his son, whom he knoweth not, and to vvhom he oweth nothing, and should appoint him to be the heire of all his lands and goods, and certain yeares after that he hath bestowed this benefit upon him, he should lay upon him a law to do this or that: he cannot now say that he hath deserved this benefit by his own workes, seeing that many yeares before, he asking nothing, had received the same freely and of meer favour: So God could not respect our vvorks and deserts going before righteousness: for the promise and the gift of the holy Ghost vvas 430 yeares before the law.

▲ similitude

Abraham was not made righteous by the law, for whē he lived there was no law.

Hereby it appeareth that *Abraham* obtained not righteousness before God through the law. For there vvas yet no law. If there vvēre yet no law, then vvas there neither vvorke nor merit. What then? Nothing else but the meere promise. This promise *Abraham* beleevd, and it was counted to him for righteousness. By the selfe same meanes then that the father obtained this promise, the children do also obtain it and retain it. So say vve also at this day: Our sins vvēre purged by the death of *Christ* above a thousand five hundred yeares agoe, vvhen there vvēre yet no religious orders, no canon or rule of penance, no merits of congruence and vvorthinesse. We cannot now therefore begin to abolish the same by our own workes and merits.

vVhat manner of arguments *Paul* useth.

Thus *Paul* gathereth arguments of similitudes, of a certaine time, and of persons, so sure and strong on every side, that no man can deny them. Let us therefore arme and fortifie our consciences vvith such like arguments: For it helpeth us exceedingly to have them alwaies ready in tentations. For they leade us from the law and vvorks, to the promise and to faith: from vvraith to grace: from sin to righteousness, and from death to life. Therefore these two things

things (as I do often repeate :) to wit, the law and the promise, must be diligently distinguished. For in time, in place and in person, and generally in all other circumstances they are separate, as farre a sunder as heaven and earth, the beginning of the world and the latter end. Indeed they are neare neighbours, for they are joynd together in one man or in one soule: but in the outward affection and as touching their office, they ought to be separate farre a sunder: so that the law may have dominion over the flesh and the promise may sweetly and comfortably reigne in the conscience. When thou hast thus appointed unto them both their owne proper place, then thou walkest safely betweene them both in the Heaven of the promise, and in the earth of the law. In spirit thou walkest in the Paradise of grace and peace: In the flesh thou walkest in the earth of workes and of the crosse. And now the troubles which the flesh is compelled to beate, shall not be hard unto thee, because of the sweetness of the promise, which comforteth and rejoyceth the heart exceedingly. But now, if thou confound and mingle these two together, and place the law in the conscience, and the promise of libertie in the flesh, then thou makest a confusion (such as was in Popery :) so that thou shalt not know what the law, what the promise, what sin, or what righteousnesse is.

Wherefore if thou wilt rightly divideth the word of truth, thou must put a great difference betweene the promise and the law, as touching the inward affections and whole practise of life. It is not for naught that *Paul* prosecuteth this argument so diligently. For he foresaw in spirit that this mischief should creepe into the Church, that the word of God should be confounded: that is to say, that the promise should be mingled with the law, and so the promise should be utterly lost. For when the promise is mingled with the law, it is now made nothing else but the very law. Therefore accustome thy selfe to separate the promise and the law a sunder, even in respect of time, that when the law commeth and accuseth thy conscience, thou mayest say: Lady law, thou comest not in season, for thou comest to soone: Tarry yet untill 430 yeares be expired, and when they are past, then come and spare not. But if thou come then, yet shalt thou come too late. For then hath the promise prevented the 430. yeares: to the which I assent, and sweetly repose my selfe in the same. Therefore I have nothing to do

The law and the promise must be distinguished.

Wee must give to the law and the promise their owne proper places.

What incommunities follow of the mingling of the law and the promise together.

The promise must not be confounded with the law

with thee? I heare thee not. For now I live with the believing *Abraham*, or rather since *Christ* is now revealed and given unto me, I live in him: who is my righteousness, who also hath abolished thee ô law. And thus let *Christ* be alwaies before thine eyes, as a certain summary of all arguments for the defence of faith, against the righteousness of the flesh, against the law and against all works and merits whatsoever.

The argu-
ment tou-
ching the
promise.

The office
of the law.

Levit. 17. 5.

Gal. 3. 10.

1 Cor. 15. 56

Hitherto I have rehearsed almost all, but specially the principall arguments which the Apostle *Paul* handleth in this Epistle, for the confirmation of this doctrine of Justification. Among which, the argument as touching the promise made unto *Abraham* and to the other Fathers, is the weightiest and of greatest efficacy: which *Paul* doth chiefly prosecute both here and in the Epistle to the *Romanes*, the words whereof he diligently weigheth and moreover intreateth both of the times and persons. Also he standeth upon this word *Seede*, applying the same unto *Christ*. Finally, he declareth by the contrary, what the law vvorketh: namely, that it holdeth men under the curse. And thus he fortifieth the Article of Christian righteousness vvith strong and mighty arguments. On the other side, he overthroweth the arguments of the false Apostles, vvhich they used in defence of the righteousness of the law, and turneth them upon their own heads: that is to say, vvhercas they contended that righteousness and life is obtained by the law. *Paul* sheweth that it vvorketh nothing but malediction and death in us. Ye contend (saith he) that the law is necessary to salvation. Have ye not read that it saith: *He that shall do these things shall live in them?* Now, vvho is he that performeth and accomplisheth them? No man living. Therefore, as many as are of the workes of the law, are under the curse. And again, in another place: *The sting of death is sin, and the strength of sin is the law.* Now followeth the conclusion of all these arguments.

Verse 18. *For if the inheritance be of the law, it is no more by the promise, &c.*

So he saith in the 4. to the *Romanes*: *For if they which be of the law be heires, then is faith but vaine, and the promise of none effect.* And it cannot otherwise be: for this distinction is plaine, that the law is a thing farre differing from the promise. Yea naturall reason, although it be never so blind, is compelled to confesse, that

that it is one thing to promise, and another thing to require : one thing to give, and another thing to take. The law requireth and exacteth of us our works : the promise of the *Seede* doth offer unto us the spirituall and everlasting benefits of God, and that freely for Christs sake. Therefore we obtain the inheritance or blessing through the promise, and not through the law. For the promise saith : *In thy seed shall all nations of the earth be blessed.* Therefore he that hath the law hath not enough, because he hath not yet the blessing, without the which he is compelled to abide under the curse. The law therefore cannot justifie, because the blessing is not joyned unto it. Moreover, if the inheritance were of the law, then should God be found a liar, and the promise should be in vain. Again, if the law could obtain the blessing, why did God then make this promise : *In thy seed, &c.* Why did he not rather say : Do this and thou shalt receive the blessing ? or else, by keeping of the law, thou maist deserve everlasting life ? This argument is grounded upon contraries : The inheritance is given by the promise : therefore not by the law.

To promise and to require are distinct things.

The inheritance is given by the promise, and not by the law.

Verse 18. *But God gave it unto Abraham by promise.*

It cannot be denied but that God, before the law was, gave unto *Abraham* the inheritance or blessing by the promise : that is to say, remission of sinnes, righteousnesse, salvation, and everlasting life, that we should be sonnes and heires of God, and fellow heires with Christ. For it is plainly said in *Genesis* : *In thy seed shall all nations be blessed.* There the blessing is given freely without respect of the law or works. For God gave the inheritance before *Moses* was borne, or before any man had yet once thought of the law. Why vaunt ye then, that righteousnesse cometh by the law, seeing that righteousnesse, life and salvation was given to your father *Abraham* without the law, yea before there was any law ? He that is not mooved with these things, is blind and obstinate. But this argument of the promise I have before handled more largely, and therefore I will but touch it by the way.

What the blessing is, which is given us through Christ.

Hitherto we have heard the principall part of this Epistle. Now the Apostle goeth about to shew the use and office of the law, adding certain similitudes of the School-master, and of the little heire : Also the allegory of the two sons of *Abraham*, *Isaac* and *Ismael*, &c. Last of all he setteth forth certain precepts concerning manners.

The summe of that which followeth in this Epistle.

Verse

Verse 19. Wherefore then serveth the law?

Mat. 23. 3.
The murmuring of the
Iewes against
the doctrine of
Paul, for the
establishing
of the law.

The murmuring of
the Papists
against the
Gospell.

The judgement of reason
concerning the doctrine
of the Gospell, which
teacheth that the law
was given for transgressions.

When we teach that a man is justified without the law and works, then doth this question necessarily follow: If the law do not justify, why then was it given? Also why doth God charge us and burden us with the law, if it do not justify? what is the cause that we are so hardly exercised and vexed with it, if they which worke but one houre, are made equall with us which have borne the heat and burthen of the day? vvhhen as that grace is once published unto us which the Gospell fettereth out, by and by ariseth this great murmuring: without the which the Gospell cannot be preached. The *Jews* had this opinion, that if they kept the law, they should be justified thereby. Therefore when they heard that the Gospell was preached concerning Christ, who came into the world to save, not the righteous; but sinners; and that they should go before them into the kingdome of God, they were wonderfully offended, complaining that they had borne the heaue yoake of the law so many years with great labour and toyle, and that they were miserably vexed and oppressed with the tyranny of the law, without any profit, yea rather to their great hurt. Again, that the *Gentiles* who were Idolaters, obtained grace without any labour or travel. So do our Papists murmur at this day, saying: What hath it profited us that we have lived in a cloister 20, 30, or 40. yeares: that we have vowed chastity, poverty, obedience: that we have said so many Psalters and so many Canonick hours, and so many Masses: that we have so punished our bodies with fasting, prayers, chastisements, &c. if a husband, a wife, a Prince, a Governor, a master, a schollar; if an hireling or a drudg bearing sacks, if a wench sweeping the house shall not only be made equall with us, but also be accepted as better and more worthy before God then we?

This is therefore an hard question, vvhhereunto reason cannot answer, but is greatly offended vwith it. Reason after a sort understandeth the righteousness of the law, vvhich also it teacheth and uregeth, and imagineth that the doers of it are righteous: but it understandeth not the office and end of the law. Therefore when it heareth this sentence of *Paul*, (vvhich is strange and unknowne to the world:) that the law was given for transgressions, Thus it judgeth; *Paul* abolisheth the law, for he saith, that we are not justified through it: Yea, he is a blasphemmer against God which gave the

the law, vvhhen he saith, *that the law was giuen for transgressions.* Let us live therefore as *Gentiles* which haue no law. Yea, let us sin and abide in sin, that grace may abound: Also, let us do euill that good may come thereof. This hapned to the Apostle *Paul*, and the self-same hapneth at this day unto us. For when the common people heare out of the Gospell, that righteousnesse cometh by the meere grace of God through faith only, vvithout the law and vvithout vvorks, they gather by and by of it, as did the Jews in times past: If the law do not iustifie, then let us vvorke nothing: and this do they truly performe.

What should vve then do? This impiety doth indeed very much vex us, but vve cannot remedy it. For vvhen Christ preached, he must needs heare, that he vvas a blasphemmer and a seditious person: that is to say, that through his doctrine he deceived men, and made them rebels against *Cesar*. The selfe-same thing hapned to *Paul* and all the rest of the Apostles. And vvhat marvell is it if the vvorld in like manner accuse us at this day? Let it accuse us, let it slander us, let it persecute us and spare not: yet must not we therefore hold our peace, but speake freely, that afflicted consciences may be delivered out of the snares of the devill. And we must not regard the foolish and ungodly people in that they do abuse our doctrine: for vvwhether they haue a law or no law, they cannot be reformed. But vve must consider how afflicted consciences maybe comforted, that they perish not with the multitude. If we should dissemble and hold our peace, miserable and afflicted consciences should haue no comfort, vvwhich are so entangled and snared vvith mens laws and traditions, that they can wind themselves out by no means.

As *Paul* therefore, vvhen he saw that some resisted his doctrine, and other some sought the liberty of the flesh, and thereby became worse, comforted himselfe after this sort, that he vvas an Apostle of *Jesus Christ* sent to preach the Faith of Gods elect, and that he must suffer all things for the elects sake, that they also might obtaine salvation: for we at this day do all things for the elects sake, vvhom vve know to be edified and comforted through our doctrine. But as for the dogs and swine (of vvhom the one sort persecuteth our doctrine, and the other sort treadeth under foot the liberty which vve haue in *Christ Jesus*) I am so offended vvith them, that in all my life for their sakes I vvould not utter

Christ is
judged to be
a blasphem-
mer and a
seditious
person.

All things
are to be
done for the
elects sake.

Dogs and
swine.

so much as one word : but I would rather wish that these swine, together with our adversaries the dogs, were yet still subject to the Popes tyranny, rather then that the holy Name of God should be so blasphemed and evill spoken of through them.

The law iustifieth not, therefore it is unprofitable; is a naughty consequence.

Therefore, albeit not only the foolish and ignorant people, but they also which seem in their owne conceits to be very wise, do argue after this sort: if the law do not justifie, then is it in vain and of none effect: yet is it not therefore true. For like as this consequence is nothing worth: Many doth not justifie or make a man righteous, therefore it is unprofitable; the eyes do not justifie, therefore they must be plucked out; the hands make not a man righteous, therefore they must be cut off: so is this naughty also: the law doth not justifie, therefore it is unprofitable: for we must attribute unto every thing his proper effect and use. We doe not therefore destroy and condemne the law, because we say, that it doth not justifie: but we answer otherwise to this question: *To what end then serveth the law?* then our adversaries do, who do wickedly and perversly counterfeite an office and use of the law which belongeth not unto it.

The proper office and use of the law.

When the law is good.

Against this abuse and forged office of the law, we dispute and answer with *Paul*, that the law doth not justifie. But in so saying we affirme not that the law is unprofitable, as they doe by and by gather. If the law do not justifie. (say they) then is it given in vain. No not so. For it hath his proper office and use, but not that which the adversaries do imagine, namely, to make men righteous: but it accuseth, terrifieth, and condemneth them. We say with *Paul*, that the law is good, if a man do rightly use it: that is to say, if he use the law as the law. If I give unto the law his proper definition, and keepe it within the compasse of his office and use, it is an excellent thing. But if I translate it to another use, and attribute that unto it which I should not, then do I not only pervert the law, but also the whole Scripture.

All men naturally iudge that the law doth iustifie.

Therefore *Paul* fighteth here against those pestilent hypocrites, who could not abide this sentence: *The law was added for transgressions.* For they thinke that the office of the law is to justifie. And this is the generall opinion of mans reason among the Sophisters, and throughout the whole world, that righteousness is gotten through the works of the law. And reason will by no means suffer this pernicious opinion to be wrested from it, because it understandeth

derstandeth not the righteousnesse of faith. Hereof it cometh that the Papists both foolishly and wickedly do say: The Church hath the law of God, the traditions of the Fathers, the decrees of Councils: If it live after them, it is holy. No man shall perswade these men, that when they keep these things, they please not God, but provoke his wrath. To conclude, they that trust in their own righteousnesse, think to pacifie the wrath of God by their will worship and voluntary religion. Therefore this opinion of the righteousnesse of the law is the sinke of all evils, and the sinne of sinnes of the whole world. For grosse sins and vices may be known and so amended, or else repressed by the punishment of the Magistrate. But this sinne, to wit, mans opinion concerning his own righteousnesse, will not only be counted no sin, but also will be esteemed for an high religion and righteousnesse. This pestilent sin therefore is the mighty power of the devill over the whole world, the very head of the serpent, and the snare whereby the devill intangleth and holdeth all men captive. For naturally all men have this opinion, that they are made righteous by keeping of the law. *Paul* therefore to the end he might shew the true office and use of the law, and might root out of mens hearts that false opinion concerning the righteousnes thereof, answereth to this objection: Wherefore then serveth the law if it justifie not? after this sort: It was not given to make men righteous (saith he) but,

Reason is ignorant of the righteousnesses of faith.

The great power of the devill throughout the whole world.

Verse 19. *It was added because of transgressions.*

As things are divers and distinct, so the uses thereof are divers and distinct: Therefore they may not be confounded. For if they be, there must needs be a confusion of the things also. A woman may not weare a mans apparell, nor a man a womans attire. Let a man do the works that belong to a man, and a woman the works that belong to a woman. Let every man do that which his vocation and office requireth. Let Pastors and preachers teach the word of God purely. Let Magistrates governe their subjects, and let subjects obey their Magistrates. Let every thing serve in his due place and order. Let the Sunne shine by day, the Moone and the Starres by night: let the Sea give fishes: the earth, graine; the woods, wilde beasts and trees, &c. In like manner let not the law usurpe the office and use of another, that is to say, of Justification: but let it leave this onely to grace, to the promise and to faith. What is then.

As all things are distinct so are the uses of things.

Every creature serveth in his order and place.

Rom. 5. 10.
The office
of the law.

then the office of the law? Transgressions, or else (as he saith in another place:) The law entered in, that sin should abound. A goodly office forsooth. *The law* (saith he) *was added for transgressions*: that is to say, it was added besides and after the promise, untill Christ the seed should come; unto whom it was promised.

Of the double use of the law.

The use of
politicke
lawes.
All lawes
are given to
bridle tran-
gressions.

HERE ye must understand that there is a double use of the law: One is civill: For God hath ordained civill lawes, yea all lawes to punish transgressions. Every law then is given to restraine sin. If it restraine sin, then it maketh men righteous. No, nothing lesse. For in that I do not kill, I do not commit adultery, I do not steale, or in that I abstaine from other sins, I do it not willingly or for the love of vertue, but I feare the prison, the sword and the hangman. These do bridle and restraine me that I sinne not, as bonds and chaines restraine a Lion or a Beare, that he teare and devoure not every thing that he meeteth: therefore the restraining from sinne is not righteousness, but rather a signification of unrighteousnesse. For as a mad or wild beast is bound lest he should destroy every thing that he meeteth, even so the law doth bridle a mad and a furious man, that he sinne not after his own lust. This restraint sheweth plainly enough that they which have need of the law. (as all they have which are without Christ) are not righteous, but rather wicked and mad men, whom it is necessary by the bonds and prison of the law, so to bridle that they sinne not. Therefore the law justifieth not.

The power
of the divel.

The first use then of the law is, to bridle the wicked. For the devell reigneth throughout the whole world; and enforceth men to all kinds of horrible wickedness. Therefore God hath ordained Magistrates, Parents, Ministers, lawes, bonds, and all civill ordinances, that if they can do no more, yet at the least they may binde the devils hands, that he rage not in his bondslaves after his owne lust. Like as therefore they that are possessed, in whom the devill mightily reigneth, are kept in bonds and chaines lest they should hurt others: even so in the world, which is possessed of the devill, and carried headlong into all kindes of wickednesse, the Magistrate is present with his bonds and chaines: that is to say, with his lawes, binding his hands and feet that he run not headlong into all mischief.

God hath
ordained
Magistrates,
parents,
lawes, &c.
that sinnes
might be
bridled.

chiefe. And if he suffer not himselfe to be bridleed after this sort, then he loseth his head. This civill restraint is very necessary and appointed of God, as well for publike peace, as also for the preservation of all things, but especially lest the course of the Gospell should be hindered by the tumults and seditions of wicked, outragious, and proud men. But *Paul* intreateth not here of this civill use and office of the law. It is indeed very necessary, but it justifieth not. For as a possessed or mad man is not therefore free from the snares of the devill, or well in his mind, because he hath his hands and his feet bound, and can do no hurt: even so the world, although it be bridleed by the law from outward wickednesse and mischief, yet it is not therefore righteous, but still continueth wicked: yea this restraint sheweth plainly that the world is wicked and outragious, stirred up and enforced to all wickednesse by his prince the devill: for otherwise it need not to be bridleed by laws that it should not sinne.

The civill restraint of the law is necessary.

Another use of the law is divine and spirituall, which is (as *Paul* saith) to *increase transgressions*: that is, to say, to reveale unto a man his sinne, his blindnesse, his misery, his impiety, ignorance, hatred and contempt of God, death, hell, the judgement and deserved wrath of God. Of this use the Apostle intreateth notably in the 7th to the *Romanes*. This is altogether unknown to hypocrites, to the popish Sophisters and Schoole-divines, and to all that walke in the opinion of the righteousnesse of the law, or of their own righteousnesse. But to the end that God might bridle and beate downe this monster and this mad beast. (I meane the presumption of mans righteousnesse and religion) which naturally maketh men proud, and puffeth them up in such sort, that they think themselves thereby to please God highly: it behoved him, to send some ** Hercules* which might set upon this monster with all force and courage to overthrow him, and utterly to destroy him: that is to say, he was constrained to give a law in Mount *Sina*, with so great Majesty and with so terrible a shew, that the whole multitude was astoned, *Exod. 19. & 20.*

the spirituall use of the law.

The spirituall use of the law unknowne to hypocrites.

This, as it is the proper and the principall use of the law: so is it very profitable and also most necessary. For if any be not a murderer, an adulterer, a theefe, and outwardly refrain from sinne, as the Pharisee did which is mentioned in the Gospell, he would sweare (because he is possessed with the devill) that he is righteous, and there-

** Hercules* was a mighty champion which slue the great monster *Hydra* (as the Poets faine) which had a hundred necks with serpents heads.

fore.

Hypocrites
are feared
and hum-
bled by the
law.

fore he continueth an opinion of righteousnesse, and presumeth of his good works and merits. Such a one God cannot otherwise mollifie and humble, that he may acknowledge his misery and damnation but by the law. For that is the hammer of death, the thundering of hell, and lightening of Gods wrath, that beateth to powder the obstinate and senselesse hypocrites. Wherefore this is the proper and true use of the law, by lightening, by tempest, and by the sound of the trumpet (as in the mount *Sina*) to terrifie, and by thundering to beate down and rent in pieces that beast which is called the opinion of righteousnes. Therefore saith God by *Jeremie* the Prophet: *My word is a hammer breaking rock.* For, as long as the opinion of righteousnesse abideth in man, so long there abideth also in him incomprehensible pride, presumption, security, hatred of God, contempt of his grace and mercy, ignorance of the promises and of Christ. The preaching of free remission of sins through Christ cannot enter into the heart of such a one, neither can he feele any tast or savour thereof. For that mighty rock and adamant wall, to wit, the opinion of righteousnesse, wherewith the heart is environed, doth resist it.

Jer. 23. 29.

Mans opini-
on touching
the righte-
ousnes of the
law, or his
own righte-
ousnes, how
dangerous
and damna-
ble it is.

The opinion
of righteou-
nes, an horri-
ble monster.

The proper
use of the
law.

As therefore the opinion of righteousnesse is a great and an horrible monster, a rebellious, obstinate and stiffe-necked beast: so for the destroying and overthrowing thereof, God hath neede of a mighty hammer, that is to say, the law: which then is in his proper use and office, when it accuseth and revealeth sinne after this sort: Behold thou hast transgressed all the Commandements of God, &c. and so it striketh a terrour into the conscience, so that it feeleth God to be offended and angry indeed, and it selfe to be guilty of eternall death. Here the poore afflicted sinner feeleth the intolerable burden of the law, and is beaten down even to desperation, so that now being oppressed with great anguish and terrour, he desireth death, or else seeketh to destroy himselfe. Wherefore the law is that hammer; that fire, that mighty strong winde, and that terrible earthquake renting the mountaines, and breaking the rockes, that is to say, the proud and obstinate hypocrites. *Elias*; not being able to abide these terrours of the law, which by these things are signified, covered his face with his mantle. Notwithstanding when the tempest ceased, of which he was a beholder, there came a soft and a gracious winde, in the which the Lord was. But it behoved that the tempest of fire, of winde, and the earthquake should passe,

The law is a
hammer
breaking the
rockes
*1 King. 19. 21,
22, 23.*

before

before the Lord should reveale himselfe in that gracious wind.

This terrible shew and Majesty wherein God gave his law in Mount *Sina*, did represent the use of the law. There was in the people of *Israel* which came out of *Egypt*, a singular holinesse. They gloried and said: *We are the people of God. We will do all those things which the Lord our God hath commanded.* Moreover, *Moses* did sanctifie the people, and bad them wash their garments, refraine from their wives, and prepare themselves against the third day. There was not one of them but he was full of holinsse. The third day *Moses* bringeth the people out of their tents to the mountaine unto the sight of the Lord, that they might heare his voice. What followed then? When the children of *Israel* did behold the horrible sight of the Mount smoaking and burning, the blacke clouds, and the lightnings flashing up and down in this horrible darkenesse, and heard the sound of the trumpet blowing long and waxing louder and louder: and moreover, when they heard the thunders and lightenings, they were afraid, and standing as farre off, they said unto *Moses*: *We will doe all things willingly, so that the Lord speake not unto us, lest that we die, and this great fire consume us. Teach thou us, and we will hearken unto thee.* I pray you, what did their purifying, their holinesse, their white garments, and refraining from their wives profit them? Nothing at all. There was not one of them that could abide this presence of the Lord in his Majesty and glory: but all being amazed and shaken with terrour, fled back as if they had been driven by the devill. For God is a consuming fire, in whose sight no flesh is able to stand.

The law of God therefore hath properly and peculiarly that office which it had then in Mount *Sina*, when it was first given, and was first heard of them that were washed, righteous, purified and chaste: and yet notwithstanding it brought that holy people unto such a knowledge of their own misery, that they were throwne down even to death and desperation. No purity nor holinesse could then help them: but there was in them such a feeling of their own uncleannesse, unworthinesse and sinne, and of the judgement and wrath of God, that they fled from the sight of the Lord, and could not abide to heare his voice. *What flesh was there ever (say they) that heard the voice of the living God speaking out of the midst of the fire, and yet lived? This day have we seen that God talketh with man and yet he liveth.* They speake now far other wise then they did a little before

Exod. 19.3.

The children of *Israel* could not abide the voyce of God speaking out of the fire.
Exod. 20.19.
Deut. 5.24.
18. 19.

Deut. 4. 24.

The law hath fill the same office that it had when it was given in mount *Sina*.

Deut. 5. 26.
The Jewes were afraid at the voice of the law.

when they said: We are the holy people of God, whom the Lord hath chosen for his own peculiar people before all nations upon the earth: We will do all things which the Lord hath spoken. So it hap- peneth at length to all Julticiaries, who being drunken with the opi- nion of their own righteoufnes, do think when they are out of tenta- tion, that they are beloved of God, and that God regardeth their vows, their fastings, their prayers, and their will-works, and that for the same he must give unto them a singular crown in Heaven. But when that thundering, lightening, fire, and that hammer which brea- keth in pieces the rocks, that is to say, the law of God commeth sud- denly upon them, revealing unto them their sin, the wrath and judge- ment of God: then the selfe same thing hapneth unto them which hapned to the Jews standing at the foot of mount *Sina*.

Here I admonish all such as feare God, and especially such as shall become teachers of others hereafter, that they diligently learne out of *Paul* to understand the true and proper use of the law: which (I feare) after our time will be trodden under foot, and utterly abo- lished by the enemies of the truth. For even now, whiles we are yet living, and employ all our diligence to set forth the office and use both of the law and the Gospell, there be very few, yea even among those which will be counted Christians, and make a profes- sion of the Gospell with us, that understand these things rightly, and as they should do. What think ye then shall come to passe when we are dead and gone? I speake nothing of the Anabaptists, of the new Arrians, and such other vaine spirits, who are no lesse ignorant of these matters, then are the Papists, although they talke never so much to the contrary. For they are revolted from the pure doctrine of the Gospell, to laws and traditions, and therefore they teach not Christ. They bragge and they swear that they seek nothing else but the glory of Christ, and the salvation of their brethren, and that they teach the word of God purely: but in very deed they corrupt it and wrest it to another sence, so that they make it to sound according to their own imagination. Therefore, under the name of Christ, they teach nothing else but their own dreames, and under the name of the Gospell, ceremonies and laws. They are like therefore unto them- selves, and so they still continue: that is to say, Monkes, workers of the law, and teachers of ceremonies, saying that they devise new names and new workes.

The same hapneth to hypocrites and such as put righteoufnes in workes that happened to the Jewes standing at Mount *Sina*.

Very few understand the proper use of the law.

It is no small matter then to understand rightly what the law is, and what is the true use and office thereof. And forasmuch as we teach these things both diligently and faithfully, we do thereby plainly testify that we reject not the law and workes, as our adversaries do falsely accuse us: but we do altogether stablish the law, and require the works thereof, and we say that the law is good and profitable: but in his own proper use: which is, first to bridle civill transgressions, and then, to reveale and to increase spirituall transgressions. Wherefore the law is also a light, which sheweth and revealeth, not the grace of God, not righteousness and life: but sinne and death, the wrath and judgement of God. For, as in the mount *Sina* the thundering, lightning, the thick and dark cloud, the hill smoaking and flaming, and all that terrible shew did not rejoyce nor quicken the children of Israel, but terrified and astonished them, and shewed how unable they were, with all their purity and holines, to abide the Majesty of God speaking to them out of the cloud: even so the law, when it is in his true use, doth nothing else but reveale sinne, ingender wrath, accuse and terrifie men, so that it bringeth them to the very brink of desperation. This is the proper use of the law, and here it hath an end, and it ought to go no further.

It is no small matter to understand the proper use of the law.

The light of the law.

The law in his true use terrifieth.

Contrariwise, the Gospell is a light which lightneth, quickneth, comforteth and raiseth up fearfull consciences. For it sheweth that God for Christs sake is mercifull unto sinners, yea and to such as are most unworthy, if they beleeve that by his death they are delivered from the curse, that is to say, from sinne and everlasting death; and that through his victory the blessing is freely given unto them, that is to say, grace, forgiveness of sinnes, righteousness and everlasting life. Thus, putting a difference between the law and the Gospell, we give to them both their own proper use and office. Of this difference between the law and the Gospell, there is nothing to be found in the books of the Monkes, Canonists, Schoolemen, no nor in the books of the antient Fathers. *Augustine* did somewhat understand this difference and shewed it. *Jerome* and others knew it not. Briefly, there was wonderfull silence many yeares as touching this difference in all Schooles and Churches: And this brought mens consciences into great danger. For unlesse the Gospell be plainly discerned from the law, the true Christian doctrine cannot be kept sound and uncorrupt. Contrariwise, if this difference

The light of the Gospell.

The proper use and office of the Gospell.

The doctrine of faith cannot remaine.

found, unless
the law be
rightly dis-
cerned from
the Gospell.

be well known, then is also the true manner of Justification known, and then it is an easie matter to discern faith from works, Christ from *Moses* and all politick works. For all things without Christ are the ministers of death for the punishing of the wicked. Therefore *Paul* answereth to this question after this manner :

Verse 19. *The law was added because of transgressions.*

That is to say, that transgressions might increase and be more known and seen. And indeed so it cometh to passe. For when sinne, death, the wrath and judgement of God and hell, are revealed to a man through the law: it is impossible but that he should become impatient, murmure against God, and despise his will. For he cannot beare the judgement of God, his own death and damnation: and yet notwithstanding he cannot escape them. Here he must needs fall into the hatred of God, and blasphemy against God. Before, when he was out of tentation, he was a very holy man, he worshipped and praised God, he bowed his knee before God and gave him thanks, as the Pharisee did, *Luk. 18*. But now, when sin and death is revealed unto him, he wisheth that there were no God. The law therefore of it selfe bringeth a speciall hatred of God. And thus sin is not only revealed and known by the law, but also is increased and stirred up by the law. Therefore *Paul* saith, *Rom. 7*. *Sinne that it might appeare to be sin, wrought death in me by that which was good, that sinne might be out of measure sinfull by the commandement.* There he intreateth of this effect of the law very largely.

The double
use of the
law.

Paul answereth therefore to this question: If the law do not justify, to what end then serveth it? Although (saith he) it justify not, yet is it very profitable and necessary. For first it civilly restraineth such as are carnall, rebellious and obstinate. Moreover it is a glasse that sheweth unto a man himselfe, that he is a sinner, guilty of death, and worthy of Gods everlasting wrath and indignation. To what end serveth this humbling, this bruising and beating down by this hammer, the law I meane? To this end, that wee may have an entrance unto grace. So then the law is a minister that prepareth the way unto grace. For God is the God of the humble, the miserable, the afflicted, the oppressed and the desperate, and of those that are brought even to nothing: and his nature is to exalt the humble, to feed the hungry, to give sight to the blind,

The law a
minister for
the obtain-
ing of grace.

blind, to comfort the miserable, the afflicted, the bruised and broken hearted, to justify sinners, to quicken the dead, and to save the very desperate and damned. For he is an almighty Creator, making all things of nothing. Now, that pernicious and pestilent opinion of mans own righteousness, which will not be a sinner, unclean, miserable, and damnable: but righteous and holy, suffereth not God to come to his own naturall and proper work. Therefore God must needs take this maule in hand, the law I meane, to drive downe, to beate in pieces, and to bring to nothing this beast, with her vaine confidence, wisdom, righteousness and power, that she may so learne at the length by her own misery and mischief, that she is utterly forelone, lost and damned. Here now when the conscience is thus terrified with the law, then coineth the doctrine of the Gospell and grace, which raiseth up and comforteth the same againe, saying: Christ came into the world, *not to breake the bruised reed, nor to quench the smoaking flaxe: but to preach the Gospell of glad tidings to the poore: to heale the broken and contrite heart: to preach forgiveness of sins to the captives, &c.*

But here lieth all the difficulty of this matter, that when a man is terrified and cast down he may be able to raise up himselfe againe, and say: Now I am bruised and afflicted enough: the time of the law hath tormented and vexed me sharply enough. Now is the time of grace, now is the time to heare Christ: out of whole mouth proceed the words of grace and life. Now is the time to see, not the smoaking and burning Mount *Sina*: but the Mount *Moria*, where is the Throne, the Temple, the Mercie seate of God, that is to say, Christ: who is the King of righteousness and peace. There will I hearken what the Lord speaketh unto him: who speaketh nothing else but peace unto his people.

Nay the foolishnesse of mans heart is so great, that in this conflict of conscience, when the law hath done his office and exercised his true ministry, he doth not only not lay hold upon the doctrine of grace, which promiseth most assuredly the forgiveness of sinnes for Christ sake, but seeketh and procureth to himselfe more laws to satisfie and quiet his conscience. If I live (saith he) I will amend my life: I will do this, I will do that. Here, except thou do the quite contrary, that is to say, except thou send *Moses* away with his law, to those that are secure, proud and obstinate, and in these terrors and this anguish lay hold upon Christ, who was

The doctrine of the Gospell belongeth to those which are terrified with the law.

Esa. 42.3.
Mat. 12.20.
The time of the law, and the time of grace.

Reason sheweth not to the doctrine of grace in tentations but to the doctrine of the law.

crucified and died for thy sinnes, looke for no salvation.

So the law with his office helpeth by occasion to justification, in that it driveth a man to the promise of grace, and maketh the same sweet and comfortable unto him. Wherefore we do not abrogate the law, but we shew the true office and use of the law: to wit, that it is a true and a profitable minister, which driveth a man to Christ. Therefore, after that the law hath humbled thee, terrified thee, and utterly beaten thee down, so that now thou art at the very brinke of desperation, see that thou learne how to use the law rightly. For the office and use of it is, not only to reveale sin and the wrath of God, but also to drive men unto Christ. This use of the law the holy Ghost onely setteth forth in the Gospell, where he witnesseth that God is present unto the afflicted and broken hearted. Wherefore if thou be bruised with this hammer, use not this bruising perversly, so that thou load thy selfe with moe laws, but heare Christ, saying: *Come unto me all ye that labour, and are heavy laden, and I will refresh you.* When the law so oppresseth thee that all things seeme to be utterly desperate, and thereby driveth thee unto Christ to seeke helpe and succour at his hands, then is the law in his true use: and through the Gospell it helpeth to justification. And this is the best and most perfect use of the law.

Wherefore *Paul* here beginneth afresh to intreate of the law, and defineth what it is, taking occasion of that which he said before: to wit, that the law justifieth not. For reason hearing this, by and by doth thus inferre: Then God gave the law in vaine. It was necessary therefore to seeke how to define the law truly, and to shew what the law is, and how it ought to be understood, that it be not taken more largely or more straitly then it should be. There is no law (saith he) that is of it selfe necessary to justification. Therefore when we reason as touching righteousnesse, life, and everlasting salvation, the law must be utterly removed out of our sight, as if it had never been, or never should be, but as though it were nothing at all. For in the matter of justification no man can remove the law farre enough out of his sight, or behold the only promise of God sufficiently and as he should do. Therefore I said before that the law and the promise must be separate farre asunder as touching the inward affections and the inward man, albeit indeed they are neerely joyned together.

The law not onely sheweth unto a man his sin, but also driveth him to Christ.

Mat. 11. 28.

The most perfect use of the law.

Verſe 19. *Untill the Seede came unto the Which the promiſe was made.*

Paul maketh not the law perpetuall, but he ſaith that it was given and added to the promiſes for tranſgreſſions: that is to ſay, to reſtraine them civilly, but ſpecially to reveale and to increaſe them ſpiritually, and that not continually, but for a time. Here it is neceſſary to know how long the power and the tyranny of the law ought to endure, which diſcovereth ſin, ſheweth unto us what we are, and revealeth the wrath of God. They whoſe hearts are touched with an inward feeling of theſe matters, ſhould ſuddenly periſh if they ſhould not receive comfort. Therefore if the dayes of the law ſhould not be ſhortned, no man ſhould be ſaved. A time therefore muſt be ſet, and bounds limited to the law, beyond the which it may not reigne. How long then ought the dominion of the law to endure? Untill the Seed come: to wit, that Seed of which it is written: *In thy Seed ſhall all the nations of the earth be bleſſed.* The tyranny of the law then muſt ſo long continue untill the fulneſſe of the time, and untill that Seede of the bleſſing come: not to the end that the law ſhould bring this Seede or give righteousneſſe, but that it ſhould civilly reſtraine the rebellious and obſtinate, and ſhut them up, as it were in a priſon: and then ſpiritually ſhould reprove them of ſinne, humble them and terrifie them, and when they are thus humbled and beaten downe, it ſhould conſtraine them to looke up to that bleſſed Seed.

How long
the domi-
nion of the
law endu-
red.

We may underſtand the continuance of the law both according to the letter, and alſo ſpiritually. According to the letter thus: that the law continued untill the time of grace. *The law and the Prophets* (ſaith Chriſt) *prophesied untill John. From the time of John untill this day, the kingdome of heaven ſuffereth violence, and the violent take it by force.* In this time Chriſt was baptized and began to preach. At what time alſo, after the letter, the law and all the ceremonies of *Mofes* ceaſed.

The law ac-
cording to
the letter
ceaſed at
the coming
of Chriſt.
Mat. 11. 12.
13.

Spiritually the law may be thus underſtood, that it ought not to reigne in the conſcience any longer then to the appointed time of this bleſſed Seed. When the law ſheweth unto me my ſinne, terrifieth me, and revealeth the wrath and judgement of God, ſo that I begin to tremble and to deſpaire: there hath the law his bounds, his time and his end limited, ſo that he now ceaſeth to exerciſe his

How long
the law muſt
reigne in the
conſcience.

Psal. 43. 7.
Psal. 69. 2.
Psal. 6. 9.
Psal. 63.

tyranny any more. For when he hath done his office sufficiently, he hath revealed the wrath of God, and terrified enough. Here we must say: now leave off law: thou hast done enough: thou hast terrified and tormented me enough. *All thy floods have runne over me, and thy terrours have troubled me. Lord turne not away thy face in thy wrath from thy servant: Rebuke me not, I beseech thee, in thine anger. &c.* When these terrours and troubles come, then is the time and the houre of the blessed Seed come. Let the law then give place, which indeed is added to reveale and to increase transgressions, and yet no longer, but untill that blessed Seed be come. When it is come, then let the law leave off to reveale sin and to terrifie any more: and let him deliver up his kingdome to another: that is to say, to the blessed Seed, which is Christ: who hath gracious lips, wherewith he accuseth and terrifieth not, but speaketh of far better things then doth the law, namely of grace, peace, forgiveness of sins, victory over sin, death, the devill and damnation, gotten by his death and passion unto all believers.

The continuance of the law, literally and spiritually.

Paul therefore sheweth by these words, *Untill the Seede should come*, unto whom the blessing was promised, how long the law should endure literally and spiritually. According to the letter, it ceased after the blessed Seede came into the world, taking upon him our flesh, giving the holy Ghost, and writing a new law in our hearts. But the spirituall time of the law doth not end at once, but continueth fast rooted in the conscience. Therefore it is a hard matter for a man which is exercised with the spirituall use of the law, to see the end of the law. For in these terrours and feeling of sinne the mind cannot conceive this hope, that God is mercifull and that he will forgive sinnes for Christs sake: but it judgeth onely that God is angry with sinners, and that he accuseth and condemneth them. If faith come not here to raise up againe the troubled and afflicted conscience, or else (according to that saying of Christ: *Where two or three be gathered together in my name, &c.*) there be some faithfull brother at hand that may comfort him by the word of God, which is so oppressed and beaten down by the law, desperation and death must needs follow. There it is a perillous thing for a man to be alone. *Woe be to him that is alone* (saith the Preacher) *for when he falleth he hath none to raise him up.* Wherefore they that ordained that cursed monkish and solitary life,

The terrours of the law are driven away by faith.
Math. 18. 20.

Ecles. 4. 10.

The solitary
of men.

gave occasion to many thousands to despair. If a man should separate himselfe from the company of other for a day or two to be occupied in prayer (as we reade of Christ, that sometime he went aside alone into the Mount, and by night continued in prayer) there were no danger therein. But when they constrained men continually to live a solitary life, it was a device of the devill himselfe. For when a man is tempted and is alone, he is not able to raise up himselfe, no not in the least temptation that can be.

With life
hath hurt
inary.
Maib. 16. 39
Luk. 11. 41

Verse 19. *And it was ordained by Angels in the hand of a Mediatour.*

This is a little digression from this purpose, which he neither declareth nor finisheth, but only toucheth it by the way, and so proceedeth. For he returneth incontinent to his purpose, when he saith: what is the law then contrary to the promises of God? Now, this was the occasion of his digression. He fell into this difference between the law and the Gospell, that the law added to the promises, did differ from the Gospell, not only in respect of the time, but also of the authour and the efficient cause thereof. For the law was delivered by the Angels, *Heb. 1.* but the Gospell by the Lord himselfe. Wherefore the Gospell is far more excellent then the law. For the law is the voice of the servants, but the Gospell is the voice of the Lord himselfe. Therefore to abase and to diminish the authority of the law, and to exalt and magnifie the Gospell, he saith that the law was a doctrine given to continue but for a small time (for it endured but only untill the fulnesse of the promise, that is to say, untill the blessed Seed came which fulfilled the promise:) but the Gospell was for ever. For all the faithfull have had alway one and the selfe same Gospell from the beginning of the world, and by that they were saved. The law therefore is far inferiour to the Gospell, because it was ordained by the Angels which are but servants, and endured but for a short time, whereas the Gospell was ordained by the Lord himselfe, to continue for ever, *Heb. 1.* *For it was promised before all worlds, Tit. 1.*

The law gi-
ven by An-
gels, the
Gospell by
Christ.

The law was
given to en-
dure but for
a time: but
the Gospell
was given to
endure for
ever.

Moreover the word of the law was not only ordained by the Angels being but servants, but also by another servant farre inferiour to the Angels, namely by a man, that is (as here he saith) by the hand of a Mediatour, that is to say, *Moses*. Now, Christ is not a servant, but the Lord himselfe. He is not a Mediatour between

Christ is not
a Mediatour
according.

God

so the law as
Moses was.

God and man according to the law, as *Moses* was: but he is a Mediatour of a better Testament. The law therefore was ordained by Angels as servants. For *Moses* and the people heard God speaking in the Mount *Sina*: that is to say, they heard the Angels speaking in the person of God. Therefore *Stephen* in the seventh chapter of the *Acts* saith: *Ye have received the law by the ministry of the Angels, and ye have not regarded it.* Also the text in the third of *Exodus*, sheweth plainly, *that the Angell appeared unto Moses in a flame of fire, and spake unto him from the midst of the bush.*

Moses a Me-
diatour.

Paul therewith signifieth that Christ is a Mediatour of a farre better Testament then *Moses*. And here he alludeth to that history in *Moses* concerning the giving of the law, which saith, that *Moses* led the people out of their tents to meet with God, and that he placed them at the foot of the Mount *Sina*. There was an hea-
vie and an horrible sight. The whole Mount was on a flaming fire. When the people saw this they began to tremble: for they thought that they should have been suddenly destroyed in this fearfull tempest. Because therefore they could not abide the law sounding so horribly out of Mount *Sina*, (for that terrifying voice of the law would have killed the people) they said unto *Moses* their Mediatour: *Come thou hither and heare what the Lord saith, and speake thou unto us.* And he answered: *I my selfe (saith he) was a Mediatour and one that stood between God and you, &c.* By these places it is plaine enough that *Moses* was appointed a Mediatour between the people, and the law speaking.

The law ter-
sifieth, ther-
fore it iustifi-
eth not.

Wherefore *Paul* by this history goeth about to declare, that it is impossible that righteousness should come by the law. As if he should say, how can the law iustifie, seeing the whole people of *Israel*, being purified and sanctified, yea and *Moses* himselfe the Mediatour between God and the people, were afraid and trembled at the voice of the law, as it is said in the Epistle to the *Hebrenes*: Here was nothing but feare and trembling. But what righteousness and holinesse is this, not to be able to beare, yea not to be able or willing to heare the law, but to flie from it, and so to hate it, that it is impossible to hate and abhorre any thing more in the whole world? as the history most plainly testifieth, that the people when they heard the law, did hate nothing more then the law, and rather wished death then to heare the law.

So, when sin is discovered, as it were, by certaine bright beames which the law striketh into the heart, there is nothing more odious and more intollerable to man then the law is. Here he would rather chooſe death, then be constrained to beare these terrours of the law never so little a time: which is a most certaine token that the law justifieth not. For if the law did justifie, then (no doubt) men would love it, they would delight and take pleasure in it, and would embrace it with hearty good will. But where is this good will? No where: neither in *Moses* nor in the whole people, for they were all astonished and fled back. And how doth a man love that which he flieth? Or how delighteth he in that which he deadly hateth.

Nothing is more intollerable to man then the law.

All the people fled away at the voice of the law, therefore the law justifieth not.

by 700
love to
Christ
may be
in the
him

Wherefore this flight sheweth a deadly hatred of mans heart against the law, and so consequently against God himself the authour of the law. And if there were no other argument to prove that righteousness cometh not by the law, this one history were enough, which *Paul* setteth out in these words: *In the hand of a Mediatour*. As though he would say: Do ye not remember that your fathers were so far unable to heare the law, that they had need of *Moses* to be their Mediatour? and when he was now appointed to that office, they were so farre off from loving of the law, that they by a fearfull flight, together with their Mediatour, shewed themselves to hate the same, as the Epistle to the *Hebrews* witnesseth, and if they could, they would have gone even through an yron mountaine back againe into *Egypt*. But they were inclosed round about, so that they had no way to escape. Therefore they cry unto *Moses*: *Speake thou unto us: for if we heare the voice of the Lord our God any more, we shall die*. Now therefore, if they be not able to heare the law, how should they be able to accomplish it.

The whole history of giving the law witnesseth that righteousness cometh not by the law.

Exod. 20. 19
Deut. 5. 24.

Wherefore, if the people that were under the law, were constrained of necessity to have a Mediatour, it followeth by an infallible consequence, that the law justified them not. What did it then? Even the same thing that *Paul* saith: The law is added that sinne might abound. The law therefore was a light and a Sunne which strooke his beames into the hearts of the children of *Israel*, whereby it terrified them, and strooke into them such a feare of God, that they hated both the law and the authour thereof: which is an horrible impiety. Would ye now say that these men were righteous? They are righteous which heare the law, and with a good will em-

Rom. 5. 20.

All men naturally hate the law.

brace.

brace the same and delight therein. But the history of giving the law witnesseth that all men in the whole world, be they never so holy (especially seeing they which were purified and sanctified could not heare the law) do hate and abhorre the law, and wish that the law were not. Therefore it is impossible that men should be justified by the law : nay it hath a cleane contrary effect.

Although *Paul* (as I have said) doth but only touch this place by the way, and doth not throughly weigh it, nor fully finish the same, yet he that shall diligently and attentively reade it, may easily understand that he speaketh very well of both Mediatours : that is to say, of *Moses* and of *Christ*, and compareth the one with the other, as hereafter we will declare. If he should have prosecuted this matter more largely, this only place would have ministered unto him an argument and occasion plentifull enough to write a new Epistle : and that history also in the 19. and 20. of *Exodus*, concerning the giving of the law, would minister matter enough to write a great volume, although it were read but sleightly and without affection: albeit it may seeme to be very barren to those which know not the true office and use of the law, if it be compared with other holy histories.

Moses and
Christ both
Mediatours

The whole
world ha-
teth the law
of God.

The flesh
hateth the
law of God.

Hereby we may see that if all the world had stood at the Mount as the people of *Israel* did, they would have hated the law and would have fled from it, as they did. The whole world therefore is an enemy to the law and hateth it most deadly. But the law is holy, righteous and good, and is the perfect rule of the will of God: How then can he be righteous which doth not onely abhorre and detest the law and flie from it, but moreover is an enemy of God, who is the authour of the law ? And true it is that the flesh can do no other wise, as *Paul* witnesseth, *Rom. 8.* *The Wisedome of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can it be.* Therefore it is an extreame madnesse so to hate God and his law, that thou canst not abide to heare it, and yet notwithstanding to affirme that we are made righteous thereby.

Wherefore the Sophisters and Schoole-divines are starke blinde, and understand nothing at all of this doctrine. They looke onely upon the outward visour of the law, thinking that it is accomplished by civill workes, and that they are righteous before God, which do the same externally, not considering the true and spiri-
tuall

tuall effect thereof: which is, not to justifie, and to quiet and pacifie afflicted consciences, but to increase sin, to terrifie the conscience, and to engender wrath. They being ignorant of this, do vaunt that a man hath a good will, and a right judgement of reason to do the law of God. But whether this be true or no, aske the people of the law with their Mediatour, who heard the voice of the law in the Mount *Sina*. Aske * *David* himselfe, who as often as he complaineth in the *Psalmes*, that he was cast from the face of God, that he was even in hell, and that he was terrified and oppressed with the greatnes of his sinne, with the wrath and judgement of God, set not sacrifices nor yet the law it selfe, against these mighty tyrants, but was raised up and comforted by the only free mercy of God. Therefore the law justifieth not.

The faith of the Papists is nothing else but a good will and a right judgement of reason, which the very infidels have.
* How *David* behaved himselfe in tentations.

If the law should serve mine affections, that is to say, if it should approve mine hypocrisie, mine opinion and confidence of mine own righteousness: if it should say that without the mercy of God, and faith in Christ, through the help of it alone (as all the world naturally judgeth of the law) I might be justified before God: and moreover, if it should say that God is pacified and overcome by works, and is bound to reward the doers thereof; that so having no need of God, I might be a god unto my selfe, and merit grace by my works, and setting my Saviour Christ apart, might save my selfe by mine own merits: If (I say) the law should thus serve mine affections, then should it be sweet, delectable, and pleasant indeed. So well can reason flatter it selfe. Notwithstanding this should no longer continue, but untill the law should come to his own use and office: then should it appaere that reason cannot suffer those bright beames of the law. There some *Moses* must needs come between as a Mediatour, and yet notwithstanding without any fruit, as I will declare hereafter.

The law flattereth not reason, and therefore reason hateth it.

To this purpose serveth that place in the 2 *Cor.* 3^d chapter, concerning the covered face of *Moses*, where *Paul* out of the history of *Exod.* 34. chapter, sheweth that the children of Israel, not onely did not know, but also could not abide the true and spirituall use of the law: First, for that they could not looke unto the end of the law, (saith *Paul*) because of the veile which *Moses* put upon his face: Again, they could not looke upon the face of *Moses* being bare and uncovered, for the glory of his countenance. For when *Moses* went about to talke with them, he covered his face with a

The places of *Paul* expounded as touching the covered

veile.

ring of Mo-
ses face,

Faith in
Christ dri-
veth away
the terrors
of the law.

The power
of free will

veile : without the which they could not heare his talke, that is, they could not heare *Moses* himselfe their mediatur, unlesse he had set another mediatur between, that is to say, the veile. How then should they heare the voice of God, or of an Angell, when they could not heare the voice of *Moses* being but a man, yea and also their mediatur, except his face had been covered? Therefore, except the blessed Seed come to raise up and comfort him which hath heard the law, he perisheth through desperation, in detesting of the law, in hating and blaspheming of God, and daily more and more offending against God. For this feare and conclusion of conscience which the law bringeth, the deeper it pierceth and the longer it continueth, the more it increaseth hatred and blasphemie against God.

This history therefore teacheth what is the power of free will. The people are stricken with feare, they tremble and they flie back. Where is now free will? where is now that good will, that good intent, that right judgement of reason which the Papists do so much brag of? What availeth free will here in these sanctified and holy men? It can say nothing: It blinderh their reason: it perverteth their will: it receiveth not, it saluteth not, it embraceth not with joy the Lord coming with thundering, lightening, and fire into the Mount *Sina*: It cannot heare the voice of the Lord: but contrariwise it saith: *Let not the Lord speake unto us lest we die.* We see then what the strength and power of free will is in the children of *Israel*, who though they were cleansed and sanctified, could not abide the hearing of one sillable or letter of the law. Therefore these high commendations which the Papists give to their free will, are nothing else but meere toyes and doting dreamcs.

Verle 20. *Now, a Mediatour is not a Mediatour of one.*

This word
Mediatour
includeth
two, namely
the partie
offended &
the offender

Here he compareth these two Mediatours together, and that with a marvellous brevity: yet so not withstanding, that he satisfieth the attentive reader, who, because this word Mediatour is generall, by and by understandeth that *Paul* speaketh also of the Mediatour generally, and not of *Moses* onely. *A Mediatour* (saith he) *is not a mediatour of one onely*: but this word necessarily comprehendeth two, that is to say, him that is offended, and him that is the offender: of whom the one hath neede of intercession, and the

the other needeth none. Wherefore a Mediatour is not of one, but of two, and of such two, as be at variance between themselves. So *Moses* by a generall definition is a Mediatour, because he doth the office of a Mediatour between the law and the people, which cannot abide the true and spirituall use of the law. The law therefore must have a new face, and his voice must be changed: that is to say, the voice of the law must be made spirituall or the law must be made lively in the inward affection, and must put on a visour or a veile, that it may now become more tollerable, so that the people may be able to heare it by the voice of *Moses*.

Now the law being thus covered, speaketh no more in his majesty, but by the mouth of *Moses*. After this manner it doth not his office any more: that is, it terrifieth not the conscience. And this is the cause that they do neither understand, nor regard it: by meanes whereof they become secure, negligent and presumptuous hypocrites. And yet notwithstanding the one of these two must needs be done: to wit, that either the law must be without his use, and covered with a veile, (but then, as I have said, it maketh hypocrites:) or else it must be in his use without the veile, and then it killeth. For mans heart cannot abide the law in his true use, without the veile. It behoveth thee therefore, if thou looke to the end of the law without the veile, either to lay hold on that blessed Seed by faith, that is to say, thou must looke beyond the end of the law unto Christ, which is the accomplishment of the law, which may say unto thee: The law hath terrified thee enough: *Be of good comfort my sonne, thy sinnes are forgiven thee,* (whereof I will speake more anon:) or else surely thou must have *Moses* for thy Mediatour with his veile.

For this cause *Paul* saith: *A Mediatour is not a Mediatour of one.* For it could not be that *Moses* should be a Mediatour of God alone, for God needeth no Mediatour. And againe, he is not a Mediatour of the people onely, but he doth the office of a Mediatour between God and the people, which were at variance with God. For it is the office of a Mediatour to pacifie the party that is offended, and to reconcile unto him the party which is the offender. Notwithstanding *Moses* is such a Mediatour (as I have said) as doth nothing else but change the voice of the law, and maketh it tollerable, so that the people may abide the hearing thereof; but he giveth no power to accomplish the same. To conclude, he

Because God speaketh not now in his Maie-
stie as he
did in the
Mount, but
by the voice
of men,
therefore
men feare
him not, nor
regard his
law.

The office
of a Media-
tour

Moses a Mediator of the veile.

is a Mediatour of the veile, and therefore he giveth no power to performe the law, but onely in the veile. Therefore his Disciples, in that hee is a Mediatour of the veile, must alwayes be hypocrites.

When we are terrified by the law, we have need of another manner of Mediator than Moses.

But what should have come to passe (thinke ye) if the law had been given without *Moses*, either else before or after *Moses*, and that there had been no Mediatour, and moreover, that the people should neither have been suffered to sic, nor to have a Mediatour? Here the people being beaten down with intollerable feare, should either have perished forthwith, or if they should have escaped, there must needs have come some other Mediatour, which should have set himselfe between the law and the people, to the end that both the people might be preserved, and the law remaine in his force, and also an atonement might be made between the law and the people. Indeed *Moses* commeth in the meane time, and is made a Mediatour: he putteth on a veile, and covereth his face: but he cannot deliver mens consciences from the anguish and terrour which the law bringeth. Therefore when the poore sinner, at the houre of death or in the conflict of conscience, seeleth the wrath and judgement of God for sinne, which the law revealeth and increaseth: here, to keep him from desperation, setting *Moses* aside with his law, he must have a Mediatour which may say unto him: Although thou be a sinner; yet shalt thou remaine, that is, thou shalt not die, although the law, with his wrath and malediction do still remaine.

Christ covereth not the law with a veile, but taketh it away, and therefore he is a better Mediator than Moses.

This Mediatour is *Jesus Christ*, which changeth not the voice of the law, nor hideth the same with a veile as *Moses* did, nor leadeth me out of the sight of the law: but he setteth himselfe against the wrath of the law and taketh it away, and satisfieth the law in his owne body by himselfe, and by the Gospell he saith unto me: Indeed the law threatneth unto thee the wrath of God and eternall death: but be not afraid: sic not away, but stand fast, I supply and performe all things for thee: I satisfie the law for thee. This is a Mediatour which far excelleth *Moses*, who setteth himselfe between God being offended, and the offender. The intercession of *Moses* here profiteth nothing: he hath done his office, and he with his veile is now vanished away. Here the miserable sinner being utterly desperate, or a man now approaching unto death, and God being offended, do encounter together. Therefore there must come

a farre other Mediatour then *Moses*, which may satisfie the law, take away the wrath thereof, and may reconcile unto God which is angry, that poore sinner, miserable, and guilty of eternall death.

Of this Mediatour *Paul* speaketh briefly, when he saith: *A Mediatour is not a Mediatour of one.* For this word Mediatour properly signifieth such an one as doth the office of a Mediatour between the party that is offended, and the offender. We are the offenders: God with his law is he which is offended. And the offence is such, that God cannot pardon it, neither can we satisfie for the same. Therefore betweene God, who of himselfe is but one, and us, there is wonderfull discord. Moreover, God cannot revoke his law, but he will have it observed and kept. And we which have transgressed the law, cannot flie from the presence of God. Christ therefore hath set himselfe a Mediatour betweene two which are quite contrary and separate asunder with an infinite and everlasting separation, and hath reconciled them together. And how hath he done this? *He hath put away* (as *Paul* saith in another place) *the hand writing which was against us, which by ordinances* (that is, by the law) *was contrary unto us, and he hath taken it and fastned it to the crosse, and hath spoyled principalities and powers, and hath made a shew of them openly, and hath triumphed over them by himselfe.* Therefore hee is not a Mediatour of one, but of two, utterly disagreeing betweene themselves.

This is also a place full of power and efficacy, to confound the righteousness of the law, and to teach us that in the matter of Justification, it ought to be utterly removed out of our sight. Also this word (*Mediatour*) ministreth sufficient matter to proove that the law justifieth not: for else what need should we have of a Mediatour? Seeing then that mans nature cannot abide the hearing of the law, much less: is it able to accomplish the law, or to agree with the law.

This doctrine (which I do so often repeate and not without tediousness: doe still beate into your heads) is the true doctrine of the law, which every Christian ought with all diligence to learne, that he may be able truly to define what the law is, what is the true use and office, what are the limits, what is the power, the time and the end thereof. For it hath an effect cleane contrary to the judgement of all men: which have this pestilent and pernicious opi-

A mediator is he that standeth betweene the offender & the person offended. God of his iustice cannot forgive sin without satisfaction, which is done by Christ.

Col. 2.14.

Man cannot abide the hearing of the law, therefore he cannot keep the law.

The doctrine of the law.

pinion naturally rooted in them, that the law justifieth. Therefore I feare lest this doctrine will be defaced and darkned again, when we are dead. For the world must be replenished with horrible darknesse and errors before the latter day come.

The proper
office of the
law.

Who so therefore is able to understand this, let him understand it, that the law in true Christian divinity, and in his true and proper definition, doth not justifie, but hath a quite contrary effect. For it sheweth and revealeth unto us our selves: it setteth God before us in his anger, it revealeth Gods wrath, it terrifieth us, and it doth not only reveale sinne, but also mightily increaseth sin, so that where sin was before but little, now by the law which bringeth the same to light, it becometh exceeding sinfull: so that a man now beginneth to hate the law and to flie from it, and with a perfect hatred to abhorre God the maker of the law. This is not to be justified by the law (and that reason it selfe is compelled to grant) but to commit a double sin against the law: First, not only to have a will so disagreeing from the law that thou canst not heare it: but also to do contrary to that which it commandeth: And secondly, so to hate it that thou would wish it were abolished, together with God himself, who is the authour thereof and absolutely good.

The law is
good and
holy, and
yet intolerable
to mans
nature.
Exod: 2.
Deut. 5, 5.

Now, what greater blasphemy, what sin more horrible can be imagined then to hate God? to abhorre his law, and not to suffer the hearing thereof? which notwithstanding is good and holy. For the history doth plainly witnesse that the people of *Israel* refused to heare that excellent law, those holy and most gracious words (namely, *I am the Lord thy God, which brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt have no other gods, &c. Shewing mercy to thousands, &c. Honour thy Father and thy Mother, that it may goe well with thee, and that thy dayes may be prolonged upon the earth, &c.*) and that they had need of a Medistour.

The law con-
taineth pro-
fitable do-
ctrine and
yet men can-
not heare it.

They could not abide this most excellent, perfect and divine wisdom: This most gracious, sweet and comfortable doctrine. *Let not the Lord speake unto us (say they) lest we die. Speake thou unto us, &c.* Doubtlesse it is a marvellous thing that a man cannot heare that which is his whole felicity, namely that he hath a God, yea and a mercifull God which will shew mercy unto him in many thousands of generations, &c. And moreover that he cannot abide that which is his chiefe safety and defence, namely: *Thou shalt not kill: Thou shalt*

not commit adultery: thou shalt not steale: For by these words the Lord hath defended and fortified the life of man, his wife, his children, and his goods, as it were with a wall against the force and violence of the wicked.

The law then can do nothing, saving that by his light it lighteneth the conscience that it may know sin, death, the judgement and the wrath of God. Before the law come, I am secure: I feel no sin, but when the law cometh, sin, death and hell are revealed unto me. This is not to be made righteous, but guilty, and the enemy of God, to be condemned to death and hell fire. The principall point therefore of the law in true Christian Divinity is, to make men, not better, but worse: That is to say, it sheweth unto them their sin, that by the knowledge thereof they may be humbled, terrified, bruised and broken, and by this meanes may be driven to seeke comfort, and so to come to that blessed Seed.

The law maketh not man better but worse.

Verse 20. *But God is one.*

God offendeth no man, and therefore needeth no Mediatour. But we offend God, and therefore we have need of a Mediatour, not *Moses*, but *Christ*, which speaketh far better things for us, &c. Hitherto he hath continued in his digression: Now he returneth to his purpose.

Verse 21. *Is the law then against the promise of God.*

Paul said before that the law justifieth not. Shall we then take away the law? no, not so. For it bringeth with it a certain commodity. What is that? It bringeth men unto the knowledg of themselves: it discovereth and increaseth sin. &c. Here now riseth another objection. If the law do nothing else but make men worse in shewing unto them their sin, then is it contrary to the promises of God. For it seemeth that God is but only provoked to anger and offended through the law, and therefore he regardeth not, nor performeth his promises. We *Jews* have thought the contrary: to wit, that we are restrained and bridled by this externall discipline, to the end that God being provoked thereby, might hasten the performing of his promise, and that by his discipline we might deserve the promise.

The judgement of the *Jews* and of all others as touching the law.

Paul answereth: It is nothing so. But contrariwise, if ye have

Reason cannot abide to heare the good law of God.

have regard to the law, the promise is rather hindred. For naturall reason offendeth God, which so faithfully promiseth, whiles it will not heare his good and holy law. For it saith: *Let not the Lord speak unto us, &c.* How can it be then that God should performe his promise unto those, which, not only receive not his law and his discipline, but also with a mortall hatred do shun it and fly from it? Here therefore (as I said) riseth this objection: *Is the law against the promise of God?* This objection *Paul* toucheth by the way and briefly answereth, saying

Verse 21. *God forbid.*

Gen. 12. 1, 15.
1. 12. 18.

Why so? First, for that God maketh no promise unto us, because of our worthines, our merits, our good works: but for his own goodnes and mercies sake in Christ. He saith not to *Abraham*: All nations shall be blessed in thee, because thou hast kept the law; but when he was uncircumcised, had no law, and was yet an idolater, he said unto him: *Go out of thine own land, &c. I will be thy protector, &c.* Also: *In thy seed shall all nations be blessed.* These are absolute and meer promises: which God freely giveth unto *Abraham*, without any condition or respect of works, either going before or coming after.

The promises of God are not hindered because of our finnes.

1 Pet 3. 9.

A devillish dreame of the 1c. c9.

This maketh specially against the *Jews*, which thinke that the promises of God are hindred, because of their sins, God (saith *Paul*) doth not slacke his promises, because of our sins, or hasten the same for our righteousnes and merits: he regardeth neither the one nor the other. Wherefore, although we become more sinfull, and are brought into greater contempt and hatred of God by means of the law, yet notwithstanding God is not moved thereby to defer his promise. For his promise doth not stand upon our worthines, but upon his only goodnes and mercy. Therefore, where the *Jews* say: The *Messias* is not yet come, because our sins do hinder his coming, it is a detestable dreame. As though God should become unrighteous, because of our sins, or made a liar, because we are liars. He abideth alwaies just and true: his truth therefore is the only cause that he accomplisheth and performeth his promise.

The law is not against the promi-

Moreover although the law doe reveale and increase sinne, yet is it not against the promises of God, yea rather it confirmeth the promises. For as concerning his proper worke and end, it humbleth

bleth and prepareth a man (so that he useth it rightly) to sigh and seek for mercy. For when sinne is revealed to a man and so increased by the law, then he beginneth to perceive the wickednesse and hatred of mans heart against the law, and against God himselfe the Authour of the law. Then he feeleth indeed, that, not only he loveth not God, but also hateth and blasphemeth God, who is full of goodnesse and mercy; and his law, which is just and holy. Then is he constrained to confesse that there is no good thing in him. And thus, when he is thrown downe and humbled by the law, he acknowledgeth himselfe to be most miserable and damnable. When the law therefore constraineth a man so to acknowledge his own corruption, and to confesse his sin from the bottome of his heart, then it hath done his office truly, and his time is accomplished and ended: and now is the time of grace, that the blessed Seed may come to raise up and to comfort him that is so cast downe and humbled by the law.

When the office and time of the law is accomplished,

After this manner the law is not against the promises of God. For first the promise hangeth not upon the law, but upon the truth and mercy of God only and alone. Secondly, when the law is in his chief end and office, it humbleth a man, and in humbling him it maketh him to sigh and groane, and to seeke the hand and aide of the Mediatour, and maketh his grace and his mercy exceeding sweet and comfortable (as is said, *Psal. 109. Thy mercy is sweet*) and his gift precious and inestimable. And by this meanes it prepareth us, and maketh us apt to apprehend and to receive Christ. For as the Poet saith:

Dulcia non meruit, qui non gustavit amara: that is,
Who so hath not tasted the things that are bitter,
Is not worthy to taste the things that are sweeter.

There is a common Proverbe, that hunger is the best Cooke.

Like as therefore the dry earth coveteth the raine, even so the law maketh troubled and afflicted soules to thirst after Christ. To such Christ savoureth sweetly: to them he is nothing else but joy, consolation and life: and there beginneth Christ and his benefit rightly to be knowne.

The law maketh troubled and afflicted soules to thirst for Christ,

This is then the principall use of the law: namely, when a man can so use it, that it may humble him and make him to thirst after Christ. And indeed Christ requireth thirsty soules, whom he most lovingly and graciously allureth and calleth unto him, when he saith: *Come unto mee all ye that labour and are heavy laden, and I*

Vpon whom
Christ be-
floweth his
benefits.
Esa 61.1.
Luke 4.18.

John 7. 7.
Psal. 147.3.

Will refresh you. He delighteth therefore to water these dry grounds. He poureth not his waters upon fat and ranke grounds, or such as are not dry and covet no water. His benefits are inestimable, and therefore he giveth them to none but unto such as have need of them, and earnestly desire them. He preacheth glad tidings to the poore: he giveth drinke to the thirsty. *If any thirst* (saith *S^c John*) *let him come unto me.* &c. He healeth the broken hearted, &c. that is, he comforteth those that are bruised and afflicted by the law. Therefore the law is not against the promises of God.

Verse 21. *For if there had been a law given which bringeth life, surely righteousness should have been by the law.*

The law
quickeneth
not, but kil-
leth.

By these words *Paul* signifieth that no law of it selfe is able to quicken or give life, but only killeth. Therefore such works as are done, not only according to the laws and traditions of the Pope, but also according to the very law of God, do not justifie a man before God, but make him a sinner: they do not pacifie the wrath of God, but they kindle it: they obtaine not righteousness, but they hinder it: they quicken not, but they kill and destroy. Therefore when he saith: *If a law had been given which could have brought life, &c.* he teacheth plainly that the law of it selfe justifieth not, but that it hath a cleane contrary effect.

*The Papiſts
bragge that
they keepe,
not only the
commande-
ments but
also the cofi-
fels, which
they call the
exhortati-
ons of the
Gospell; and
other works
not coman-
ded in the
Scripture,
which they
call workes
of superero-
gation.

Although these words of *Paul* be plaine enough, yet are they obscure and utterly unknown to the Papiſts. For if they did understand them indeed, they would not so magnifie their free will, their natural strength, the keeping of the * counsels, the works of supererogation, &c. But least they should seeme to be manifestly wicked and plaine Infidels in denying the words of the Apostle of Christ so impudently, they have this pestilent glosse alwayes ready, (whereby they pervert the places of *Paul* concerning the law, which revealeth sinne and engendreth wrath, that is to say, the ten Commandements) that *Paul* speaketh only of the ceremoniall and not of the morall law. But *Paul* speaketh plainly when he saith: *If a law had beene given, &c.* and he excepteth no law. Wherefore this glosse of the Papiſts is not worth a rush. For the laws of the ceremonies were as well commanded of God, and as straitly kept as the morall laws. The Jews also kept circumcision as precisely as they did the Sabbath day. It is evident enough therefore that *Paul* speaketh of the whole law.

These

These words of the Apostle are sung and said in the Papacy and in all their Churches, and yet notwithstanding they both teach and live quite contrary. *Paul* saith simply that no law was given to quicken and to bring life: but the Papiſts teach the contrary, and affirme that many and infinite lawes are given to quicken and to bring life. Although they say not this in plaine words, yet in very deed such is their opinion, as their monkish religion doth plainly witnesse, besides many other laws and traditions of men, their works and merits before grace and after, and innumerable wicked ceremonies and false worshippings, which they have devised of their owne heads, and those only have they preached, treading the Gospell under their feet, and assuredly promising grace, remission of sinnes, and life everlasting to all such as should keep and accomplish the same. This that I say cannot be denied: for their books which are yet extant, give certaine testimony thereof.

Paul teacheth that no law was given to bring life, but the pope teacheth quite contrary.

But contrariwise, we affirme with *Paul*, that there is no law, whether it be mans law or Gods, that giveth life. Therefore we put as great difference between the law and righteousnesse, as is betwixt life and death, between Heaven and hell. And the cause that moveth us so to affirme, is that plaine and evident place of *Paul*, where he saith, that the law is not given to justifie, to give life, and to save, but only to kill and to destroy, contrary to the opinion of all men: for naturally they can judge no other wise of the law, but that it is given to work righteousnesse, and to give life and salvation.

The judgement of men as touching the law.

This difference of the offices of the law and the Gospell, keepeth all Christian doctrine in his true and proper use. Also it maketh a faithfull man judge over all kinds of life, over the laws and decrees of all men, and over all doctrine whatsoever, and it giveth them power to try all manner of spirits. On the other side the Papiſts, because they confound and mingle the law and the Gospell together, can teach no certainty touching faith, works, the states and conditions of life, nor of the difference of spirits.

What profit cometh by knowing the difference between the law and the Gospell.

Now therefore, after that *Paul* hath prosecuted his confutations and arguments sufficiently and in good order, he teacheth that the law (if ye consider his true and perfect use) is nothing else but as a certaine schoolmaster to leade us unto righteousnesse. For it humbleth men, it prepareth and maketh them apt to receive the righteousnesse of Christ, when it doth his own proper worke and office,

The true and perfect use of the law.

that is, when it maketh them guilty, terrifieth and bringeth them to the knowledge of sin, wrath, death and hell. For when it hath done this, the opinion of mans own righteousnes and holines vanisheth away, and Christ with his benefits beginneth to wax sweet unto him. Wherefore the law is not against the promises of God, but rather confirmeth them. True it is, that it doth not accomplish the promise, nor bring righteousnes: notwithstanding it humbleth us with his exercise and office, and so maketh us more thirsty and more apt to receive the benefit of Christ. Therefore (saith he) if any law had been given which might have brought righteousnes, and through righteousnesse life (for no man can obtaine life except first he be righteous,) then indeed righteousnes should come by the law. Moreover, if there were any state of life, any work, any religion, whereby a man might obtaine remission of sinnes, righteousnesse and life, then should these things indeed justifie and give life. But this is impossible: for,

Verse 22. *The Scripture hath concluded all men under sinne.*

The Scripture shutteth all under the curse. First by the promise.

Where? First in the promises themselves as touching Christ, as Gen. 3. *The Seed of the Woman shall breake the head of the Serpent.* And Gen. 22. *In thy Seed, &c.* Wheresoever then is any promise in the Scriptures made unto the fathers concerning Christ, there the blessing is promised, that is, righteousnesse, salvation and eternall life. Therefore by the contrary it is evident, that they which must receive the blessing are subject to the curse, that is to say, sinne and eternall death: for else to what end was the blessing promised?

Secondly by the law.

Secondly, the Scripture shutteth men under sinne and under the curse, especially by the law, because it is his peculiar office to reveale sinne and ingender wrath, as wee have declared throughout this Epistle, but chiefly by this sentence of Paul: *Whosoever are of the workes of the law, are under the curse:* Also by that place which the Apostle alleadgeth out of the 27. chapter of Deut. *Cursed is every one that abideth not in all the words of this law to doe them, &c.* For these sentences in plaine words do shut under sin and under the curse, not onely those which sinne manifestly against the law, or do not outwardly accomplish the law: but also those which are under the law, and with all indeavour go about to performe the same, and such were the Jewes, as before I have said. Much more then doth the same place of Paul shut up under sinne and under the curse,

Gal. 3. 10.

curle; all Monkes, Friars, Hermites, Carthusians and such like, with their professions, rules and religions, to the which they attributed such holinesse, that when a man had once made a vow of his profession, if he died by and by, they dreamed that he went straight to heaven. But here ye heare plainly that the Scripture shutteth all under sinne. Therefore neither the vow nor religion of the Carthusian, be it never so angelicall, is righteousnesse before God: for the Scripture hath shut all under sinne, all are accurfed and damned. Who pronounceth this sentence? The Scripture. And where? First by this promise: *The Seed of the Woman shall bruise the Serpents head: In thee shall be blessed, &c.* and such like places: Moreover, by the whole law, whereof the principall office is to make men guilty of sinne. Therefore no Monke, no Carthusian, no Celestine bruisseth the head of the Serpent, but they abide bruised and broken under the Serpents head, that is, under the power of the devill. Who will beleve this?

The proper office of the law.

Briefly, whatsoever is without Christ and his promise, whether it be the law of God or the law of man, the ceremoniall or the morall law, without all exception is shut under sinne: For the Scripture shutteth all under sinne. Now, he that saith All, excepteth nothing. Therefore we conclude with *Paul*, that the policies and lawes of all nations, be they never so good and necessary, with all ceremonies and religions without faith in Christ, are and abide under sin, death and eternall damnation, except faith in Jesus Christ go withall or rather before, as followeth in the next. Of this matter we have spoken largely before.

These things were counted so high a service to God, that scarce any man would beleve they could be so abominable.

Wherefore this is a true proposition: Onely Faith justifieth without workes (which notwithstanding our adversaries can by no means abide:) For *Paul* here strongly concludeth that the law doth not quicken nor give life, because it is not given to that end. If then the law do not justifie and give life, much lesse do workes justifie. For when *Paul* saith that the law giveth not life, his meaning is that workes also do not give life. For it is more to say, that the law quickneth and giveth life, then to say that workes doe quicken and give life. If then the law it selfe being fulfilled (although it be impossible that it should be accomplished) do not justifie, much lesse do workes justifie. I conclude therefore that faith onely justifieth and bringeth life, without workes. *Paul* cannot

Onely Faith justifieth.

If the law justifie not, much lesse do workes justifie.

suffer

fa for this addition, Faith joyned with works justifieth: but he proceedeth simply by the negative, *Rom. 3.* as he doth also before in the second chapter: *Therefore by the Workes of the Law (saith he) shall no flesh be justified.* And againe in this place: *The law is not given to bring life.*

Verse 22. *That the promise by the Faith of Jesus Christ should be given to them that beleeve.*

The promise given to Abraham what it is.

He said before that the Scripture hath shut all under sin. What, for ever? No, but until the promise should be given. Now, the promise is the inheritance it selfe, or the blessing promised to *Abraham*: to wit, the deliverance from the law, sinne, death and the devill; and a free giving of grace, righteousness, salvation and eternall life. This promise (saith he) is not obtained by any merit, by any law, or by any work, but it is given. To whom? To those that beleeve. In whom? In Jesus Christ, who is the blessed Seed, which hath redeemed all beleevers from the curse that they might receive the blessing. These words be not obscure, but plaine enough: notwithstanding we must marke them diligently and weigh well the force & weight therof. For if all be shut under sinne, it followeth that all nations are accursed and are destitute of the grace of God: Also that they are under the wrath of God and the power of the devill, and that no man can be delivered from them by any other meanes, then by faith in Jesus Christ. With these words therefore *Paul* inveigheth mightily against the fantasticall opinions of the Papists and all Justiciaries touching the law and works: when he saith, *that the promise by faith in Jesus Christ might be given to all beleevers.*

The promise given to them that beleeve.

The sentences concerning works.

Now, how we would answer to those sentences which speake of workes and rewards, I have sufficiently declared before. And the matter requireth not now, that we should speake any thing of workes. For we have not here taken in hand to intreate of workes, but of Justification: to wit, that it is not obtained by the law and workes, since all things are shut under sinne, and under the curse: but by faith in Christ. When we are out of the matter of Justification, we cannot sufficiently praise and magnifie those workes which are commanded of God. For who can sufficiently commend and set forth the profit and fruit of one holy worke, which a Christian doth through Faith and in Faith? Indeed it is more precious then

The commendation of good works, out of the cause of Iustification.

then Heaven or earth. The whole world therefore is not able to give a worthy recompence to such a good work. Yea the world have not the grace to magnifie the holy workes of the faithfull as they are worthy, and much lesse to reward them: For it seeth them not, or if it do, it esteemeth them not as good works, but as most wicked and detestable crimes, and riddeth the world of those which are the doers thereof, as most pestilent plagues to mankind.

So Christ the Saviour of the world, for a recompence of his incomprehensible and inestimable benefits, was put to the most opprobrious death of the crosse. The Apostles also bringing the word of grace and eternall life into the world, were counted the offscouring, and the outcasts of the whole world. This is the goodly reward which the world giveth for so great and unspeakeable benefits. But works done without faith, although they have never so goodly a shew of holiness, are under the curse. Wherefore so far off it is, that the doers thereof should deserve grace, righteousnesse and eternall life, that rather they heape sin upon sin. After this manner the Pope, that child of perdition, and all that follow him, do worke. So worke all meritmongers and hereticks which are fallen from the faith.

How Christ was rewarded of the world for his benefits.

Works without faith.

Verse 23. *But before faith came.*

He proceedeth in declaring the profit and necessity of the law. He said before that the law was added for transgressions: Not that it was the principall purpose of God to make a law that should bring death and damnation, as he saith, *Rom. 7. Was that which was good (saith he) made death unto me? God forbid.* For the law is a word that sheweth life, and driveth men unto it. Therefore it is not only given as a minister of death, but the principall use and end thereof is to reveale death, that so it might be seen and known how horrible sin is. Notwithstanding it doth not so reveale death, as though it tended to no other end, but to kill and to destroy; but to this end it revealeth death, that when men are terrified, cast down, and humbled, they should feare God. And this doth the 20. chap. of *Exod.* declare. *Feare not (saith Moses) for God is come to prove you, and that his feare may be before you, that ye sin not.* The office therefore of the law is to kill, and yet so, that God may revive and quicken againe. The law then is not given only to kill: but because man is proud and dreameth that he is wise, righteous and holy: therefore it is necessary, he should be humbled by the law, that so this

The use of the law.

Why the law revealeth sin.

Exod. 20. 20.

beast

beast the opinion of righteousness I say, might be slaine: for otherwise no man can obtaine life.

God useth
the effect of
the law, that
is to say,
death, to
bring life.

Albeit then that the law killeth, yet God useth this effect of the law, this death I meane, to a good end, that is to bring life. For God seeing that this universall plague of the whole world, to wit, mans opinion of his own righteousness, his hypocrisie, and confidence in his own holinesse could not be beaten downe by any other means, he would that it should be slaine by the law: not for ever, but that when it is once slaine, man might be raised up againe above and beyond the law, and there might heare this voice, Feare not: I have not given the law, and killed thee by the law, that thou shouldest abide in this death: but that thou shouldst feare me and live. For the presuming of good works, and righteousness standeth not with the feare of God: And where the feare of God is not, there can be no thirsting for grace or life. God must therefore have a strong hammer, or a mighty maule to breake the rocks, and a hot burning fire in the midst of Heaven to overthrow the mountaines: that is to say, to destroy this furious and obstinate beast (this presumption I say) that when a man by this bruising and breaking is brought to nothing, he should despaire of his own strength, righteousness and holinesse, and being thus thoroughly terrified, should thirst after mercy and remission of sinnes.

Verse 23. *But before faith came, we were under the law, shut up unto the Faith which should afterwards be revealed.*

This similitude of the prison sheweth what the law worketh,

This is to say, before the time of the Gospell and grace came, the office of the law was, that we should be shut up and kept under the same, as it were in prison. This is a goodly and a fit similitude, shewing the effect of the law, and how righteous it maketh men: therefore it is diligently to be weighed. No theefe, no murderer, no adulterer or other malefactor loveth the chaines and fetters, the darke and loathsome prison wherein he lieth fast bound: but rather, if he could, he would breake and beate into powder the prison with his yrons and fetters. Indeed whiles he is in prison he refraineth from doing of evill: but not of a good will or for righteousness sake: but because the prison restraineth him that he cannot doe it: And now being fast fettered he hateth not his theft and his murder: (yea he is sorry with all his heart that he cannot rob and steale,

steale, cut and slay) but he hateth the prison, and if he could escape, he would rob and kill, as he did before.

*The law shutteth men under sinne two
Wayes, civilly and Spiritually.*

Such is the force of the law and the righteousness that cometh of the law, compelling us to be outwardly good; when it threatneth death or any other punishment to the transgressours thereof: Here we obey the law indeed, but for feare of punishment: that is, unwillingly and with great indignation. But what righteousness is this, when we abstain from doing evill for fear of punishment? Wherefore this righteousness of works is indeed nothing else, but to love sin and to hate righteousness, to detest God with his law, and to love and reverence that which is most horrible and abominable? For looke how heartily the theefe loveth the prison and hateth his theft: so gladly do we obey the law in accomplishing that which it commandeth, and avoiding that which it forbiddeth.

What the
righteous-
nes of the
law is.

The righte-
ousnes of
workes.

Notwithstanding, this fruit and this profit the law bringeth, although mens hearts remain never so wicked; that first outwardly and civilly after a sort it restraineth theeves, murderers and other malefactours. For if they did not see and understand, that sin is punished in this life by imprisonment, by the gallows, by the sword and such like, and after this life with eternall damnation and hell fire; no Magistrate should be able to bridle the fury and rage of men by any laws, bonds or chains. But the threatnings of the law strike a terrour into the hearts of the wicked whereby they are bridled after a sort, that they run not headlong, as otherwise they would do, into all kinds of wickednesse. Notwithstanding they would rather that there were no law, no punishment, no hell, and finally no God. If God had no hell, or did not punish the wicked, he should be loved and praised of all men. But because he punisheth the wicked, and all are wicked: therefore in as much as they are shut under the law, they can do no otherwise, but mortally hate and blaspheme God.

The profit
that cometh
by the law.

The civill
use of the
law.

Furthermore, the law shutteth men under sin, not only civilly, but also spiritually: that is to say, the law is also a spirituall prison, and a very hell. For when it revealeth sin, threatneth death, and the eternall wrath of God, a man cannot avoid it, nor find any comfort. For it

The law as
spirituall
prison.

The lamentable complaints of the Saints. *Psal 65.*

is not in the power of man to shake off these horrible terrours, which the law stirreth up in the conscience, or any other anguish or bitterness of spirit. Hereof come these lamentable complaints of the Saints, which are every where in the *Psalms*: *In hell who shall confesse thee?* &c. For then is a man shut up in prison: out of the which he cannot escape, nor seeth how he may be delivered out of these bonds, that is to say, these horrible terrours.

The law is a prison both civilly and spiritually.

Thus the law is a prison both civilly and spiritually. For first it restraineth and shutteth up the wicked that they runne not headlong according to their owne lust, into all kinds of mischief. Again it sheweth unto us spiritually our sin, terrifieth and humbleth us, that when we are so terrified and humbled, we may learne to know our owne misery and condemnation. And this is the true and proper use of the law, so that it be not perpetuall. For this shutting and holding under the law, must endure no longer, but untill faith come: and when faith commeth, then must this spirituall prison have an end.

The law, & the Gospell as touching the inward affections needely joyned together.

Here againe wee see, that, although the law and the Gospell be separate farre asunder, yet as touching the inward affections, they are very nearely joyned the one with the other. This *Paul* sheweth when he saith: *Wee were kept under the law, and shut up unto the Faith, which should be revealed unto us.* Wherefore it is not enough that wee are shut under the law: for if nothing else should follow, wee should be driven to desperation and die in our sins. But *Paul* addeth moreover, that vve are shut up and kept under a Schoole-master (which is the law:) not for ever, but to bring us unto Christ, vvhich is the end of the law. Therefore this terrifying, this humbling and this shutting up must not alwaies continue: but only untill faith be revealed: That is, it shall so long continue, as shall be for our profit and our salvation: So that vvhhen vve are cast downe and humbled by the law, then grace, remission of sinnes, deliverance from the law, sinne and death may become sweet unto us: vvhich are not obtained by vverkes, but are received by faith alone.

The shutting up under the law must not be continuall.

Who useth the law rightly?

He vvhich in time of tentation can joyne these two things together so repugnant and contrary: That is to say, which vvhhen hee is throughly terrified and cast downe by the law, doth know that the end of the law, and the beginning of grace or of faith to be revealed,

vealed, is now come, useth the law rightly. All the wicked are utterly ignorant of this knowledge and this cunning. *Caine* knew it not when he was shut up in the prison of the law: That is, he felt no terror, although he had now killed his brother: but dissembled the matter craftily, and thought that God was ignorant thereof. *Am I my brothers keeper* (saith he) But when he heard this word: *What hast thou done?* Behold the voyce of the bloud of thy brother cryeth unto me from the earth, he began to feele this prison indeed. What did he then? He remained still shut up in prison. He joyned not the Gospell with the law, but said: *My punishment is greater then I can beare.* He only respected the prison, not considering that the sin was revealed unto him to this end, that he should fly unto God for mercy and pardon. Therefore he despaired and denied God. Hee beleevd not that hee was shut up to this end, that grace and faith might be revealed unto him; but only that he should still remaine in the prison of the law.

Caine being shut up in the prison of the law, and abiding there despaired.
Gen. 49.

Verse. 17.

These words, *to be kept under, and to be shut up*, are not vaine and unprofitable, but most true, and of great importance. This keeping under and this prison signifieth the true and spirituall terrours, whereby the conscience is so shut up, that in the wide world it can finde no place where it may be in safety. Yea as long as these terrours endure, the conscience feeleth such anguish and sorrow, that it thinketh heaven and earth, yea if they were ten times more wide and large then they are, to be straiter and narrower then a Mouse-hole. Here is a man utterly destitute of all wisdome, strength, righteousnesse, counsell and succour. For the conscience is a marvellous tender thing, and therefore when it is so shut up under the prison of the law, it seeth no way how to get out: and this straitnesse seemeth daily so to increase, as though it would never have an end. For then doth it feele the wrath of God, which is infinite and inestimable, whose hand it cannot escape, as the Psalme 139. witnesseth: *Whither shall I flie from thy presence?* &c.

What it is to be kept under the law.

Conscience.

Psal. 139 7.

Like as therefore this worldly prison or shutting up is a bodily affliction, and he that is so shut up can have no use of his bodie: Even so the trouble and anguish of minde is a spirituall prison, and hee that is shut up in this prison cannot enjoy the quietnesse of heart and peace of conscience. And yet it is not so

What the prison is, civilly and spirituall.

for.

How the
poore con-
science is to
be comforted,
that is
shut up under
the law.

The law kill-
eth that
wee may
againe be
quickned
and restored
to life.

The shut-
ting up un-
der the law
must be
rightly used.

Ezek. 33. 11.

Psal. 147. 18.
The afflicted
and such as
are in prison
under the
law, waiting
for mercy to
be revealed
or deate
unto God.

for ever (as reason judgeth when it feeleth this prison :) but untill
faith be revealed.) The silly conscience therefore must be raised up
and comforted after this sort : Brother, thou art indeed shut up : but
perswade thy selfe that this is not done, to the end that thou shouldest
remaine in this prison for ever. For it is written, *that We are shut
up, unto the Faith which shall be revealed.* Thou art then afflicted in this
prison, not to thy destruction, but that thou maiest be refreshed by the
blessed Seed. Thou art killed by the law, that through Christ thou
maiest be quickned again, and restored to life. Despaire not therefore
as *Cain, Saul* and *Judas* did, who being thus shut up, looked no further
but to their dark prison, and there still remained : therefore they des-
paired. But thou must take another way in these terrours of consci-
ence then they did : That is, thou must know that it is well done,
and good for thee to be so shut up, confounded, and brought to no-
thing. Use therefore this shutting up rightly and as thou shouldest
doe : That is, to the end that when the law hath done his office, faith
may be revealed. For God doth not therefore afflict thee that thou
shouldest still remaine in this affliction. He will not kill thee that
thou shouldest abide in death. *I Will not the death* (saith he by the
Prophet) *of a sinner, &c.* But he will afflict thee, that so thou maist
be humbled, and know that thou hast need of mercy, and the benefit
of Christ.

This holding in prison then under the law, must not alwaies
endure, but must only continue to the comming or revealing of
Faith : which this sweet verse of the Psalme 147. doth teach us :
The Lord delighteth in those that feare him : that is to say, which
are in prison under the law. But by and by after he addeth : *And
in those that attend upon his mercie.* Therefore wee must joyne
these two things together, which are indeed as contrary the one
to the other as may be. For what can be more contrary then to
hate and abhorre the wrath of God : and againe to trust in his good-
nesse and mercie ? The one is hell, the other is heaven, and yet they
must be neerely joyned together in the heart. By speculation and
naked knowledge a man may easily joyne them together : but by
experience and inward practise so to doe, of all things it is the har-
dest : which I my selfe have often proved by mine owne experi-
ence. Of this matter the Papists and Sectaries know nothing
at all. Therefore these words of *Paul* are to them obscure and al-
together

together unknowne: and when the law revealeth unto them their sin, accuseth and terrifieth them, they can find no counsell, no rest, no help or succour: but fall to desperation, as *Caine* and *Saul* did.

Seeing the law therefore (as is said) is our tormentour, and our prison, certaine it is that we cannot love it, but hate it. He therefore that saith, he loveth the law, is a lyar, and knoweth not what he saith. A theefe and a robber should shew himselfe to be starke mad, that would love the prison, the fetters and chains. Seeing then the law shutteth us up and holdeth us in prison, it cannot be but we must needs be extreame enemies to the law. To conclude, so well we love the law and the righteousnesse thereof, as a murtherer loveth the dark prison, the strait bond and yrons. How then should the law justifye us?

No man loveth the law, because it is his prison.

Verse 23. *And shut up under the faith that should after be revealed.*

This *Paul* speaketh in respect of the fulnesse of the time wherein Christ came. But we must apply it, not onely to that time, but also to the inward man. For that which is done as an history and according to the time wherein Christ came, abolishing the law, and bringing liberty and eternall life to light, is alwayes done spiritually in every Christian: in whom is found continually, some-while the time of the law, and some-while the time of grace. For the Christian man hath a body, in whose members (as *Paul* saith in another place) sinne dwelleth and warreth. Now, I understand sinne to be, not onely the deede or the worke, but also the roote and the tree, together with the fruits, as the Scripture useth to speake of sinne. Which is yet not onely rooted in the baptized flesh of every Christian, but also is at deadly warre within it, and holdeth it captive: if not to give consent unto it, or to accomplish the worke, yet doth it force him mightily thereunto. For albeit a Christian man do not fall into outward and gresse sinnes, as murther, adultery, theft and such like: yet is he not free from impatiencie, murmuring, hating and blaspheming of God: which sinnes to reason and the carnall man, are altogether unknown. These sinnes constrain him, yea sore against his will, to detest the law: they compell him to flie from the presence of God: they compell him to hate and blaspheme God. For as carnall lust is strong in a young man,

How the Scripture defineth sin.

The temptation of every godly.

The temptation of every age.

Paul describeth the spirituall warfare of the Godly, with very vehement and apt words.

in a man of full age the desire and love of glory, and in an old man covetousnesse: even so in a holy and a faithfull man impatiency, murmuring, hatred and blasphemy against God do mightily prevaile. Examples hereof there are many in the *Psalmes*, in *Job*, in *Jeremie*, and throughout the whole Scripture. *Paul* therefore describing and setting forth this spirituall warfare, useth very vehement words and fits for the purpose, as of fighting, rebelling, holding and leading captive, &c.

Both these times then (of the law and the Gospell I meane) are in a Christian, as touching the affections and inward man. The time of the law is when the law exerciseth me, tormenteth me with heaviness of heart, oppresseth me, bringeth me to the knowledge of sinne, and increaseth the same. Here the law is in his true use and perfect work: which a Christian oftentimes feeleth as long as he liveth. So there was given unto *Paul* a prick in the flesh, that is, the Angell of Satan to buffet him. He would gladly have felt every moment the joy of conscience, the laughter of the heart, and the sweet taste of eternall life. Againe, he would gladly have bene delivered from all trouble and anguish of spirit, and therefore he desired that this tentation might be taken from him. Notwithstanding this was not done, but the Lord said unto him: *My grace is sufficient for thee: For my power is made perfect through weaknesse.* This battaile doth every Christian feele. To speake of my selfe, there are many howres in the which I chide and contend with God, and impatiently resist him. The wrath and judgement of God displeaseth me: and againe, my impatiency, my murmuring, and such like sins do displease him. And this is the time of the law, under the which a Christian man continually liveth as touching the flesh. *For the flesh lusteth continually against the Spirit, and the Spirit against the flesh:* but in some more, and in some lesse.

The time of grace is, when the heart is raised up againe by the promise of the free mercy of God, and saith: *Why art thou bewaive O my soule, and why dost thou trouble me?* Dost thou see nothing, but the law, sinne, terrour, heaviness, desperation, death, heil and the divell? Is there not also grace, remission of sinnes, righteousness, consolation, joy, peace, life, heaven, Christ and God? Trouble me no more O my soule. What is the law, what is sinne, what are all evils in comparison of these things? Trust in God,

who

2. Cor. 12. 7.

This is the spirituall laughter which David speaketh of. *Psalm* 126. saying: *Thou shalt our mouth be filled with laughter,* &c.

Gal. 5. 17.

The time of grace.
Psalm 42. 5. 11.

who hath not spared his own deare Son, but hath given him to the death of the crosse for thy sins. This is then to be shut up under the law after the flesh, not for ever, but till Christ be revealed. Therefore when thou art beaten downe, tormented and afflicted by the law, then say; Lady law, thou art not alone, neither art thou all things: but besides thee there are yet other things much greater and better then thou art, namely grace, faith and blessing. This grace, this faith and this blessing do not accuse me, terrifie me, condemne me: but they comfort me, they bid me trust in the Lord, and promise unto me victory and salvation in Christ. There is no cause therefore why I should despaire.

The true use of the law is to shut us up, till Christ be revealed.

He that is skillfull in this art and this cunning, may indeed be called a right Divine. The fantastickall spirits and their disciples at this day, which continually bragge of the Spirit, do perswade themselves that they are very expert and cunning herein. But I and such as I am have scarcely learned the first principles thereof. It is learned indeed, but so long as the flesh and sin do endure, it can never be perfectly learned and as it should be. So then a Christian is divided into two times. In that he is flesh, he is under the law: in that he is spirit, he is under grace. Concupiscence, covetousnesse, ambition and pride do alwayes cleave to the flesh, also ignorance, contempt of God, impatience, murmuring and grudging against God, because he hindreth and breaketh off our counsels, our devices and enterprises, and because he speedily punisheth not such as are wicked, rebellious and contemptuous persons. &c. Such manner of sins are rooted in the flesh of the faithfull. Wherefore, if thou behold nothing but the flesh, thou shalt abide alwayes under the time of the law. But these dayes must be shortned, or else no flesh should be saved. The law must have his time appointed, wherein it must have his end. The time of the law therefore is not perpetuall, but hath his end, which end is Jesus Christ. But the time of grace is eternall. For *Christ being once dead, dieth no more.* He is eternall: therefore the time of grace is also eternall.

Who is a right divine.

A godly man is partly under the law, and partly under grace;

The time of grace is eternall. Rom. 6. 9.

Such notable sentences in *Paul*, we may not lightly passe over, as the Papiſts and Sectaries are wont to do. For they containe words of life, which do wonderfully comfort and confirme afflicted consciences: and they which know and understand them well, can judge of faith, they can discern a true feare from a false

Feare may not alwayes continue, but feare joynd with faith must be alwayes in a Christian.
* How feare must be vanquished.

feare: they can judge of all inward affections of the heart, and discern all spirits. The feare of God is an holy and a precious thing, but it must not alwayes continue. Indeed it ought to be alwayes in a Christian, because sinne is alwayes in him: but it must not be alone: for then it is the feare of *Cain*, *Saul* and *Judas*, that is to say, a servile and a desperate feare. * A Christian therefore must vanquish feare by faith in the word of grace. He must turne away his eyes from the time of the law, and looke unto Christ and unto faith which is to be revealed. Here beginneth feare to be sweet unto us, and maketh us to delight in God. For if a man do onely behold the law and sin, setting faith aside, he shall never be able to put away feare, but shall at length fall to desperation.

Feare and faith are separated far a sunder, and yet are joynd together in one heart.

Thus doth *Paul* very well distinguish the time of the law and grace. Let us also learne rightly to distinguish the time of them both, not in words, but in the inward affection: which is a very hard matter. For albeit these two things are separate far asunder, yet are they most neerely joynd together in one heart. Nothing is more neerely joynd together then feare and trust, then the law and the Gospell, then sin and grace. For they are so united together, that the one is swallowed up of the other. Wherefore there is no conjunction like unto this.

A rehearfall of those things whereof he had spoken before.

Touching this sedition of the rustickall people, and the excuse thereof, see *Ardean*.

At this place, *Wherefore then serveth the law?* *Paul* began to dispute of the law: also of the use and the abuse thereof; taking occasion of that which before he had affirmed, that the faithfull do obtaine righteousnesse by grace onely, and by the promise, and not by the law. Upon that disputation rose this question: *Wherefore then serveth the law?* For reason hearing that righteousness: or the blessing is obtained by grace and by the promise, by and by inferreth: then the law profiteth nothing. Wherefore the doctrine of the law must be diligently considered, that we may know what and how we ought to judge thereof, lest that either we reject the same altogether, as the fantastickall spirits do (which in the year, a thousand five hundred twenty and five, stirring up the rustickall people to sedition, said, that the liberty of the Gospell giveth freedome to all men from all manner of lawes:) or else lest we should attribute the force of justification to the law. For both sorts do offend against the law: the one on the right hand, which will be justified by the law; and the other on the left hand, which will be cleane delivered from the law. We must there-
fore

fore keepe the high way, so that we neither reject the law, nor attribute more unto it then we ought to do.

That which I have before so often repeated concerning both the uses of the law, namely, the civill and the spirituall use, do sufficiently declare that the law is not given for the righteous: but (as *Paul* saith in another place) for the unrighteous and rebellious. Now, of the unrighteous there are two sorts, that is to say, they which are to be justified, and they which are not to be justified. They that are not to be justified must be bridled by the civill use of the law: for they must be bound with the bonds of the law, as savage and untamed beasts are bound with cords and chains. This use of the law hath no end: and of this *Paul* here speaketh nothing. But they that are to be justified, are exercised with the spirituall use of the law for a time: for it doth not alwayes continue, as the civill use of the law doth: but it looketh to Faith which is to be revealed, and when Christ cometh, it shall have his end. Hereby we may plainly see that all the sentences wherein *Paul* intreateth of the spirituall use of the law, must be understood of those which are to be justified, and not of those which are justified already. For they which are justified already, in as much as they abide in Christ, are farr above all law. The law then must be laid upon those that are to be justified, that they may be shut up in the prison thereof, untill the righteousness of faith come: Not that they attaine this righteousness through the law (for that were not to use the law rightly, but to abuse it:) but that when they are cast downe and humbled by the law, they should flie unto Christ, *Who is the end of the law to righteousness, to every one that beleeveeth.*

Now, the abusers of the law, are first all the justiciaries and hypocrites which dreame that men are justified by the law. For that use of the law doth not exercise and drive a man to faith which is to be revealed, but it maketh carelesse and arrogant hypocrites, swelling and presuming of the righteousness of the law, and hindereth the righteousness of faith. Secondly, they abuse the law which will utterly exempt a Christian man from the law, as the brainsicke Anabaptists went about to do: which was the occasion that they raised up that sedition of the rusticall people. Of this sort there are very many also at this day which profess the Gospell with us: who being delivered from the tyranny of the Pope by

There are two sorts of the unrighteous, one to be infligated, and another not to be iustified.

How such sentences must be understood, wherein *Paul* handleth the spirituall use of the law.

Rom. 10. 4.

Who are abusers of the law.

1 Pet. 2. 16.

the doctrine of the Gospell, do dreame that the Christian liberty is a dissolute and a carnall liberty to do whatsoever they list. These (as Peter saith) have the liberty of the spirit, as a cloake of maliciousnes, through which the name of God and the Gospell of Christ is slandered every where, and therefore they shall once suffer worthy punishment for this their ungodlines. Thirdly, such do also abuse the law, who feeling the terrours thereof, do not understand that such terrours ought no longer to continue, but unto Christ. This abuse in them is the cause that they fall to desperation; as in the hypocrites it is the cause of arrogancy and presumption.

The true use
of the law
cannot be
esteemed as
it is worthy.

Contrariwise, the true use of the law can never be esteemed and magnified as it is worthy, namely, that when the conscience shut up under the law, despaireth not, but being instructed by the wisdom of the holy Ghost, concludeth with it selfe after this sort: I am indeed shut up as a prisoner under the law, but not for ever: yea this shutting up shall turne to my great profit. How so? Because that I being thus shut up, shall be driven to sigh and seeke the hand of an helper, &c. After this manner the law is as an inforcer, which by compulsion bringeth the hungry unto Christ, that he may satisfie them with his good things. Wherefore the true office of the law is to shew unto us our sins, to make us guilty, to humble us, to kill us and to bring us downe to hell, and finally to take from us all helpe, all succour, all comfort: but yet altogether to this end, that we may be justified, exalted, quickned to life, carried up into heaven, and obtaine all good things. Therefore it doth not only kill, but it killeth that we may live.

The true of-
fice of the
law.

Verse 2. 4. *Wherefore the law was our Schoole-master to bring us so Christ.*

Here againe hee joyneth the law and the Gospell together, (which are separate so farre asunder). as touching the affections and inward man, when he saith: the law is a Schoole-master to Christ. This similitude also of the Schoole-master is worthy to be noted. Although a Schoole-master be very profitable and necessary to instruct and to bring up children, yet shew me one childe or schollar which loveth his master. What love and obedience the Jewes shewed unto their *Moses*, it appeareth in that every houre

The similitude of the Schoole-master, worthy to be noted.

(as

(as the history witnesseth) they would with all their hearts have stoned him to death. It is not possible therefore that the Schollar should love his master. For how can he love him which keepeth him in prison, that is to say, which suffereth him not to do that which gladly he would? And if he do any thing against his commandement, by and by he is rebuked and chastised, yea and is constrained moreover to kisse the rod when he is beaten. Is not this (I pray you) a goodly righteousness and obedience of the Schollar, that he obeyeth his master so severely threatning and so sharply correcting him, and kisseth the rod? But doth he this with a good will? As soon as his master hath turned his back, he breaketh the rod, or casteth it into the fire. And if he had any power over his master, he would not suffer himself to be beaten of him, but rather he would beat him. And yet notwithstanding the school-master is very necessary for the child, to instruct and to chastise him: otherwise the child without his discipline, instruction and good education, should be utterly lost.

Exod. 17. 4.
The Schollar cannot love his master.

The School-master therefore is appointed for the child, to teach him, to bring him up, and to keep him, as it were in prison. But to what end or how long? Is it to the end that this strait and sharp dealing of the School-master should alwaies continue? or that the child should remaine in continuall bondage? Not so, but only for a time, that this obedience, this prison and correction might turne to the profit of the child, that when the time cometh, he might be his fathers heire. For it is not the fathers will, that his son should be alwaies subject to the School-master, and alwaies beaten with rods: but that by his instruction and discipline he might be made able and meet to be his fathers successour.

Why a Schoolemaster is appointed for a childe.

Even so the law (saith Paul) is nothing else but a Schoole-master: Not for ever, but untill it have brought us to Christ: as in other words he said also before: *The law was given for transgressions, untill the blessed Seede should come.* Also, *The Scripture hath shut all under sinne, &c.* Againe: *Wee were kept under and shut up unto Faith which should after be revealed.* Wherefore the law is not only a School-master, but it is a Schoole-master to bring us unto Christ. For what a Schoole-master were he which would alwaies torment and beat the childe, and teach him nothing at all? And yet such School-masters there were in time past, when Schooles were nothing else but a prison and a very hell, the Schoole-

The law is a schoolemaster to Christ

What schoolemasters there

were in
times past.

masters cruell tyrants and very butchers. The children vvere alwaies beaten, they learned vvith continuall paine and travell, and yet few of them came to any prooffe. The law is not such a Schoole-master. For it doth not only terrifie and torment (as the foolish Schoole-master beateth his Schollers and teacheth them nothing:) but vvith his rods he driveth us unto Christ: like as a good Schoole-master instructeth and exerciseth his Schollars in reading and vvriting, to the end they may come to the knowledge of good letters and other profitable things, that aftervvards they may have a delight in doing that, vvich before when they were constrained thereunto, they did against their vvils.

By this goodly similitude, *Paul* sheweth vvhat is the true use of the law, namely, that it justifieth not hypocrites, for they remaine vvithout Christ in their presumption and security: and contrariwise, that it leaveth not in death and damnation those that are of a contrite heart (so that they use it as *Paul* teacheth) but driveth them unto Christ.

The true use
of the law
set out in
the allegorie
of the
Schoolema-
ster.

But they vvich in these terrours continue still in their weaknes, and do not apprehend Christ by faith, do fall at length into desperation. *Paul* therefore in this allegorie of the Schoole-master, most lively expresseth the true use of the law. For like as the Schoole-master reproveth his Schollers, grieveth them and maketh them heavy, and yet not to the end that this bondage should alwaies continue, but that it should cease when the children are well brought up and instructed accordingly, and that aftervvards vvithout any constraint of the Schoole-master, they should chearfully enjoy their liberty and their fathers goods: even so they vvich are vexed and oppressed vvith the law, do know that these terrours and vexations shall not alwaies continue, but that thereby they are prepared to come unto Christ vvich is to be revealed, and so to receive the liberty of the spirit, &c.

Verse 24. *That we might be made righteous by Faith.*

The law is
not a school-
master to
bring us to
another
law giver,
but to
Christ.

The law is not a Schoole-master to bring us unto another law-giver vvich requireth good vvorkes, but unto Christ our justifier and Saviour, that by faith in him we might be justified, and not by vvorkes. But when a man feeleth the force and strength of the law, he doth not understand nor beleve this. Therefore he saith: I have lived vvickedly; for I have transgressed all the commande-
ments

ments of God; and therefore I am guilty of eternall death. If God would prolong my life certaine yeares, or at least certaine moneths, I would amend my life, and live holily hereafter. Here, of the true use of the law, he maketh an abuse. Reason being overtaken in these terrours and straits, is bold to promise unto God the fulfilling of all the works of the whole law. And hereof came so many sects and swarms of Monks and religious hypocrites, so many ceremonies and so many works, devised to deserve grace and remission of sins. And they which devised these things, thought that the law was a Schoolemaster to leade them, not unto Christ, but unto a new law, or unto Christ as a law-giver, and not as one that hath abolished the law.

Of the true use of the law, to make an abuse.

But the true use of the law is to teach me that I am brought to the knowledge of my sin and humbled, that so I may come unto Christ, and may be justified by faith. But faith is neither law nor work, but an assured confidence which apprehendeth Christ, *who is the end of the law, Rom, 10.* And how? Not that he hath abolished the old law and given a new, or that he is a judge which must be pacified by works, as the Papists have taught: but he is the end of the law to all those that beleve: that is to say, every one that beleeveth in him is righteous, and the law shall never accuse him. The law then is good, holy and just, so that a man use it as he should do. Now, they that abuse the law, are first the hypocrites which attribute unto the law a power to justifie: and secondly they which do despaire, not knowing that the law is a Schoolemaster to leade them unto Christ: that is to say, that the law humbleth them not to their destruction, but to their salvation: For God woundeth that he may heale againe: he killeth that he may quicken againe.

The true use of the law.

Now, *Paul* (as before I have said) speaketh of those that are to be justified, and not of those which are justified already. Therefore when thou goest about to reason as concerning the law, thou must take the matter of the law, or that whereupon the law worketh, namely the sinner and the wicked person, whom the law justifieth not, but setteth sinne before his eyes, casteth him down, and bringeth him to the knowledge of himselfe: it sheweth unto him hell, the wrath and the judgement of God. This is indeed the proper office of the law. Then followeth the use of this office: to wit, that the sinner may know that the law doth not reveale unto him his sinne and thus humbleth him, to the end he should despaire: but

The proper office of the law, and the use of

that.

the office
thereof.

that by this accusing and bruising, it may drive him unto Christ the Saviour and comforter. When this is done, he is no longer under the School-master. And this use is very necessary. For seeing the whole world is over-whelmed with sin, it hath need of this ministry of the law; that sin may be revealed: otherwise no man should ever attaine to righteousness, as before we have largely declared. But what worketh the law in them that are already justified by Christ? *Paul* answereth by these words: which are as it were an addition to that which goeth before.

Verse 25. *But after that Faith is come, We are no longer under the School-master.*

When faith
is come, we
are not any
longer un-
der the law.

That is to say: we are free from the law, from the prison, and from our School-master: for when faith is revealed, the law terrifieth and tormenteth us no more. *Paul* here speaketh of faith as it was preached and published unto the world by Christ in the time before appointed. For Christ taking upon him our flesh, came once into the world: he abolished the law with all his effects, and delivered from eternall death all those which receive his benefit by faith. If therefore ye look unto Christ and that which he hath done, there is now no law. For he coming in the time appointed, tooke away the law. Now, since the law is gone, we are not kept under the tyranny thereof any more: but we live in joy and safety under Christ, who now sweetly reigneth in us by his Spirit. Now, where the Lord reigneth, there is liberty. Wherefore, if we could perfectly apprehend Christ which hath abolished the law by his death, and hath reconciled us unto his Father, that School-master should have no power over us at all. But the law of the members rebelling against the law of the mind, letteth us that we cannot perfectly lay hold upon Christ. The lacke therefore is not in Christ, but in us, which have not yet put off this flesh, to the which sin continually cleaveth as long as we live. Wherefore, as touching our selves, we are partly free from the law, and partly under the law. According to the spirit, we serve with *Paul* the law of God: but according to the flesh, the law of sin, *Rom. 7.*

Hereof it followeth, that as touching the conscience we are fully delivered from the law, and therefore that Schoole-master must not rule in it, that is, he must not afflict it with his terrours, threatenings

nings and captivity. And albeit it goe about so to doe never so much, yet is not the conscience moved therewith. For it hath Christ crucified before her eyes, who hath removed all the offices of the law out of the conscience: putting out the hand-writing of ordinances that was against us, &c. *Coloss. 2.* Therefore, even as a Virgin knoweth no man: so the conscience must not only be ignorant of the law, but also it must be utterly dead unto the law, and the law likewise unto the conscience. This is not done by any workes, or by the righteousnesse of the law, but by faith which apprehendeth and layeth hold upon Christ. Notwithstanding sinne cleaveth still in the flesh as touching the effect thereof, which oftentimes accuseth and troubleth the conscience. So long then as the flesh doth remaine, so long this Schoole-master the law doth also remaine, which many times terrifieth the conscience, and maketh it heavy by revealing of sinne and threatening of death. Yet is it raised up againe by the daily comming of Christ: who as he came once into the world in the time before appointed, to redeeme us from the hard and sharpe servitude of our School-master: even so he commeth daily unto us spiritually, to the end that we may increase in faith and in the knowledge of him, that the conscience may apprehend him more fully and perfectly from day to day; and that the law of the flesh and of sinne with the terrour of death and all evils that the law bringeth with it, may daily be diminished in us more and more. As long then as we live in the flesh, which is not without sin, the law oftentimes returneth and doth his office, in one more and in another lesse; as their faith is strong or weak, and yet not to their destruction, but to their salvation. For this is the exercise of the law in the Saints, namely the continuall mortification of the flesh, of reason and of our own strength, and the daily renewing of our inward man, as it is said in the

² *Cor. 4.*

We receive then the first fruits of the Spirit: the leaven is hid in the masse of the dough: but all the dough is not yet leavened: no. it is yet but only begun to be leavened. If I behold the leaven, I see nothing else but pure leaven. But if I behold the whole masse, I see that it is not all pure leaven: That is to say, If I behold Christ, I am altogether pure and holy, knowing nothing at all of the law: for Christ is my leaven. But if I behold mine owne flesh, I feele in my selfe covetousnesse, lust, anger, pride and arro-

gancy:

By faith in
Christ wee
are dead to
the law.

Christ com-
meth daily
unto us spi-
ritually.

A similitude
of the leaven.

The faithful-
are holy and
yet sinners.

gancie: also the feare of death, heavines, hatred, murmuring and impatiency against God. The more these sins are in me, the more is Christ absent from me, or if he be present, he is felt but a little. Here have we need of a School-master to exercise and vex this strong Assē the flesh, that by this exercise sins may be diminished and a vway prepared unto Christ. For as Christ came once corporally at the time appointed, abolished the whole law, vanquished sin, destroyed death and hell: even so he cometh spiritually without ceasing, and daily quenchem and killeth these sins in us.

The Spirit
all comming
of Christ.

This I say, that thou mayest be able to answer, if any shall thus object: Christ came into the world, and at once tooke away all our sinnes, and cleansed us by his blood: vvhath need wee then to heare the Gospell, or to receive the Sacraments? True it is, that in as much as thou beholdest Christ, the law and sinne are quite abolished. But Christ is not yet come unto thee: or if he be come, yet notwithstanding there are remnants of sinne in thee: thou art not yet throughly leavened. For vvhether concupiscence, heaviness of spirit, and feare of death is, there is yet also the law and sinne. Christ is not yet throughly come: but vvhē he commeth indeed, he driveth away feare and heaviness, and bringeth peace and quietnesse of conscience. So farre forth then as I do apprehend Christ by faith, so much is the law abolished unto me. But my flesh, the world, and the devill doe hinder faith in me, that it cannot be perfect. Right gladly I would that that little light of faith vvhich is in my heart, were spread throughout all my body, and all the members thereof: but it is not done: it is not by and by spread, but onely beginneth to be spread. In the meane season this is our consolation, that we having the first fruits of the Spirit, doe now begin to be leavened. But we shall be throughly leavened when this body of sin is dissolved, and we shall rise new creatures wholly, together vvvith Christ.

How farre
forth the
law is aboli-
shed.

The consolati-
on of the
godly.

Heb 13.8.

Albeit then that Christ be one and the same yesterday, to day, and shall be for ever, and albeit that all the faithfull which were before Christ, had the Gospell and faith: yet notwithstanding Christ came once in the time before determined. Faith also came once when the Apostles preached and published the Gospell throughout the world. Moreover, Christ commeth also spiritually every day. Faith likewise cometh daily by the word of the Gospell.

Now,

Now, when faith is come, the Schoolemaster is constrained to give place with his heavy and grievous office. Christ cometh also spiritually when we still more and more do know and understand those things which by him are given unto us, and increase in grace and in the knowledge of him, 2 *Pet.* 3.

When faith is come, the law giveth place.

Verse 26. *For ye are all the sonnes of GOD by Faith in Christ Jesus.*

Paul, as a true and an excellent teacher of faith, hath alwayes these words in his mouth, *By Faith, In Faith, Of Faith*, which is in Christ Jesus. He saith not: ye are the children of God, because ye are circumcised, because ye have heard the law and have done the works thereof (as the Jews do imagine, and the false Apostles teach:) but by faith in Jesus Christ. The law then maketh us not the children of God, and much lesse mens traditions. It cannot beget us into a new nature or a new birth: but it setteth before us the old birth whereby we were borne to the kingdome of the devill, and so it prepareth us to a new birth which is by faith in Jesus Christ, and not by the law, as *Paul* plainly witnesseth: *For ye are all the sonnes of God by faith, &c.* As if he said: Albeit ye be tormented, humbled and killed by the law, yet hath not the law made you righteous, or made you the children of God: This is the worke of faith alone. What faith? Faith in Christ. Faith therefore in Christ maketh us the children of God, and not the law. The same thing witnesseth also *John* in the 1. chapter: *He gave power to as many as beleevd in him, to be the children of God.* What tongue either of men or Angels can sufficiently extoll and magnifie the great mercy of God towards us, that we which are miserable sinners and by nature the children of wrath, should be called to this grace and glory, to be made the children and heires of God, fellow-heires with the Son of God, and Lords over heaven and earth, and that by the onely meanes of our faith which is in Christ Jesus.

Paul an excellent teacher of faith.

John 1. 12.
Rom. 8. 15, 17

Verse 27. *For all ye that are baptized into Christ have put on Christ.*

To put on Christ, is taken two manner of wayes; according to the law, and according to the Gospell. According to the law, as it is said in the 13th chapter to the *Romanes*: *Put ye on the Lord Jesus*

Ius Christ: that is, follow the example and vertues of Christ. Do that which he did, and suffer that which he suffered. And in the **1 Pet. 2.** *Christ hath suffered for us, leaving us an example that we should follow his steps*: Now we see in Christ a wonderfull patience, an inestimable mildnesse and love, and a wonderfull modestie in all things. This goodly apparell we must put on, that is to say, follow these vertues.

To put on
Christ according to
the Gospell.

The leather
coate of Adam.

But the putting on of Christ according to the Gospell, consisteth not in imitation, but in a new birth and a new creation: that is to say, in putting on Christs innocencie, his righteousness, his wisdom, his power, his saving health, his life and his Spirit. We are cloathed with the leather coate of *Adam*, which is a mortall garment, and a garment of sinne: that is to say, we are all subject unto sin, all sold under sin: There is in us horrible blindness, ignorance, contempt and hatred of God: moreover, evil concupiscence, uncleannes, covetousnesse, &c. This garment, that is to say, this corrupt and sinfull nature we received from *Adam*, which *Paul* is wont to call the old man. This old man must be put off with all his workes, *Ephes. 4. Colos. 1.* that of the children of *Adam* we may be made the children of God.

How the old
man must
be put off.

This is not done by changing of a garment, or by any laws or workes, but by a new birth, and by the renewing of the inward man, which is done in baptism, as *Paul* saith: *All ye that are baptized, have put on Christ.* Also: *According to his mercy hath he saved us, by the washing of the new birth, and the renewing of the holy Ghost, Tit. 3.* For besides that they which are baptized, are regenerate and renewed by the holy Ghost to a heavenly righteousness and to eternall life, there riseth in them also a new light and a new flame: there rise in them new and holy affections, as the feare of God, true faith and assured hope, &c. There beginneth in them also a new will. And this is to put on Christ truly and according to the Gospell.

In baptism
we put on
Christ.

Therefore the righteousness of the law or of our owne workes is not given unto us in baptism: but Christ himselfe is our garment. Now Christ is no law, no law-giver, no worke: but a divine and an inestimable gift, whom God hath given unto us, that he might be our justifier, our Saviour and our redeemer. Wherefore to be apparelled with Christ according to the Gospell, is not to be apparelled with the law or with workes, but with an incomparable gift: that is to say, with remission of sinnes, righteousness, peace,

peace, consolation, joy of spirit, salvation, life, and Christ himself.

This is diligently to be noted, because of the fond and fantastickall spirits, which go about to deface the majesty of Baptisme, and speake wickedly of it. *Paul* contrariwise commendeth and setteth it forth with honourable titles, calling it, *the Washing of the new birth, the renewing of the Holy Ghost, Tit. 3.* And here also he saith, that all they which are baptized, have put on Christ. As if he said: Ye are carried out of the law into a new birth, which is wrought in baptisme. Therefore ye are not now any longer under the law, but ye are clothed with a new garment: to wit, with the righteousnes of Christ. Wherefore baptisme is a thing of great force and efficacy. Now, when we are apparelled with Christ, as with the robe of our righteousnes and salvation, then we must put on Christ also as the apparell of imitation and example. These things I have handled more largely in another place, therefore I here briefly passe them over.

The Anabaptists deface the majesty of baptisme.

Verse 28. *There is neither Jew nor Grecian, there is neither bond nor free, there is neither male nor female: for yee are all one in Christ Jesus.*

Here might be added moreover many moe names of persons and offices which are ordained of God, as these: there is neither Magistrate nor subject, neither teacher nor hearer, neither school-master nor scholar, neither master nor servant, neither mistress nor maid, &c. for in Christ Jesus all states, yea even such as are ordained of God, are nothing. Indeed the male, the female, the bond, the free, the Jew, the Gentile, the Prince, the subject, are the good creatures of God: but in Christ, that is, in the matter of salvation, they are nothing, with all their wisdom, righteousnes, religion and power.

Wherefore, with these words, *There is neither Jew, &c.* *Paul* mightily abolisheth the law. For here, that is, when a man is renewed by baptisme, and hath put on Christ, there is neither Jew nor Grecian, &c. The Apostle speaketh not here of the Jew according to his nature and substance: but hee calleth him a Jew which is the disciple of *Moses*, is subject to the law, is circumcised and with all his endeavour keepeth the Ceremonies commanded in the law. Where Christ is put on (saith he) there is neither Jew, nor circumcision, nor ceremonie of the law any more: for

There is neither Jew nor Grecian, &c.

Christ.

Christ hath
taken away
the law,
*The belee-
ving consci-
ence know-
eth no law.

Christ hath abolished all the laws of *Moses* that ever were. Wherefore the * conscience beleeving in Christ, must be so surely perswaded that the law is abolished, with all his terrours and threatnings, that it should be utterly ignorant whether there were ever any *Moses*, any law, or any Jew. For Christ and *Moses* can in no wise agree. *Moses* came with the law, with many works, and with many ceremonies: but Christ came without any law, without any exacting of works, giving grace and righteousnesse, &c. For the law was given by *Moses*, but grace and truth came by *Jesus Christ*.

Iohn. 1. 17.

The wise-
dome and
righteous-
nes of the
Gentiles
reicided.

Moreover when he saith: *Nor Grecian*, he also rejecteth and condemneth the wisdom and righteousness of the Gentiles. For among the Gentiles there were many notable men, as *Xenophon*, *Themistocles*, *Marcus Fabius*, *Attilius Regulus*, *Cicero*, *Pomponius Atticus*, and many others, which being endued with singular vertues, governed common-weales excellently, and did many worthy acts for the preservation thereof: and yet all these were nothing before God, with their wisdom, their power, their notable acts, their excellent vertues, lawes, religions and ceremonies: For we must not thinke that the Gentiles did contemne all honesty and religion. Yea all nations of all ages disperied throughout the world had their lawes, religions and ceremonies, without the which it is not possible that mankind should be governed. All righteousness therefore concerning either the government of families, or common weales, or divine matters (as was the righteousness of the law) with all the obedience, execution and holiness thereof, be it never so perfect, is nothing worth before God. What then? The garment of Christ which we put on in baptism.

The Gentiles
in all ages
had their
lawes, religi-
ons and ce-
remonies.

So, if the servant do his duty, obey his master, serve in his vocation never so diligently and faithfully: if he that is at liberty be in authority and governe the common-wealth, or guide his own family honestly and with praise: if the man doe that pertaineth to the man in marrying a wife, in governing his family, in obeying the Magistrate, in behaving himselfe decently towards all men: if the woman live chaste, obey her husband, see well to her household, bring up her children godly (which are indeed excellent gifts and holy works:) yet are all these nothing in comparison of that righteousness which is before God. To be briefe all the lawes, ceremonies, religions, righteousness and workes in the whole

whole world, yea of the Jewes themselves, which were the first that had the kingdom and priesthoed ordained and appointed of God, with their holy laws, religions, ceremonies and worshippings; all these (I say) take not away sin, deliver not from death, nor purchase life.

Therefore your false Apostles doe subtilly seduce you (O ye Galatians) when they teach you that the law is necessary to salvation: and by this meanes they spoile you of that excellent glory of your new birth and your adoption, and call you back to your old birth and to the most miserable servitude of the law, making you of the free children of God, bond-children of the law, whiles they will have a difference of persons according to the law. Indeed there is a difference of persons in the law and in the world, and there it ought to be, but not before God. * *All have sinned, and are destitute of the glory of God.* Let the Jewes therefore, the Gentiles, and the whole world keepe silence in the presence of God. God hath indeed many ordinances, laws, degrees and kinds of life, but all these helpe nothing to deserve grace, and to obtaine eternall life. So many as are justified therefore, are justified, not by the observation of mans law or Gods law, but by Christ alone, who hath abolished all lawes. Him alone doth the Gospell set forth unto us for a pacifier of Gods wrath by the shedding of his own blood, and a Saviour: And without faith in him, neither shall the Jew be saved by the law, nor the Monke by his order, nor the Grecian by his wisdom, nor the Magistrate or Master by his upright government, nor the servant by his obedience.

Verse 28. For ye are all one in Christ Jesus.

These are excellent words. In the world and according to the flesh there is a great difference and inequality of persons, and the same must be diligently observed. For if the woman would be the man, if the sonne would be the father, the servant would be the master, the subject would be the Magistrate, there should be nothing else but a confusion of all estates and all things. Contrariwise, in Christ there is no law, no difference of persons, there is neither Jew nor Grecian, but all are one. For there is but one body, one spirit, one hope of vocation: there is but one Gospell, one faith, one baptisme, one God and father of all, one Christ and Lord

In the world there is a difference of persons, but not before God. * Rom 3 23.

The Gospell setteth forth Christ unto us.

There is a difference and an inequality of persons in the world.

Ephes 4.4.

ny Nations; and that he should be the heire, not of one kingdom, but of all the world, *Rom. 4.* So the glory of the whole kingdome of Christ is translated unto us. Wherefore all laws are utterly abolished in the heart and conscience of a Christian: not withstanding they remaine without still in the flesh. And hereof we have spoken largely before.



The fourth Chapter.

Verse 1. This I say, that the heire-as long as he is a child, differeth nothing from a servant, though he be Lord of all.

Verse 2. But is under tutors and governours untill the time appointed of the Father.

The argument where with Paul fortifieth his matter.



EE see with what vehement affection *Paul* goeth about to call back the *Galathians*, and what strong arguments he useth in debating the matter, gathering similitudes of experience, of the example of *Abraham*, of the testimonies of the Scripture, and of the time, so that oftentimes he seemeth to renew the whole matter againe. For before, he had in a manner finished the disputation concerning justification, concluding that a man is justified before God by faith, onely and alone; but because he calleth also to remembrance this politicall example of the little heire, he bringeth the same also for the confirmation of his matter. Thus trying every way, he lieth in waite with a certaine holy subtilty to take the *Galathians* unawares. For the ignorant people are sooner perswaded with similitudes and examples, then with deep and subtill disputations: They will rather behold an image well painted, then a book well written. *Paul* therefore now, after that he hath brought the similitude of a mans testament, of the prison, of the Schoole-master, useth also this similitude of an heire (which is familiar and well known to all men) to move and to perswade them. And surely it is a very profitable thing to be furnished with similitudes and examples, which not only *Paul*, but also the Prophets, and Christ himselfe also did often use.

Christ and the Apostles used examples and similitudes.

Ye see (saith he) that it is ordained by the civill lawes, that an heire, albeit he be the Lord of all his fathers goods, differeth not from a servant. Indeed he hath an assured hope of the inheritance: but before he come to his yeares, his tutors hold him in subjection, like as the Schoolemaster doth his scholler. They commit not unto him the ordering of his own goods, but constraîne him to serve, so that he is kept and maintained with his own goods like a servant. Therefore as long as this bondage endureth, that is, so long as he is under tutors and governours, he differeth nothing from a servant. And this subjection and servitude is very profitable for him: for otherwise through folly he would soon wattle all his goods. This captivity endureth not alwaies, but hath a certain time limited and appointed by the Father, wherein it must end.

A young
heire diffe-
reth nothing
from a ser-
vant.

Verse 3. So also we as long as we were children, were in bondage under the rudiments of the world.

In like manner when we were little children we were heires, having the promise of the inheritance to come, which should be given unto us by the seed of *Abraham*, that is to say, by *Christ*, in whom all nations should be blessed. But because the fulnesse of time was not yet come, *Moses* our tutour, governour and schoolemaster came, holding us in captivity with our hands bound, so that we could beare no rule, nor possesse our inheritance. In the mean time notwithstanding, like as an heire is nourished and maintained in hope of liberty to come: even so *Moses* did nourish us with the hope of the promise to be revealed in the time appointed: to wit, when *Christ* should come, who by his coming should put an end to the time of the law, and begin the time of grace.

In the time
of the law
we were un-
der *Moses*
as under a
tutour.

Now the time of the law endeth two manner of wayes: First (as I said) by the coming of *CHRIST* in the flesh at the time appointed of his Father. *But when the fulnesse of time was come, GOD sent forth his Sonne, made of a woman, and made under the law, that he might redeeme them which were under the law, &c. He entred into the holy Sanctuary once through his blood, and obtained eternall redemption for us.* Moreover, the same *Christ* who came once in the time appointed, cometh also unto us daily and hourly in spirit. Indeed once with his own blood he redeemed and sanctified all: But because we are not yet perfectly pure

The time of
the law is
finished,
Gal. 4. 4. 5.

Heb. 9. 12.
The coming
of *Christ*
unto us in
spirit
Heb. 10. 14.

Gal. 5. 17.

(for the remnants of sinne do yet cleave in our flesh, which striveth against the spirit) therefore daily he cometh unto us spiritually, and continually more and more accomplisheth the appointed time of his Father, abrogating and abolishing the law.

The fathers of the old Testament were saved by faith in Christ even as we are.

So he came also in spirit to the fathers of the old Testament before he appeared in the flesh. They had Christ in spirit. They beleaved in Christ which should be revealed, as we beleave in Christ which is now revealed, and were saved by him, as we are, according to that saying: *Jesus Christ is one, yesterday, and to day, and shall be the same for ever.* Yesterday, before the time of his coming in the flesh. To day, when he was revealed in the time before appointed. Now and for ever he is one and the same Christ: for even by him only and alone all the faithfull which either have beene, be, or shall be, are delivered from the law, justified and saved.

The politick use of the law.

In like manner Wee also (saith he) when Wee were children, served under the rudiments of the World, that is to say, the law had dominion over us, oppressed us and kept us in a streit bondage, as servants and captives. For first, it restrained carnall and rebellious persons that they should not runne headlong into all kinds of vice. For the law threatneth punishment to transgressors, which if they feared not, there is no mischief which they would not commit: and over those whom the law so bridleth, it ruleth and reigneth. Againe, it did accuse us, terrifie us, kill us, and condemne us spiritually and before God: and this was the principall dominion that the law had over us. Therefore like as an heire is subject unto his tutors, is beaten, and is compelled to obey their laws, and diligently to execute their commandements: even so mens consciences, before Christ comes, are oppressed with the sharpe servitude of the law: that is to say, they are accused, terrified, and condemned of the law. But this dominion, or rather this tyranny of the law, is not continuall, but must only endure untill the time of grace. Wherefore the office of the law is to reprove and to increase sinnes, not to bring righteousnesse: to kill, not to bring life.

The spirituall use of the law.

Gal. 3. 20.

For the law is a Schoolemaster unto Christ. Like as therefore the tutors doe handle the heire being yet a child, streitly and hardly, rule him and command him as a servant, and he againe is constrained to be subject unto them: even so the law accuseth us, humbleth us, and bringeth us into bondage, that we may be the ser-

vants

vants of sin, death, and of the wrath of God, which is indeed a most miserable kind of bondage. But as the power of the tutors, and the subjection and bondage of the little heire is not continuall, but only endureth unto the time appointed of the Father, which being ended, he needeth not to be governed by his tutors, nor remaineth under their subjection any more, but with liberty enjoyeth the inheritance: even so the law hath dominion over us, and we are constrained to be servants and captives under his government, but not for ever. For this clause which followeth must be added: *untill the time appointed of the Father.* For Christ which was promised, came and redeemed us which were oppressed with the tyranny of the law.

Contrariwise, the Coming of Christ profiteth not the carelesse hypocrites, the wicked contemners of God, nor the desperate which think that nothing else remaineth but terrors of the law which they feele. His coming only profiteth those which are tormented and terrified with the law for a time: that is to say, such as despaire not in those great and inward terrours which the law stirreth up, but with a sure trust come unto Christ the throne of grace, which hath redeemed them from the curse of the law, being made a curse for them, and so obtaine mercy and find grace.

To whom
Christ com-
meth, and
to whom he
cometh not.
Heb. 4. 16.
Gal. 3. 3.

There is a certaine vehemency therefore in this word, *Wee did serve.* As if he would say: our conscience was subject to the law, which holdeth us as bondslaves and captives, like as a tyrant holdeth his prisoners, whipped us, and with all his power exercised his tyranny upon us: that is to say, it brought unto us a terrour and an heavines of spirit, it made us to tremble and ready to despaire, threatning unto us everlasting death and damnation. This spirituall bondage and slavery of the law, is most sharpe and bitter, and yet (as I have said) it is not continuall, but endureth so long as we are children: that is, so long as Christ is absent. Whilest he is absent, we are servants shut under the law, destitute of grace, faith, and all the gifts of the holy Ghost.

The spiritu-
all slavery of
the law is
most sharpe
and bitter.

Verse 3. Under the elements or rudiments of the World.

Some have thought that *Paul* speaketh here of those corporall elements, the fire, the ayre, the water and the earth. But *Paul* hath his peculiar manner of speech, and he speaketh here even of the law of God, which he calleth the elements or rudiments of the world:

Paul's manner
of speaking
1 Cor. 3. 6. 7. 9
1 Cor. 15. 56.

Wherefore
Paul abateh
the law.

The elements
of the world

The righte-
ousnesse of
the flesh and
of the world.

Where sinne
death, and
the wrath of
God is felt,
there is no
righteousnes
as touching
the law:
but as

And his words seeme to be very hereticall. So is he wont in other places also to diminish and to abase the authority of the law very much, when he calleth it the letter that killeth, the ministry of death and damnation, and the power of sin. And these most odious names, which shew plainly the power & use of the law, he chooseth of purpose, to admonish us that in the terrours of sin, wrath and the judgement of God, we trust not to our own righteousness, or to the righteousness of the law, seeing that the law in his principall use, can do nothing else but accuse our consciences, increase sin, threaten death and eternall damnation. Wherefore this diminishing and abasing of the law must be applied to the conflict of conscience, and not to the civill life, nor to secure and careless minds.

He calleth therefore the law, the elements of the world, that is to say, the outward lawes and traditions written in a certaine booke. For although the law do civilly bridle a man from evill, & constraine him to do well, yet notwithstanding being kept after this sort, it doth not deliver him from sin, it justifieth him not, it prepareth not a way for him to heaven, but leaveth him in the world. I do not obtaine righteousness and everlasting life because I kill not, I commit not adultery, I do not steale, &c. These outward vertues and honest conversation be not the kingdome of Christ, nor the heavenly righteousness, but the righteousness of the flesh and of the world: which also the Gentiles had, and not only the meritmongers, as in the time of Christ the Pharisees, and in our time the Monkes and Friers, &c. This righteousness some do observe to avoid the punishments of the law: some that they may be praised of men and esteemed righteous, constant and patient, and therefore it is rather to be called coloured hypocrisie, then righteousness.

Moreover, the law when it is in his principall use and office, can do nothing but accuse, terrifie, condemne and kill. But where such terrour, such feeling of sinne, of death, of the wrath and judgement of God is, there is no righteousness, no divine or heavenly thing, but all these are meere things of the world: which (because it is the kingdome of the devill) is nothing else but a certaine puddle of sin, of death, of hell, and of all evils, which the fearefull, sorrowfull and heavy hearted do feele, but the secure and careless contemners do not feele them. Wherefore the law even in his best and most perfect use, doth nothing else but reveale and increase sinne, and strike

into us the terrour of death, and these are but worldly things. We see then that the law giveth no lively, no healthfull, no divine or heavenly thing, but only worldly things. Wherefore *Paul* doth very fitly call the law the elements or rudiments of the world.

touching
Christ there
is righteous-
nes and life,

And although *Paul* call the whole law the rudiments of the world. (as may appeare by that I have said before.) yet principally he speaketh thus in contempt of the ceremoniall lawes: which although they profit never so much, yet (saith he) they consist only in outward things, as meate, drinke, apparell, places, times, the temple, the feastes, washings, the sacrifices, &c. which be but meere worldly, and things ordained of God only for the use of this present life, but not to justifie or save before God. Therefore by this clause, *The rudiments of the World*, he rejecteth and condemneth the righteousness of the law, which consisteth in these outward ceremonies, being notwithstanding ordained and commanded of God to be observed for a time, and by a contemptible name calleth it the rudiments of the world. So the Emperours lawes be rudiments of the world, for they intreate of worldly matters, that is to say, of things concerning this present life, as of goods, possessions, inheritances, murthers, adulteries, robberies, &c. whereof speaketh also the second table of the Commandements. As for the Popes Canon lawes, and Decretals, which forbid marriage and meates, those *Paul* in another place calleth the doctrines of Devils: which are also rudiments of the world, but that they do most wickedly bind mens consciences to the observation of outward things, contrary to the word of God and faith.

The lawes
of the Cere-
monies.

The Emper-
ours lawes.

The lawes of
the Pope.

1 Tim. 4. 1.

Wherefore the law of *Moses* giveth nothing but worldly things, that is to say, it doth onely shew civilly and spiritually the evils that be in the world. Notwithstanding, if it be in his true use, it driveth the conscience by his terrours to seeke and thirst after the promise of God, and to looke unto Christ. But that thou mayest so doe, thou hast neede of the aide and assistance of the holy Ghost, which may say in thy heart: It is not the will of God, that after the law hath done his office in thee, thou shouldest only be terrified and killed: but that when thou art brought by the law to the knowledge of thy misery and damnation, thou shouldest not despair but beleeve in Christ, who is the end of the law to righteousness, so every one that beleevest. Here is no worldly thing done, but here

The law of
Moses gi-
veth onely
worldly
things.

By the com-
fort of the
holy Ghost
we are deli-
vered from
the terrours
of the law.
Rom. 10. 4.

Rom. 3. 20.

Rom. 4. 15.

Deut. 6. 5.

Wherefore
Paul abateth
the law.When wee
feele the
terrous of
conscience,
the law must
be abated,
and the pro-
mise magni-
fied.He alludeth
to the slow
tongue, and
stammering
speech of
Moses.
Rom. 4. 18.What names
Paul giveth
to the law.
1 Cor. 13. 56.

all worldly matters and all lawes cease, and heavenly things begin now to appeare. Therefore so long as we be under the rudiments of the world: that is to say, under the law, which giveth not only no righteoufnesse and peace of conscience, but revealeth and increaseth sinnes, and ingendreth wrath, we be servants, thrall and subject to the law, although we have the promise of the blessing to come. Indeed the law saith: *Thou shalt love the Lord thy God*: but that I may be able so to do, or to apprehend Christ, this cannot the law give.

I speake not this to the end that the law should be despised, neither doth *Paul* so meane, but it ought to be had in great estimation. But because *Paul* is here in the matter of Justification, it was necessary that he should speake of the law, as of a thing very contemptible and odious. For justification is a far other manner of thing then the law is. We cannot speake basely and contemptuously enough of the law when we are in this matter. When the conscience therefore is in the conflict, then should it think upon nothing, know nothing at all but Christ onely and alone. Then should it remove the law utterly out of her sight, and embrace nothing but the promise concerning Christ. To say this, it is an easie matter: but in the time of tentation when the conscience wrestleth in the presence of God, to do it indeed, of all things it is the hardest: to wit, that when the law accuseth thee, terrifieth thee, revealeth unto thee thy sin, threatneth the wrath of God, and eternall death, that then (I say) thou shouldest have such strength of faith in Christ, as if there had never been any law or any sin, but only Christ, mere grace and redemption: or that thou shouldest be able to say: O law, I will not heare thee, for thou hast a stammering and a slow tongue: moreover, the fulnesse of time is now come, and therefore I am free, and will not suffer thy tyranny any longer. Here a man may see how hard a matter it is to separate the law from grace: Again, how divine and heavenly a thing it is to hope here even against hope, and how true this proposition of *Paul* is, that we are justified by faith alone.

Learne here therefore to speake of the law as contemptuously as thou canst in the matter of justification, by the example of the Apostle, which calleth the law the rudiments of the world, pernicious traditions, the strength of sinne, the ministry of death, &c. For if thou suffer the law to beare rule in thy conscience when thou

stan-

standest before God, wrestling against sinne and death, then is the law indeed nothing else but a sinke of all evils, heresies and blasphemies: for it doth nothing but encrease sinne, accuse and terrifie the conscience, threaten death, and set forth God as an angry Judge, which rejecteth and condemneth sinners. Here therefore if thou be wise, banish this flutting and stammering *Moses* farre from thee, with his law; and in any wise, let not his terrours and threatnings move thee. Here let him utterly be suspected unto thee as an heretick, as an excommunicate and condemned person, worse then the Pope and the Devill himselve, and therefore not to be heard or obeyed in any case.

But out of the matter of Justification we ought with *Paul* to think reverently of the law, to commend it highly, to call it holy, righteous, good, spirituall and divine. Out of the case of conscience we should make a God of it, but in the case of conscience it is a very devil. For in the least temptation that can be, it is not able to raise up and comfort the conscience, but it doth clean contrary: it terrifieth, it oppresseth it with heavines, and plucketh it from the assurance of righteousnes and life, and of all goodnes. Hereupon *Paul* a little after, calleth it *weake and beggerly rudiments*. Wherefore let us not suffer the law in any case to beare rule in our conscience, especially seeing it cost Christ so great a price to deliver the conscience from the tyranny of the law. For he was made a curse for us, that he might deliver us from the curse of the law. Let the godly learne therefore that the law and Christ are two contrary things, whereof the one cannot abide the other. For when Christ is present, the law may in no case rule, but must depart out of the conscience, and leave the bed (which is so streit that it cannot hold two, as *Esay* saith) and give place only to Christ. Let him only reigne in righteousness, in peace, in joy and life, that the conscience may sleepe, and repose it selfe joyfully in Christ, without any feeling of the law, sin and death.

Paul here of purpose useth this figurative speech, *Elements of the World*: whereby (as I said) he doth much abase and diminish the glory and authority of the law, to stirre up our minds. For he that readeth *Paul* attentively, when he heareth that he calleth the law the ministry of death, the letter that killeth, &c. by and by he thinketh thus with himselfe: why doth he give such odious, and (as it appeareth to reason) blasphemous termes to

The commendation of the law.
Rom. 7. 12, 14
The law is good, & the law is evil.

Gal. 4. 9.

The law and Christ are two, which cannot stand together.
Esa. 28. 20.

Why *Paul* calleth the law the elements of the world.
1 Cor. 3.

the

The law is
holy & righ-
teous, & yet
it is the ad-
ministration
of death,

the law, which is a divine doctrine revealed from heaven? To this *Paul* answereth, that the law is both holy, just and good, and that it is also the ministry of sin and death, but in divers respects. Before Christ it is holy: after Christ it is death. Therefore when Christ is come, we ought to know nothing at all of the law, unlesse it be in this respect, that it hath power and dominion over the flesh, to bridle it & to keep it under. Here is a conflict between the law and the flesh (to whom the yoke of the law is hard and grievous) as long as we live.

2 Cor. 3.6.

Paul's man-
ner of spea-
king must
be marked.
Act 9.15.

Only *Paul* among all the Apostles, calleth the law the rudiments of the world, weake and beggely elements, the strength of sin, the letter that killeth, &c. The other Apostles spake not so of the law. Whosoever then will be a right scholler in Christs schoole, let him marke diligently this manner of speech used of the Apostle. Christ calleth him an elect vessell, and therefore gave unto him an exquisite utterance, and a singular kind of speech above all the rest of the Apostles, that he as an elect vessell might faithfully lay the foundations of the article of Justification, and clearly set forth the same.

Verse 4. But after the fulnes of time was come, God sent his Son, made of a woman, and made under the law, that he might redeeme them which were under the law.

That is to say, after that the time of the law was fulfilled, and that Christ was revealed, and had delivered us from the law, and that the promise was published among all nations, &c.

The person
and office
of Christ.

Marke here diligently how *Paul* defineth it. Christ (saith he) is the Sonne of God and of a woman, which for us sinners was made under the law, to redeeme us that were under the law. In these words he comprehendeth both the person of Christ and the office of Christ. His person consisteth of his divine and humane nature. This he sheweth plainly when he saith: *God sent his owne Sonne borne of a woman.* Christ therefore is very God and very man. His office he setteth forth in these words: *Being made under the law, to redeeme them that were under the law, &c.*

And it seemeth that *Paul* here, as it were in reproach, calleth the virgin *Mary* but onely a woman: which thing was not well taken even of some of the ancient Doctors, who would that he should rather have called her a virgin, then a woman. But *Paul* intrea-

intreateth in this Epistle of the most high and principall matter of all, to wit of the Gospell, of faith, of Christian righteousnesse. Also, what the person of Christ is, what is his office, what he hath taken upon him and done for our cause, and what benefites he hath brought to us wretched sinners. Wherefore the excellency of so high and so wonderfull a matter was the cause that he had no regard to her virginity. It was enough for him to set forth and preach the inestimable mercy of God, which would that his Son should be borne of that sex. Therefore he maketh no mention of the dignity of the sex, but of the sex onely. And in that he nameth the sex, hee signifieth that Christ was made true and very man of woman-kind. As if he said: He was borne, not of man and woman but only of woman-kind. Therefore when he nameth but onely the woman-kind, saying: *made of a woman*, it is as if he should have said, made of a virgin. *John* the Evangelist, when he thus setteth forth the Word, that it *was in the beginning, and was made flesh*, speaketh not one word of his mother.

Why Paul calleth the mother of Christ a woman and not a virgin.

John 1. 1.

Furthermore this place also witnesseth that Christ, when the time of the law was accomplished, did abolish the same, and so brought liberty to those that were oppressed therewith, but made no new law after or besides that old law of *Moses*. Wherefore the Monkes and popish Schoolemen do no lesse erre and blaspheme Christ, in that they imagine that he hath given a new law besides the law of *Moses*, then do the Turks, which vaunt of their *Mahomet* as of a new law-giver after Christ, and better then Christ. Christ then came not to abolish the old law, that he might make a new, but (as *Paul* here saith) he was sent of his Father into the world, to redeeme those which were kept in thraldome under the law. These words paint out Christ lively and truly: they doe not attribute unto him the office to make any new law, but to redeeme them which were under the law. And Christ himselfe saith: *I judge no man*. And in another place: *I came not to judge the world, but that the world should be saved by mee*. That is to say, I came not to bring any law, nor to judge men according to the same, as *Moses* and other law-givers, but I have a higher and a better office. The law killed you, and I againe doe judge, condemne and kill the Law, and so I deliver you from the tyranny thereof.

The errorre and blasphemie of the Papists and Turks,

The true picture of Christ,

Ioh 8. 15.
Ioh 1. 47.

The office of Christ,

Wee that are old men, which have beene so nussed up in this pernicious

A false opinion of Christ is not easily cast off.

The judgement of naturall reason concerning Christ.

The sweet and comfortable places of the Scripture touching Christ, must be always before our eyes.
 * The comfort of afflicted consciences against the terrors of the law.

pernicious doctrine of the Papists, that it hath taken deepe root even in our bones and marrow, have conceived an opinion quite contrary to that which *Paul* here teacheth. For although we confessed with our mouth that Christ redeemed us from the tyranny of the law, yet in very deed in our heart we thought him to be a law-giver, a tyrant & a Judge, more terrible then *Moses* himself. And this perverſe opinion we cannot yet at this day in so great light of the truth, utterly reject: so strongly are those things rooted in our hearts which we learne in our youth. But ye which are yet young, and are not infected with this pernicious opinion, may learne Christ purely with lesse difficulty then we that are old can remove out of our minds these blasphemous imaginations which we have conceived of him. Notwithstanding ye have not utterly escaped the deceits of the devill. For although you be not as yet infected with this cursed opinion, that Christ is a law-giver, yet have ye in you the root whereof it springeth, that is, ye have the flesh, reason, and the corruption of nature, which can judge no otherwise of Christ, but that he is a law-giver. Therefore ye must endeavour with all your power to learne so to know and to apprehend Christ, as *Paul* hath set him forth in this place. But if besides this naturall corruption, there come also corrupt and wicked teachers (of whom the world is full) they will increase this corruption of nature, and so shall the evill be doubled: that is to say, evill instruction will increase and confirme the pernicious error of blind reason, which naturally judgeth Christ to be a law-giver, and printeth that error mightily in our minds, that without great travell and difficulty it can never be abolished.

Wherefore it is very profitable for us to have alwayes before our eyes this sweet and comfortable sentence, and such like, which set out Christ truly and lively, that in our whole life, in all dangers, in the confession of our faith before tyrants, and in the houre of death, we may boldly and with sure confidence say: * O law, thou hast no power over me, and therefore thou dost accuse and condemne me in vaine. For I beleeve in Christ *Jesus* the Sonne of God, whom the Father sent into the world to redeeme us miserable sinners oppressed with the tyranny of the law. He gave his life and shed his blood for me. Therefore feeling thy terrors and threatenings, O law, I plunge my conscience in the wounds, blood, death, resurrection and victory of my Saviour Christ. Besides him

I will see nothing, I will heare nothing. This Faith is our victory whereby we overcome the terrours of the law, sinne, death and all evils, and yet not without great conflicts. And here do the children of God, which are daily exercised with grievous temptations, wraſtle and sweate indeed. For oftentimes it commeth into their mindes that Christ will accuſe them and plead againſt them: that he will require an accompt of their former life, and that he will condemn them. They cannot aſſure themſelves that he is ſent of his Father to redeeme us from the tyranny and oppreſſion of the law. And whereof commeth this? they have not yet fully put off the fleſh, which rebelleth againſt the ſpirit. Therefore the terrours of the law, the feare of death, and ſuch like ſorrowfull and heavy ſights do oftentimes returne, which hinder our Faith that it cannot apprehend the benefit of Chriſt (who hath redeemed us from the bondage of the law) with ſuch aſſurance as it ſhould do.

The conflicts of the godly.

The wraſtling of the fleſh againſt the ſpirit in the Saints.

But how or by what meanes hath Chriſt redeemed us? This was the manner of our redemption: *He was made under the law*; Chriſt when he came, found us all captives under governours and tutors, that is to ſay, ſhut up and holden in priſon under the law. What doth he then? Although he be Lord of the law, and therefore the law hath no authority or power over him (for he is the Sonne of God) yet of his own accord he maketh himſelfe ſubject to the law. Here the law executeth upon him all the jurisdiction which it had over us. It accuſeth and terrifieth us alſo: it maketh us ſubject to ſin, death, the wrath of God; and with his ſentence condemneth us. And this it doth by good right: *for we are all ſinners, and by nature the children of Wrath*. Contrariwiſe, *Chriſt did no ſin, neither was there any guile found in his mouth*: therefore he was not ſubject to the law. Yet notwithstanding the law was no leſſe cruell againſt this innocent, righteous and bleſſed Lambe, then it was againſt us curſed and damned ſinners, yea much more rigorous. For it accuſed him as a blaſphemer and a ſeditious perſon, it made him guilty before God of the ſins of the whole world, it ſo terrified and oppreſſed him with heavineſſe and anguiſh of ſpirit that he ſweat bloud, and briefly, it condemned him to death, yea even to the death of the croſſe.

The manner of our redemption.

Ephes. 2. 3.

1 Pet. 2. 12.

Mt. 26. 65.
Lu. 23. 5.

Luk. 22. 44.

This was indeed a wonderfull combate, where the law being a creature, giveth ſuch an aſſault to his creatour and againſt all right and equity, practiſeth his whole tyranny upon the Sonne of

A marvelous combat betweene the law and Chriſt.

God

The law ru-
leth all man-
kind.

The law con-
demned and
killed by
Christ.

Mat. 11. 28.

Christ by
double right
hath conquere-
d the law.

God which it exercised upon us the children of wrath. Now, therefore because the law did so horribly and so cruelly sin against his God, it is accused and arraigned. There Christ saith: O law, thou mighty Queen and cruell Regent of all mankind, what have I done, that thou hast accused me, terrified me and condemned me, which am innocent? Here the law, which had before condemned and killed all men, when it hath nothing wherewith to defend or purge it selfe, is againe so condemned and vanquished, that it loseth his whole right, not onely over Christ (whom it so cruelly handled and killed) but also over all them that beleve in him. For to those Christ saith: Come unto me all ye that labour under the yoke of the law. I could have overcome the law by my absolute power, without mine owne smart: for I am Lord of the law, and therefore it hath no right over me. But I have made my selfe subject unto the law, for your cause which were under the law, taking your flesh upon me: that is to say, of mine inestimable love I humbled and yeilded my selfe to the same prison, tyranny and bondage of the law, under the which ye served as captives and bondslaves, I suffered the law to have dominion over me which was his Lord, to terrifie me, to make me thrall and captive unto sinne, death and the wrath of God, which it ought not to have done. Therefore I have vanquished the law by double right and authority: first as the sonne of God and Lord of the law: secondly in your person: which is as much as if ye had overcome the law your selves: for my victory is yours.

After this manner Paul speaketh every where of this marvellous combate betweene Christ and the law. And to make the matter more delectable and more apparent, he is wont to set forth the law by a figure called * *Prosopopœia*, as a certaine mighty person which had condemned and killed Christ, whom Christ againe, overcoming death, had conquered, condemned and killed. Eph. 2. *Killing enmitie in himselfe.* Againe, Psal. 68. *Thou art gone up on high, thou hast led captivity captive, &c.* He useth the same figure also in his Epistles to the *Romanes*, *Corinthians* and *Colossians*. By *sinne* be condemned sinne, &c. Christ therefore by this his victory banished the law out of our conscience, so that now it can no more confound us in the sight of God, drive us to desperation, or condemne us. Indeed it ceaseth not still to reveale our sinne, to accuse and to terrifie us: but the conscience taking hold

* *Prosopopœia* is a figure, whereby things that have no life are fained personally to speake, or to be speken to Rom. 7. 3. Christ by his victory hath delivered us from the terrours of the law.

hold of this word of the Apostle : *Christ hath redeemed us from the Law*, is raised up by faith, and conceiveth great comfort. Moreover, it triumpheth over the law with a certaine holy pride, saying: I care not for thy terrours and threathings. For thou hast crucified the Son of God, and this hast thou done most unjustly : therefore the sin that thou hast committed against him, cannot be forgiven. Thou hast lost thy right and sovereignty, and now for ever thou art not onely overcome, condemned and slaine unto Christ, but also to me beleiving in him, unto whom he hath freely given this victory. So the law is dead to us for ever, so that we abide in Christ. *Thanks be therefore to God, which hath given us victorie through our Lord Jesus Christ.*

1 Cor. 1. 59.

These things do also confirme this doctrine, that we are justified by faith only. For when this combate was fought betwixt Christ and the law, none of our works or deserts came between, but only Christ was found, who putting upon him our person, made himself subject to the law, and in perfect innocency suffered all tyranny. Therefore the law, as a thief and cursed murderer of the Son of God, looseth all his right, and deserveth to be condemned in such sort; that whersoever Christ is, or is once named, there it is compelled to avoid and flie away, no otherwise then the devil (as the Papists imagin) shieth from the cross: wherefore if we believe, we are delivered from the law through Christ, who hath triumphed over it by himself. Therefore this glorious triumph purchased unto us by Christ, is not gotten by any works, but only by faith: therefore faith only justifieth.

The law by his sentence killed the Son of God

Col. 2. 15.

These words then, *Christ was made under the law*, &c. as they are pithy and import a certaine vehemency, so they are diligently to be weighed and considered. For they declare that the Son of God being made under the law, did not only performe one or two works of the law : that is to say, he was not only circumcised, or presented in the temple, or went up to *Jerusalem* with other at the times appointed, or only lived civilly under the law, but he suffered all the tyranny of the law. For the law being in his principall use and full power, set upon Christ, and so horribly assailed him, that he felt such anguish and terrour, as no man upon the earth had ever felt the like. This his bloody sweat doth sufficiently witness, his comfort ministred by the Angell, that mighty prayer which he made in the garden; and briefly, that lamentable complaint

Christ suffered all the tyranny of the law.

plaint upon the crosse: *O my God, why hast thou forsaken me?* These things he suffered to redeem those which were under the law, that is to say, in heaviness of spirit, in anguish and terrour, and ready to despair, which were oppressed with the heavy burden of their sins, as indeed we are all oppressed. For as touching the flesh, we sin daily against all the commandements of God. But *Paul* giveth us good comfort, when he saith, *God sent his Son, &c.*

Christ came
not to make
a law, but to
take the law
clean away.

So Christ a divine and humane person, begotten of God without beginning, and borne of the virgin in the time appointed, came not to make a law, but to feele and suffer the terrors of the law with all extremity, & to overcome the same, that so he might utterly abolish the law. He was not made a teacher of the law, but an obedient disciple to the law, that by this his obedience he might redeem them which were under the law. This is against the doctrine of the Papists, who have made Christ a law-giver: yea much more severe and rigorous then *Moses*. *Paul* teacheth here clean contrary, to wit, that God humbled his Sonne under the law, that is to say, constrained him to beare the judgement and curse of the law, sin, death, &c. For *Moses* the minister of the law, sin, wrath and death, apprehended, bound, condemned and killed Christ: and all this he suffered. Therefore Christ standeth as a meer patient, and not as an agent, in respect of the law. He is not then a law-giver, or a Judge after the law, but in that he made himself subject to the law, bearing the condemnation of the law, he delivered us from the curse therof.

The minist
cry of *Moses*

It is not the
proper of-
fice of Christ
to teach the
law.

Now, whereas Christ in the Gospell giveth commandements, and teacheth the law, or rather expoundeth it, this pertaineth not to the doctrine of Justification, but of good works. Moreover, it is not the proper office of Christ (for the which he came principally into the world) to teach the law, but an accidentall or by-office: like as it was to heale the weak, to raise up the dead, &c. These are indeed excellent and divine works: but yet not the very proper and principall works of Christ. For the Prophets also taught the law, and wrought miracles. But Christ is God and man, who fighting against the law, suffered the uttermost cruelty and tyranny therof. And in that he suffered the tyranny of the law, he vanquished it in himself: And after wards being raised up againe from death, he condemned and utterly abolished the law which was our deadly enemy, so that it cannot condemne and kill the faithfull any more. Wherefore the true and proper office of Christ

is to wraſtle with the law, with the ſin and the death of the whole world, and ſo to wraſtle that he muſt ſuffer and abide all theſe things, and by ſuffering them in himſelf, conquer and abolifh them, and by this meanes deliver the faithfull from the law and from all evils. Therefore to teach the law and to work miracles, are particular benefits of Chriſt, for the which he came not principally into the world. For the Prophets, and eſpecially the Apoſtles did greater miracles then Chriſt did.

The particular benefits of Chriſt

Joh. 14.

Seeing then that Chriſt hath overcome the law in his own perſon, it followeth neceſſarily that he is naturally God. For there is none, whether he be man or Angell which is above the law, but only God. But Chriſt is above the law, for he hath vanquiſhed it: therefore he is the Son of God, and naturally God. If thou lay hold upon Chriſt in ſuch fort as *Paul* here painteth him out, thou canſt not erre nor be confounded. Moreover, thou ſhalt eaſily judge of all kinds of life, of the religions and ceremonies of the whole world. But if this true picture of Chriſt be defaced, or in any wiſe darkned, then followeth a confuſion of all things. For the naturall man cannot judge of the law of God. Here faileth the cunning of the Philoſophers, of the Canoniſts, and of all men. For the law hath power and dominion over man. Therefore the law judgeth man, and not man the law: only the Chriſtian hath a true and a certain judgement of the law. And how? That it doth not juſtifie. Wherefore then is the law made, if it do not juſtifie? Righteouſnes before God which is received by faith alone, is not the finall cauſe why the righteous do obey the law, but the peace of the world, thankfullnes toward God, and good example of life, wherby other be provoked to believe the Gofpel. The Pope hath ſo confounded and mingled the ceremoniall law, the morall law, and faith together, that he hath at length preferred the ceremoniall law before the morall law, and the morall law before faith.

Chriſt is God by nature.

The true picture of Chriſt.

The naturall man hath no certaine judgement as touching the law.

Verſe 5. *That we might receive the adoption of the ſonnes.*

Paul ſetteth forth and amplifieth very largely this place of *Genef. 22.* *In thy Seed ſhall all the Nations of the Earth be bleſſed.* A little before he called this bleſſing of the ſeed of *Abraham*, righteouſneſſe, life, the promiſe of the Spirit, deliverance from the law, the teſtament, &c. Here he calleth it the adoption and inheritance of everlaſting life. All theſe this word bleſſing doth comprehend. For

In thy ſeed.

when the curse (which is sin, death, &c.) is abolished, then in the stead thereof succeedeth the blessing, that is, righteousness, life and all good things.

But by what merit have we received this blessing, that is to say, this adoption and inheritance of everlasting life. By none at all. For what can men deserve that are shut under sin, subject to the curse of the law, and worthy of everlasting death? We have then received this blessing freely, and being utterly unworthy thereof, but yet not without merit. What merit is that? not ours, but the merit of Jesus Christ the son of God, who being made under the law, not for himself but for us (as Paul said afore, *that he was made a curse for us*) redeemed us which were under the law. Wherefore we have received this adoption by the only redemption of Jesus Christ the Sonne of God, which is our rich and everlasting merit, whether it be of congruence or worthinesse going before grace or coming after. And with this free adoption we have also received the holy Ghost, which God hath sent into our hearts, crying *Abba, Father*, as followeth.

The merit whereby we receive the adoption of God.

He useth the tearmes of the schoolemen.

Verse 6. *And because you are sons, God hath sent forth the Spirit of his Sonne into your hearts.*

The holy Ghost is sent two manner of waies.
 The holy Ghost is sent two manner of waies.
 *Mat. 3:16.
 Act. 2:3.

The holy Ghost is sent two manner of waies. In the primitive Church he was sent in a manifest and visible appearance. So he came upon Christ at *Jordan* in the likenes of a *Dove*, and in the likenes of fire upon the Apostles and other beleevers. And this was the first sending of the holy Ghost: which was necessary in the primitive Church, for it was expedient that it should be established by many miracles, because of the unbelievers, as Paul witnesseth, *1 Cor. 14. Strange tongues (saith he) be for a signe and a token, not to them that believe, but to them that believe not.* But after that the Church was gathered together and confirmed with those miracles, it was not necessary that this visible sending of the holy Ghost should continue any longer.

Secondly, The holy Ghost is sent by the word into the hearts of the beleevers, as here it is said: *God sent the Spirit of his Sonne, &c.* This sending is without any visible appearance, to wit, when by the hearing of the externall word, we receive an inward fervency and light; whereby wee are changed and become new creatures: whereby also we receive a new judgement, a new feeling, and

and a new moving. This change and this new judgement is no work of reason, or of the power of man, but is the gift and operation of the holy Ghost, which commeth with the word preached, which purifieth our hearts by faith, and bringeth forth in us spirituall motions. Therefore there is a great difference betwixt us and those which with force and subtilty persecute the doctrine of the Gospell. For we by the grace of God, can certainly judge by the word, of the will of God towards us: also of all laws and doctrines, of our own life and of the life of others. Contrariwise the Papists and Sectaries cannot certainly judge of any thing: For they corrupt, they persecute and blaspheme the word. Now, without the word a man can give no certaine judgement of any thing.

The godly
are able cer-
tainly to
judge of
all things.

And although it appeare not before the world, that we be renewed in spirit and have the holy Ghost, yet notwithstanding our judgement, our speech and our confession do declare sufficiently, that the holy Ghost with his gifts is in us. For before we could judgerightly of nothing. We spake not as now we do. We confessed not that all our works were sinne and damnable, that Christ was our onely merit both before grace and after, as now we doe in the true knowledge and light of the Gospell. Wherefore let this trouble us nothing at all, that the world (whose works we testifie to be evill) judgeth us to be most pernicious hereticks and seditious persons, destroyers of Religion, and troublers of the common peace, possessed of the devill speaking in and governing all our actions. Against this perverse and wicked judgement of the world, let this testimony of our conscience be sufficient, whereby we assuredly know that it is the gift of God, that we doe not only beleeve in Jesus Christ, but that we also openly preach and confesse him before the world. As we beleeve with our heart, so do we speake with our mouth, according to that saying of the *Psalme*: *I beleeved, and therefore I have spoken.*

Signes of re-
generation
in the godly.

Christ our
onely merit
of congru-
ence and
worthinesse
both before
grace and
after.

Psalm. 116. 10.

Moreover we exercise our selves in the feare of God, and avoide sinne as much as we may. If we sinne, we sinne not of purpose, but of ignorance, and we are sorry for it. We may slip, for the devill lieth in waite for us both day and night. Also, the remnants of sinne cleave yet fast in our flesh: therefore as touching the flesh we are sinners, yea after that we have received the holy Ghost. And there is no great difference betwixt a Christian and a civill honest man.

The rem-
nants of sin
in the Saints.

There is
small diffe-
rence in out-
ward shew
betweene a
Christian &
a man that
is but out-
wardly and
civilly righ-
tous.

For the workes of a Christian in outward shew are but base and simple. He doth his duty according to his vocation, he guideth his family, he tilleth the ground, he giveth counsell, he aideth and succoureth his neighbour. These works the carnall man doth not much esteeme, but thinketh them to be common to all men, and such as the heathen may also do. For the world understandeth not the things which are of the Spirit of God, and therefore it judgeth perversly of the workes of the godly. But the monstrous superstition of hypocrites and their will-workes they have in great admiration. They count them holy workes, and spare no charges in maintaining the same. Contrariwise the workes of the faithfull, which although in outward appearance they seem to be but vile and nothing worth, yet are they good works indeed, and accepted of God, (because they are done in faith, with a cheerefull heart, and with obedience and thankfulness toward God) these works, I say, they do not onely not acknowledge to be good works, but also they despise and condemne them as most wicked and abominable. The world therefore beleeveeth nothing lesse then that we have the holy Ghost. Notwithstanding in the time of tribulation or of the crosse, and of the confession of our faith (which is the proper and principall work of those that beleeve) when we must either forsake wife, children, goods and life, or else deny Christ, then it appeareth that we make confession of our faith, that we confesse Christ and his word, by the power of the holy Ghost.

2 Cor. 3. 16.

Signes of
the presence
of the holy
Ghost.

2 Cor. 4. 4.

Wee ought not therefore to doubt whether the holy Ghost dwelleth in us or not: but to be assuredly perswaded that we are the temple of the holy Ghost, as *Paul* saith. For if any man feele in himselfe a love towards the word of God, and willingly heareth, talketh, writeth and thinketh of Christ, let that man know that this is not the worke of mans will or reason, but the gift of the holy Ghost: For it is impossible that these things should be done without the holy Ghost. Contrariwise, where hatred and contempt of the word is, there the devill the god of this world raigneth, blinding mens hearts, and holding them captive, that the light of the glorious Gospell of Christ should not shine unto them. Which thing we see at this day in the most part of the common people which have no love to the word, but contemne it as though it pertained nothing at all unto them. But whosoever do feele any love or desire

to the word, let them acknowledge with thankfulness, that this affection is powred into them by the holy Ghost. For we bring not this affection and desire with us, neither can we be taught by any lawes how we may obtaine it: but this change is plainly and simply the worke of the right hand of the most Highest. Therefore when we willingly and gladly heare the word preached concerning Christ the Sonne of God, who for us was made man, and became subject to the law, to deliver us from the malediction of the law, hell, death and damnation: then let us assure our selves that God by and with this preaching sendeth the holy Ghost into our hearts. Wherefore it is very expedient for the godly to know, that they have the holy Ghost.

This I say, to confute that pernicious doctrine of the Papists, which taught that no man can certainly know (although his life be never so upright and blamelesse) whether he be in the favour of God or no. And this sentence commonly received, was a speciall principle and article of faith in the whole Papacy, whereby they utterly defaced the doctrine of faith, tormented mens consciences, banished Christ quite out of the Church, darkened and denied all the benefits of the holy Ghost, abolished the whole worship of God, set up Idolatry, contempt of God, and blasphemy against God in mens hearts.

The doctrine of the Papists teaching that no man knoweth whether he be in the favour of God or no.

Augustine saith very well and godly, that every man seeth most certainly his owne faith, if he have faith. This doe they deny. God forbid (say they) that I should assure my selfe that I am under grace, that I am holy, and that I have the holy Ghost, yea although I live godly and do all good works. Yee which are young, and are not infected with this pernicious opinion (whereupon the whole kingdome of the Pope is grounded) take heed and flie from it, as from a most horrible plague. We that are old men have been trained up in this errour even from our youth, and have been so nussed therein, that it hath taken deepe roote in our hearts. Therefore it is to us no lesse labour to unlearne and forget the same, then to learne and lay hold upon true faith. But we must be assured and out of doubt that we are under grace, that we please God for Christs sake, and that we have the holy Ghost: *For if any man have not the Spirit of Christ, the same is none of his.*

The Papists damnable divinity.

We must assure our selves that we are under grace.
Rom. 8. 9.

Wherefore, whether thou be a Minister of Gods word, or a Magistrate in the common-wealth, thou must assuredly thinke that

How thou
mayst assure
thy self that
not only thy
office but al-
so thy per-
son pleaseth
God.

thy office pleaseth God: but this canst thou never doe unless thou have the holy Ghost. But thou wilt say, I doubt not but that my office pleaseth God, because it is Gods ordinance; but I doubt of mine owne person whether it please God or no. Here thou must resort to the word of God, which teacheth and assureth us, that, not only the office of the person, but also the person it self pleaseth God. For the person is baptized, beleeveth in Christ, is purged in his blood from all his sinnes, liveth in the communion and fellowship of his Church: Moreover he doth not only love the pure doctrine of the word, but also he is glad and greatly rejoyceth when he seeth it advanced, and the number of the faithfull increased. Contrariwise he detesteth the Pope and all Sectaries with their wicked doctrine, according to that saying of the *Psalme*: *I hate them that imagine evil things, but thy law do I love.*

Ps. 119. 113.

Grace is
more strong
and more
mighty then
sinne.

We ought therefore to be surely perswaded, that not only our office, but also our person pleaseth God: Yea whatsoever it saith, doth, or thinketh particularly, the same pleaseth God, not for our owne sakes, but for Christs sake, who was made under the law for us. Now, we are sure that Christ pleaseth God, that he is holy, &c. For as much then as Christ pleaseth God, and we are in him, we also please God and are holy. And although sin do still remaine in our flesh, and we also daily fall and offend, yet grace is more abundant and stronger then sin. The mercy and truth of the Lord reigneth over us for ever. Wherefore sinne cannot terrifie us and make us doubtfull of the grace of God which is in us. For Christ that most mighty giant hath quite abolished the law, condemned sinne, vanquished death and all evils. So long as he is at the right hand of God, making intercession for us, we cannot doubt of the grace and favour of God towards us.

Outward to-
kens that we
are in the
favour of
God.

Moreover, God hath also sent the Spirit of his Sonne into our hearts, as *Paul* here saith. But Christ is most certaine in his Spirit, that he pleaseth God, &c: therefore we also having the same Spirit of Christ, must be assured that we are under grace for his sake which is most assured. This I have said concerning the inward testimony, whereby a Christian mans heart ought to be fully perswaded that he is under grace, and hath the holy Ghost. Now the outward signes (as before I have said) are, gladly to heare of Christ, to preach and teach Christ, to render thanks unto him, to praise him,

to confesse him, yea with the losse of goods and life : Moreover to do our duty according to our vocation as we are able : to do it (I say) in faith, joy, &c. Not to delight in sin, nor to thrust our selves into another mans vocation, but to attend upon our owne, to helpe our needy brother, to comfort the heavy hearted, &c. By these signes as by certaine effects and consequents, we are fully assured and confirmed, that we are in Gods favour. The wicked also do imagine that they have the same signes, but they have nothing lesse. Hereby we may plainly see that the Pope with his doctrine doth nothing else, but trouble and torment mens consciences, and at length driveth them to desperation : For he not only teacheth but also commandeth men to doubt. Therefore as the *Psalme* saith : *There is no truth nor certainty in his mouth.* And in another place : *Under his tongue is iniquity and mischief.*

Psal. 5. 9.

Psal. 10. 7.

Here we may see what great infirmity is yet in the faith of the godly. For if we could be fully perswaded that we are under grace, that our sins are forgiven, that we have the Spirit of Christ, that we are the children of God : then doubtlesse we should be joyfull, and thankfull to God for this inestimable gift. But because we feele contrary motions, that is to say, feare, doubtfulness, anguish and heavines of heart, and such like, therefore we cannot assure our selves hereof : yea our conscience judgeth it a great presumption and pride to challenge this glory. Wherefore, if we will understand this thing rightly and as we should do, we must put it in practise : for without experience and practise it can never be learned.

The weakness of faith in the godly.

Wherefore let every man so practise with himselfe, that his conscience may be fully assured that he is under grace, and that his person and his workes do please God. And if he feele in himselfe any wavering or doubting, let him exercise his faith, and wrestle against this doubting : and let him labour to attaine more strength and assurance of faith, so that he may be able to say : I know that I am accepted, and that I have the holy Ghost : not for mine own worthinesse, my work, my merit, but for Christs sake, who of his inestimable love towards us, made himselfe thrall and subject to the law, and tooke away the sinnes of the world. In him doe I beleve. If I be a sinner and erre, he is righteous and cannot erre. Moreover, I gladly heare, reade, sing and write of him, and I desire nothing more then that this Gospell may be knowne to the whole world,

The assurance of faith.

world, and that many may be converted unto him.

These things doe plainly witness that the holy Ghost is present with us and in us. For such things are not wrought in the heart by mans strength, nor gotten by mans industry or travell, but are obtained by Christ alone, who first maketh us righteous by the knowledge of himself in his holy Gospell, and afterwards he createth a new heart in us, bringeth forth new motions, and giveth unto us that assurance whereby we are perswaded that we please the Father for his sake. Also he giveth us a true judgement whereby we prove and try those things which before we knew not, or else altogether despised. It becometh us therefore to wraitle against this doubting, that we may daily overcome it more and more, and attaine to a full perswasion and certainty of Gods favour toward us, rooting out of our hearts this cursed opinion, that a man ought to doubt of the grace and favour of God: which hath infected the whole world.

Verse 6. *Crying: Abba Father.*

Paul might have said: *God sent the Spirit of his Sonne into our hearts calling, Abba Father.* He saith not so, but crying, *Abba Father,* that he might shew and set forth the temptation of a Christian, which yet is but weake, and weakly beleeveth. In *Rom. 8.* he calleth this crying an unspeakeable groaning. Likewise he saith: *The Spirit helpeth our infirmities: For we know not how to pray as we ought, but the Spirit maketh intercession for us with unspeakeable groanings, &c.*

The crying
of the spirit.

And this is a singular consolation when he saith, that the Spirit of Christ is sent into our hearts, crying, *Abba Father:* and againe, that he helpeth our infirmities, making intercession for us with unspeakeable groanings. He that could assuredly beleve this, should never be overcome with any affliction, were it never so great. But there are many things that hinder this faith in us. First our heart is borne in sinne: Moreover this evill is naturally grafted in us, that we doubt of the good will of God towards us, and cannot assure our selves that we please God, &c. Besides all this, the devill our adversary rangeth about with terrible roarings, and saith: *Thou art a sinner: therefore God is angry with thee, and will destroy thee for ever.* Against these horrible and intollerable roarings, we have nothing whereupon to hold and

The binder
of the
Faith.

1 *Pet. 5. 8.*

The roaring
of the devill.

stay

stay our selves, but only the word, which setteth Christ before us as a conquerour over sin and death, and over all evils. But to cleave fast to the word in this tentation and these terrours of conscience, herein standeth all the difficulty. For then Christ appeareth to no sense. We see him not: the heart, feeleth not his prsence or succour in temptation: but rather it seemeth that he is angry with us, and that he forsaketh us. Moreover when a man is tempted and afflicted, he feeleth the strength of sin and the infirmity of the flesh, he doubteth, he feeleth the fiery darts of the devill, the terrours of death, the anger and judgement of God. All these things cry out horribly against us, so that we see nothing else but desperation and eternal death. But yet in the midst of these terrours of the law, thundrings of sin, assaults of death, and roarings of the devill, the holy Ghost (saith *Paul*) cryeth in our hearts, *Abba Father*. And this cry surmounteth those mighty and horrible cries of the law, sin, death, the devill, &c: it pierceth the clouds and the heavens, and ascendeth up into the cares of God.

The cry of the holy Ghost in the hearts of the godly.

Paul signifieth therefore by these words, that there is yet infirmity in the godly: As he doth also in *Rom. 6.* when he saith: *The Spirit helpeth our infirmities.* Forasmuch therefore as the sense and feeling of the contrary is strong in us: that is to say, forasmuch as we feele more the displeasure of God, then his good will and favour towards us: therefore the holy Ghost is sent into our hearts, which doth not only sigh and make request for us, but mightily cryeth, *Abba Father*, and prayeth for us according to the will of God with teares and unspeakeable groanings. And how is this done? When we are in terrours and in the conflict of conscience, we take hold of Christ and beleeve that he is our Saviour: but then do the law and sin terrifie and torment us most of all. Moreover, the devill assaileth us with all his engins and fiery darts, and goeth about with all his power to take away Christ and all consolations from us. Here we feele our selves almost gone, and at the point of desperation: for then are we that bruised reede and smoaking flaxe which *Isay* speaketh of. Notwithstanding in the meane season the holy Ghost helpeth our infirmities, and maketh intercession for us with unspeakeable groanings, and certifieth our spirits that we are the children of God. Thus is the mind raised up in terrours, it looketh unto his Saviour and high Bishop Jesus Christ, it overcommeth the infirmity of the flesh,

Why the holy Ghost is sent into our hearts,

Isa. 42. 3.
Rom. 8. 28.
The Spirit maketh request for us, and helpeth our infirmities,

Paul calleth
the groaning
of our
heart a cry.

it conceiveth comfort againe, and saith: *Abba Father*. This groaning which then we scanty feele, *Paul* calleth a crying and unspeakeable groaning, which filleth both heaven and earth. Moreover he calleth it the crying and groaning of the Spirit, because the holy Ghost stirreth up the same in our hearts when we are weake and oppressed with tentation and terrour.

The profit
of tempta-
tions.

Although then the law, sinne and the devill cry out against us never so much with great and terrible roarings, which seeme to fill Heaven and earth, and farre to exceed this groaning of our heart, yet can they not hurt us. For the more fiercely they assaile us, accuse and torment us with their cryings, so much the more doe we groane, and in groaning lay hold upon Christ, call upon him with heart and mouth, cleave unto him, and beleve that he was made under the law, that he might deliver us from the curse of the law, and destroy both sin and death. And thus when we have taken hold upon Christ by faith, we cry through him: *Abba Father*. And this our cry doth farre surmount the roaring of the law, sin, the devill, &c.

Gal. 4. 4.

The cry of
our heart we
heare, nor,
and the
groaning we
scarcely per-
ceive.

But so farre off is it that we thinke this groaning which we make in these terrours and this our weaknesse, to be a cry, that scarcely we perceive it to be a groaning. For our faith which in tentation thus groaneth unto Christ is very weake, if we consider our own sense and feeling, and therefore we heare not this cry. We have but onely the word, which when we apprehend in this conflict, we have a little breathing, and then we groane. Of this groaning some little feeling we have, but the cry we heare not. *But he* (saith *Paul*) *which searcheth the hearts, knoweth what is the meaning of the Spirit, &c.* To this searcher of the hearts, this small and feeble groaning (as it seemeth unto us) is a loud and a mighty cry, and an unspeakeable groaning: in comparision whereof the great and horrible roarings of the law, of sin, of death, of the devill, and of hell, are nothing, neither can they be once heard. *Paul* therefore, not without cause, calleth this groaning of a godly afflicted heart, a cry and a groaning of the Spirit which cannot be expressed. For it filleth Heaven, so that the Angels thinke they heare nothing else but this cry.

Rom. 8. 27

How we are
affected in
the terrours
of conscience

But in us there is a cleane contrary feeling. For it seemeth unto us that this our small groaning doth not so pierce the clouds, that there is nothing else heard in Heaven of God and his Angels.

Nay,

Nay, we thinke, and especially during the time of tentation, that the devill horribly roareth against us, that the heavens thunder and the earth trembleth, that all will fall upon us, that all creatures threaten our destruction, that hell is open and ready to swallow us up. This feeling is in our heart, these horrible voyces and this fearefull shew we heare and we see. And this is it that *Paul* saith in the 2 *Corinth. 12.* *That the strength of Christ is made perfect through our weaknesse.* For then is Christ Almighty indeed, then doth he truly reigne and triumph in us, when we are so weak that we can scarcely groane. But *Paul* saith, that this groaning is in the cares of God, a most mighty cry, which filleth both heaven and earth.

Christ also in the 18. of *Luke*, in the parable of the wicked judge, calleth this groaning of a faithfull heart, a cry, yea and such a cry as ceaseth not day and night to cry unto God, where he saith: *Heare what the unrighteous judge saith. Now shall not God avenge his elect, which cry day and night unto him, yea though he suffer long for them? yea I tell you he will avenge them quickly.* We at this day in so great persecution and contradiction of the Pope, of tyrants, and Sectaries which fight against us both on the right hand and on the left, can do nothing else but utter such groanings. And these were our guns and artillery wherewith we have so many yeares scattered the counsels and enterprises of our adversaries: wherby also we have begun to overthrow the kingdome of Antichrist. They also shall provoke Christ to hasten the day of his glorious coming, wherein he shall abolish all rule, authority and power, and shall put all his enemies under his feet. So be it.

The groaning of the heart is a cry.

The weapons of the godly wherewith they overthrow the kingdome of the Pope, &c.

In the 14. of *Exodus*, the Lord speaketh unto *Moses* at the red sea, saying: *Why cryest thou unto me?* Yet *Moses* cryed not, but trembled and almost despaired, for he was in great trouble. It seemed that infidelity reigned in him, and not faith. For he saw the people of *Israel* so compassed and enclosed with the *Egyptians* host and with the sea, that there was no way whereby they might escape. Here *Moses* durst not once open his mouth. How then did he cry? We must not judge therefore according to the feeling of our own heart, but according to the word of God, which teacheth us that the holy Ghost is given to those that are afflicted, terrified, and ready to despair, to raise them up and to comfort them, that they be not overcome in their tentations and afflictions,

The cry of *Moses* at the red sea,

The office of the holy Ghost,

afflictions, but may overcome them, and yet not without great terrors and troubles.

The Papists dreamed that holy men had the holy Ghost in such sort that they never had nor felt any tentation. They spake of the holy Ghost only by speculation and naked knowledge. But *Paul* saith, *That the strength of Christ is made perfect through our Weaknesse*: Also, *That the Spirit helpeth our infirmities, and maketh intercession for us with unspeakable groanings*. Therefore we have then most need of the helpe and comfort of the holy Ghost, yea and then is he most ready to helpe us, when we are most weake and nearest to desperation. If any man suffer affliction with a constant and a joyfull heart, then hath the holy Ghost done his office in him. And indeed he exerciseth his worke, specially and properly in those which have suffered great terrors and afflictions, and have, as the *Psalme* saith, *approached nigh to the gates of hell*. As I said of *Moses*, which saw present death in the waters, and on every side whithersoever he turned his face. He was therefore in extreame anguish and desperation, and (no doubt) he felt in his heart a mighty cry of the devill against him, saying: All this people shall this day perish, for they can escape no way, and of this great calamity thou onely shalt be found to be the Authour, because thou hast led them out of *Egypt*. Besides all this, the people cried out against him, saying: *Were there no graves in Egypt? Thou hast brought us out that wee should die here in the Wildernesse. Had it not bene better for us to have served the Egyptians, then here wretchedly to dye in the Wildernesse?* The holy Ghost was not here in *Moses* by bare speculation and knowledge only, but traly and effectually, who made intercession for him with an unspeakable groaning, so that he sighed unto the Lord and said: O Lord at thy commandement have I led forth this people: helpe us therefore. This groaning and sighing unto God, the Scripture calleth a crying.

This matter I have the more largely prosecuted, that I might plainly shew what the office of the holy Ghost is; and when he specially exerciseth the same. In temptation therefore we must in no wise judge thereof according to our own sense and feeling, or by the crying of the law, sin and the devill, &c. If we here follow our owne sense and beleve those cryings, we shall thinke our selves to be destitute of all helpe and succour of the holy Ghost, and utter-

In whom
the holy
Ghost doth
his office,
and at what
time.

The tentation
of *Moses*
at the red
sea.

Exod. 14. 26.

ly cast away from the presence of God. Nay rather let us then remember what *Paul* saith: *The Spirit helpeth our infirmities, &c.* Also, it cryeth: *Abba Father*, that is to say, it uttereth a certaine feeble sighing and groaning of the heart (as it seemeth unto us) which notwithstanding before God is a loud cry and an unspeakable groaning. Wherefore in the midst of thy temptation, and infirmity, cleave only unto Christ and groane unto him: he giveth the holy Ghost which crieth, *Abba Father*: And this feeble groaning is a mighty cry in the ears of God, and so filleth heaven and earth, that God heareth nothing else: And moreover, it stoppeth the cries of all other things whatsoever.

The groanings of the faithfull before God, are great cries.

Thou must marke also that *Paul* saith, that the Spirit maketh intercession for us in our temptation: not with many words or long prayer, but only with a groaning, which notwithstanding cannot be expressed: and that he crieth not aloud with tears, saying: *Have mercy on me, O God, &c.* but only uttereth a little sound and a feeble groaning, as *Ab Father*: This is but a little word, and yet notwithstanding it comprehendeth all things. The mouth speaketh not, but the affection of the heart speaketh after this manner. Although I be oppressed with anguish and terrour on every side, and seeme to be forsaken and utterly cast away from thy presence, yet am I thy child, and thou art my father for Christs sake: I am beloved because of the beloved. Wherefore this little word, *Father*, conceived effectually in the heart, passeth all the eloquence of *Demosthenes*, *Cicero*, and of the most eloquent *Rhetoricians* that ever were in the world. This matter is not expressed with words, but with groanings, which groanings cannot be uttered with any words or eloquence, for no tongue can expresse them.

Psal. 51. 1.

Ab Father

I have used many words to declare that a Christian must assure himselfe that he is in the favour of God, and that he hath the crying of the holy Ghost in his heart. This have I done that we may learne to reject and utterly to abandon that devillish opinion of the whole kingdome of the Pope, which taught that a man ought to be uncertaine and to stand in doubt of the grace and favour of God towards him. If this opinion be received, then Christ profiteth nothing. For he that doubteth of Gods favour towards him, must needs doubt also of the promises of God, and so consequently of the will of God, and of the benefits of Christ: namely that he was borne,

The Pope taught that we ought to doubt of the mercy of God towards us. He speaketh not here of that doubting which

suffered,

Some time
riseth of in-
firmity in
the godly:
but of wilful
doubting,
which the
Papists
teach and
maintain.

suffered, died, and rose again for us, &c. But there can be no greater blasphemy against God, then to deny his promises, to deny God himself, to deny Christ, &c. Wherefore it was not only an extream madness, but an horrible impiety that the Monks did so earnestly entice the youth both men and women to their Monasteries, and to their holy orders (as they called them) as to a most certain state of salvation: and yet when they had thus done, they had them doubt of the grace and favour of God towards them.

The Popes
kingdome.

Moreover, the Pope called all the world to the obedience of the holy Church of *Rome*, as to an holy state, in the which they might undoubtedly attain salvation; and yet after he had brought them under the obedience of his laws, he commanded them to doubt of their salvation. So the kingdom of Antichrist braggeth and vaunteth at the first, of the holines of his orders, his rules and his laws, and assuredly promisseth everlasting life to such as observe and keep them. But afterwards when these miserable men have long afflicted their bodies with watching, fasting and such like exercises, according to the traditions and ordinances of men, this is all that they gain thereby, that they are uncertain whether this obedience please God or no? Thus Satan most horribly dallied in the death and destruction of soules through the Pope, and therefore is the Papacy a slaughter-house of consciences, and the very kingdom of the devill.

The Papacy
is a very
slaughter-
house of
consciences.

Now, to establish and confirme this pernicious and cursed error, they alleadged the saying of *Salomon*, Eccles. 9. *The just and the wise men are in the hands of God: and yet no man knoweth whether he be worthy of love or of hatred.* Some understand this of that hatred which is to come, and some againe of that which is present: but neither of them understand *Salomon*, who in that place meaneth nothing lesse then that which they dreame. Moreover, the whole Scripture teacheth us, especially and above all things, that we should not doubt, but assure our selves and undoubtedly beleve that God is mercifull, loving and patient: that he is neither dissembler nor deceiver: but that he is faithfull and true, and keepeth his promise: yea and hath performed that he promised, in delivering his onely begotten Sonne to death for our sinnes, that every one that beleeveth in him might not perish, but have everlasting life. Here we cannot doubt but that God is pleased with us, that he loveth us indeed, that the hatred and wrath of God is

The chief
drift of the
Scripture, is
to make us
certaine of
the mercy
of God to-
wards us.
John 3.16.

taken

taken away, seeing he suffered his Sonne to die for us wretched sinners. Although this matter be set out and often repeated throughout the whole Gospell, yet it profited nothing at all. This one saying of *Salomon* perversly understood, did more prevaile (especially among the voraries and hypocrites of the straiter religion) then all the promises and consolations of the whole Scripture, yea then Christ himselfe. They abused the Scriptures therefore to their own destruction, and were most justly punished for despising the Scriptures and rejecting the Gospell.

One onely sentence out of Ecclesiastes not well understood, was of more force in the Papacy, then all the promises of the Scripture.

It is expedient for us to know these things: First, because the Papists vaunt of their holines, as if they had never committed any evil. Therefore they must be convinced by their own abominations, where-with they have filled the whole world, as their own books do witness, whereof there is yet an infinite number: Secondly, that we may be fully certified that we have the pure doctrine of the Gospell: of which certaintie the Pope cannot glory. In whose kingdom though all things else were found and uncorrupt, yet this monstrous doctrine of doubting of Gods grace and favour, passeth all other monsters. And although it be manifest, that the enemies of Christs Gospell teach uncertaine things, because they command that mens consciences should remaine in doubt, yet notwithstanding they condemne and kill us as hereticks, because we dissent from them, and teach those things which are certaine. And this they do with such devillish rage and cruelty, as if they were most assured of their doctrine.

Doubtfullnes of salvation in the Papacy.

Let us therefore give thanks unto God, that we are delivered from this monstrous doctrine of doubting, and can now assure our selves that the holy Ghost crieth and bringeth forth in our hearts unspeakeable groanings. And this is our anker hold, and our foundation. This Gospell commandeth us to behold, not our owne good works, our owne perfection: but God the promiser, and Christ the Mediatour. Contrariwise, the Pope commandeth us to looke, not unto God the promiser, nor unto Christ our high Bishop, but unto our works and merits. Here, on the one side, doubting and desperation must needs follow: but on the other side, assurance of Gods favour and joy of the Spirit. For we cleave unto God who cannot lie. For he saith: Behold, I deliver my Sonne to death, that through his bloud, he may redeeme thee from thy sinnes and from eternall death. In this case I cannot doubt, unless

How we may know that we are in Gods favour and have the holy Ghost.

The doctrine
which wee
professe is
certaine.

I will utterly deny God. And this is the reason that our doctrine is most sure and certaine, because it carrieth us out of our selves, that we should not leane to our own strength, our own conscience, our own feeling, our own person, and our own works: but to that which is without us, that is to say, the promise and truth of God which cannot deceive us. This the Pope knoweth not, and therefore he wickedly imagineth that no man knoweth, be he never so just or so wise, whether he be worthy of love or of hatred. But if he be just and wise, he knoweth assuredly that he is beloved of God, or else he is neither just nor wise.

The true
meaning of
the sentence
out of the 9
of Ecclesiastes.
What thanks
the world giveth
to the
that deserve
well of it.

Moreover, this sentence of *Salomon* speaketh nothing at all of the hatred or favour of God towards men, but it is a morall sentence reproving the ingratitude of men. For such is the perverseness and ingratitude of the world, that the better a man deserveth, the lesse thanks he shall have; and oftentimes he that should be his most friend, will be his most enemy: Contrariwise, such as least deserve, shall be most esteemed. So *David* a holy man, and a good King, was cast out of his kingdom. The Prophets, Christ and his Apostles were slaine. To conclude, the Histories of all Nations witness, that many men well deserving of their Country, were cast into banishment by their own Citizens, and there lived in great misery, and some also shamefully perished in prison; Wherefore *Salomon* in this place speaketh not of the conscience having to do with God, nor of the favour or judgement, the love or hatred of God: but of the judgement and affection of men among themselves. As though he would say: There are many just and wise men, by whom God worketh much good, and giveth peace and quietness: unto men. But so farre off are they from acknowledging the same, that oftentimes they requite them againe most unkindly and uncourteously for their well doings and deservings. Therefore although a man do all things well and never so well, yet he knoweth not whether by this his diligence and faithfulness: he deserve the hatred or favour of men.

So we at this day, when we thought we should have found favour among our own countrymen, for that we preach unto them the Gospel of peace, life and eternal salvation, in stead of favour we have found bitter and cruell hatred. Indeed at the first many were greatly delighted with our doctrine, and received it gladly. We thought they would have been our friends and brethren, and that

with.

with one consent together with us, they would have planted and preached this doctrine to others. But now we find that they are false brethren and our deadly enemies, which sow and spread abroad false doctrine, and that which we teach well and godly, they wickedly pervert and overthrow, stirring up offences in the Churches. Who-soever therefore doth his duty godly and faithfully, in what kind of life soever he be, and for his well doing receiveth nothing againe but the unkindnes and hatred of men, let him not vexe and torment himselfe therefore, but let him say with Christ: *They hated me without a cause.* Again: *For that they should have loved me, they slandered me, but I did pray.*

How wee
must over-
come un-
thankfulness

Psal. 109. 1. 4.

The Pope therefore with this devillish doctrine, whereby he commanded men to doubt of the favour of God towards them, took away God and all his promises out of the Church, buried all the benefits of Christ, and abolished the whole Gospell. These inconveniences do necessarily follow, for men do not leane to the promises of God, but to their own works and merits. Therefore they cannot be assured of the good will of God towards them, but must needs doubt thereof, and so at length despaire. No man can understand what Gods will is, and what pleaseth him, but in his word. This word assureth us that God hath cast away all the anger and displeasure which he had conceived against us, when he gave his only begotten Sonne for our sins, &c. Wherefore let us utterly abandon this devillish doubting, where-with the whole Papacy was poisoned, and let us be fully assured that God is mercifull unto us, that we please him, that he hath a care over us, that we have the holy Ghost, which maketh intercession for us with such crying and groaning as cannot be expressed.

The will of
God is seen
in his word.

Now, this is the true crying and groaning indeed, when a man in temptation calleth upon God: not as a tyrant, not as an angry Judge, not as a tormentour, but as a father; although this groaning be so soft and so secret, that it can scantily be perceived. For in serious temptations, and in the time of tryall where the conscience wrestleth with the judgement of God, it is wont to call God not a Father, but an unjust, an angry, a cruell tyrant and Judge. And this crying which Satan stirreth up in the heart, farre passeth the cry of the Spirit, and is strongly felt. For then it seemeth that God hath forsaken us, and will throw us down into hell. So the faithfull complaine oftentimes in the Psalmes. *I am cast from the presence of God,*

Psal. 51. 22.

Also: *I am become a broken vessell, &c.* This is not indeed the groaning that cryeth, *Abba, Father:* but the roring of Gods wrath, which crieth strongly, O cruell Judge, O cruell tormentour, &c. Here it is now time that thou turn away thine eyes from the law, from works, and from the sence and feeling of thine own conscience, and lay hold by faith on the promise, that is to say, on the word of grace and life, which raiseth up the conscience againe, so that now it beginneth to grone and say: Although the law accuse me, sin and death terrifie me never so much, yet O nly God, thou promifest grace, righteousnesse and everlasting life through J. sus Christ: And to the promise bringeth a sighing and groaning, which cryeth: *Abba Father:*

Verse 7. *Wherefore thou art no more a servant but a sone.*

This is the shutting up and the conclusion of that which he said before. As if he should say: This being true that we have received the Spirit by the Gospell, wherby we cry, *Abba Father:* then is this decree pronounced in Heaven, that there is now no bondage any more, but meere liberty and adoption. And who bringeth this liberty? Verily, this groaning. By what means? The Father offereth unto me by his promise, his grace and his fatherly favour. This remaineth then, that I should receive this grace. And this is done when I againe, with this groaning do cry, and with a childly heart do assent unto this name *Father.* Here then the Father and the Son meete, and the marriage is made up without all pompe and solemnity: that is to say, nothing at all cometh between, no law nor work is here required. For what should a man do in these terrours and horrible darkenes of tentations? Here is nothing else but the Father promising, and calling me his son by Christ, who was made under the law, &c. And I receiving and answering by this groaning, saying, *Father.* Here then is no exacting, nothing is required, but only that childly groaning that apprehendeth a sure hope and trust in tribulation, and faith: Thou promifest, and callest me thy child for Christs sake, and I againe receive thy promise and call thee *Father.* This is indeed to be made children simply and without any works. But these things without experience and practise cannot be understood.

Paul in this place taketh this word *Servant* otherwise then he did before in the third Chapter, where he saith: *There is neither bond*

By what
means the
adoption
commeth
unto us.

bond nor free, &c. Here he calleth him a servant of the law which is subject to the law, as he did a little before: *We are in bondage under the raiments of the world.* Wherefore, to be a servant according to *Paul* in this place, is to be guilty and captive under the law, under the wrath of God and death; to behold God, not as a mercifull Father, but as a tormentour, an enemy, and a tyrant. This is indeed to be kept in bondage and babylonicall captivity, and to be cruelly torment-ed therein. For the law delivereth not from sin and death, but revealeth and increaseth sin, and ingendreth wrath. This bondage (saith *Paul*) continueth no longer: it oppresseth us not, nor maketh us heavy any more, &c. *Paul* saith: *Thou shalt be no more a servant.* But the sentence is more generall if we say: there shall be no bondage in Christ any more, but meere freedom and adoption. For when faith cometh, that bondage ceaseth, as he said before in the third Chapter.

What *Paul* calleth a servant in this place

Rom. 2. 10.
Rom. 4. 15.

Now, if we by the spirit of Christ crying in our hearts, *Abba Father*, be no more servants, but children, then it followeth that we are not onely delivered from the Pope and all the abominations of mens traditions, but also from all the jurisdiction and power of the law of God. Wherefore we ought in no wise to suffer the law to reigne in our conscience, and much lesse the Pope with his vaine threatnings and terrours. Indeed he roareth mightily as a Lyon, *Apoc.* 10. and threatneth to all those that obey not his lawes, the wrath and indignation of almighty God and of his blessed Apostles, &c. But here *Paul* armeth and comforteth us against these roarings, when he saith: *Thou art no more a servant, but a sonne.*

The law must not be suffered to rule in the conscience.

Take hold of this consolation by faith, and say: O law thy tyranny can have no place in the throne where Christ my Lord sitteth: there I cannot heare thee (much lesse do I heare thee O Antichrist:) for I am free and a son, who must not be subject to any bondage or servile law. Let not *Moses* therefore with his lawes, (much lesse the Pope) ascend up into the bride-chamber there to lie, that is to say, to reigne in the conscience, which Christ hath delivered from the law, to the end that it should not be subject to any bondage. Let the servants abide with the Ass in the valley: Let none but *Isaac* ascend up into the Mountaine with his Father *Abraham*: That is, let the law have dominion over the body and over the old man: let him be under the law and suffer the burden to be laid upon him: let him suffer himselfe to be exercised and vexed with the law; let

The law hath no power over the conscience, but over the flesh,

Gen. 22 4. 5.

the law limit and prescribe unto him what he ought to do, what he ought to suffer, and how he ought to live and to governe himselfe among men. But let it not defile the bed in which Christ should rest and sleep alone: that is to say, let it not trouble the conscience. For she alone ought to live with Christ her Spouse in the kingdome of liberty and adoption.

What the adoption bringeth.

1 Cor. 13. 12.

If then (saith he) by the Spirit of Christ ye cry: *Abba, Father*, then are ye indeed no longer servants, but free-men and sons. Therefore ye are without the law, without sin, without death: that is to say, ye are saved, and ye are now quite delivered from all evils. Wherefore the adoption bringeth with it the eternall kingdome, and all the heavenly inheritance. Now, how inestimable the glory of this gift is, mans heart is not able to conceive, and much lesse to utter. In the mean time we see this but darkly, and as it were a far off: We have this little groaning and feeble faith which onely resteth upon the hearing and the sound of the voyce of Christ in giving the promise. Therefore we must not measure this thing by reason or by our own feeling, but by the promise of God. Now because he is infinite, therefore his promise is also infinite, although it seem to be never so much inclosed in these narrow straits, these anguishes I mean: wherfore there is nothing that can now accuse, terrifie, or bind the conscience any more. For there is no more servitude but adoption: which not only bringeth unto us liberty from the law, sin and death, but also the inheritance of everlasting life, as followeth.

Verse 7. *Now, if thou be a sonne, thou art also the heire of God through Christ.*

For he that is a sonne, must be also an heire: for by his birth he is worthy to be an heire. There is no worke nor merit that bringeth to him the inheritance, but his birth onely: And so in obtaining the inheritance he is a meere patient and not an agent: that is to say, not to beget, not to labour, not to care: but to be borne is that which maketh him an heire. So we obtaine eternall gifts, namely the forgiveness of sinnes, righteousnesse, the glory of the resurrection and everlasting life, not as agents, but as patients, that is, not by doing, but by receiving. Nothing here cometh between, but faith alone apprehendeth the promise offered. Like as therefore a
son

son in the politicke and household government is made an heire by his only birth: so here faith only maketh us sons of God, born of the word, which is the wombe of God, wherein we are conceived, carried, borne and nourished up, &c. By this birth then we are made new creatures, formed by faith in the word: we are made Christians, children and heires of God through Iesus Christ. Now, being heires we are delivered from death, sin and the devill, and we have rightcousnes and eternall life.

The word of God is the wombe of God.

But this farre passeth all mans capacity, that he calleth us heires: not of some rich and mighty Prince, not of the Emperour, not of the world: but of God the Almighty creatour of all things. This our inheritance then (as *Paul* saith in another place) is inestimable. And if a man could comprehend the great excellency of this matter, that he is the son and heir of God, and with a constant faith beleve the same, this man would esteeme all the power and riches of all the kingdoms of the world, but as filthy dung in comparision of his eternall inheritance. He would abhor whatsoever is high and glorious in the world: yea, the greater the pompe and glory of the world is, the more would he hate it. To conclude, whatsoever the world most highly esteemeth and magnifieth, that should be in his eyes most vile and abominable. For what is all the world, with all his power, riches and glory in comparision of God, whose son and heir he is? Furthermore, he would heartily desire with *Paul* to be loosed and to be with Christ, and nothing could be more welcome unto him, then speedy death, which he would imbrace as a most joyfull peace, knowing that it should be the end of all his miseries, and that through it he should attain to his inheritance, &c. Yea a man that could perfectly beleve this, should not long remain alive, but should be swallowed up incontinent vvith excessive joy.

Phil. 3. 13

But the law of the members striving against the law of the mind, hindreth faith in us, and suffereth it not to be perfect. Therefore vve have need of the helpe and comfort of the holy Ghost, which in our troubles and afflictions may make intercession for us vvith unspeakable groanings, as before I have said. Sinne yet remaineth in the flesh, vvich often times oppresseth the conscience, and so hindreth faith, that vve cannot vvith joy perfectly behold and desire those eternall riches which God hath given unto us through Christ. *Paul* himselfe feeling this battell of the flesh against the spi-

The godly have need of the comfort of the holy Ghost.

Rom. 7. 24. rit; cryeth out: *O wretched man that I am, who shall deliver me from this body of death?* He accuseth his body, which notwithstanding it behoved him to love, calling it by an odious name, *his death*. As if he would say: My body doth more afflict me, and more grievously vex me then death it self: for it hindreth in him also this joy of spirit. He had not alwaies the sweet and joyfull cogitations of the heavenly inheritance to come, but he felt oftentimes also much heavines of spirit, great anguish and terrours.

Hereby we may plainly see how hard a matter faith is: which is not easily and quickly apprehended, as certain full and loathing spirits dreame, which swallow up at once all that is contained in the holy Scriptures. The great infirmity which is in the Saints, and the striving of the flesh against the Spirit, do sufficiently witness how feeble faith is in them. For a perfect faith bringeth by and by a perfect contempt and loathing of this present life. If we could fully assure our selves, and constantly believe that God is our Father, and we his sons and heirs, then should we utterly contemne this world with all the glory, righteoulnes, wisdom and power, with all the royall scepters and crowns, and with all the riches and pleasures thereof. We should not be so carefull for this life: we should not be so addicted to the world and worldly things, trusting unto them when we have them, lamenting and despairing when we lose them: but we should doe all things with great love, humility and patience. But we do the contrary: for the flesh is yet strong, but faith is feeble and the spirit weak. Therefore *Paul* saith very well, that we have here in this life, but only the first fruits of the Spirit, and that in the world to come, we shall have the tenths also.

Signs whereby it appeareth that our faith is weak.

In this life we have but only the first fruits of the Spirit.

Verse 7. *Through Christ.*

Paul hath *Christ* alwaies in his mouth: he cannot forget him. For he did well fore-see that nothing should be lesse knowne in the world (yea among them which should professe themselves to be *Christians*) then *Christ* and his Gospell. Therefore he talketh of him and setteth him before our eyes continually. And as often as he speaketh of grace, righteoufnesse, the promise, adoption and inheritance, he is alwaies wont to adde: *In Christ* or *through Christ*, covertly impugning the law. As if he would say: These things come unto us, neither by the law, nor by the workes thereof, much lesse by our owne strength:

Paul hath alwaies the name of *Christ* in his mouth.

Strength : or by the works of mens traditions : but only by Christ.

Verse 8, 9. *But even then when ye knew not God, ye did service unto them which by nature are no gods. But now seeing ye know God, ye rather are known of God: how turne ye again unto impotent and beggarly rudiments, whereunto, as from the beginning, yee will be in bondage againe.*

This is the conclusion of *Pauls* disputation. From this place unto the end of the Epistle he doth not much dispute, but only giveth precepts as touching manners. Notwithstanding he first reproveth the *Galathians*, being sore displeas'd that this divine and heavenly doctrine should be so suddenly and easily removed out of their hearts. As if he would say, Ye have teachers which will bring you backe againe into the bondage of the law. This did not I : but by my doctrine I called you out of darknesse and out of the ignorance of God, into a wonderfull light and knowledge of him. I brought you out of bondage and set you in the freedome of the sonn's of God, not by preaching unto you the workes of the law, or the merits of men; but the grace and righteousnes of God, and the giving of heavenly and eternall blessings through Christ. Now, seeing this is true, why do ye so soon forsake the light and returne to darknesse? Why doe ye suffer your selves so easily to be brought from grace unto the law, from freedome to bondage?

What the
Gospell
bringeth.

Here againe wee see (as before I have said) that to fall in faith is an easie matter, as the example of the *Galathians* witnesseth. The example of the Anabaptists, Libertines, and such other hereticks witnesseth the same also at this day. We for our part doe set forth the doctrine of faith with continuall travell, by preaching, by reading and by writing; we purely and plainly distinguish the Gospell from the law, and yet do we little prevaile. This cometh of the devill, who goeth about by all subtil means to seduce men and to hold them in errour: he can abide nothing lesse then the true knowledge of grace and faith in Christ. Therefore to the end he may take Christ clean out of sight, he setteth before them other shews, wherewith he so deceiveth them, that by little and little he leadeth them from faith and the knowledge of grace, to the disputation of the law. When he hath brought this about, then is Christ taken away. It is not

To slide in:
faith is an
easie thing.

The devill
laboureth to
bring men
from faith
to the law.

without

without cause therefore that *Paul* speaketh so much and so often of Christ, and that he goeth about so purely to set forth the doctrine of faith: wherunto he attributeth righteousnes only and alone, and taketh it from the law, declaring that the law hath a clean contrary effect: that is, to ingender wrath, to increase sin. &c. For he would gladly persuade us, that we should not suffer Christ to be plucked out of our heart: that the spouse should not suffer her husband to depart out of her arms, but should alwaies imbrace him and cleave fast unto him, who being present, there is no danger: yea there is the faithfull groaning, fatherly good will, adoption and inheritance.

Why *Paul* saith that the *Galatians* returned backe to weake and beggarly elements.

But why saith *Paul* that the *Galatians* turned backe again to weak and beggarly rudiments or ceremonies, that is to say, to the law, whereas, they never had the law? for they were *Gentiles* (notwithstanding he wrote these things to the *Jews* also, as afterwards we will declare) or why speaketh he not rather after this manner? Once when ye knew not God, ye did service unto them which by nature were no gods: but now, seeing ye know God, why turne ye backe againe, forsaking the true God to worship Idols? Doth *Paul* take it to be all one thing, to fall from the promise to the law, from faith to works, and to doe service unto gods which by nature are no gods? I answer: Whosoever is fallen from the article of Justification, is ignorant of God, and an Idolater. Therefore it is all one thing whether he afterwards turn againe to the law, or to the worshipping of Idols: it is all one, whether he be called a Monke, a Turke, a Jew, or an Anabaptist. For when this Article is taken away, there remaineth nothing else but error, hypocrisie, impiety and Idolatry, how much soever it seem in outward appearance to be the very truth, the true service of God, and true holines, &c.

God is knowne by Christ only.

The reason is, because God will or can be knowne no otherwise then by Christ, according to that saying of *John* 1. *The onely begotten Sonne which is in the bosome of the Father, hee hath declared him.* He is the Seede promised unto *Abraham*, in whom God hath established all his promises. Wherefore Christ is the onely meane, and as ye would say, the glasse by the which we see God, that is to say, we know his will. For in Christ we see that God is not a cruell exactour or a judge, but a most favourable, loving and mercifull Father, who to the end he might blesse us, that is to say, deliver us from the law, sinne, death and all evils, and might endue us with grace,

grace, righteousnesse and everlasting life, spared not his owne Sonne, but gave him for us all, &c. This is a true knowledge of God, and a divine perswasion, which deceiveth us not, but painteth out God unto us lively.

Rom. 8. 32.
The true
knowledge
of God.

He that is fallen from this knowledge, must needs conceive this fantasie in his heart: I will set up such a service of God: I will enter into such an order: I will chuse this or that work, and so will I serve God, and I doubt not but God will accept this, and reward me with everlasting life for the same. For he is mercifull and liberall, giving all good things even to the unworthy and unthankfull, much more will he give unto me grace and everlasting life for my great and manifold good deeds and merits. This is the highest wisdom, righteousness and religion that reason can judge of; which is common to all nations, to the Papists, Jews, Turkes, Heretickes, &c. They can go no higher then that *Pharisee* did, of whom mention is made in the Gospel. They have no knowledge of the Christian righteousness, or of the righteousness of faith. *For the naturall man perceiveth not the mysteries of God. Also: There is none that understandeth, there is none that seeketh after God, &c.* Therefore there is no difference at all between a Papist, a Jew, a Turke and an Hereticke. Indeed there is a difference of the persons, the places, rites, religions, works and worshippings: notwithstanding there is all one and the same reason, the same heart, opinion and cogitation in them all. For the Turke thinketh the self-same thing that the Charter-house Monke doth: namely, if I doe this or that worke, God will be mercifull unto me: if I doe it not, he will be angry. There is no meane between mans working and the knowledge of Christ. If this knowledge be darkned or defaced, it is all one whither thou be a Monke, a Turke, a Jew, &c.

The highest
wisdom of
reason.

Lm. 18. 11, 12.

1 Cor. 2. 14.
Rom. 3. 11.

There is no
difference
between the
Turks, Jews
and Papists.

Wherefore it is an extreame madnes that the Papists and Turkes doe so strive among themselves about the religion and service of God, contending that both of them have the true religion and true worship of God. And the Monkes themselves agree not together. For one of them will be accounted more holy then another for certaine foolish outward Ceremonies, and yet in their hearts the opinion of them all is so like, that one egge is not more like to another. For this is the imagination of them all: If I doe this worke, God will have mercy upon me: if I doe it not, he will be angry.

The imagi-
nation of

And

all the merit-mongers alike.

And therefore every man that revolteth from the knowledge of Christ must needs fall into Idolatry, and conceive such an imagination of God as is not agreeable to his nature: As the Charter-house Monk for the observing of his Rule, the Turk for the keeping of his *Alcoran*, hath this affiance, that he pleaseth God, and shall receive a reward of him for his labour.

All merit-mongers honour a God which by nature is no God.

Such a God as after this sort forgiveth sins and justifieth sinners, can no where be found, and therefore this is but a vaine imagination, a dreame and an Idoll of the heart. For God hath not promised that he will save and justifie men for the religions, observations, ceremonies, and ordinances devised by men: yea God abhorreth nothing more (as the whole Scripture witnesseth) then such will-works, such services, rites and ceremonies: for the which also he overthroweth whole kingdoms and empires: therefore, as many as trust to their own strength and righteousness, doe seive a God, but such a God as they themselves have devised, and not the true God indeed. For the true God speaketh thus: No righteousness, wisdom, nor religion pleaseth me, but that only wherby the Father is glorified through the Son: Whosoever apprehendeth this Son, and me, and my promise in him by faith, to him I am a God, to him I am a Father, him do I accept, justifie and save. All other abide under wrath, because they worship that thing which by nature is no God.

God abhorreth worshipings and works devised by man.

Doctrine concerning the true God.

To what evils they be subiect, which destroy the doctrine of faith.

Whosoever forsaketh this doctrine, must needs fall into the ignorance of God: he understandeth not what the true Christian righteousness, wisdom and service of God is: he is an Idolater abiding under the law, sinne, death, and the power of the devill, and all things that he doth, are accursed and condemned. Therefore the Anabaptist imagining with himselfe that he pleaseth God if he be rebaptized, if he forsake his house, wife and children, if he mortifie his flesh and suffer much adversity, and at length death it selfe, yet there is not one drop of the knowledge of Christ in him, but secluding Christ, he dreameth altogether of his owne workes, of the forsaking of his goods, of his affliction and mortification, and now differeth nothing from the Turke, Jew or Papist in spirit or in heart, but onely in the outward appearance, workes and ceremonies which he hath chosen to himselfe. The same confidence in workes have all the Monkes and other religious orders: notwithstanding their apparell and other outward things

things there is a difference.

There are at this day very many like unto these, which notwithstanding would be counted among the true professors and teachers of the Gospell and as touching the words, they teach that men are delivered from their sinnes by the death of Christ. But because they teach faith in such sort, that they attribute more to charity then to faith, they highly dishonour Christ and wickedly pervert his word. For they dreame that God regardeth and accepteth us for our charities sake, wherby we being reconciled to God, do love God and our neighbour. If this be true, then have we no need of Christ at all. Such men serve not the true God, but an idoll of their own heart, which they themselves have devised. For the true God doth not regard or accept us for our charity, vertues, or newnesse of life, but for Christs sake, &c.

But they make this objection: Yet notwithstanding the Scripture commandeth that we should love God with all our heart, &c. It is true. But it followeth not, that because God commandeth us, therefore we do it. If we did love God with all our heart, &c. Then, no doubt, we should be justified, and live through this obedience, as it is written: *He that shall do these things shall live in them.* But the Gospell saith: *Thou doest not these things: therefore thou shalt not live in them.* For this sentence: *Thou shalt love the Lord thy God, &c.* requireth a perfect obedience, a perfect feare, trust and love towards God. These things men neither do nor can performe in this corrupt nature. Therefore this law: *Thou shalt love the Lord thy God, &c.* justifieth not, but accuseth and condemneth all men, according to the saying: *The law causeth Wrath, &c.* Contrariwise, *Christ is the finishing and accomplishing of the law to righteousness, to every one that beleeveth.* Of this we have spoken largely before.

In like manner the Jew keeping the law with this opinion, that he by this obedience will please God, serveth not the true God, but is an Idolater, worshipping a dreame and an idoll of his owne heart, which is no where to be found. For the God of his fathers, whom he saith he worshipping, promised to *Abraham* a seed, through the which all nations should be blessed. Therefore God is known and the blessing is given, not by the law, but by the Gospell of Christ. Although *Paul* speake these words: *Then when yee knew not God, yee did service, &c.* properly and principally

Levis. 18. 5.
Rom. 10. 3.

Rom. 4. 15.
Rom. 10. 4.

God is not
knowne and
the blessing
given thro-
row the law,
but by the
Gospell.

The Gentiles
Idolatri was
grosse, Con-
trariwise the
Jews idola-
trie was out-
wardly holy
& therefore
more hurt-
full.

to the *Galathians*, which were Gentiles: yet notwithstanding by the same words he also toucheth the Jewes, who though they had rejected their idols outwardly, yet in their hearts they worshipped them more then did the Gentiles, as he said, *Rom. 2. Thou abhorrest Idols, and committest sacrilege.* The Gentiles were not the people of God, they had not his word, and therefore their Idolatry was grosse. But the idolatrous Jewes cloaked their Idolatry with the name and word of God (as all Justiciaries which seeke righteoufines by works, are wont to do) and so with this outward shew of holinesse they deceived many. Therefore Idolatry the more holy and spirituall it is, the more hurtfull it is.

But how may these two contrary sayings which the Apostle here setteth down, be reconciled together? *Ye knew not God: and ye worshipped God.* I answer: All men naturally have this generall knowledge, that there is a God, according to that saying, *Rom 1. Forasmuch as that Which may be known of God, was manifest in them.* For God was made manifest unto them, in that the invisible things of him did appeare by the creation of the world. Moreover, the ceremonies and religions which were and alwayes remained among all nations, sufficiently witnesseth that all men have had a certaine generall knowledg of God. But whether they had it by nature or by the tradition of their fore-fathers, I will not here dispute.

A general &
particular
knowledge
of God.

But here some will object againe: If all men knew God, wherefore then doth *Paul* say, that the *Galathians* knew not God before the preaching of the Gospell? I answer: There is a double knowledge of God, generall and particular. All men have the generall knowledge, namely that there is a God, that he created Heaven and earth, that he is just, that he punisheth the wicked. But what God thinketh of us, what his will is towards us, what he will give or what he will do, to the end we may be delivered from sin and death, and be saved (which is the true knowledge of God indeed) this they know not. As it may be that I know some man by sight, whom yet indeed I know not throughly, because I understand not what affection he beareth towards me. So men know naturally that there is a God, but what his will is, or what is not his will, they do not know. For it is written: *There is none that understandeth God.* And in another place: *No man hath seene God:* that is to say, no man hath known what is the will of God. Now, what doth it
availe

availe thee if thou know that there is a God, and yet art ignorant what is his will towards thee? Here some think one thing, and some another. The Jews imagin this to be the will of God, if they worship him according to the rule of *Moses* law, the Turke if he observe his Alcoran, the Monke if he keepe his order, and performe his vowes. But all these are deceived and become vaine in their own cogitations, as *Paul* saith, *Rom. 1*. Not knowing what pleaseth or displeaseth God: therefore instead of the true and naturall God they worship the dreames and imaginations of their own heart.

The divers opinions of men concerning the will of God

This is it that *Paul* meaneth when he saith: *When ye knew not God*: that is, when ye knew not the will of God, ye served those which by nature were no gods, that is to say, ye served the dreames and imaginations of your owne heart, whereby ye imagined without the word, that God was to be worshipped with this or that work, with this or that rite or ceremony. For upon this proposition, which all men do naturally hold, namely that there is a God, hath sprung all Idolatry, which without the knowledge of the Divinity could never have come into the world. But because men had this naturall knowledge of God, they conceived vaine and wicked imaginations of God without and against the word, which they esteemed and maintained as the very truth it selfe, and so dreamed that God is such a one, as by nature he is not. So the Monke imagineth him to be such a God as forgiveth sinnes, giveth grace and everlasting life for the keeping of his rule. This God is no where to be found: therefore he serveth not the true God, but that which by nature is no God: to wit, the imagination and idoll of his own heart: that is to say, his own false and vaine opinion of God, which he dreameth to be an undoubted truth. Now, reason it selfe will enforce us to confesse, that mans opinion is no God. Therefore whosoever will worship God without his word, serveth not the true God (as *Paul* saith:) but that which by nature is no God.

Whence Idolatry came.

The opinion of the Monke as touching Gods will,

Worshippers of God without his word.

Therefore whether ye call rudiments here the law of *Moses*, or else the traditions of the Gentiles, (albeit he speaketh here properly and principally of the rudiments of *Moses*) there is no great difference. For he that falleth from grace to the law, falleth with no lesse danger then he that falleth from grace to Idolatry. For without Christ there is nothing else but meere Idolatry, an idoll and false imagination of God, whether it be called *Moses* law

Without Christ all worship, pings and.

all laws are
Idolatry.

or the Popes ordinance, or the Turks Alcoran, &c. Therefore he saith with a certaine admiration:

Verse 9. But now seeing ye know God.

As though he would say: This is a marvellous thing, that ye knowing God by the preaching of Faith, do so suddenly revolt from the true knowledge of his will, (wherein I thought ye were so surely established, that I feared nothing lesse then that ye should be so easily overthrown) and do now againe by the instigation of the false Apostles, returne to the weake and beggerly ceremonies, which ye would serve againe afresh. Ye heard before by my preaching, that this is the will of God, to blesse all nations: not by circumcision or by the observation of the law, but by Christ promised to *Abraham*. They that beleeve in him shall be blessed wth faithfull *Abraham*: they are the sonnes and heires of God. Thus (I say) have ye known God.

The will of
God.

Gal. 3. 9.
Gal. 4. 7.

Verse 9. Ye are rather are knowne of God, &c.

He correcteth the sentence going before: *But now seeing ye have knowne God*, or rather turneth it after this manner: *yea rather ye are knowne of God*: For hee feared least they had lost God utterly. As if he would say: Alas, are ye come to this point, that now ye know not God, but returne againe from grace to the law? Yet notwithstanding God knoweth you. And indeed our knowledge is rather passive then active: that is to say, it consisteth in this, that we are rather known of God, then that we know him. All our doing, that is, all our endeavour to know and to apprehend God, is to suffer God to work in us. He giveth the word which when we have received by faith given from above, we are new borne and made the sonnes of God. This is then the sense and meaning: *Ye are knowne of God*, that is, ye are visited with the word, ye are endued with faith and the holy Ghost, whereby ye are renewed. &c. Wherefore even by these words, *Yea are knowne of God*, he taketh away all righteousness from the law, and denieth that we attaine the knowledge of God through the worthinesse of our own works. *For no man knoweth the Father but the Sonne, and hee to whom the Sonne will reveale him.* Also: *Hee by his knowlodge shall justifie many, because hee shall beare our iniquities.* Wherefore our knowledge concerning God, consisteth in suffering, and

Our know-
ledge con-
cerning God.

Ye are know-
wen of God

Luk. 10. 22.
Esa. 53. 11.

not in doing.

He much marvelleth therefore, that seeing they knew God truly by the Gospell, they returned so suddenly to weake and beggerly rudiments, by the perswasion of the false apostles. As I my selfe also should greatly marvell if our Church (which by the grace of God is godly reformed in pure doctrine and faith) should be seduced and perverted by some fond and frantick head, through the preaching of one or two Sermons, that they would not acknowledge me for their Pastour any more. Which thing notwithstanding shall one day come to passe, if not whilest we live, yet when we are dead and gone: For many shall then rise up, which will be masters and teachers: who under a colour of true religion shall teach false and perverse doctrine, and shall quickly overthrow all that we in so long time and with so great travell have builded. We are not better then the Apostles, who, while they yet lived, saw (not without their great grieffe and sorrow) the subversion of those Churches which they themselves have planted through our ministry. Therefore it is no great marvell if we be constrained to behold the like evill at this day in those Churches, where Sectaries doe reigne, who hereafter when we are dead, shall possess those Churches which we have won and planted by our ministry, and with their poyson infect and subvert the same. And yet notwithstanding Christ shall remaine and reigne to the end of the world, and that marvellously, as he did under the Papacy.

Paul seemeth to speake very spitefully of the law when he calleth it rudiments (as he did also before in the beginning of this Chapter) and not only rudiments, but weake and beggerly rudiments and ceremonies. Is it not blasphemy to give such odious names to the law of God? The law being in his true use, ought to serve the promises and to stand with the promises and grace. But if it fight against them, it is no more the holy law of God, but a false and a devillish doctrine, and doth nothing else but drive men to desperation, and therefore must be rejected.

Wherefore when he calleth the law weake and beggerly rudiments, he speaketh of the law in respect of proud and presumptuous hypocrites which would be justified by it, and not of the law being spiritually understood, which ingendreth wrath. For the law, (as I have often said) being in his own proper use, accuseth and condemneth a man: and in this respect it is not onely a strong

The Apostles even in their life time saw the subversion of those Churches which they had planted,

Rudiments or elements are called the principles and first beginnings of any thing, and so the law is but as an A. B. C. in respect of the Gospell,

Rom. 4. 15. When the law is weake and beggerly, &c

when it is
strong and
mighty.

and a rich rudiment, but also most mighty and most rich, yea rather an invincible power and riches: and if here the conscience be compared with the law, then is it most weake and beggerly. For it is so tender a thing, that for a small sinne it is so troubled and terrified, that it utterly despaireth, unlesse it be raised up againe. Wherefore the law in his proper use hath more strength and riches, then heaven and earth is able to containe: infomuch that one letter or one title of the law is able to kill all mankind, as the history of the law given by *Moses*, *Exod. 19. 20.* doth witness. This is the true and divine use of the law, of which *Paul* speaketh not in this place.

Paul therfore intreateth here of hypocrites, which are fallen from grace, or which have not yet attained to grace. These, abusing the law, seek to be justified by it. They exercise and tyre themselves day and night in the works therof: as *Paul* witnesseth of the Jews, *Rom. 10.* For I beare them record (saith he): that they have the zeale of God, but not according to knowledge, for they being ignorant of the righteousnesse of God, &c. Such doe hope so to be strengthened and enriched by the law, that they may be able to set their power and riches which they have gotten by the righteousnesse therof, against the wrath and judgement of God, and so to appease God, and to be saved thereby. In this respect then we may well say that the law is a weake and a beggerly rudiment: that is to say, which can give neither helpe nor counsell.

When the
law is a
weake and
beggerly
rudiment.

And who so listeth to amplify this matter, may further say, that the law is a weake and a beggerly rudiment, because it maketh men more weake and beggerly: againe, because that of it selfe it hath no power, or riches whereby it is able to give or to bring righteousnesse: and moreover, that it is not only weake and beggerly, but even weaknesse and beggery it selfe. How then shall it enrich or strengthen those, which were before both weake and beggerly? Therefore to seek to be justified by the law, is as much as if a man being weake and feeble already, would seeke some other greater evill whereby he might overcome his weaknesse and poverty, which notwithstanding would bring unto him utter destruction. As if he which hath the falling sickness, would seek to joyne unto it the pestilence for a remedy: or if a leaper should come to a leaper, or a begger to a begger, the one to helpe and enrich the other.

Paul therefore sheweth, that they which seeke to be justified by the law, have this commodity thereby, that daily they become more

and

and more weake and beggarly. For they be weake and beggarly of themselves: that is to say, they are by nature the children of wrath, subject to death and everlasting damnation, and yet they lay hold upon that which is nothing else but meere weakenesse and beggery, seeking to be strengthened and enriched thereby. Therefore every one that falleth from the promise to the law, from faith to works, doth nothing else but lay upon himselfe such a burden, being weake and feeble already, as he is not able to beare, *Acts 15.* and in bearing thereof is made ten times more weake, so that at length he is driven to despaire, unless Christ come and deliver him.

The more men seeke to be iustified by the law, the more they are drowned in sin.

This thing the Gospell also witnesseth, speaking of the woman which was grieved 12 yeares with a bloody issue, and suffered many things of many Physitians, upon whom she had spent all her substance, and yet could not be cured, but the longer she was under their hands, the worse she was. As many therefore as doe the works of the law to the end they may be justified thereby, are not only not made righteous, but twice more unrighteous then they were before, that is (as I have said) more weake and beggarly, and more unapt to doe any good work. This have I proved to be true both in my selfe and in many others. I have known many Monks in the Papacy, which with great zeale have done many great works for the attaining of righteousnesse and salvation, and yet were they more impatient, more weake, more miserable, more faithlesse, more fearfull, and more ready to despaire then any other. The civill Magistrates who were ever occupied in great and weighty affaires, were not so impatient, so tearfull, so faint-hearted, so superstitious and so faithlesse as these Justiciaries and meritmongers were.

Luke 5. 15. Of the woman which was diseased with the bloody issue.

Whosoever then seeketh righteousnesse by the law, what can he imagine else, but that God being angry, must needs be pacified with works? Now, when he hath once conceived this fantasie, he beginneth to worke. But he can never find so many good works as are able to quiet his conscience, but still he desireth more. Yea he findeth finnes in those workes that he hath done already. Therefore his conscience can never be certified, but must needs be alwayes in doubt, and thus thinke with it selfe: Thou hast not sacrificed as thou shouldest doe: thou hast not prayed aright: this thou hast left undone: this or that sinne thou hast committed. Here the heart trembleth and feeleth it selfe oppressed with innumerable finnes

The conscience is never quieted through workes.

which still increase without end, so that he swarveth from righteousness more and more untill at length he fall to desperation. Hereof it commeth that many being at the point of death, have uttered these desperate words: O wretch that I am: I have not kept mine orders: Whither shall I flie from the wrath of Christ, that angry Judge? Would to God I had been made a swineheard, or the vilest wretch in the whole world.

Thus the Monke in the end of his life is more weake, more beggarly, more faithlesse and fearfull then he was at the beginning when he first entred into his order. The reason is, because he would strengthen himselfe through weaknesse, and intrich himselfe through poverty. The law, or mens traditions, or the rule of his order, should have healed him when he was sick, and intriched him when he was poore: but he is become more feeble and more poore then the Publicans and harlots. The Publicans and harlots have not an heape of good workes to trust unto as the Monkes have: but although they feele their sinnes never so much, yet they can say with the Publican: *O Lord be mercifull to me a sinner.* But contrariwise the Monke which hath spent all his time in weake and beggarly elements, is confirmed in this opinion: If thou keep thy rule thou shalt be saved, &c. With this false perswasion he is so deluded and bewitched, that he cannot apprehend grace, no nor once remember grace. Thus, notwithstanding all the works which either he doth or hath done, be they never so many and so great, he thinketh that he hath never done enough, but hath still an eye to more works, and so by heaping up of works he goeth about to appease the wrath of God and to justifie himselfe, untill he be driven to utter desperation. Wherefore, whosoever falleth from faith and followeth the law, is like to *Esops* dogge, which forgoeth the flesh, and snatcheth at the shadow. Wherefore it is impossible that such as seek righteousness and salvation by the law (whereunto men are naturally enclined) should ever find quietnesse and peace of conscience: yea they doe nothing else but heape laws upon laws, whereby they torment both themselves and others, and afflict mens consciences so miserably, that through extreame anguish of heart many die before their time. For one law always bringeth forth ten moe, and so they increase without number and without end.

Now, who would have thought that the *Galathians*, which had

Luke 13. 13.

A lively description of all the religious hypocrites in the kingdom of Antichrist.

The fable is this, that a dogge swimming over the water with a peece of flesh in his mouth, let the flesh go, and snatcheth at the shadow which appeared in the water.

had learned so sound and so pure a doctrine of such an excellent Apostle and Teacher, could be so suddenly led away from the same, and utterly perverted by the false Apostles? It is not without cause that I repeat this so often, that to fall away from the truth of the Gospel is an easie matter. The reason is, because men doe not sufficiently consider, no not the very faithfull, what an excellent and a precious treasure the true knowledge of Christ is: Therefore they do not labour so diligently and so carefully as they should doe, to obtaine and to retain the same. Moreover, the greater part of those that heare the word, are exercised with no crosse or affliction: they wraastle not against sinne, death and the devill, but live in security without any conflict. Such men because they are not proved and tried with tentations, and therefore are not armed with the word of God against the subtilties of the devill, never feele the use and power of the word. Indeed whiles they are among faithfull Ministers and preachers, they can follow their words and say as they, perswading themselves that they perfectly understand the matter of justification. But when they are gone, and wolves in sheeps cloathing are come in their place, it happeneth unto them as it did to the *Galathians*: that is to say, they are suddenly seduced and easily turned backe to weake and beggerly rudiments.

Falling away from the Gospel is very easie.

They that are not tryed with afflictions and tentations, never feele the power of the word

Paul hath here his peculiar manner of speech, which the other Apostles did not use. For there was none of them besides *Paul*, that gave such names to the law: to wit, that it is a weake and beggerly rudiment, that is to say, utterly unprofitable to righteousness. And surely I durst not have given such termes unto the law, but should have thought it great blasphemy against God, if *Paul* had not so done before. But of this I have intreated more largely before, where I shewed when the law is weake and beggarly, and when it is most strong and rich, &c. Now if the law of God be weake and unprofitable to justification, much more are the laws and decrees of the Pope, weake and unprofitable to justification. Therefore we give sentence against the ordinances, laws and decrees of the Pope, with such boldnesse and assurance, as *Paul* did against the law of God, that they are not onely weake and beggarly rudiments, and utterly unprofitable to righteousness, but also execrable, accursed, devillish and damnable: for they blaspheme grace, they overthrow the Gospel, abolish faith, take away Christ, &c.

Paul's manner of speecch.

If the law of God be weake and not able to obtain righteousness, much more the Popes traditions.

For as much then as the Pope requireth that we should keepe his laws as necessary to saluation, he is very Antichrist and the Vicar of Satan : And as many as cleave unto him, and confirme his abominations and blasphemies, or keepe them to this end, that thereby they may merit the forgiveness of their sins, are the servants of Antichrist and of the devill. Now, such hath the doctrine of the Papisticall Church bin of a long time, that these laws ought to be kept as necessary to saluation. Thus the Pope sitteth in the temple of God, vaunting himselfe as God : he setteth himselfe against God and exalteth himselfe above all that is called God or worshipped, &c. And mens consciences more feared and revered the laws and ordinances of the Pope, then the word of God and his ordinances. By this means he was made the Lord of heaven, of earth, and of hell, and beare a triple crown upon his head. The Cardinals also and Bishops his creatures, were made Kings and Princes of the world : and therefore if he did not burden mens consciences with his laws, he could not long maintain his terrible power, his dignity and his riches : but his whole kingdome would quickly fall.

a Thess. 2. 4.

The Popes
triple
crown.

To fall from
the grace of
God.

What judg-
ment they
give of the
law which
know not
Christ.

The thund-
rings of
Luther a-
gainst the
Pope and
his laws.

This place which *Paul* here handleth, is weighty and of great importance, and therefore the more diligently to be marked : to wit, that they which fall from grace to the law, do utterly loose the knowledge of the truth, they see not their own sins, they neither know God nor the devill, nor themselves, and moreover they understand not the force and use of the law, although they bragge never so much that they keep and observe the same. For without the knowledge of grace, that is to say, without the Gospell of Christ, it is impossible for a man to give this definition of the law : that it is a weak and a beggarly rudiment, and unprofitable to righteousness. But he rather judgeth quite contrary of the law : to wit, that it is not only necessary to saluation, but also that it strengthneth such as are weake, and enricheth such as are poore and beggarly : that is to say, that such as obey and observe the same, shall be able to merit righteousness and everlasting saluation. If this opinion remain, the promise of God is denied, Christ is taken away, lying, impiety and idolatry is established. Now, the Pope with all his Bishops, his Schoole and whole Synagogue, taught that his laws are necessary to saluation. Therefore he was a teacher of weak and beggarly elements, whereby he made the Church of Christ throughout the whole world, most weake and beggarly : that is to say, he burdened
and

and miserably tormented the Church with his wicked laws, defacing Christ and burying his Gospell.

Verse 9. *Wherunto ye will be in bondage againe.*

This he addeth, to declare that he speaketh of proud and presumptuous hypocrites, which seek to be justified by the law, as I have shewed before. For otherwise he calleth the law, holy and good. As, 1 Tim. 1. *We know that the law is good, if a man use it rightly*, that is to say, civilly to bridle evill doers, and spiritually to increase transgressions. But, whosoever observeth the law to obtain righteousness before God, maketh the law which is good, damnable and hurtfull unto himself. He reproveth the *Galathians* therefore, because they would be in bondage to the law again, which doth not take away sin, but increaseth sin. For whilst a sinner, being weak and poor of himself, seeketh to be justified by the law, he findeth nothing in it but weaknesse and poverty it self. And here two sick and feeble beggars meet together, of whom the one is not able to help and heale the other, but rather molesteth and troubleth the other.

Gal. 3. 19.

We as being strong in Christ, will gladly serve the law: not the weak and beggarly, but the mighty and rich law: that is to say, so farre forth as it hath power and dominion over the body: For then we serve the law but only in our body and outward members, and not in our conscience. But the Pope requireth that we should obey his laws with this opinion, that if we doe this or that, we are righteous: if we do it not, we are damned. Here the law is more then a weak and beggarly element. For whiles this bondage of the conscience continueth under the law, there can be nothing but meer weaknes and poverty. Wherefore all the weight of the matter lieth in this word, *To serve*. The meaning therefore of *Paul* is this, that he would not have the conscience to serve under the law as a captive, but to be free and have dominion over the law. For the conscience is dead to the law through Christ, and the law again unto the conscience. Wherof we have more largely intreated afore in the second Chapter.

Verse 10. *Ye observe dayes and moneths, times and yeares.*

By these words hee plainly declareth what the false Apo-

The doctrine
of the false
Apostles

The holy
daies of the
Iewes,

files taught, namely, the observation of daies, months, times and yeares. The *Jewes* were commanded to keepe holy the Sabbath day, the new Moons, the first and the seventh Month, the three appointed times or feasts, namely, the Paschall or Passeover, the Feast of weeks, of the tabernacles, and the yeare of *Jubile*. These ceremonies the *Galathians* were also constrained by the false Apostles to keepe as necessary to righteousness. Therefore he saith, that they, loosing the grace and libertie which they had in Christ, were turned back to the serving of weak and beggarly elements. For they were perswaded by the false Apostles, that these laws must needs be kept, and by keeping of them they should obtain righteousness: but if they kept them not, they should be damned. Contrariwise *Paul* can in no wise suffer that mens consciences should be bound to the law of *Moses*, but alwaies delivered them from the law. Behold *I Paul* (saith he a little after in the fifth chapter) doe write unto you, that if yee be circumcised, Christ shall profit you nothing. And Col. 2. Let no man judge you in meat or drink, or in a peece of an holy day, or of a new Moon or Sabbath day, &c. So saith our Saviour Christ: *The kingdome of God commeth not with observation of the law*. Much lesse then are mens consciences to be burdened and snared with humane traditions.

Luk. 17. 20.

Verse II. *I am in feare of you, lest I have bestowed on you labour in vaine.*

The fatherly
affection
of *Paul* to
wards the
Galathians.

Here *Paul* sheweth himselfe to be greatly troubled through the fall of the *Galathians*: Whom he would more bitterly reprove; but that he feareth lest if he should deale with them more sharply, he should not only not make them better, but more offend them and so utterly alienate their minds from him. Therefore in writing hee changeth and mitigateth his words, and as though all the harme redounded unto himselfe, he saith: *I am in feare of you lest I have bestowed my labour on you in vaine*: That is to say, it grieveeth me that I have preached the Gospell with so great diligence and faithfulness amongst you, and see no fruit to come thereof. Notwithstanding although he shew a very loving and a fatherly affection towards them, yet withall he chideth them somewhat sharply, but yet covertly. For when he saith, that he had laboured in vaine, that is to say, that he had preached the Gospel among them without any fruit, he sheweth covertly, that either they were obstinate

To labou
in vaine.

unbelievers, or else were fallen from the doctrine of faith. Now, both these, as well unbelievers as back-sliders from the doctrine of faith, are sinners, wicked, unrighteous, and damned. Such therefore do obey the law in vain, they observe daies, months and years in vain. And in these words: *I am in feare of you, lest I have bestowed on you labour in vain,* is contained a certain secret excommunication. For the Apostle meaneth thereby that the *Galathians* were secluded and separte from Christ, unless they speedily returned to sound and sincere doctrine again: yet he pronounced no open sentence against them. For he perceived that he could do no good with over sharp dealing: wherefore he changeth his stile and speaketh them very fair, saying:

Verse 12. *Be yee as I: for I am even as you.*

Hitherto *Paul* hath bin occupied wholly in teaching: and being moved with this great enormity and wicked revolting of the *Galathians*, he was vehemently incensed against them, and chid them bitterly, calling them fools, bewitched, not believing the truth, crucifiers of Christ, &c. Now the greater part of his Epistle being finished, he beginneth to perceive that he had handled them too sharply. Therefore being careful lest he should doe more hurt, then good through his severity, he sheweth that this his sharpe chiding proceeded of a fatherly affection and a true Apostolicall heart: and so he qualificth the matter with sweet and gentle words, to the end that if he had offended any (as no doubt there were many offended) by these sweet and loving words he might win them again.

And here by his owne example he admonisheth all Pastours and Ministers, that they ought to beare a fatherly and motherly affection: not towards ravening wolves, but towards the poore sheep, miserably seduced and going astray, patiently bearing with their faults and infirmities, instructing and restoring them with the spirit of meeknesse: For they cannot be brought into the right way againe by any other meanes: and by over sharpe proving and rebuking they are provoked to anger, or else to desperation, but not to repentance. And here is to be noted by the way, that such is the nature and fruit of true and sound doctrine, that when it is well taught and well understood, it joyneth mens hearts together with a singular concord: but when men reject godly and sincere doctrine and embrace errors, this

The Apostle now speaketh them faire, whom before he did sharply chide.

A right Image of a godly pastor.

Gal. 6. 3.

The fruit of sound doctrine.

unity.

Vainy and
concord
broken by
wicked do-
ctine.

unity and concord is soone broken. Therefore as soone as thou seest thy brethren seduced by vaine and fantastickall spirits, to fall from the article of Justification, thou shalt perceiue that by and by they will pursue the faithfull with bitter hatred, whom before they most tenderly loved.

They which
fall from
sound do-
ctine, be-
come worse
then they
were before

This we find to be true at this day in our false brethren and other Sectaries, who at the beginning of the Reformation of the Gospell, were glad to heare us, and read our bookes with great zeale and affection. They acknowledged the grace of the holy Ghost in us, and revered us for the same, as the Ministers of God. Some of them also lived familiarly with us for a time, and behaved themselves very modestly and soberly. But when they were departed from us and perverted by the wicked doctrine of the Sectaries, they shewed themselves more bitter enemies to our doctrine and our name, then any other. I doe much and often marvell whereupon they should conceive such a deadly hatred against us, whom they before so dearely and so tenderly loved: for we offended them not in any thing, nor gave them any occasion to hate us. Yea they are constrained to confesse that we desire nothing more then that the glory of God may be advanced, the benefit of Christ truly known, and the truth of the Gospell purely taught, which God hath now againe in these latter dayes revealed by us unto this unthankfull world: which thing should rather provoke them to love us then to hate us. I marvell therefore not without cause, whereof this chance cometh. Verily there is no other cause, but that they have gotten unto themselves new masters and hearkned to new teachers, whose poyson hath so infected them, that now of very friends they are become our mortal enemies. And I see the condition of the Apostles and of all other faithfull Ministers to be such, that their disciples and hearers being once infected with the errors of the false Apostles and hereticks, have and do set themselves against them, and become their enemies. There were very few amongst the *Galathians* which continued in the sound doctrine of the Apostle: all the rest being seduced by the false Apostles, did not acknowledge *Paul* for their Pastour and teacher any more: yea there was nothing more odious unto them then the name and doctrine of *Paul*. And I feare me, that this Epistle brought very few of them back again from their error.

The condi-
tion of the
Apostles.

If the like case should happen unto us: that is to say, if in our

absence our Church should be seduced by fantastical heads, and we should write hither, not one or two, but many Epistles, we should prevaile little or nothing at all. Our men (a few only excepted of the stronger sort) would use themselves no otherwise towards us, then they doe at this day which are seduced by the Sectaries: who would sooner worship the Pope, then they would obey our admonitions or approve our doctrine. No man shall perswade them that they reject Christ, and return again to weake and beggarly elements, and to those which by nature are no gods. They can abide nothing lesse, then to heare that their teachers by whom they are seduced, are overthrowers of the Gospell of Christ, and troublers of mens consciences. The *Lutherans* (say they) are not only wise, they alone do not preach Christ, they alone have not the holy Ghost, the gift of prophecie, and the true understanding of the Scriptures. Our teachers are in nothing inferior unto them: yea in many things they excell them, because they follow the Spirit, and teach spirituall things. Contrariwise, they never yet tasted what true divinity meant, but sticke in the letter, and therefore they teach nothing but the Catechisme, Faith, and Charity, &c. Wherefore (as I am wont to say) like as to fall in faith is an easie matter: so it is most perillous, to wit, even from the high heaven into the deepe pit of hell. It is not such as properly followeth the nature of man, as murder, adultery, and such like: but devillish, and the proper worke of the devill. For they which so fall cannot be easily recovered, but most commonly they continue perverse and obstinate in their error. Therefore the latter end of those men is worse then the beginning: as our Saviour Christ witnesseth, when he saith: The unclean spirit being cast out of his house, when he returneth, he entreth in again not alone, but taketh unto him seven spirits worse then himself, and there dwelleth, &c.

Paul therefore perceiving through the revelation of the holy Ghost, that it was to be feared lest the minds of the *Galathians*, whom of a godly zeale he had called foolish and bewitched, &c. by this sharpe chiding should rather be stirred up against him, then amended, especially since he now knew that the false Apostles were among them, who would expound this sharpe chiding, which proceeded from a fatherly affection, unto the worst, crying out: Now *Paul* which some of you so greatly praise, sheweth what he is, and with what spirit he is led; who when he was with you, would seem

The Anabaptists bring altogether of the Spirit of illumination & revelations. Falling from faith is easie.

Mat. 12. 43.

to bee unto you a father, but his letters shew in his absence that he is a tyrant, &c.) Therefore hee is so troubled through a godly care and fatherly affection, that hee cannot well tell how and what to write to them. For it is a dangerous thing for a man to defend his cause against those which are absent, and have now begun to hate him, and are perswaded by others that his cause is not good. Therefore being in great perplexity, he saith a little after: I am troubled and at my wits end for your cause, that is, I know not what to doe, or how to deale with you.

Verse 12. *Be ye not as I am, for I am as ye are.*

These words are to be understood, not of doctrine, but of affections. Therefore the meaning is not: *Be ye as I am*: that is to say, thinke of doctrine as I doe: but beare such an affection towards me, as I doe towards you. As though he would say: Perhaps I have too sharply chidden you, but pardon this my sharpenesse, and judge not my heart by my words, but my words by the affection of my heart. My words seeme rough, and my chastisement sharpe, but my heart is loving and fatherly. Therefore (O my *Galathians*) take this my chiding with such a mind as I beare towards you: For the matter required that I should shew my selfe so sharpe and severe towards you.

Even so may we also say of our selves. Our correction is severe and our manner of writing sharpe and vehement: but certainly there is no bitterness in our heart, no envie, no desire of revenge against our adversaries: but there is in us a godly carefulnesse and sorrow of spirit. We doe not so hate the Pope and other erroneous spirits, that we wish any evill unto them, or desire their destruction: but rather wee desire that they may returne againe to the right way, and be saved together with us. The schoolemaster chastiseth his scholler, not to hurt him but to reforme him. The rod is sharpe, but correction is necessary for the child, and the heart of him that correcteth, loving and friendly. So the father chastiseth his sonne, not to destroy him, but to reforme and amend him. Stripes are sharpe and grievous to the child, but the fathers heart is loving and kind: And unlesse he loved his child, hee would not chastise him, but cast him off, despaire of his welfare, and suffer him to perish. This correction therefore which hee giveth to his child, is a token of fatherly affection, and is profitable for the child. Even

so

He mitigateth his former sharpe chiding.

The master

The fathers chastisement necessary & profitable.

so, O my *Galathians*, think ye likewise of my dealing towards you: then will ye not judge my chiding to be sharpe and bitter, but profitable for you. *Chastisement for the present time seemeth not to be joyous, but grievous: but afterwards it bringeth the quiet fruit of righteousness* Heb. 12. 11 unto them which are exercised thereby: Let the same affection therefore be in you towards me, which I beare towards you. I beare a loving heart towards you: the same I desire againe of you.

Thus he speaketh them faire, and with this faire speech he still continueth, that he might pacifie their minds which were stirred up against him by his sharp chiding. Notwithstanding he revoketh not his severe words. Indeed he confesseth that they were sharp and bitter: but necessity (saith he) compelled me to reprehend you somewhat sharply and severely: but that which I did, proceeded of a sincere and loving heart towards you. The Physitian giveth a bitter potion to his patient, not to hurt him, but to cure him. If then the bitterness of the medicine, which is given to the sick body, is not to be imputed to the Physitian, but to the medicine and the malady: judge ye also in like manner of my severe and sharpe reprehension.

Verse 12. *Bretheren, I beseech you: ye have not hurt me at all.*

Is this to beseech the *Galathians*, when he calleth them bewitched, disobedient to the truth, and crucifiers of Christ? It seemeth rather to be a great rebuke. But contrariwise *Paul* saith, that it is no rebuke, but an earnest beseeching, and indeed so it is. And it is as much as if he said: I confesse that I have chidden you somewhat bitterly, but take it in good part, and then shall ye find this my chiding, to be no chiding, but a praying and a beseeching. If a father likewise doe sharply correct his sonne, it is as much as he said: My sonne, I pray thee be a good child, &c. It seemeth indeed to be a correction, but if ye respect the fathers heart, it is a gentle and an earnest beseeching.

Verse 12. *Ye have not hurt me at all.*

As if he said: Why should I be angry with you, or of a malicious minde speake evill of you, seeing ye have nothing offended me? Why then sayest thou that we are perverted, that we have forsaken thy doctrine, that we are foolish, bewitched, &c. Their things

things doe witnesse that we have offended thee. He answereth: Ye have not offended me but your selves, and therefore I am thus troubled, not for mine owne cause, but for the love I beare unto you. Thinke not therefore that my chiding did proceed of malice or any evill affection. For I take God to witnesse, ye have done me no wrong, but contrariwise ye have bestowed great benefits upon me.

Thus speaking them faire, he prepareth their minds to suffer his fatherly chastisement with a childlike affection. And this is to temper wormewood or a bitter potien with hony and sugar, to make it sweet againe. So parents speake their children faire when they have well beaten them, giving them apples, peares and other like things, whereby their children know that their parents love them and seeke to doe them good, how sharpe soever their correction doth appeare.

Verie 13. *And ye know how through the infirmity of the flesh, I preached the Gospell unto you at the first. And the triall of me which was in my flesh, ye despised not, neither abhorred, but ye received me as an Angell of God, yea as Christ Iesus.*

He praiseth
the Galathians
because they were
not offended
with his
infirmity.

Now he declareth what pleasure he had received of the *Galathians*. The first benefit (saith he) which I esteeme as the greatest of all, was this. When I began first to preach the Gospell amongst you, and that through infirmity of the flesh and great tentations, my crosse did nothing at all offend you: but ye shewed your selves so loving, so kind and so friendly towards me, that not only ye were not offended with this my infirmity of the flesh, with my tentations and afflictions wherewith I was almost overwhelmed: but also ye loved me dearly, and received me as an Angell of God, yea rather as Christ Iesus, himselfe. This is indeed a great commendation of the *Galathians*, that they received the Gospell of a man so contemptible and afflicted on every side as *Paul* was. For where he preached the Gospell amongst them, both the Jewes and Gentiles murmured and raged against him. For all the mighty, wise, religious and learned men, hated, persecuted and blasphemed *Paul*. With all this the *Galathians* were no whit offended, but turning their eyes from the beholding of this infirmity, these tentations and dangers, they did not only heare that poore, despised,

sed, wretched and afflicted *Paul*, and acknowledged themselves to be his disciples, but also they received and heard him as an Angell of God, yea as Christ Jesus himselfe. This is a worthy commendation and a singular vertue of the *Galathians*: and indeed it is such a commendation as he giveth to none of all those to whom he wrote, besides the *Galathians*.

Jerome and certaine other of the antient Fathers expound this infirmity of the flesh in *Paul*, to be some disease of the body or some tentation of lust. These men lived when the Church was outwardly in a peaceable and prosperous estate without any crosse or persecuti- on. For then the Bishops began to increase in riches, estimation and glory in the world. And many also exercised tyranny over the people which were committed to their charge, as the Ecclesiasticall history witnesseth. Few did their duty, and they that would seeme to doe it, forsaking the doctrine of the Gospell, set forth their own decrees to the people, now when the Pastours and Bishops are not exercised in the word of God, but neglect the pure and sincere preaching thereof, they must needs fall into security: For they are not exercised with tentations, with the crosse and persecutions, which are wont always undoubtedly to follow the pure preaching of the word. Therefore it was impossible that they should understand *Paul*. But we by the grace of God, have found and sincere doctrine, which also we preach and teach freely, and therefore are compelled to suffer the bitter hatred, afflictions and persecutions of the devill and the world. And if we were not exercised outwardly by tyrants and Sectaries with force and subtilty, and inwardly with terrours and the fiery darts of the devill, *Paul* should be as obscure and unknowne unto us as he was in times past to the whole world, and yet is to the Papists, the Anabaptists and other our adversaries. Therefore the gift of knowledge and interpretation of the Scriptures, and our study, together with our inward and outward tentations, open unto us the meaning of *Paul*, and the sense of all the holy Scriptures.

Paul therefore calleth the infirmity of the flesh, no disease of the body or tentation of lust, but his suffering and affliction which he sustained in his body: which he setteth against the vertue and power of the Spirit. But lest we should seeme to wrest and pervert *Pauls* words, let us heare himselfe speaking in the 2 *Corinthians*,

12. *Very gladly will I rejoyce rather in mine infirmities, that the*

What the infirmity of the flesh is after *Jeromes* opinion.

Lusbers iudgements touching the Fathers which lived in the temporall succession of the Church.

The crosse is alwayes ioyned with the doctrine of faith.

The profit that cometh of tentations.

The infirmity of the flesh in *Paul*.

power

power of Christ may dwell in mee. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in anguish for Christs sake: for when I am weake then am I strong. And in the 11th Chapter, In labours more abundant: in stripes above measure: in prisons more plentiful: in death oft. Of the Jewes five times received I forty stripes save one: I was thrice beaten with rods, I was once stoned: I suffered thrice shipwracke, &c. These afflictions which he suffered in his body he calleth the infirmity of the flesh, and not any corporall disease. As though he would say: When I preached the Gospell amongst you, I was oppressed with sundry tentations and afflictions. I was alwayes in danger both of the Jewes and of the Gentiles, and also of false brethren. I suffered hunger, and wanted all things. I was as the very filth and offcowering of the world. He maketh mention of that his infirmity in many places, as in the 1 Cor. 4. 2 Cor. 4. 6, 11, 12. and in many other.

We see then that Paul calleth afflictions the infirmities of the flesh which he suffered in the flesh, like as the other Apostles, the Prophets and all godly men did: notwithstanding he was mighty in Spirit. For the power of Christ was in him, which alwayes reigned and triumphed through him. Which thing he testifieth in the 2 Cor. 12. in these words: For when I am weake then am I strong. Also: I will gladly rejoyce in my infirmities, that the power of Christ may dwell in me. And in the second Chapter. Thanks be to God which alwayes maketh us to triumph in Christ. As though he would say: Indeed the devill, the Jewes and the Gentiles rage cruelly against us: notwithstanding we continue constant and invincible against all their assaults, and will they nill they, our doctrine prevaileth and triumpheth. This was the strength and power of the Spirit in Paul, against the which he setteth here the infirmity and bondage of the flesh.

The power
of the Spirit
in Paul.

Now, this infirmity of the flesh in the godly doth wonderfully offend reason. Therefore Paul so highly commendeth the Galatians, because they were not offended with this great infirmity, and with this vile and contemptible forme of the crosse which they saw in him: but received him as an Angell, yea as Christ Jesus. And Christ himselfe also armeth the faithfull against this base and contemptible forme of the crosse in which he appeared, when he saith: Blessed is hee that is not offended in mee. And surely it is

great matters that they which beleeve in him, doe acknowledge him to be Lord of all, and Saviour of the world : whom notwithstanding they heare to have been the most miserable of all others, the least of men, yea a very scorne of men, and a contempt of the world : briefly, despised and hated of all men, and condemned to the death of the crosse, and even of his own people, and especially of those that were esteemed the best, the wisest, the holiest of all others. This is a great matter (I say) not to be moved with these great offences, and to be able, not only to contemne them, but also to esteeme this poore Christ so spirefully scorned, spit upon, whipped and crucified, more then the riches of all the richest, the strength of all the strongest, the wisdom of all the wisest, the holinesse of all the holiest men, with all the crownes and scepters of all the Kings and Princes of the whole world. They therefore are worthily called blessed of Christ, which are not offended in him.

Now, *Paul* had not only outward tentations (whereof I have spoken already) but also inward and spirituall tentations, as Christ had in the garden: such as that was whereof he complaineth in the 2 *Cor.* 12. *That he felt the prick or sting of the flesh, and the Angell of Satan which buffeted him.* This I say by the way, because the Papists expound this to be a motion of fleshly lust ; but it was a spirituall tentation. And herein is no repugnance in that he addeth this word *flesh*, saying: *A pricke was given me in the flesh.* Yea he calleth it of purpose a pricke in the flesh. For the *Galathians* and others which were conversant with *Paul*, had seen him oftentimes in great heaviness, anguish, and terrour : Wherefore the Apostles had not onely bodily, but also spirituall tentations, which also he confesseth in the 2 *Cor.* 7. with these words: *Fightings without, and terrors within.* And *Luke* saith in the last of the *Acts*, that *Paul* when he had long striven in the tempests of the sea, even unto the heaviness of the spirit, was againe refreshed, and waxed bold when he saw the brethren that came from *Rome* to meet him at the market of *Appius* and three Tavernes. Also, in *Phil.* 2. he confesseth, that God had mercy upon him, in that he restored *Epaphroditus* so weake and neare to death, unto health againe, least he should have sorrow upon sorrow. Therefore besides outward tentations, the Apostles also suffered great anguish, heaviness and terrors.

The spirituall tentations of *Paul*.

The anguish of the spirit in the Apostles.

But why saith *Paul*, that he was not despised of the *Galathians*?

ans? It seemeth that they despised him, when they fell away from his Gospell. *Paul* expoundeth himselfe. When I first preached to you the Gospell (saith he) ye did not as other people have done, who being greatly offended through this my infirmity and tentation of the flesh, have despised and rejected me. For mans reason is soone offended with this vile and contemptible forme of the crosse, and judgeth those to be starke mad, which being so afflicted, will go about to comfort; to helpe and to succour others: Also, those that boast of their great riches, that is to say, of righteousnesse, strength, victory over sinne, death and all evils, of joy, salvation and everlasting life, and yet notwithstanding are needy, weake, heavy hearted and despised, evill intrated and slaine, as very noisome poisons both of common-weales and religion, and they which kill them think they doe high service unto God. Therefore, when they promise unto others eternall treasures, and they themselves perish so wretchedly before the world, they are laughed to scorne and compelled to heare: *Physician cure thy selfe.* And hereof come these complaints which are every where in the Psalmes: *I am a worme and, no man, &c.* Again: *Depart not from me, for tribulation is at hand, and there is none to helpe, &c.*

Job. 16. 2.

Luk. 4. 23.

Psal. 22. 6. 1. 1.

The praise
of the Ga-
lathians.

This is therefore a great commendation of the *Galathians*, that they were not offended with this infirmity and tentation of *Paul*; but received him as an Angell of God, yea as Christ Jesus. It is indeed a great vertue and worthy of great praise to heare the Apostle. But it is a greater, and a true Christian vertue, to give care unto one so miserable, weake and contemptible as *Paul* was among the *Galathians* (as here he witnesseth of himselfe) and to receive him as an Angell from Heaven, and to give him such honour as if he had been Christ Jesus himselfe, and not to be offended with his afflictions, being so great and so many. Wherefore, by these words he highly commendeth the vertue of the *Galathians*, which hee saith, hee will keepe in perpetuall remembrance, and so greatly esteemeth the same, that he desireth it may be knowne unto all men. Notwithstanding in setting forth so highly their benefits and praises, he sheweth covertly how entirely they loved him before the coming of the false Apostles, and therewithall he moveth them to continue as they began, and to embrace him with no lesse love and reverence then they did before. And hereby it may also appeare, that the false apostles had greater authority
among

among the *Galatians* then *Paul* himselfe had. For the *Galatians* being moved with their authority, preferred them farre above *Paul*, whom before they so dearly loved and received as an Angell of God, &c.

Verse 15. *What was then your felicity?*

As if he would say: How happy were ye counted? How much were ye then praised, and commended? The like manner of speech we have in the song of the virgin *Mary*: *All generations shall call me blessed.* And these words: *What was then your felicity?* containe in them a certaine vehemency. As if he would say: Ye were not only blessed, but in all things most blessed and highly commended. Thus he goeth about to qualifie and mitigate his bitter potion, that is to say, his sharp chiding, fearing lest the *Galatians* should be offended therewith: especially, seeing he knew that the false apostles would slander him, and most spitefully interpret his words. For this is the quality and nature of these vipers, that they will slander and maliciously pervert those words which proceed from a simple and sincere heart, and wrest them cleane contrary to the true sense and meaning thereof. They are marvellous cunning workmen in this matter, far passing all the wit and eloquence of all the Rhetoricians in the world. For they are led with a wicked spirit, which so bewitcheth them, that they being inflamed with a devillish rage against the faithfull, can no otherwise doe, but maliciously interpret and wickedly pervert their words and writings. Therefore they are like unto the spider, that sucketh venome out of sweet and pleasant flowers: which proceedeth not of the flowers, but of their owne venomous nature, which turneth that into poison, that of it selfe is good and wholesome. *Paul* therefore by these mild and sweet words goeth about to prevent the false apostles, to the end they should have no occasion to slander and pervert his words after this manner: *Paul* handleth you very ungently, he calleth you foolish, bewitched, and disobedient to the truth, which is a sure token that he seeketh not your salvation, but accounteth you as damned and rejected from Christ.

Heretickes
wrest things
that are spoken
well, to
an evill meaning.

Verse 15. *For I beare you record, that if it had beene possible, ye would have plucked out your owne eyes and have given them to me.*

He praiseth the *Galathians* above measure. Ye did not only intreat me (saith he) most courteously and with all reverence, receiving me as an Angell of God, &c. but also if necessity had required, ye would have plucked out your own eyes and given them to me: yea, you would have bestowed your lives for me. And indeed the *Galathians* bestowed their lives for him: For in that they received and maintained *Paul* (whom the world accounted most execrable and accursed) they turned upon their own heads, as receivers and maintainers of *Paul*; the cruell hatred and indignation of all the Jewes and Gentiles.

The *Galathians* succoured *Paul* with their great perill.

The name of *Luther* odious.

So also at this day the name of *Luther* is most odious to the world. He that praiseth me sinneth worse then any Idolater, blasphemers, perjurer, whoremonger, aduker, murderer or theefe. It must needs be therefore that the *Galathians* were well established in the doctrine and faith of Christ, seeing that they with so great danger of their lives, received and maintained *Paul* which was hated throughout all the world. For else they would never have sustained that cruell hatred of the whole world.

Verse 16. *Am I therefore become your enemy, because I tell you the truth.*

What *Paul* sought by his sharpe chiding.

Here he sheweth the reason, why he speaketh the *Galathians* so faire. For he suspecteth that they take him for their enemy, because he had reprov'd them so sharply. I pray you (saith he) set apart these rebukes, and separate them from doctrine, and ye shall find that my purpose was not to rebuke you, but to teach you the truth. Indeed I confesse that my Epistle is sharpe and severe: but by this severity I goe about to call you backe againe to the truth of the Gospell, from the which ye are fallen, and to keep you in the same: therefore apply this sharpenesse and this bitter potion, not to your persons, but to your disease: And judge me not to be your enemy in rebuking you so sharply, but rather thinke that I am your father. For unlesse I loved you dearly as my children, and knew also that I am beloved of you, I would not have reprov'd you so sharply.

It is the part of a friend, freely to admonish his friend if he doe amisse: and when he is so admonished, if he be wise he is not angry with the other which hath so friendly admonished him and told him the truth, but giveth him thanks. It is commonly seene in
the

the world that truth bringeth hatred, and that he is accounted an enemy which speaketh the truth. But amongst friends it is not so: much lesse amongst Christians. Seeing therefore I have reprehended you of meer love, to the end ye might abide in the truth, ye ought not to be offended with me nor loose the truth, or think me your enemy, because of my friendly and fatherly reprehension. All these things are spoken of *Paul*, to confirm that which he said before: *Be ye as I am: ye have not hurt me, &c.*

Truth pro-
cureth ha-
tred.

Verse 17. *They are jealous over you amisse, &c.*

He reproveth here the flattery of the false Apostles. For Satan is wont by his Ministers, through wonderfull subtilty and crafty sleights to beguile the simple: As *Paul* saith, Rom. 16. *With faire speech and flattering they deceive the hearts of the simple.* For first of all, they make great protestations that they seeke nothing else but the advancement of Gods glory: and moreover that they are moved by the Spirit (because the miserable people are neglected, or else because the truth is not purely taught of others) to teach the infallible truth, that by this means the elect may be delivered from error, and may come to the true light and knowledge of the truth. Moreover, they promise undoubted salvation to those that receive their doctrine. If vigilant and faithfull Pastors do not withstand these ravening wolves, they will do great harme to the Church under this pretence of godlines, and under this sheeps cloathing. For the *Galathians* might say: why dost thou inveigh so bitterly against our teachers for that they be jealous over us? For that which they do, they do of zeal and meer love: this ought not to offend thee, &c. Indeed (saith he) they are jealous over you, but their jealousie is not good.

The nature
and subtilty
of the false
Apostles.

Here note that zeale or jealousie, properly signifieth an angry love, or, as ye would say, a godly envy. *Elias* saith: *I have beene very jealous for the Lord of hosts.* After this manner the husband is jealous towards the wife, the father towards the sonne, the brother towards his brother, that is to say, they love him entirely: yet so that they hate their vices and goe about to amend them: Such a zeale the false Apostles pretended to beare towards the *Galathians*: *Paul* indeed confesseth that they were very zealous towards the *Galathians*, but their zeale (saith he) was not good. Now, by this colour and subtill pretence the simple are deceived, when these

Zeale.

2 *Kiv. 19. 16.*

The simple
are decei-
ved by the

pretence & fained zeal of hereticks

A good zeale and an euill zeale.

seducers doe make them to believe that they beare a great zeale and affection toward them, and that they are very carefull for them: *Paul* therefore warneth us here to put a difference betwixt a good zeale and an euill zeale. Indeed a good zeale is to be commended, but not an euill zeale. I am as zealous over you (saith *Paul*) as they. Now judge ye which of our zeales is better, mine or theirs: which is good and godly, which is euill and carnall. Therefore let not their zeale so easily seduce you.

Verse 17. *They would exclude us, that you should altogether love them.*

The zeal of the false apostles.

As if he said: True it is, that they are very zealous towards you, but by this means they seek that ye again should be zealous towards them, and reject me. If their zeale were sincere and godly, then surely they would be content that I also should be beloved of you as well as they. But they hate our doctrine, and therefore their desire is that it may be utterly abolished, and their owne preached amongst you. Now, to the end they might bring this to passe, they goe about by this jealousie to plucke your hearts from me, and to make me odious unto you, that when ye have conceived an hatred against me and my doctrine, and turned your affection and zeale towards them, ye should love them only, and receive no other doctrine but theirs. Thus he bringeth the false apostles into suspicion among the *Galathians*, shewing that by this goodly pretence they go about to deceive them. So our Saviour Christ also warneth us, saying: *Take heed of false prophets which come to you in sheeps cloathing.*

Mat 7. 15.

Many evils followed *Pauls* doctrine, although it was godly and holy.

Paul suffered the same tentation which we suffer at this day. He was marvellously troubled with this enormity, that after the preaching of his doctrine, which was divine and holy, he saw so many sects, commotions, dissipations of common-weales, changes of kingdomes and other like things to ensue, which were the cause of infinite evils and offences. He was accused by the Jewes to be a pernicious fellow, a mover of sedition in his whole nation, and to be an authour of the sect of *Nazarites*. As if they had said: This is a seditious and a blasphemous fellow: for he preacheth such things, whereby he not onely overthroweth the *Jewish* Common-wealth, excellently well ordered and established by the laws of God: but also

Mat 23. 5.

so abolished even the ten Commandements, the religion and service of God, and our Priesthood, and published throughout the world, the Gospell (as he calleth it) whereof are sprung infinite evils, seditions, offences and sects. He was compelled to heare of the *Gentiles* also which cryed out against him in *Philippi*, that he was a troubler of the city, and preached ordinances which were not lawfull for them to receive, &c.

Act. 16. 30.

Such troubles of common-weales and other calamities, as famine, warrs, dissentions and sects, the *Jewes* and *Gentiles* imputed to the doctrine of *Paul* and of the other Apostles: and therefore they persecuted them as common plagues, and enemies of the publike peace and religion. The Apostles notwithstanding all this did not cease to doe their office, but most constantly preached and confessed Christ. For they knew that they should rather obey God then men: and that it was better that the whole world should be troubled and in an uproare, then that Christ should not be preached, or that one soul should be neglected and perish.

The Jewes imputed all evils to the doctrine of the Apostles.

Act. 8. 29.

In the meane time it was (no doubt) a heavy crosse to the Apostles to see these offences: for they were not made of iron. It was a wonderfull griefe unto them, that that people for whose sakes *Paul* wished to be seperate from Christ, should perish, with all their ornaments. They saw that great tumults and changes of kingdomes should follow their doctrine. And (which was more bitter unto them then death it self, but especially to *Paul*) they saw that amongst themselves there sprang up many sects. It was heavy newes to *Paul*, when he heard that the *Corinthians* denied the resurrection of the dead: when he heard that the Churches which were planted by his ministry, were troubled: that the Gospell was overthrowne by the false Apostles, and that all *Asia* was revolted from his doctrine, and certain great personages besides.

Rom. 9. 3. The Apostles were the beholders of great evils, not without their great griefe.

But he knew that his doctrine was not the cause of these offences and sects, and therefore he was not discouraged, he forsooke not his vocation, but went forward, knowing that the Gospell which he preached, was the power of God to salvation to all that believe, howsoever it seemed to the *Jewes* and *Gentiles* to be a foolish and offensive doctrine. He knew that they are blessed which are not offended by this word of the crosse, whether they be teachers or hearers, as Christ himselfe saith: *Blessed is hee which is not offended*

The consolation of *Paul*. Rom. 1. 16.

in me. Contrariwise he knew that they were condemned, which judged this doctrine to be foolish and hereticall. Therefore he saith, as Christ said of the Jewes and Gentiles which were offended with this doctrine: *Let them alone, they are blind, and leaders of the blind.*

At the troubles which are at this day, the world layeth unto us charge

We also are constrained at this day to heare the same spoken of us, which was said of *Paul* and the other Apostles: to wit, that the doctrine of the Gospell which we professe, is the cause of many and great enormities, as of seditions, wars, sects and innumerable offences. Yea, they impute unto us all the troubles which are at this day. Surely we teach no heresies or wicked doctrine, but we preach the glad tidings concerning Christ, that he is our high Priest and our Redeemer. Moreover, our adversaries are constrained (if they will confesse the truth) to grant us this, that we have given no occasion through our doctrine, of seditions, wars or tumults: but alwaies have taught that honour and reverence must be given to the Magistrate, because God hath so commanded. Neither are we the authours of offences: but in that the wicked are offended, the fault is in themselves and not in us. God hath commanded us to preach the doctrine of the Gospell without any respect of offence. But because this doctrine condemneth the wicked doctrine and idolatry of our adversaries, they being provoked therby, raise offences of themselves, which the Schoolmen called offences taken, which they said, ought not to be avoided, nor can be avoided.

Offence taken.

Mat 15, 14.

Act 3 1, 36
Act 4, 12.

The complaints of the adversaries against the doctrine of the Gospell.

Christ taught the Gospell, having no regard to the offence of the Jewes. *Suffer them,* (saith he) *they are blinde and leaders of the blinde.* The more the Priests forbad the Apostles to preach in the name of Christ, the more the Apostles gave witness, that the same Jesus whom they had crucified, is both Lord and Christ, and whosoever should call upon him, should be saved, and that there is none other name given unto men under Heaven, whereby they must be saved, &c. Even so we preach Christ at this day, not regarding the clamours of the wicked Papists and all our adversaries, which cry out that our doctrine is seditious and full of blasphemy, that it troubleth common-weales, overthroweth religion and teacheth heresies, and briefly that it is the cause of all evils. When Christ and his Apostles preached, the same was said likewise of them. Not long after, the *Romanes* came, and according to their own prophe-

prophecy, destroyed both the place and the nation. Wherefore let the enemies of the Gospell at this day take heed that they be not overwhelmed with these evils, which they prophecy unto themselves.

These they make grievous and hainous offences, that Monks and Priests do marry wives, that we eat flesh upon the Fridaies and such like. But this is no offence to them at all, that by their wicked doctrine they seduce and daily destroy innumerable souls, that by their evill example they offend the weake, that they blaspheme and condemne the glorious Gospell of the mighty God, and that they persecute and kill those that love the sincerity of doctrine and the word of life: this (I say) is to them no offence, but an obedience, a service and an acceptable sacrifice unto God. Let us suffer them therefore: *For they are blind, and leaders of the blind. He that hurteth, let him hurt still, and he that is filthy, let him be more filthy.* But we, because we believe, will speak and set forth the wonderfull works of the Lord so long as we have breath, and will endure the persecutions of our adversaries untill that time that Christ our high Bishop and King shall come from heaven, who we hope will come shortly as a just Judge to take vengeance of all these that obey not his Gospell. So be it.

With these offences which the wicked alleadge, the godly are nothing moved. For they know that the devill hateth nothing more then the pure doctrine of the Gospel, and therefore he goeth about to deface it with innumerable offences, that by this meanes he might root it out of mens hearts for ever. Before, when nothing else was taught in the Church but mens traditions, the devill did not so rage. For whilest the strong man kept the house, all that he possessed was in peace: but now when a stronger commeth which vanquisheth and bindeth that strong one and spoyleth his house, then he beginneth to rage indeed. And this is an infallible token, that the doctrine which we professe is of God. For else (as it is said in the 40. of Job) that *Behemoth would lie hid under the trees in the covert of the reeds and fens.* But now, that he rangeth about like a roaring Lion, and stirreth up such hurly burlies, it is a manifest token that he feeleth the power of our preaching.

When Paul saith: *They are jealous over you but amisse,* he sheweth by the way who are the authours of Sects: to wit, those jealous spirits which in all time overthrow the true doctrine, and trouble

The Papists
iustifie their
own horri-
ble sins, and
condemne
our good
deeds.

Mat. 15. 14.
Apo. 22.

The devill
defaceth
the Gospell
with infinit
offences.

Luk. 11. 21.
22.

1 Pet. 5. 9.

Zealous spi-
rits (with
own
knowledge,
are the au-
thours of
Sects.

trouble the publike peace. For these things stirred up with a perverse zeale, imagine that they have a certain singular holines, modesty, patience and doctrine above others, and therefore they thinke that they are able to provide for the salvation of all men, that they can teach more profound and profitable things, ordain better service and ceremonies then all other teachers besides: whom they despise as nothing in comparison of themselves, and abase their authority, and corrupt those things which they have purely taught. The false Apostles had such a wicked and perverse zeal, stirring up sects, not only in *Galatia*, but also in all the places whersoever *Paul* and the other Apostles had preached: after the which sects followed innumerable offences and marvellous troubles. *For the devill* (as *Christ* saith) *is a lyar and a murderer*, and therefore he is wont not only to trouble mens consciences by false doctrine, but also to stir up tumults, seditions, wars and all mischief.

Joh. 8. 44.

There are very many at this day which are possessed with this kind of jealousie, which pretend great religion, modesty, doctrine, and patience, and yet in very deed they are ravening wolves: who with their hypocrisie seek nothing els but to discredit us, that the people might esteem, love and reverence them only, and receive no other doctrine but theirs. Now, because these men have a great opinion of themselves, and despise other, it cannot be, but that there must needs follow horrible dissentions, sects, divisions and seditions. But what should we do? we cannot remedy this matter: as *Paul* could not do in his time. Notwithstanding he gained some, which obeyed his admonitions. So I hope also that I have called some back from the errors of the Sectaries.

Verse 18. *But it is a good thing to love earnestly alwaies in a good thing, and not only When I am present With you.*

As if he should say: I commend you for this, that ye loved me so entirely when I preached the Gospell amongst you in the infirmity of the flesh. Ye ought to beare the same affection towards me now when I am absent, even as if I had never departed from you. For although I be absent in body, yet have ye my doctrine, which ye ought to retain and maintain, seeing ye received the holy Ghost through it: thinking with your selves that *Paul* is alwaies present with you as long as ye have the doctrine. I do not therefore reprehend your zeale, but I praise it, and so farre forth I praise it, as it is the zeale of God or of the Spirit, and

and not of the flesh. Now, the zeale of the Spirit is alwaies good: for it is an earnest affection and motion of the heart to a good thing, and so is not the zeale of the flesh. He commendeth therefore the zeale of the *Galathians*, that thereby he may pacifie their minds, and that they may patiently suffer his correction. As if he would say: Take my correction in good part: for it proceedeth of no displeasure, but of a sorrowfull heart and carefull for your salvation. This is a lively example to teach all Ministers how to be carefull for their sheepe, and to assay every way, that by chiding, faire speaking, or intreating, they may keepe them in sound doctrine, and turne them from subtil seducers and false teachers-

The zeale of the spirit & of the flesh.

A lively picture of a faithfull pastor.

Verse 19. *My little children of Whom I travell in birth again, untill Christ be formed in you.*

All his words are weighty and fitly framed to the purpose, that they may moove the hearts of the *Galathians*, and win their favour againe. And these are sweet and loving words, when he calleth them his children. When he saith: *of Whom I travell in birth*, it is an allegory. For the Apostles are in the stead of parents: as School-masters also are in their place and calling. For as Parents beget the bodily forme, so they beget the forme of the mind. Now, the forme of a Christian mind is faith, or the confidence of the heart which laieth hold upon Christ, and cleaveth to him alone and to nothing else. The heart being furnished with this confidence or assurance: to wit, that for Christs sake we are righteous, hath the true forme of Christ. Now this forme is given by the ministry of the word, as it is said, 1 Cor. 4. *I have begotten you through the Gospell*, that is to say, in Spirit, that ye might know Christ and believe in him. Also, 2 Cor. 3. *Ye are the Epistle of Christ, ministred by us, and Written, not With inke, but With the Spirit of the living God*. For the word cometh from the mouth of the Apostle, or of the Minister, and entred into the heart of him that heareth it. There the holy Ghost is present, and imprinteth the word in the heart, so that it consenteth unto it. Thus every godly teacher is a father, which gendred and formeth the true shape of a Christian heart, and that by the ministry of the word.

The Apostles are parents.

The forme of a Christian mind: & how it is gotten.

Moreover, by these words, *Of Whom I travell in birth*, he toucheth the false Apostles. As though he would say: I did beget you

The forme
of Christ,

you rightly through the Gospell : but these corrupters have formed a new shape in your heart, not of Christ, but of *Moses*: so that now your affiance is not grounded any more upon Christ, but upon the works of the law. This is not the true forme of Christ, but it is another forme, and altogether devillish. And he saith not: of whom I travell in birth untill my forme be fashioned in you, but untill Christ be formed in you: That is to say, I travell that ye may receive again the forme and similitude of Christ, and not of *Paul*. In which words he again reproveth the false Apostles: for they had abolished the forme of Christ in the hearts of the believers, and had devised another form, that is to say, their own: As he saith chap. 6. *They Would have you circumcised, that they might rejoyce in your flesh.*

Who be
like unto
God,

Of this forme of Christ he speaketh also in the third to the *Colossians*: *Put yee on the new man which is renewed in knowledge after the image of him that created him.* *Paul* therefore goeth about to reparaire the forme of Christ in the *Galathians* that was disfigured and corrupted by the false Apostles: which is, that they should thinke, and will as God doth, whose thought and will is, that wee should obtaine remission of our sins, and everlasting life by *Jesus Christ* his only Sonne, whom he sent into the world to the end he might be the propitiation of our sinnes, and that we should know that through this his Son he is appeased and become our loving father. They that believe this are like unto God, that is to say, all their thoughts are of God, as the affection of their heart is: they have the same forme in their mind which is in God or in Christ. This is to be renewed in the spirit of our mind, and to put on the new man which after God is created in righteousnesse and true holinesse, as *Paul* saith, *Ephes. 4.*

Phil. 2.5.

He saith then, that he travelleth againe of the *Galathians* in birth, and yet so notwithstanding, that the forme of the children should not be the forme of the Apostle: so that the children should not resemble the forme of *Paul*, or of *Cephas*, &c. but of another father, that is to say, of Christ. I will fashion him (saith he) in you that the same mind may be in you, which was in Christ himselfe. To be brieft: *I travell of you*: that is to say, I labour carefully to call you backe to your former faith, the which ye have lost, (being deceived by the craft and subtilty of the false Apostles) and are returned to the law and works. Therefore I must now againe care-

carefully travell to bring you backe, from the law to the faith of Christ. This he calleth to travell in birth, &c.

Verse 20. *And I would I were with you now, that I might change my voice, &c.*

These are the true cares of an Apostle. It is a common saying, that a letter is a dead messenger: for it can give no more then it hath. And no Epistle or letter is written so exactly, wherein there is not somewhat lacking. For the circumstances are divers: there is a diversity of times, places, persons, manners and affections: all which no Epistle can expresse: Therefore it moveth the reader diversly, making him now sad, now merry, as he himselve is disposed. But if any thing be spoken sharply or out of time, the lively voice of a man may expound, mitigate, or correct the same. Therefore the Apostle wisheth that he were with them, to the end he might temper and change his voice, as he should see it needfull by the qualities of their affections. As, if he should see any of them very much troubled, he might so temper his words, that they should not be oppressed thereby, with more heaviness: Contrariwise: if he should see others high minded, he might sharply reprehend them, least they should be too secure and carelesse, and so at length become contemners of God.

An Epistle
or letter is a
dead messenger.

Wherefore he could not devise how he being absent, should deale with them by letters. As if he should say: If my epistle be too sharp, I feare I shall more offend then amend some of you. Again: if it be too gentle, it will not profit those which are perverse and obstinate: for dead letters and words give no more then they have. Contrariwise, the lively voice of a man compared to an Epistle, is a Queene: For it can adde and diminish: it can change it selfe into all manner of affections, times, places, and persons. To be brieve, I would gladly convert you by letters, that is to say, call you back from the law to the faith of Jesus Christ: but I feare that I shall not so do by my dead letters. But if I were with you, I could change my voice, I could reprove them bitterly that are obstinate, and comfort the weake with sweet and loving words, as occasion should require.

Verse 20. *For I am troubled for you:*

That is to say: I am so troubled in my spirit, that I know not how

The true affection of an Apostle.

how by letters to behave my selfe towards you. Here is a lively description of the true affection of an Apostle. He omitteth nothing, he chideth the *Galatians*: he intreateth them: he speaketh them faire: he highly commendeth their faith, labouring by all meanes to bring them backe againe to the truth of the Gospell, and to deliver them out of the snares of the false apostles. These are vehement words, proceeding from an heart stirred up and enflamed with a hot burning zeale, and therefore ought diligently to be considered.

Verse 21. *Tell me, yee that will be under the law, doe yee not heare the law?*

The use of allegories and similitudes.

Here would *Paul* have closed up his Epistle, for he desired not to write any more, but rather to be present with the *Galatians*, and to speake unto them himselve. But he being in great perplexity and very carefull for this matter, taketh by the way this allegoric, which then came into his mind. For the people are greatly delighted with allegories and similitudes, and therefore Christ himselve oftentimes useth them. For they are as it were certaine pictures which set forth things as if they were painted before the eyes of the simple, and therefore they move and perswade very much; especially the simple and ignorant. First therefore he stirreth up the *Galatians* with words and writings: Secondly he painteth out the matter it selfe before their eyes with this goodly allegorie.

How *Paul* handleth allegories.

Origen and *Hierome*.

Now, *Paul* was a marvellous cunning workman in handling of allegories: for he is wont to apply them to the doctrine of faith, to grace, and to Christ, and not to the law and the works thereof, as *Origen* and *Hierome* doe, who are worthily reprehended for that they turned the plaine sentences of the Scripture, where allegories have no place, into unfit and foolish allegories. Therefore to use allegories, it is oftentimes a very dangerous thing. For unlesse a man have the perfect knowledge of Christian doctrine, he cannot use allegories rightly and as he should doe.

An objection.

But why doth *Paul* call the booke of *Genesis*, out of which he alledgeth the history of *Ismael* and *Isaac*, the law, seeing that booke containeth nothing at all concerning the law: and specially that place which he alledgeth, speaketh not of any law: but onely containeth a plaine history of *Abrahams* two children? *Paul* is wont to call the first booke of *Moses* the law, after the manner of the

The answer,

Jews:

Jewes: which although it containe no law besides the law of circumcision, but principally teacheth faith, and witnesseth that the Patriarkes pleased God because of their faith: yet the Jewes notwithstanding, because of the law of circumcision therein contained, called the book of *Genesis*, with the rest of the books of *Moses*, the law. So did *Paul* himselfe also being a Jew. And Christ under the name of the law, comprehendeth, not only the books of *Moses*, but also the *Psalms*, *John 15*. But it is, that the word might be fulfilled which is written in their law: They hated me without a cause. *Psalm 35: 9*

Verse 22, 23. For it is written, that Abraham had two sons, one by a servant, and one by a free woman. But he which was of the servant was borne after the flesh; and he which was of the free woman, was borne after the promise.

As if he said: Ye forsake grace, faith and Christ, and turne backe againe to the law: ye will be under the law, and become wise through it. Therefore I will talke with you of the law. I pray you consider the law diligently. Ye shall find that Abraham had two sons, *Ismael* by *Agar*, and *Isaac* by *Sara*. They were both the true sons of Abraham. *Ismael* was as well the true son of Abraham as *Isaac* was, for both came of one father, of one flesh, and of one seed. What was then the difference? This maketh not the difference (saith *Paul*) that the mother of the one was free and the other bond, (albeit it pertaineth to the allegorie:) but that *Ismael* which was borne of the bond woman, was borne after the flesh, that is to say, without the promise and the word of God. But *Isaac* was not only borne of the free woman, but also according to the promise. What then? Yet was *Isaac* notwithstanding as well borne of the seed of Abraham as *Ismael* was. I grant that they were both the children of one father, and yet notwithstanding there is a difference. For although *Isaac* was borne of the flesh, yet the promise went before. None observed this difference but only *Paul*, which he gathered out of the text of *Genesis* after this manner.

Whereas *Agar* conceived and brought forth *Ismael*, there was no word of God that foreshewed that this should come to passe: but by the permission of *Sara*, Abraham went in to his servant *Agar*, whom *Sara*, being barren, had given to wife unto Abraham.

Abrahams
two sonnes.

Ismael was
a son after
the flesh,
and *Isaac*
after the
promise.

An obiection.

The answer.

Sara had heard the promise of God as concerning the seed, but she waiteth not for Gods appointed time: Sara resigneth up her right.

Abraham, as it is said in the booke of *Genesis*. For *Sara* had heard that *Abraham* by the promise of God, should have seed of his body, and she hoped that she should be the mother of this seed. But when she had waited now for the promise many yeares with great anguish of spirit, and saw that the matter was so long deferred, she was out of hope. This holy woman therefore giveth place for the honour of her husband, and resigneth her right to another, that is to say, to her maid. Notwithstanding she suffereth not her husband to marry another wife out of his house, but she giveth unto him in marriage her servant, to the end that she might be builded by her: For so saith the historie, *Gen. 16. Now, Sara Abrahams wife bare him no children, and she had a maid an Egyptian, Agar by name. And Sara said unto Abraham: Behold now the Lord hath restrained me from child-bearing, I pray thee goe in to my maid: it may be that I shall be builded by her.* This was a great humility of *Sara*, who so abased her selfe, and tooke in good part this tentation and triall of her faith. For thus she thought, God is no lyer: that which he hath promised to my husband he will surely performe. But peradventure God will not that I shall be the mother of that Seed. It shall not grieve me that *Agar* should have this honour, unto whom let my lord enter, for I may peradventure be builded by her.

The humility of *Sara*.

Ismael was the sonne of *Abraham* according to the flesh. * That is said to be done at adventure or by chance, wherof man knoweth not the cause: although unto God it be fore-known and appointed.

Ismael therefore is borne without the word at the onely request of *Sara*. For there is no word of God which commanded *Abraham* thus to doe, or promised unto him a sonne, but all this is done at * adventure. Which also the words of *Sara* do declare: *It may be (saith she) that I shall be builded by her.* Seeing therefore there was no word of God spoken to *Abraham* before, as there was when *Sara* should bring forth *Isaac*, but onely the word of *Sara*: it is evident enough that *Ismael* was the sonne of *Abraham* after the flesh onely without the word of God: therefore he was borne at adventure, and unlooked for as another child is. This *Paul* observed and diligently considered.

Abraham hath two sorts of children.

In the 9th Chap. to the *Romanes*, he prosecuteth the same argument which here he repeateth and setteth forth in an allegoric, and concludeth strongly, that all the sonnes of *Abraham* are not the sonnes of God, *Abraham* (saith he) hath two sorts of children. Some are borne of his flesh and blood, but the word and promise of God goeth before, as *Isaac*. Other are borne without the promise

mise as *Ismael*. Therefore the children of the flesh (saith he) are not the children of God, but the children of the promise, &c. And by this argument he mightly stoppeth the mouthes of the proud Jews, which gloried that they were the seede and children of *Abraham*: As also Christ doth in *Mat. 3.* and in the eight of *Jobn*. As if he said: It followeth not, I am the carnall seede of *Abraham*, therefore I am the child of God. *Esau* is the naturall sonne, therefore the heire. Nay rather (saith he) they that will be the children of *Abraham*, besides their carnall birth, must be also the sonnes of the promise, and must beleeve. And they are the true children of *Abraham*, and consequently of God, who have the promise and beleeve.

Who be the true sonnes of *Abraham*.

But *Ismael*, because he was not promised of God to *Abraham*, is a sonne after the flesh only, and not after the promise, and therefore he was borne at adventure, as other children be. For no mother knoweth whether she shall have a child or no, or if she perceiveth her selfe to be with child, yet she cannot tell whether it shall be a sonne or a daughter. But *Isaac* was expressly named, *Gen. 17.* *Sarah* his wife (saith the Angell to *Abraham*) shall beare thee a sonne, and thou shalt call his name *Isaac*. Here the sonne and the mother are expressly named. Thus, for this humility of *Sarah*, because she gave up her right and suffered the contempt of *Agar*, *Gen. 16.* God requited her with this honour, that she should be the mother of the promised sonne, &c.

Verse 24. *The which things are spoken by allegories.*

Allegories doe not strongly perswade in Divinity, but as certaine pictures they beautifie and set out the matter. For if *Paul* had not proved the righteousnesse of faith against the righteousnesse of workes by strong and pithy arguments, he should have little prevailed by this allegory. But because he had fortified his cause before with invincible arguments taken of experience, of the example of *Abraham*, the testimonies of the Scriptures and similitudes: now in the end of his disputation he addeth an allegory, to give a beauty to all the rest. For it is a seemely thing sometimes to adde an allegory when the foundation is well laid, and the matter throughly proved. For as painting is an ornament to set forth and garnish an house already builded: so is an allegory the light of a matter which is already otherwise proved and confirmed.

An allegory is that where by one thing is spoken, and another thing meant.

Verse 25. For these mothers are the two Testaments: the one which is *Agar* of mount *Sina*, which gendresh unto bondage. (For *Agar* or *Sina* is a mountaine in Arabia.)

Sina.

Agar.

Hermon.

Abraham is a figure of God, which hath two sonnes, that is to say, two sorts of people are represented by *Ismael* and *Isaac*. These two are borne unto him by *Agar* and *Sara*, the which signifieth the two Testaments, the old and the new. The old is of mount *Sina*, begetting unto bondage, which is *Agar*. For the Arabians in their language call *Agar* the same mountaine which the Jews call *Sina* (which seemeth to have that name of brambles and thornes) which also *Ptolomæus* and the Greek commentaries doe witnesse. After the same manner divers names are given to many mountaines, according to the diversity of nations. So the mount which *Moses* calleth *Hermon* of the Sidonians is called *Sirion*, and of the Amorites *Senir*.

Now, this serveth very well to the purpose, that Mount *Sina* in the Arabians language signifieth as much as an handmaid: and I thinke the likenesse of this name gave *Paul* light and occasion to seeke out this allegoric. Likewise then as *Agar* the bondmaid brought forth to *Abraham* a sonne, and yet not an heire but a servant: so *Sina* the allegoricall *Agar*, brought forth to God a sonne, that is to say, a carnall people. Againe, as *Ismael* was the true sonne of *Abraham*, so the people of *Israel* had the true God to be their father, which gave them his law, his oracles, religion and true service, and the temple: as it is said in the Psalme 147. *He sheweth his word unto Jacob, his statutes and his judgements unto Israel.* Notwithstanding this onely was the difference: *Ismael* was borne of a bondmaid after the flesh, that is to say, without the promise, and could not therefore be the heire. So the mysticall *Agar*, that is to say, mount *Sina* where the law was given and the old Testament ordained, brought forth to God the great *Abrahams* people, but without the promise, that is to say, a carnall and a servile people, and not the heire of God. For the promises as touching *Christ* the giver of all blessing, and as touching the deliverance from the curse of the law, from sinne and death, also as touching the free remission of sinnes, of righteousnesse and everlasting life, are not added to the law, but the law saith: *He that shall doe these things shall live in them.*

The people
of the law.Levit. 18. 5.
Rom. 20. 5.

There-

Therefore the promises of the law are conditionall, promising life, not freely, but to such as fulfill the law, and therefore they leave mens consciences in doubt: for no man fulfilleth the law. But the promises of the new Testament have no such condition joynd unto them, nor require any thing of us, nor depend upon any condition of our worthinesse, but bring and give unto us freely forgiveness of sins, grace, righteousness and life everlasting for Christs sake, as I have said more largely in another place.

The promises of the law and the Gospell.

Therefore the law or the old Testament containeth onely conditionall promises: for it hath alwayes such conditions as these are, joynd to it: *If ye hearken to my voice: if ye keepe my statutes: if ye walke in my wayes, ye shall be my people, &c.* The Jewes not considering this, layed hold of these conditionall promises as if they had beene absolute and without all condition: which they supposed that God could never revoke, but must needs keepe them. Hereupon, when they heard the Prophets foreshew the destruction of the city of Jerusalem, of the temple, of the kingdom and priesthood, (which could well discern betwixt the corporall promises of the law, and the spirituall promises concerning Christ and his kingdome:) they persecuted and killed them as hereticks and blasphemers of God: For they saw not this condition that was annexed: *If ye keepe my Commandements it shall goe well with you, &c.*

The promises of God in the law are conditionall.

Therefore *Agar* the bondmaide bringeth forth but a bond servant. *Ishmael* then is not the heire, although he be the naturall sonne of *Abrabrm*, but remaineth a bondservant. What is here lacking? The promise and the blessing of the word. So then the law given in mount Sina, which the Arabians call *Agar*, begetteth none but servants. For the promise made as concerning Christ, was not annexed to the law. wherefore, (O ye *Galathians*) if ye, forsaking the promise and faith, fall back to the law and workes, ye shall alwayes continue servants: that is, ye shall never be delivered from sin and death, but ye shall alwayes abide under the curse of the law. For *Agar* gendreth not the seede of the promise and heires, that is to say, the law justifieth not, it bringeth not the adoption and inheritance, but rather it hindreth the inheritance, and worketh wrath.

The law bringeth forth bond servants.

The law maketh not heires, neither doth it iustifie.

Verse 25. *And it answereth to Jerusalem which now is, and she is in bondage with her children.*

This is a wonderfull allegorie. As *Paula* little before made *Agar* of *Sina*, so now of *Jerusalem* he would gladly make *Sara*: but he dareth not, neither can he so doe: but is compelled to joyne *Jerusalem* with mount *Sina*. For he saith: The same belongeth to *Agar*, seeing mount *Agar* reacheth even to *Jerusalem*. And it is true that there be continuall mountaines, reaching from *Arabia Petrea*, unto *Cades Bernea* of *Jurie*. He saith then that this *Jerusalem* which now is, that is to say, this earthly and temporall *Jerusalem* is not *Sara*, but pertaineth to *Agar*; for there *Agar* reigneth. For in it is the law begetting unto bondage: in it is the worship and ceremonies, the Temple, the Kingdome, the Priesthood: and whatsoever was ordained in *Sina*, by the mother which is the law, the same is done in *Jerusalem*. Therefore I joyne her with *Sina*, and I comprehend both in one word, to wit, *Sina* or *Agar*.

The earthly
Jerusalem
pertaineth
to *Agar*.

It is not for
every man
to dally with
allegories.

Sara the
heavenly
Jerusalem.

The earthly
Jerusalem
destroyed.

The earthly
Jerusalem is
in bondage.

I durst not have beene so bold to handle this allegorie after this manner, but would rather have called *Jerusalem Sara* or the new Testament, especially seeing the preaching of the Gospell began in it, the holy Ghost was there given, and the people of the new Testament were there borne: and I would have thought that I had found out a very fit allegorie. Wherefore it is not for every man to use allegories at his pleasure: for a goodly outward shew may soone deceive a man and cause him to erre. Who would not thinke it a very fit thing to call *Sina Agar*, and *Jerusalem Sara*? Indeed *Paul* maketh *Jerusalem Sara*, but not this corporall *Jerusalem*, which he simply joyneth unto *Agar*: but that spirituall and heavenly *Jerusalem* in which the law reigneth not, nor the carnall people, as in that *Jerusalem* which is in bondage with her children, but wherein the promise reigneth, wherein is also a spirituall and a free people.

And to the end that the law should be quite abolished, and that whole kingdome which was established in *Agar*, the earthly *Jerusalem* was horribly destroyed, with all her ornaments, the temple, the ceremonies, &c. Now, although the new Testament began in it, and so was spread throughout the whole world, yet notwithstanding it appertaineth to *Agar*: that is to say, it is the city of the law, of the ceremonies and of the Priesthood instituted by *Moses*. Briefly it is gendred of *Agar* the bondwoman, and therefore is in bondage with her children, that is to say, it walketh in the workes

of the law, and never attaineth to the liberty of the spirit, but abideth continually under the law, sin, an evill conscience, the wrath and judgment of God, and under the guilt of death and hell. Indeed it hath the liberty of the flesh, it hath a corporall kingdom, it hath Magistrates, riches and possessions, and such like things: but we speak of the liberty of the Spirit, wherby we are dead to the law, to sin and death, and we live and reign in grace, forgiveness of sins, righteousness and everlasting life. This cannot the earthly *Ierusalem* perform, and therefore it abideth with *Agar*.

Verse 26. *But Ierusalem which is above is free: which is the mother of us all.*

That earthly *Ierusalem* (saith he) which is beneath, having the policy and ordinances of the law, is *Agar*, and is in bondage with her children: that is to say, she is not delivered from the law, sin and death. But *Ierusalem* which is above, that is to say, the spirituall *Ierusalem*, is *Sara* (albeit *Paul* addeth not the proper name of *Sarah*, but giveth her another name, calling her the free woman) that is to say, that true Lady and free woman, which is the mother of us all, gendring us unto liberty, and not unto bondage as *Agar* doth. Now, this heavenly *Ierusalem*, which is above, is the Church, that is to say, the faithfull dispersed throughout the whole world, which have one and the same Gospel, one and the same faith in Christ, the same holy Ghost, and the same Sacraments.

Ierusalem
which is a-
bove.

Therefore understand not this word [*Above*] of the triumphant Church (as the School-men call it) in heaven: but of the militant Church in Earth. For the godly are said to have their conversation in heaven, *Philip. 3. Our conversation is in heaven*, not locally: but in that a Christian believeth, in that he layeth hold of those inestimable, those heavenly and eternall gifts, he is in heaven, *Ephesians I. Which hath blessed us with all spirituall blessing in heavenly things in Christ*. We must therefore distinguish the heavenly and spirituall blessing, from the earthly. For the earthly blessing is to have a good civill government both in common weals and families: to have children, peace, riches, fruits of the earth, and other corporall commodities. But the heavenly blessing is to be delivered from the law, sinne and death, to be justified and quickned to life: to have peace with God: to have a faith-

The earthly
& heavenly
blessing.

The heaven-
ly blessing
what it is.

full heart, a joyfull conscience, and a spirituall consolation: to have the knowledge of Jesus Christ: to have the gift of prophesie and the revelation of the Scriptures: to have the gifts of the holy Ghost, and to rejoyce in God. These are the heavenly blessings which Christ giveth to his Church.

The foure fences of the Scriptures, according to the Papists.

Wherefore *Jerusalem* which is above, that is to say, the heavenly *Jerusalem*, is the Church which is now in the world, and not the city of the life to come, or the Church triumphant: as the idle and unlearned Monks and Schoole-doctors dreamed, which taught that the Scripture hath foure fences: the litterall fence, the figurative fence, the allegoricall fence, and the morall fence: and according to these fences they have foolishly interpreted almost all the words of the Scriptures: As this word *Ierusalem* literally signified that city which was so named: figuratively a pure conscience: allegorically the Church militant: morally the celestiall City or the Church triumphant. With these trifling and foolish fables they rent the Scriptures into so many and divers fences, that silly poore consciences could receive no certaine doctrine of any thing. But *Paul* saith here, that the old and earthly *Ierusalem* belongeth unto *Agar*, and that it is in bondage with her children, and is utterly abolished. But the new and heavenly *Ierusalem*, which is a Queen and a free woman, is appointed of God in earth and not in heaven, to be the mother of us all, of whom we have beene gendred, and yet daily are gendred. Therefore it is necessary that this our mother should be in earth among men, as also her generation is. Notwithstanding she gendreth by the holy Ghost, by the ministry of the Word and Sacraments, and not in the flesh.

The heavenly *Jerusalem* which is yet upon earth.

By the heavenly *Jerusalem* he meaneth the spiritual *Jerusalem*, which he seeth against the earthly *Jerusalem*. The spiritual *Jerusalem* dispersed throughout the whole world.

This I say to the end that in this matter wee should not be carried away with our cogitataions into heaven, but that wee should know that *Paul* setteth the *Ierusalem* which is above, against the earthly *Ierusalem*, not locally but spiritually. For there is a distinction betweene those things which are spirituall, and those which are corporall or earthly. The spirituall things are above, the earthly are beneath: So *Ierusalem* which is above, is distinguished from the carnall and temporall *Ierusalem* which is beneath, not locally (as I have said) but spiritually. For this spiritual *Ierusalem* which tooke her beginning in the corporall *Ierusalem*, hath not any certaine place as hath the other in *Iudea*: but it is

is dispersed throughout the whole world, and may be in *Babylon*, in *Turkie*, in *Tartarie*, in *Scythia*, in *Iudea*, in *Italy*, in *Germanie*, in the Isles of the sea, in the mountains and valleys, and in all places of the world wheremen dwell which have the Gospell, and believe in Iesus Christ.

Wherefore *Sarah* or *Ierusalem* our free mother, is the Church it self, the Spouse of Christ, of whom we all are gendred. This mother gendreth free children without ceasing to the end of the world, as long as she exerciseth the ministry of the word, that is to say, as long as she preacheth and publisheth the Gospell: for this is truly to gender. Now, she teacheth the Gospell after this manner: to wit, that we are delivered from the curse of the law, from sin, death, and all other evils by Iesus Christ, and not by the law, neither by works. Therefore *Ierusalem* which is above, that is to say, the Church, is not subject to the law and works, but she is free, and a mother without the law, sin and death. Now such a mother as she is, such children she gendreth.

The Church
begetteth
children by
teaching.

This allegory teacheth very aptly that the Church should do nothing else but teach and preach the Gospell truly and sincerely, and by this means should gender children. So, we are all fathers and children one to another: for we are begotten one of another. I being begotten by other through the Gospell, do now beget other, which shall also beget other hereafter, and so this begetting shall endure to the end of the world. Now, I speak of the generation, not of *Agar* the bond-maid, which gendreth her bond-servants by the law; but of *Sara* the free-woman, who gendreth heirs without the law, and without mans works or indeavours. For in that *Isaac* is heire and not *Ishmael* (albeit notwithstanding that both of them were the naturall sons of *Abraham*) *Isaac* had the inheritance by the word of promise, namely: *Sarah thy wife shall bring thee a sonne, and thou shalt call his name Isaac.* This did *Sarah* well understand, and therefore she saith: *Cast out the bond-woman and her sonne:* And *Paul* also alleadgeth these words afterwards. Wherefore as *Isaac* hath the inheritance of his father only by the promise and by his birth, without the law and without works: Even so we are borne through the Gospell of that free-woman *Sarah*, that is to say, the Church, true heires of the promise. She instructeth us, nourisheth us, and carrieth us in her wombe, in her lap, and in her armes: she formeth and

Isaac is heire
through the
promise.
Gen 27. 19.

Epb. 4. 13.

fashioneth us to the image of Christ, untill we grow up to a perfect man, &c. So all things are done by the ministry of the word. Wherefore the office of the free woman is to gender children to God her husband without ceasing and without end : that is to say, such children as know that they are justified by faith, and not by the law.

Isa. 54. 1.

Verse 27. *For it is written : Rejoyce thou barren that bearest no children : breake forth and crie thou that travellest not : for the desolate hath many moe children then she which hath an husband.*

Isa. 54.

Paul alleadgeth this place out of *Isaias* the Prophet, which is altogether allegoricall. It is written (saith he) that the mother of many children, and she which hath an husband, must be sick and die : and contrariwise, that the barren and she which hath no children, must have abundance of children. After the same manner *Hannab* singeth in her Song, out of the which *Isaias* the Prophet tooke his Prophesie, 2 Sam. 2. *The bow and the mighty men are broken, and the weake have girded themselves with strength. They that were full are hired forth for bread, and the hungrie are no more hired; so that the barren hath borne seven : and she that had many children is feeble.* A marvellous matter (saith he) She that was fruitfull shall be made barren, and she that was barren fruitfull. Moreover, such as before were strong, full, rich, glorious, righteous, and blessed, shall become feeble, hungry, poor, ignominious, sinners, subject to death and damnation: And contrariwise the feeble and hungry, &c. shall be strong and satisfied, &c.

The song of *Hannab*.

The difference between the Synagogue and the Church.

The righteousness of the law is well known to reason.

The Apostle sheweth by this allegory of the Prophet *Isaias*, the difference which is betweene *Agar* and *Sarah*, that is to say, between the Synagogue and the Church, or between the law and the Gospell. The law being the husband of the fruitfull woman, that is to say, of the Synagogue, begetteth very many children. For men of all ages, not only idiots, but also the wisest and best (that is to say, all mankind except the children of the free woman) do neither see nor know any other righteousness then the righteousness of the law : much lesse doe they know any which is more excellent: Wherefore they think themselves righteous if they follow the law and outwardly performe the works thereof.

These

These, although they be fruitfull, have many disciples, and shine in the righteousnesse and glorious works of the law, yet notwithstanding are not free, but bond servants: For they are the children of *Agar*, which gendreth to bondage. Now, if they be servants, they cannot be partakers of the inheritance, but shall be cast out of the house: for servants remaine not in the house for ever: Yea, they are already cast out of the kingdome of grace and liberty. *For he that beleeveth not, is condemned already.* They remaine therefore under the malediction of the law, under sin and death, under the power of the devill, and under the wrath and judgement of God.

Joh. 8. 35.

Joh. 3. 18.

Now, if the morall law it selfe or the ten commandments of God, can doe nothing else but gender servants, that is to say, cannot justifie, but only terrifie, accuse, condemne, and drive mens consciences to desperation: how then (I pray you) shall the laws of men, or the laws of the Pope justifie, which are the doctrines of devils? They therefore that teach and set forth either the traditions of men, or the law of God as necessary to obtaine righteousnesse before God, doe nothing else but gender servants. Notwithstanding such teachers are counted the best men, they obtaine the favour of the world, and are most fruitfull mothers, for they have an infinite number of disciples: For mans reason understandeth not what faith and true godlinesse is, and therefore it neglecteth and despiseth it, and is naturally addicted to superstition and hypocrisie, that is to say, to the righteousnes of works. Now, because this righteousnes shineth and flourisheth every where, therefore it is a mighty Empresse of the whole world. They therefore which teach the righteousnesse of works by the law, beget many children which outwardly seem to be free, and have a glorious shew of excellent vertues, but in conscience they are servants and bond-slaves of sinne: therefore they are to be cast out of the house and condemned.

The teachers of the law gender bond servants.

Reason is delighted with hypocrisie.

Contrariwise *Sarah* the free woman, that is to say, the true Church seemeth to be barren. For the Gospell which is the word of the crosse and affliction, which the Church preacheth, shineth not so brightly as the doctrine of the law and workes, and therefore she hath not so many disciples to cleave unto her. Moreover, she beareth this title, that she forbiddeth good works, maketh men secure, idle, and negligent, raiseth up heresies and seditions, and is

The Church seemeth to be barren. 1 Cor. 1. 18.

The Gospell hath but few disciples.

the

the cause of all mischief: and therefore she seemeth to bring no success or prosperity, but all things seeme to be full of barrenesse, desolation, and desperation. Therefore the wicked are certainly perswaded, that the Church with her doctrine cannot long endure. The Iewes assured themselves, that the Church which was planted by the Apostles, should shortly be overthrowne: the which by an odious name they called a Sect. For thus they speak to *Paul* in the 28. chapter of the Acts: *As concerning this Sect, we know that every where it is spoken against.* In like manner how often (I pray you) have our adversaries bin deceived, which some whiles appointed one time, and some whiles another, when we should be certainly destroyed? Christ and his Apostles were oppressed: but after their death the doctrine of the Gospell was further spread abroad then it was during their life. In like manner our adversaries may oppress us at this day, but the word of God shall abide for ever. How much soever then the Church seemeth to be barren and forsaken, weak and despised, and outwardly to suffer persecution: and moreover be compelled to heare this reproach, that her doctrine is hereticall and seditious; notwithstanding she alone is fruitfull before God: she gendeth by the ministry of the word an infinite number of children, heirs of righteousness and everlasting life: and though outwardly they suffer persecution, yet in spirit they are most free: who not only are Judges over all doctrines and works, but also are most victorious conquerours against the gates of hell.

The Church
is in heavi-
nesse.

The Prophet therefore confesseth, that the Church is in heaviness: for else he would not exhort her to rejoyce. He granteth that she is barren before the world: for else he would not call her barren and forsaken having no children: but before God, saith he, she is fruitfull, and therefore he biddeth her to rejoyce. As though he would say: Thou art indeed forsaken and barren, and hast not the law for thy husband, and therefore thou hast no children. But rejoyce: for although thou hast not the law for thy husband, but art forsaken as a virgin that is ready to marry (for he will not call her a widdow) which should have an husband, if she were not forsaken of him, or if he were not slain, thou (I say) which art solitary and forsaken of thy husband the law, and not subject to the marriage of the law, shalt be a mother of innumerable children. Wherefore the people or the Church of the new Testament is altogether with-

The people
of grace.

without the law as touching the conscience, and therefore she seemeth to be forsaken in the sight of the world. But although she seeme to be never so barren without the law and without works, yet notwithstanding she is most fruitfull before God, and bringeth forth an infinite number of children, not in bondage but in freedome. By what meanes? Not by the law, but by the word and Spirit of Christ which is given by the Gospell, through the which she conceiveth, bringeth forth and nourisheth her children.

Paul therefore plainly sheweth by this allegory the difference betweene the law and the Gospell: First when he calleth *Agar* the old Testament, and *Sara* the new: Again, when he calleth the one a bondmaid, the other a free woman: Moreover, when he saith that the married and fruitfull is become barren, and cast out of the house with her children: Contrariwise when the barren and forsaken is become fruitfull, and bringeth forth an infinite number of children, and those also inheritours. By these differences are resembled the two sorts of people, of Faith and of the law I meane. The people of Faith have not the Law for their husband, they serve not in bondage, they are not borne of that mother Ierusalem which now is: but they have the promise, they are free, and are borne of free *Sara*.

He separateth therefore the spirituall people of the new Testament, from the other people of the Law, when he saith that the spirituall people are not the children of *Agar* the bondmaid, but of *Sara* the freewoman, which knoweth nothing of the law. And by this meanes he placeth the people of Faith, far above and without the law. Now, if they be above and without the law, then are they justified by the spirituall birth onely, which is nothing else but Faith; and not by the law or by the workes thereof. Now, as the people of grace, neither have, nor can have the law: so the people of the law neither have nor can have grace: for it is impossible that the law and grace should stand together. Therefore we must be justified by Faith, and lose the righteousness of the law: or else be justified by the law, and lose the righteousness of faith. But this is a foule and a lamentable losse to lose grace, and to returne to the law. Contrariwise it is an happy and blessed losse, to lose the law, and lay hold of grace.

We therefore (following the example and diligence of *Paul*) doe endeavour as much as is possible to set forth plainly the difference betweene the law and the Gospell: which is very easie as touching

The difference betweene the law and the Gospell.

The people of grace without the law, and the people of the law without grace.

ching the words. For who seeth not that *Agar* is not *Sarah*, and that *Sarah* is not *Agar*? Also, that *Ishmael* is not *Isaac*, and that he hath not that which *Isaac* hath? A man may easily discern these things. But in great terrours and in the agony of death, when the conscience wrastleth with the judgement of God, it is the hardest thing of all others to say with a sure and stedfast hope: I am not the son of *Agar*, but of *Sarah*, that is to say the law belongeth nothing unto me: For *Sarah* is my mother, who bringeth forth free children and heires, and not servants.

Paul then by this testimonie of *Isaias* hath proved that *Sarah*, that is to say, the Church is the true mother which bringeth forth free children and heirs: Contrariwise that *Agar*, that is to say, the Synagogue gendreth many children indeed; but they are servants and must be cast out. Moreover, because this place speaketh also of the abolishing of the law and of Christian liberty, it ought to be diligently considered. For as it is the most principall and speciall article of Christian doctrine, to know that we are justified and saved by Christ, so is it also very necessary to know and understand well the doctrine concerning the abolishment of the law. For it helpeth very much to confirme our doctrine as touching faith, and to attain sound and certain consolation of conscience, when we are assured that the law is abolished, and specially in great terrours and serious conflicts.

The law is
abolished
to all Chri-
stians.

I have often said before, and now I say againe (for it cannot be too often repeated) that a Christian laying hold of the benefit of Christ through faith, hath no law, but all the law is to him abolished with all his terrours and torments. This place of *Isaias* teacheth the same thing, and therefore it is very notable and full of comfort, stirring up the barren and forsaken to rejoyce, which was counted worthy to be mocked or pittied according to the law. For such as were barren, were accursed according to the law. But the holy Ghost turneth this sentence, and pronounceth the barren worthy of praise and blessing: and contrariwise the fruitfull and such as bring forth children, accursed, when he saith: *Rejoyce thou barren, which bearest not: Breake forth into joy and reioyce thou that travellest not: For the desolate hath many more children then the married wife.* Howsoever then *Sarah*, that is to say, the Church seemeth to be forsaken and barren before the world, not having the righteousnesse and workes of the law: yet notwith-

Isa. 54.1.
The Church
is forsaken
and barren
before the
world.

standing

standing she is a most fruitfull mother, having an infinite number of children before God, as the Prophet witnesseth. Contrariwise, although *Agar* seeme never so fruitfull and to bring forth never so many children, yet notwithstanding she hath no issue remaining: for the children of the bond woman are cast out of the house together with their mother, and receive not the inheritance with the children of the free woman, as *Paul* saith afterwards.

Because therefore we are the children of the free woman, the law our old husband is abolished, *Rom. 7.* Who as long as he had dominion over us, it was impossible for us to bring forth children free in spirit, or knowing grace: but we remained with the other in bondage. True it is, that as long as the law reigneth, men are not idle, but they labour fore, they beare the burthen and the heate of the day, they bring forth and gender many children: but as well the fathers as the children are bastards, and doe not belong to the free-mother: Therefore they are at the length cast out of the house and inheritance with *Ismael*: they die and are damned. It is impossible therefore that men should attaine to the inheritance, that is to say, that they should be justified and saved by the law, although they travell never so much, and be never so fruitfull therein. Accursed therefore be that doctrine, life and religion, which endeavoureth to get righteousness before God by the law or the works thereof. But let us prosecute our purpose as touching the abolishment of the law.

The Schoole doctours speaking of the abolishment of the law, say that the judiciall and the ceremoniall lawes are pernicious and deadly since the coming of Christ, and therefore they are abolished: but not the morall law. These blind doctours knew not what they said. But if thou wilt speake of the abolishment of the law, talke of it as it is in his owne proper use and office, and as it is spiritually taken; and comprehend withall the whole law, making no distinction at all between the Judiciall, Ceremoniall and Morall law. For when *Paul* saith, that we are delivered from the curse of the law by Christ, he speaketh of the whole law, and principally of the morall law, which only accuseth, curseth and condemneth the conscience, which the other two do not. Wherefore we say that the Morall law or the law of the ten Commandements hath no power to accuse and terrifie the conscience, in which *Jesus Christ* reigneth by his grace: for he hath abolished the power thereof.

Mat. 20. 12.
The people
of the law,
laborious &
painefull.

The whole
law is abo-
lished.

The whole
law is abol-
ished by Christ,
but princi-
pally the
law of the
ten comman-
dements.

The godly man feeleth the terrours of the law, but by faith in Christ he is raised up and comforted againe.

The law hath no power over those that beleve.

Not that the conscience doth not at all feele the terrours of the law. (For indeed it feeleth them :) but that they cannot condemne it, nor bring it to desperation. *For there is no condemnation to them that are in Christ Jesus, Rom. 8.* Also: *If the Sonne shall make you free, ye shall be free indeed, John. 8.* Howsoever then a Christian man be terrified through the law shewing unto him his sin, notwithstanding he despaireth not. For he beleeveth in Jesus Christ, and being baptised in him and cleansed by his blood, he hath remission of all his sins. Now, when our sinne is pardoned through Christ, who is the Lord of the law, (and yet so pardoned that he gave himselfe for it) the law being a servant hath no more power to accuse and condemne us for sinne, seeing it is forgiven us, and we are now made free, forasmuch as the Sonne hath delivered us from bondage. Wherefore the law is wholly abolished to them that beleve in Christ.

But thou wilt say: I doe nothing. True it is that thou canst doe nothing, whereby thou mayest be delivered from the tyranny of the law. But heare this joyfull tidings which the holy Ghost bringeth unto thee out of the words of the Prophet: *Rejoyce thou that art barren, &c.* As if he would say: Why art thou so heavy, why doest thou so mourne: since there is no cause why thou shouldest so doe? But I am barren and forsaken. Well: although thou be never so barren and forsaken, not having the righteousnesse of the law, notwithstanding Christ is thy righteousnesse: he was made a curse for thee to deliver thee from the curse of the law. If thou beleve in him, the law is dead unto thee. And looke how much Christ is greater then the law, so much hast thou a more excellent righteousnesse then the righteousnesse of the law. Moreover, thou art fruitful and not barren: for thou hast many more children then she which hath an husband.

The politick lawes of Moses pertaine not to us.

There is also another abolishment of the law which is outward: to wit, that the politick lawes of *Moses* doe nothing belong unto us. Wherefore we ought not to call them backe againe, nor superstitiously bind our selves unto them: as some went about to doe in times past, being ignorant of this liberty. Now, although the Gospel make us not subject to the judicall lawes of *Moses*, yet notwithstanding it doth not exempt us from the obedience of all politick lawes, but maketh us subject in this corporall life, to the lawes of that government wherein we live, that is to say, it commandeth

deth

deth every one to obey his Magistrate and lawes, *not onely because of Wrath, but also for conscience sake*, 1 *Pet.* 2. *Rom.* 13. And the Emperour, or any other Prince should not offend, if he used some of the judiciall lawes of *Moses*: yea he might use them freely and without offence. Therefore the popish Schoolemen are deceived, which dreame that the judiciall lawes of *Moses* are pernicious and deadly since the comming of Christ.

Likewise we are not bound to the ceremonies of *Moses*: much lesse to the ceremonies of the Pope. But because this bodily life cannot be altogether without ceremonies (for there must needs be some introduction,) therefore the Gospell suffereth ordinances to be made in the Church as touching dayes, times, places, &c. that the people may know upon what day, in what houre, and in what place to assemble together to heare the word of God. It permitteth also that lessons and readings should be appointed, as in the Schooles, especially for the instruction of children and such as are ignorant. These things it permitteth, to the end that all may be done comely and orderly in the Church, 1 *Cor.* 14. not that they which keepe such ordinances thereby merit remission of sinnes. Moreover they may be changed or omitted without sinne, so that it be done without offence of the weake.

Now *Paul* speaketh here especially of the abolishment of the morall law: which is diligently to be considered. For he speaketh against the righteousnes of the law that he might establish the righteousnes of faith, concluding thus: If only grace or faith in Christ justifie, then is the whole law abolished without any exception. And this he confirmeth by the testimony of *Esay*, whereby he exhorteth the barren and forsaken to rejoyce: for it seemeth that she hath no child, nor hope ever to have any, that is to say, she hath no disciples, no favour nor countenance of the world, because she preacheth the word of the crosse of Christ crucified, against all the wisdom of the flesh. But thou that art barren (saith the Prophet) let not this any whit trouble thee: yea rather lift up thy voice and rejoyce, for she that is forsaken hath more children then she that hath an husband: that is to say, she that is married and hath a great number of children shall be made weake, and she that is forsaken shall have many children.

He calleth the Church barren because her children are not begotten by the law, by workes, by any industry or indeavour of man: but.

Two things to be taken heed of in the keeping or commanding of ceremonies: the essence of the weake, and the pernicious opinion of men. *tit.*

but by the word of faith in the Spirit of God. Here is nothing else but birth: no working at all. Contrariwise they that are fruitfull, labour and exercise themselves with great travell in bearing and bringing forth. Here is altogether working, and no birth. But because they endeavour to get the right of children and heires by the righteousness of the law or by their own righteousness, they are servants and never receive the inheritance, no though they tire themselves to death with continuall travell. For they goe about to obtaine that by their own works against the will of God, which God of his meere grace will give to all beleevors for Christs sake. The faithfull worke well also, but they are not thereby made sonnes and heires (for this their birth bringeth unto them) but this they do to the end that they being now made children and heires might glorifie God by their good workes, and helpe their neighbours.

That is
their regeneration in
Christ by
faith and
the holy
Ghost.

Verse 28. *Therefore brethren We are after the manner of Isaac, children of the promise.*

That is to say, we are not children of the flesh, as *Ismael*, or as all the fleshly Israel, which gloried that they were the seed of *Abraham* and the people of God. But Christ answered them, *Joh. 8. If ye were the sonnes of Abraham, yee would not seeke to kill me which speake the truth unto you. Also: If God were your father, then would ye love me and receive my Word.* As if he would say: Brethren borne and brought up together in one house, know one anothers voice: *But ye be of your father the devill, &c.* We are not such children (saith he) as they are which remaine servants, and at length shall be cast out of the house; but we are children of the promise as *Isaac* was: that is to say, of grace and of faith, borne onely of the promise. Concerning this I have spoken sufficiently before in the third Chapter, intreating upon this place: *In thy seed shall all the nations of the earth be blessed.* Therefore we are pronounced righteous: not by the law, by works, or our own righteousness, but by the meere mercy and grace of God. *Paul* repeateth very often, and diligently setteth forth the promise which is received by faith alone: for he knew that it was very necessary so to doe.

The children of the
promise.

Hitherto as touching the allegory out of *Genesis*: to the which *Paul* annexeth the place of *Isay* as an interpretation. Now he applieth

applieth the history of *Ismael* and *Isaac* for our example and consolation.

Verse 29. But as then he that was borne after the flesh, persecuted him that was borne after the Spirit, even so is it now.

This place containeth a singular consolation. Whosoever are borne and live in Christ, and rejoyce in this birth and inheritance of God, have *Ismael* for their enemy and their persecutor. This we learne at this day by experience: For we see that all the world is full of tumults, persecutions, sects and offences. Wherefore, if we did not arme our selves with this consolation of *Paul*, and such like, and well understand this Article of Justification, we should never be able to withstand the violence and subtil sleights of Satan. For who should not be troubled with these cruell persecutions of our adversaries, and with these sects and infinite offences which a sort of busie and fantastickall spirits stirre up at this day? Verily it is no small grieffe unto us, when we are constrained to heare that all things were in peace and tranquility before the Gospell came abroad, but since the preaching and publishing thereof, all things are unquiet, and the whole world is in an uproare, so that every one armeth himselfe against another. When a man, that is not indued with the Spirit of God heareth this, by and by he is offended, and judgeth that the disobedience of subjects against their Magistrates, that seditions, warres, plagues and famine, that the overthrowing of common-weales, kingdomes and countries, that sects, offences, and such other infinite evils doe proceed altogether of the doctrine of the Gospell.

Against this great offence we must comfort and arme our selves with this sweet consolation, that the faithfull must beare this name and this title in the world, that they are seditious and schismatics, and the authours of innumerable evils. And hereof it commeth, that our adversaries thinke they have a just cause against us, yea that they doe God good service, when they hate, persecute, and kill us. It cannot be then but that *Ismael* must persecute *Isaac*: but *Isaac* againe persecuteth not *Ismael*. Who so will not suffer the persecution of *Ismael*, let him not profess himselfe to be a Christian.

But let our adversaries (which so mightily amplifie these evils at this day) tell us what good things ensued the preaching of the

Ismael al-
wayes per-
secuteth.
Isaac.

A consolati-
on against
offences.

The judge-
ment of the
world con-
cerning the
Gospell.

What the
faithfull must
be content
to be called
in this world

Joh. 16. 22.

What fol-
lowed the

preaching
of the Gos-
pell,

Gospell of Christ and his Apostles. Did not the destruction of the kingdome of the Jewes follow? was not the Romane Empire overthrowne? was not the whole world in an uproare? And yet the Gospell was not the cause hereof, which Christ and his Apostles preached for the profit and salvation of men, and not for their destruction. But these things followed through the iniquity of the people, the nations, the Kings and Princes, who being possessed of the Devill would not hearken to the word of grace, life, and eternall salvation: but detested and condemned it as a doctrine most pernicious and hurtfull to religion and common-weales. And that this should so come to passe, the holy Ghost foretold by *David*, when he saith, *Psal.* 2. *Why doe the heaiven rage, and the people murmur in vaine? &c.*

Such tumults and hurly-burles we heare and see at this day, The adversaries lay the fault on our doctrine. But the doctrine of grace and peace stirreth not up these troubles: but the people, nations, Kings and Princes of the earth (as the Psalmist saith) rage, murmure, conspire and take counsell, not against us (as they thinke) nor against our doctrine, which they blaspheme as false and seditious: but against the Lord and his annoynted. Therefore all their counsels and practises are and shall be disappointed and brought to nought: *Hee that dwelleth in the heaven shall laugh: The Lord shall have them in derision.* Let them cry out therefore as long as they list, that we raise up these tumults and seditions: notwithstanding this Psalm comforteth us, and saith, that they themselves are the authours of these troubles. They cannot beleve this, and much lesse can they beleve that it is they which murmure, rise up, and take counsell against the Lord and his annoynted: nay rather they thinke that they maintaine the Lords cause, that they defend his glory, and doe him acceptable service in persecuting us: but the Psalm lyeth not, and that shall the end declare. Here we doe nothing, but we only suffer, as our conscience beareth us witnesse in the holy Ghost. Moreover, the doctrine for the which they raise up such tumults and offences, is not ours, but it is the doctrine of Christ. This doctrine we cannot deny, nor forsake the defence thereof, seeing Christ saith: *Whosoever shall be ashamed of mee and of my words in this adulterous and sinfull nation, of him shall the Sonne of man be ashamed when he shall come in his glory, and in the glory of the Father and of the holy Angels.*

Psal. 2. 4.

The blind-
nesse of the
adversaries,
Joh. 16. 2.

Luk. 9. 26.

He therefore that will preach Christ truly, and confesse him to be our righteousnesse, must be content to heare that he is a pernicious fellow, and that he troubleth all things. They which have troubled the world (said the Jews of Paul and Silas, *Acts 17.*) are also come unto us, and have done contrary to the decrees of *Caesar*. And in the 24. of the *Acts*. We have found this pestilent fellow, stirring up sedition among all the Jews throughout the whole world, and the authour of the sect of the Nazarites, &c. In like manner also the Gentiles complaine in the 16. of the *Acts*: *These men trouble our City*. So at this day they accuse *Luther* to be a troubler of the Papacy and of the Romane Empire. If I would keep silence, then all things should be in peace which the strong man possesseth, and the Pope would not persecute me any more. But by this means the Gospell of Jesus Christ should be blemished and defaced. If I speake, the Pope is troubled, and cruelly rageth. Either we must lose the Pope, an earthly and mortall man, or else the immortall God, Christ Jesus, life and eternall salvation. Let the Pope perish then, and let God be exalted, let Christ reigne and triumph for ever.

*Paul a pe-
siferus
fellow.*

*Luk. 11. 25.
22.*

Christ himselfe when he fore-saw in Spirit the great troubles which should follow his preaching, comforted himselfe after this manner: *I came* (saith he) *to send fire upon the earth, and what will I but that it be kindled?* In like manner we see at this day that great troubles follow the preaching of the Gospell through the persecution and blasphemy of our adversaries, and the ingratitude of the world. This matter so grieveth us, that oftentimes after the flesh, and after the judgement of reason, we thinke it had been better that the doctrine of the Gospell had not been published, then that after the preaching thereof the publike peace should be so troubled. But according to the Spirit we say boldly with Christ: *I came to send fire upon the earth, and what will I, but that it should now be kindled?* Now, after that this fire is kindled, there follow forthwith great commotions. For it is not a King or an Emperour that is thus provoked: but the God of this world, which is a most mighty Spirit, and the Lord of the whole world. This weake word, preaching Christ crucified, setteth upon this mighty and terrible adversary. * *Behemoth* feeling the divine power of this word, stirreth up all his members, shaketh his taile, and maketh the depth of the sea to boyle like a pot, *Job 41*. Hereof come all

*Luk. 12. 49.
How Christ
comforteth
himselfe a-
gainst the
evils that
should fol-
low his
preaching.*

* He mea-
neth the
devill.

these tumults, all these furious and cruell ragcs of the world.

The fruits of
the Gospell.

Wherefore let it not trouble us that our adversaries are offended and cry out, that there commeth no good by the preaching of the Gospell. They are infidels, they are blind and obstinate, and therefore it is impossible that they should see any fruit of the Gospell. But contrariwise, we which beleeve, doe see the inestimable profits and fruits thereof: although outwardly for a time wee be oppressed with infinite evils, despised, spoyled, accused, condemned as the outcasts and filthy dung of the whole world, and put to death, and inwardly afflicted with the feeling of our sinne, and vexed with devils. For we live in Christ, in whom, and by whom we are made Kings and Lords over sinne, death, the flesh, the world, hell, and all evils. In whom, and by whom also we tread under our feete the Dragon and Basiliske which is the King of sinne and death. How is this done? In faith. For the blessednesse which we hope for, is not yet revealed, which in the meane time we waite for in patience, and yet notwithstanding doe now assuredly possess the same by faith.

The article
of iustificacion
comforteth us
against all
offences.

We ought therefore diligently to learne the article of Justification: for that onely is able to support us against these infinite slanders and offences, and to comfort us in all our tentations and persecutions. For we see that it cannot otherwise be, but that the world will be offended with the pure doctrine of the Gospell, and continually cry out that no good commeth of it: *For the naturall man understandeth not those things which are of the Spirit of God*: for they are foolishnesse to him, *1 Cor 2*. He onely beholdeth the outward evils, troubles, rebellions, murrhurs, sects, and such other like things. With these sights he is offended and blinded, and finally falleth into the contempt and blaspheming of God and his word.

Why our
adversaries
doe condemne us.

On the contrary part, we ought to stay and comfort our selves in this, that our adversaries doe not accuse and condemne us for any manifest wickednesse which we have committed, as adultery, murther, theft and such like, but for our doctrine. And what doe we teach. That Christ the Sonne of God, by the death of the crosse hath redeemed us from our sinnes, and from everlasting death. Therefore they doe not impugne our life, but our doctrine: yea the doctrine of Christ, and not ours. Therefore if there be any offence, it is Christs offence, and not ours; and so the fault wherefore they persecute

us, Christ hath committed and not we. Now, whether they will condemne Christ, and plucke him out of Heaven as an heretick and seditious person for this fault, that he is our only justifier and Saviour, let them looke to that. As for us, we commending this his own cause unto himselfe, are quiet beholders whether of them shall have the victory, Christ or they. Indeed after the flesh it grieveth us that these Ishmalites hate and persecute us so furiously: notwithstanding according to the spirit we glory in these afflictions, both because we know that we suffer them not for our sinnes, but for Christs cause, whose benefit and whose glory we set forth, and also because *Paul* giveth us warning aforehand, that *Ishmael* must mocke *Isaac* and persecute him.

Griefe after
the flesh, and
glory after
the spirit.

The Jewes expound this place, which *Paul* alleadgeth out of the 21th of *Genesis*, of *Ishmael* mocking and persecuting *Isaac* after this manner, that *Ishmael* constrained *Isaac* to commit Idolatry. If he did so, yet I beleeve not that it was any such grosse Idolatry as the Jewes dreame of: to wit, that *Ishmael* made Images of clay after the manner of the Gentiles, which he compelled *Isaac* to worship: For, this *Abraham* would in no wise have suffered. But I think that *Ishmael* was in outward shew a holy man, as *Cain* was, who also persecuted his brother, and at length killed him: not for any corporal thing, but because he saw that God esteemed him above the other. In like manner *Ishmael* was outwardly a lover of religion: he sacrificed, and exercised himselfe in well doing. Therefore he mocked his brother *Isaac*, and would be esteemed a better man then he for two reasons: First, for his religion and service of God: Secondly, for his civill government and inheritance. And these two things he seemed justly to challenge to himselfe. For he thought that the kingdome and Priesthood pertained to him by the right of Gods law, as the first borne, and therefore he persecuted *Isaac* spiritually because of religion, and corporally because of his inheritance.

What manner
of man
Ishmael was.

This persecution alwayes remaineth in the Church, especially when the doctrine of the Gospell flourisheth: to wit, that the children of the flesh mocke the children of the promise, and persecute them. The Papists persecute us at this day, and for none other cause, but for that we teach that righteousnesse commeth by the promise. For it vexeth the Papists that wee will not worship their Idols, that is to say, that we set not forth their righteousnesse, their

Ishmael al-
ways persecuteth
Isaac.

works and worshippings devised and ordained by men, as available to obtaine grace and forgiveness of sinnes. And for this cause they goe about to cast us out of the house, that is to say, they vaunt that they are the Church, the children and people of God, and that the inheritance belongeth unto them, &c. Contrariwise they excommunicate and banish us as hereticks and seditious persons, and if they can, they kill us also: and in so doing they thinke they doe God good service. So, as much as in them lieth, they cast us out of this life, and the life to come. The Anabaptists and such other doe hate us deadly, because we impugne and detest their errours and heresies which they spread abroad, and daily renue in the Church, and for this cause they judge us to be far worse then the Papists, and therefore they have conceived a more cruell hatred against us, then against the Papists.

The devill
persecuteth
the Church
by violence
and subtilty.

As soone therefore as the word of God is brought to light, the devill is angry, and useth all his force and subtil sleight to persecute it, and utterly to abolish it. Therefore he can no otherwise doe, but raise up infinite sects, horrible offences, cruell persecutions, and abominable murthers: For he is the father of lying, and of murther. He spreadeth his lies throughout the world by false teachers, and he killeth men by tyrants, By these meanes he possesseth both the spirituall and the corporall kingdome: the spirituall kingdome by the lying of false teachers (stirring up also without ceasing every man particularly by his fiery darts to heresies and wicked opinions:) the corporall kingdome by the sword of tyrants. Thus this father of lying and of murther, stirreth up persecution on every side, both spirituall and corporall, against the children of the free-woman. The spirituall persecution which we are at this day constrained to suffer of hereticks, is to us most grievous and intollerable, because of the infinite offences and slanders, wherewith the devill goeth about to deface our doctrine. For we are enforced to heare, that the errours and heresies of the Anabaptists and other hereticks, and all other enormities doe proceed from our doctrine. The corporall persecution, by which tyrants lye in waite for our goods and lives, is more intollerable: For they persecute us not for our sinnes, but for the testimony of the word of God. Let us learne therefore even by the title which Christ giveth to the divell: to wit, that he is the Father of lying and murther, *John 8.* that when the Gospell flourisheth, and Christ reigneth,

The spiritu-
all and cor-
porall perse-
cution of
the godly.

then

then sects of perdition must needs spring up, and murtherers persecuting the Gospell, must rage every where. And *Paul* saith: *That there must be heresies.* He that is ignorant of this is soon offended, and falling away from the true God, and true faith, he returneth to his old god, and old false faith.

Paul therefore in this place armeth the godly before hand, that they should not be offended with those persecutions, sects and offences, saying: *But as then he that was borne after the flesh, &c.* As if he would say: If we be the children of the promise, and borne after the Spirit, we must surely looke to be persecuted of our brother which is borne after the flesh: that is to say, not only our enemies which are manifestly wicked, shall persecute us, but also such as at the first were our deare friends, with whom we were familiarly conversant in one house, which received from us the true doctrine of the Gospell, shall become our deadly enemies, and persecute us extremely. For they are brethren after the flesh, and must persecute their brethren which are borne after the Spirit. So *Christ* in the 41. Psalm complaineth of *Judas*: *The man of my peace whom I trusted, which did eat of my bread, hath lifted up the heele against me.* But this is our consolation, that we have not given any occasion to our *Ishmaelites* to persecute us. The *Papists* persecute us because we teach the pure and sincere doctrine of the Gospell: which if we would forsake, they would persecute us no more. Moreover, if we would approve the pernicious heresies of the *Sectaries*, they would praise us. But because we detest and abhorre the impiety both of the one and the other, therefore doe they so spitefully hate, and so cruelly persecute us.

False brethren: at the first are friends, but afterwards they become most deadly enemies.

But not only *Paul* (as I have said) armeth us against such persecutions and offences, but *Christ* himselfe also most sweetly comforteth us in the 15 of *John*, saying: *If ye were of the world, the world would love you: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.* As if he would say: I am the cause of all these persecutions which yee endure: and if ye be killed, it is I for whose sake ye are killed. For if ye did not preach my word and confesse me, the world would not persecute you. But it goeth well with you: *For the servant is not greater then his master. If they have persecuted me, they will also persecute you for my names sake.*

Christ armeth and comforteth us, against the malice and persecutions of the world.

Mat. 18. 24.
Job. 15. 24.

By these words *Christ* layeth all the fault upon himselfe, and

delivereth us from all feare. As if he would say: Ye are not the cause why the world hateth and persecuteth you, but my name which ye preach and confesse, is the cause thereof. *But be of good comfort, I have overcome the World.* This comfort upholdeth us, so that we doubt nothing but that Christ is strong enough, not only to beare, but also to vanquish all the cruelty of tyrants, and the subtil sleights of hereticks, and this he hath declared in shewing forth his power against the Jews and Romanes, whose tyranny and persecutions he suffered for a time. He also suffered the subtil and crafty practises of hereticks, but in time and place he overthrew them all, and remained king and conquerour. Let the Papists then rage as much as they will: Let the Sectaries slander and corrupt the Gospell of Christ as much as they can: not withstanding Christ shall reigne eternally, and his word shall stand for ever, when all his enemies shall be brought to nought. Moreover, this is a singular consolation that the persecution of *Ismael* against *Isaac* shall not alwayes continue, but shall endure for a little while, and when that is ended, the sentence shall be pronounced, as followeth:

Christ re-
maineth
King and
Conqueror,
though the
gates of hell
fight against
him.

Gen. 21. 10. Verse 30. *But what saith the Scripture? Cast out the servant and her sonne: For the sonne of the servant shall not be heire with the sonne of the free woman.*

This word of *Sara* was very grievous to *Abraham*: and no doubt, when he heard this sentence, his fatherly bowels were moved with compassion towards his sonne *Ismael*: for he was borne of his flesh. And this the Scripture plainly witnesseth, *Genesis 21.* when it saith: *And this thing was very grievous in Abrahams sight, because of his sonne.* But God confirmed the sentence which *Sara* pronounced, saying to *Abraham*: *Let it not be grievous in thy sight for the child and for thy bond woman: In all that Sara shall say unto thee, heare her voice: For in Isaac shall thy Seed be called.*

Gen. 21. 13.
God confir-
meth the
sentence of
Sara.

The sen-
tence pro-
nounced a-
gainst the
Ismaelites.
is effectu-
all, &c.

The *Israelites* heare in this place the sentence pronounced against them, which overthroweth the *Jewes*, *Grecians*, *Romanes*, and all others which persecute the Church of Christ. The selfe same sentence also shall overthrow the *Papists*, and as many as trust in their owne workes, which at this day boast themselves to be the people of God and the Church: which also trust that they shall surely receive the inheritance, and judge

us which rest upon the promise of God, not only to be barren and forsaken, but also hereticks cast out of the Church, and that it is impossible that we should be sonnes and heires. But God overthroweth their judgement, and pronounceth this sentence against them, that because they are the children of the bond woman, and persecute the children of the free woman, therefore they shall be cast out of the house, and shall have no inheritance with the children of promise: to whom only the inheritance belongeth, because they are the children of the free woman. This sentence is ratified, and can never be revoked: wherefore it shall assuredly come to passe, that our Ishmaelites shall not only lose the Ecclesiasticall and politick government which now they have, but also everlasting life. For the Scripture hath foretold, that the children of the bond-woman shall be cast out of the house, that is to say, out of the kingdom of grace: for they cannot be heires together with the children of the free-woman.

Now, here it is to be noted, that the holy Ghost calleth the people of the law and works, as it were in contempt, the child of the bond-woman. As if he said: Why doe ye vaunt of the righteousness of the law and works, and why doe ye glory that ye are the people and children of God for the same? If ye know not of whom ye are borne, I will tell you: You are bond-servants of a bond-woman. And what servants? The bond-servants of the law, and consequently of sinne, of death, and of everlasting damnation. Now a servant is no inheritour, but is cast out of the house. Wherefore the Pope with all his kingdom, and all other Justiciaries (what outward appearance of holiness soever they have) which hope to obtaine grace and salvation by the law, are servants of that bond-woman, and have no inheritance with the children of the free-woman. I speake now, not to the Popes, Cardinals, Bishops and Monkes that were manifestly wicked, who have made their bellies their god, and have committed such horrible sinnes as I will not willingly name: but of the best of them, such I meane as lived holily, and went about through great labour and travell by keeping of their monkish order, to pacifie the wrath of God, and to merit remission of their sinnes, and everlasting life. These heare their sentence here pronounced, that the sonnes of the bond-woman must be cast out of the house with their mother the bond-woman.

The people of the law are the sons of the bondmaid.

The Pope & all that seek righteousness by workes are children of the bond-woman.

Such sentences diligently considered, make us certaine of our doctrine.

The world embraceth the righteousness of workes, and condemneth the righteousness of faith.

A comparison of the old Papacy and of the Papacy at this day.

The contemplative life of Monks and such other, which sequestred themselves from the world and all worldly affaires.

doctrine, and confirme us in the righteousness of faith, against the doctrine and righteousness of workes which the world embraceth and magnifieth, condemning and despising the other. And this troubleth and offendeth weake consciences: which albeit they plainly see the impiety, the execrable wickednesse, and horrible abominations of the Papists, yet notwithstanding, they are not easily perswaded, that all the multitude which beareth the name and title of the Church doe erre, and that there are but few of them which have a sound and right opinion of the doctrine of faith. And if the Papacy had the same holinesse and austeritie of life which it had in the time of the antient Fathers, *Hierome, Ambrose, Augustine*, and others, when the Clergy had not yet so evill a name for their Simony, excessse, abundance of riches, dissolute living, voluptuousnesse, whoredome, sodomitry, and such other infinit abominations, but lived after the rules and decrees of the fathers religiously, and holily in outward shew, and unmarried, what could we doe now against the Papacy?

The single life which the Clergy kept very straightly in the time of the Fathers, was a goodly thing, and made of men very Angels in the sight of the world, and therefore *Paul* in the second chapter to the *Colossians*, calleth it the religion of Angels. And the Papists sing thus of their virgins: He led an angelicall life whilst he lived in the flesh, and yet lived contrary to the flesh. Moreover, the life which they call the contemplative life (whereunto the Clergy men were then very much given, utterly neglecting all civill and houshold government) had a goodly shew of holinesse. Wherefore, if that outward shew and appearance of the old Papacy remained at this day, we should peradventure doe but little against it by our doctrine of faith, seeing we do now so little prevaile when (that old shew of outward holinesse and severe discipline being utterly abolished) there is nothing to be seen but a very sinke and puddle of all vices and abominations.

But admit the case that the old discipline and religion of the Papacy were yet remaining: notwithstanding we ought by the example of *Paul* (who vehemently pursued the false Apostles, which outwardly appeared to be very godly and holy men) to fight against the meritmongers of the Papisticall kingdome, and to say: although ye live a single life, tyring and consuming your bodies with continuall travell, and walking in the humility and religion

ligion of Angels, yet are ye servants of the law, of sin and of the devill; and must be cast out of the house: for ye seeke righteousness and salvation by your works, and not by Christ.

Wherefore we ought not so much to consider the wicked life of the Papists, as their abominable doctrine and hypocrisie, against the which we specially fight. Let us suppose then that the religion and discipline of the old Papacy doth yet still flourish, and that it is now observed with as much severity and straitnesse as ever it was; yet must we say notwithstanding: If ye have nothing but this holinesse and chastity of life to set against the wrath and judgement of God, ye are in very deed the sonnes of the bond-woman which must be cast out of the kingdome of heaven and be damned.

And now they themselves do not defend their wicked life, nay rather they which are the best and the soundest of them all do detest it: but they fight for the maintenance and defence of the doctrine of devils, for hypocrisie, & for the righteousness of works. Here they alledge the authority of Councils, and the examples of holy Fathers, whom they affirme to have bin the authours of their holy orders and statutes. Therefore we fight not against the manifest wickednes and abominations of the Papacy, but against the greatest holines, and holiest Saints therof, which think they leade an angelicall life, whilest they dreame that they keepe not only the commandements of God, but also the counsels of Christ, and doe works of supererogation, and such as they are not bound to do. This we say is to labour in vaine, except they lay hold of that only and alone, which Christ saith is only necessary, and chose the good part with *Mary*, which shall not be taken from them.

This did *Bernard*, a man so godly, so holy, and so chaste, that he is to be commended and preferred above them all. He being once grievously sick, and having no hope of life, put not his trust in his single life wherein he had lived most chastly, nor in his good works and deeds of charity, whereof he had done many: but removed them farre out of his sight, and receiving the benefit of Christ by faith, he said: * I have lived wickedly. But thou Lord Jesus Christ by double right dost possesse the kingdome of heaven; First, because thou art the sonne of God: Secondly, because thou hast purchased it by thy death and passion. The first thou keepest for thy selfe by thy birthright. The second thou givest to me, not by the right of my workes, but by the right of grace. He set not against the

The devotion and discipline of the old Popery. No holinesse of life can be set against Gods judgement.

The Papists at this day doe not defend their wicked life, but their doctrine.

The Papists divide the Gospell into precepts and counsels. The precepts they are bound to keepe, say they, but not the counsels, and therefore if they keepe them, it is a worke of supererogation, that is, more then needeth. * *Bernards* confession.

wrath.

wrath of God his monkery nor his angelicall life : but he took hold of that one thing which was necessary, and so was saved. I think that *Jerome, Gregory*, and many other of the Fathers were saved after the same sort. And it is not to be doubted, but that also in the old Testament many kings of Israel and other Idolaters were saved in like manner, who at the houre of death casting away their vaine trust which they had in Idols, took hold of the promise of God, which was made unto the seed of *Abraham*, that is to say, Christ in whom all nations should be blessed. And if there be any of the Papists which shall be saved, they must simply leane not to their own good deeds and deserts, but to the mercy of God offered unto us in Christ, and say with Paul : *I have not mine owne righteousness which is of the law, but that which is by faith in Christ.*

261. 3. 6.

Verse 13. *Then brethren we are not children of the servant, but of the free woman.*

Paul here concludeth his allegory of the barren Church, and of the fruitfull people of the law. We are not (saith he) the children of the bond woman : that is to say, we are not under the law which begetteth unto bondage, that is, which terrifieth, accuseth, and bringeth to desperation: but we are delivered from it by Christ : therefore it cannot terrifie nor condemne us. Of this we have spoken enough before. Moreover, although the sonnes of the bond woman doe persecute us never so much for a time, yet this is our comfort, that they shall be compelled to leave the inheritance unto us, which belongeth unto us that are the sonnes of the free woman; and shall at length be cast into utter darknesse.

The children
of the bond
woman shall
at length be
cast out.
Mat. 23. 38.

Paul therefore by these words [bond woman and free woman] took occasion (as we have heard) to reject the righteousness of the law, and to confirme the doctrine of Justification. And of purpose he taketh hold of this word (free woman) vehemently urging and amplifying the same, especially in the beginning of the chapter following. Whereupon he taketh occasion to reason of Christian liberty, the knowledge whereof is very necessary : For the Pope hath in a manner quite overthrowne it, and made the Church subject to mans traditions and ceremonies, and to a most miserable and filthy bondage. That liberty which is purchased by Christ, is unto us at this day a most strong fort and munition whereby we

defend our selves against the tyranny of the Pope. Wherefore we must diligently consider this doctrine of Christian liberty, as well to confirme the doctrine of justification, as also to raise up and comfort weake consciences, against so many troubles and offences, which our adversaries doe impure unto the Gospell. Now, Christian liberty is a very spirituall thing, which the carnall man doth not understand. Yea they which have the first fruits of the Spirit, and can talke well thereof, do very hardly retain it in their heart: It seemeth to reason that it is a matter of small importance. Therefore if the holy Ghost do not magnifie it that it may be esteemed accordingly, it is contemned.

Christian
liberty.

Rom. 8. 32.



The fifth Chapter.

PAUL now drawing towards the end of his Epistle, disburseth very vehemently in defence of the doctrine of Faith and Christian liberty, against the false Apostles, the enemies and destroyers of the same: against whom he casteth out very thundring words, to beate them downe and utterly to vanquish them. And therewithall he exhorteth the *Galathians* to flie their pernicious doctrine as a dangerous poyson. In his exhortation he entermingleth threatnings and promises, trying every way that he may keepe them in that liberty which Christ hath purchased for them, saying:

Paul tryeth every way to keep the Galathians in the liberty of the Gospell.

Verse 1. Stand fast therefore in that liberty wherein Christ hath made us free.

That is to say: Be yee stedfast. So *Peter* saith: *Bee sober and watch, for your adversary the Devill as a roaring Lyon walketh about, seeking whom hee may devour, whom resist, being stedfast in the Faith.* Be yee not carelesse (saith he) our tiedfast and constant. Lye not downe and sleepe, but stand up. As if he would say: It standeth you in hand to be watchfull and constant, that ye may keepe and hold fast that liberty wherein Christ hath made you free. They that are secure and negligent cannot keepe this liberty. For Satan most deadly hateth the light of the Gospell, that is

The godly must stand tall, that they lose not their liberty in Christ.

to say, the doctrine of grace, liberty, consolation and life. Therefore when he seeth that it beginneth once to appeare, forthwith he fighteth against it with all might and maine, stirring up stormes and tempests to hinder the course thereof, and utterly to overthrow it. Wherefore *Paul* warneth the faithfull not to sleepe, not to be negligent: but constantly and valiantly to resist Satan, that he spoile them not of that liberty which Christ hath purchased for them.

Every word hath here a certaine vehemency. *Stand*, (saith he) As if he should say: Here have ye need of great diligence and vigilancy. *In that liberty*. In what liberty? Not in that wherewith the Emperour hath made us free, but in that wherewith Christ hath made us free. The Emperour hath given, or rather was compelled to give to the Bishop of Rome, a free city, and other lands: also immunities, priviledges and prerogatives, &c. This is also a liberty, but it is a civill liberty, whereby the Pope with all his Clergy is exempt from all publick charges. Moreover, there is a fleshy, or rather a devilish liberty, whereby the Devill chiefly reigneth throughout the whole world. For they that enjoy this liberty, obey neither God nor lawes, but doe what they list. This liberty the people seeke and embrace at this day: and so doe the Sectaries, which will be at liberty in their opinions and in all their doings, to the end they may teach and doe whatso ever they dreame to be good and sound, without reprehension. These stand in that liberty wherein the devill hath made them free. But we speake not here, of this liberty: albeit the whole world seeketh no other liberty. Neither doe we, speake of the civill liberty: but of a far other manner of liberty, which the Devill hateth and resisteth with all his power.

This is that liberty wherby Christ hath made us free: not from an earthly bondage, or from the Babyloicall captivity, or from the tyranny of the Turkes, but from Gods everlasting wrath. And where is this done? In the conscience. There resteth our liberty, and goeth no farther. For Christ hath made us free, not civilly, nor carnally, but divinely; that is to say, we are made free in such sort, that our conscience is now free and quiet, not fearing the wrath of God to come. This is that true and inestimable liberty, to the excellency and Majesty whereof if we compare the other, they are but as one droppe of water in respect of the whole sea. For who is able to expresse what a thing it is when a man is assured

The freedom of the Papills.

The liberty of the flesh

The Anabaptists and Libertines with other Sectaries will be free to doe what they list.

Freedom from the wrath of God.

red in his heart, that God neither is nor will be angry with him, but will be for ever a mercifull and loving Father unto him for Christs sake? This is indeed a marvellous and an incomprehensible liberty, to have the most high and soveraign Majesty so favourable unto us, that he doth not onely defend, maintaine and succour us in this life, but also as touching our bodies will so deliver us, that our bodies which are sowne in corruption, in dishonour and infirmity, shall rise againe in incorruption, in glory and power. Wherefore this is an inestimable liberty, that we are made free from the wrath of God for ever: and is greater then heaven and earth, and all other creatures.

Of this liberty there followeth another, whereby through Christ we are made free from the law, sinne, death, the power of the Devil, hell, &c. For as the wrath of God cannot terrifie us, for that Christ hath delivered us from the same: so the law, sinne and death, cannot accuse and condemne us. And although the law accuse us, and sinne terrifie us, yet they cannot drive us to desparation. For Faith, which overcommeth the world, by and by faith: These things belong not unto me: For Christ hath made me free, and delivered me from them all. Likewise death which is the most mighty and most dreadfull thing in all the world, is utterly vanquished in the conscience by this liberty of the Spirit. Wherefore the Majesty of this Christian liberty is highly to be esteemed, and diligently considered. It is an easie matter for a man to speake these words [freedome from the wrath of God, sinne, and death,] but in the time of tentation, experience and practise to apply them to himself, and to feele the excellency of this liberty and the fruit thereof, it is a harder matter then can be expressed.

Therefore our conscience must be instructed and prepared before hand, that when we feele the accusation of the law, the terrours of sin, the horrour of death, and the wrath of God, we may remove these heavy sights, and fearfull fantasies out of our minds, and set in the place thereof the freedome purchased by Christ, the forgiveness of sins, righteousness, life, and the everlasting mercy of God. And albeit the feeling of the contrary be very strong, yet let us assure our selves that it shall not long endure: according to that saying of the Prophet: *For a moment in mine anger I hid my face from thee for a little season: but with everlasting mercy I have*

To have God favourable untill for Christs sake, is an incomprehensible freedome.

1 Cor. 15. 42.
43:44

1 Liberty from the law, sinne and death, &c.

The fruits of Christian liberty are not easily felt, and laid hold of in tentations.

A remedy against the anguish and terrours of the conscience.

Esa. 54. 8.

have

have compassion on thee. But this is very hard to doe. Wherefore that liberty which Christ hath purchased for us, is not so soon beleev'd as it is named. If it could be apprehended with a sure and a stedfast Faith, then no rage or terrour of the world, of the law, sinne, death, or the devill, could be so great, but by and by it should be swalowed up as a little drop of water is swallowed of the maine sea. And certainly this Christian liberty swalloweth up at once and taketh quite away the whole heape of evils, the law, sinne, death, Gods wrath, and briefly the serpent himselfe with his head and whole power, and in the stead thereof it placeth righteousnesse, peace, and everlasting life, &c. But blessed is he that understandeth and beleeveth.

Luk. 11. 28.

Christian
liberty.

Let us learne therefore to magnifie this our liberty, purchased by Jesus Christ the Sonne of God, by whom all things were created both in heaven and earth. Which liberty he hath purchased with no other price then with his own bloud, to deliver us, not from any bodily or temporall servitude, but from a spirituall and everlasting bondage under mighty and invincible tyrants, to wit, the law, sin death and the devill, and so to reconcile us unto God his Father. Now, since these enemies are overcome, and we reconciled unto God by the death of his Sonne, it is certaine that we are righteous before God, and that whatsoever we do, pleaseth him. And although there be certaine remnants of sinne yet still in us, they are not laid to our charge, but pardoned for Christs sake.

Liberty is
freely given
unto us for
Christs sake.

Paul useth words of great force and vehemency. Stand (saith he) in that liberty wherein Christ hath made us free. This liberty then is not given unto us by the Law, or for our righteousnesse, but freely for Christs sake: Which thing Paul here witnesseth, and plainly declareth throughout his whole Epistle. Christ also in the eight of John saith: If the Sonne shall make you free, ye shall be free indeed. He onely is set betwixt us and the evils which trouble and afflict us: he hath overcome them and taken them away, so that they can no more oppresse us, nor condemne us. In the stead of sinne and death he giveth unto us righteousnesse and everlasting life: and by this meanes he changeth the bondage and terrours of the law, into the liberty of conscience and consolation of the Gospell, which saith: Bee of good comfort my sonne: thy sinnes are forgiven thee. Whosoever then beleeveth in Christ the

Math. 9. 2.

Sonne

Sonne of G O D, he hath this libertie.

Reason cannot perceive the excellency of this matter: which when a man considereth in Spirit, he shall see that it is inestimable. For who is able to conceive in his mind how great and unspeakable a gift it is to have the forgiveness of sinnes, righteousness and everlasting life, in the stead of the law, sinne, death and the wrath of God, and to have God himselfe favourable and mercifull for ever? The Papists and the hypocrites that seeke the righteousness of the law, or their owne righteousness, doe glory that they likewise have remission of sinnes, righteousness, life and the grace of God. For they vaunt that they also have this liberty, and they promise the same unto others: but in very deed they are the servants of corruption, and in the time of temptation all their vaine confidence vanisheth away even in a moment. For they trust unto the works and satisfaction of men, and not to the word of God, nor unto Christ. Wherefore it is impossible for the Justiciaries which seeke to win Heaven, life and salvation by works and merits, to know what the liberty and deliverance from sinne is.

Hypocrites
brag much
of God.

Contrariwise; our liberty hath for her foundation Christ himselfe, who is our everlasting high Bishop, sitting at the right hand of God, and making intercession for us. Wherefore the forgiveness of sinnes, righteousness, life and liberty which we have through him, is sure, certaine and perpetuall, so that we beleve the same. Wherefore if we cleave unto Christ with a stedfast faith; and stand fast in that liberty wherein he hath made us free, we shall obtaine those inestimable gifts: but if we be careless and negligent; we shall lose them. It is not without cause that *Paul* biddeth us watch and stand fast: for he knew that the devill seeketh nothing more, then to spoile us of this liberty which cost Christ so great a price; and to entangle us againe by his ministers in the yoke of bondage, as followeth.

The secure
and careless
lose this
Christian
libertie.

Verse 1. And be not entangled againe with the yoke of bondage.

Paul hath spoken most effectually and profoundly as concerning grace and Christian liberty, and with high and haughty words hath exhorted the *Galathians* to continue in the same: for it is easily lost; Therefore he biddeth them stand fast; least that through negligence or security, they fall back againe from grace and faith,

The law is
a yoke of
bondage.

to the law and works. Now, because reason judgeth that there can be no danger in preferring the righteousnesse of the law before the righteousnesse of faith: therefore with a certaine indignation he enveigheth againſt the law, and with great contempt he calleth it a yoke, yea, a yoke of bondage. So *Peter* calleth it also, *Acts 15. Why tempt ye God to lay a yoke on the Disciples necks, which neither our fathers nor we were able to beare?* And thus he turneth all things to the contrary. For the false Apostles did abase the promise, and magnified the law and the works thereof in this wise: If ye will be made free (say they) from sinne and death, and obtaine righteousnesse and life, fulfill the law, be circumcised, observe dayes, moneths, times and yeares, offer sacrifices, and doe such other like things: then shall this obedience of the law justifie and save you. But *Paul* saith the contrary. They (saith he) that teach the law after this sort, doe not set mens consciences at liberty, but snare and entangle them with a yoke, yea and that with a yoke of bondage.

They that
seeke righ-
teousnes by
the law, are
compared
to oxen tyed
to the yoke.

He speaketh therefore of the law very basely and contemptuously, and calleth it a hard bondage and a servile yoke. And this he doth not without great cause. For this pernicious opinion of the law, that it justifieth and maketh men righteous before God, is deeply rooted in mans reason, and all man-kind is so wrapped in it, that it can hardly get out. And *Paul* seemeth here to compare those that seeke righteousnesse by the law, unto Oxen that be tied to the yoke, to the end he might take from it the glory of justifying and of righteousnesse. For like as Oxen doe draw in the yoke with great toyle, receive nothing thereby but forrage and pasture, and when they be able to draw the yoke no more, are appointed to the slaughter: even so they that seeke righteousnesse by the law, are captives and oppressed with the yoke of bondage, that is to say, with the law: and when they have tyred themselves a long time in the works of the law with great and grievous toyle, in the end this is their reward, that they are miserable and perpetuall servants. And whereof? Even of sinne, death, Gods wrath, and of the devill. Wherefore there is no greater or harder bondage, then the bondage of the law. It is not without cause then, that *Paul* calleth it the yoke of bondage, For as we have often said before, the law doth but reveale, increase and aggravate sinne, accuse, terrifie, condemns and gender wrath, and finally it driveth poore consciences
into

into desperation, which is the most miserable and most grievous bondage that can be. *Rom. 3.4,5.*

He useth therefore very vehement words. For he would gladly perswade them that they should not suffer this intollerable burden to be laid upon their shoulders by the false Apostles, or be entangled againe with the yoake of bondage. As if he should say: we stand not here upon a matter of small importance, but either of everlasting liberty, or everlasting bondage. For like as freedome from Gods wrath and all evils is not temporall or carnall, but everlasting: even so the bondage of sinne, death, the devill and damnation (wherewithall they be oppressed which will be made righteous and saved by the law) is not corporall and such as continueth for a time, but everlasting. For such workers of the law as goe about to performe and accomplish all things precisely and exactly (for of such *Paul* speaketh) can never find quietnesse and peace of conscience in this life. They always doubt of the good will of God towards them: they are always in feare of death, the wrath and judgment of God, and after this life they shall be punished for their unbelief with everlasting damnation.

Therefore the doers of the law, and such as stand altogether upon the righteousnesse and works thereof, are rightly called the Devils Martyrs. They take more paines and punish themselves more in purchasing hell (according to the proverb) then the Martyrs of Christ doe in obtaining Heaven. For they are tormented two manner of wayes: First, they miserably afflict themselves whilest they live here, by doing of many hard and great works, and all in vaine; and afterwards when they die, they reape for a recompence, everlasting damnation. Thus are they most miserable Martyrs, both in this life and in the life to come, and their bondage is everlasting. Contrariwise, the godly have troubles in this world, but in Christ they have peace, because they beleve that hee hath overcome the world. Wherefore we must stand fast in that freedome which Christ hath purchased for us by his death, and we must take good heed that we be not entangled againe with the yoake of bondage: As it hapneth at this day to the fantastickall spirits, who falling away from Faith and from this freedome, have procured unto themselves here a temporall bondage, and in the world to come shall be oppressed with an everlasting bondage. As for the Papists, the most part of them are become at this day

The Devils
Martyrs.

Job. 14.33.

The carnall
liberty of
the Papists.
This may
truly be said
also of our
Libertines
and carnall
Gospellers
at this day.

plaine Ep'cures. Therefore whiles they may, they use the liberty of the flesh, singing this carelesse song: *Edez, bibe, tude, post mortem nulla voluptas*: That is, *Eate, drinke, and make good cheare, for after this life there is no pleasure.* But they are the very bondslaves of the Devil, by whom they are holden captives at his will and pleasure: therefore they shall feele this everlasting bondage in hell. Hitherto *Pauls* exhortation hath beene vehement and earnest, but that which followeth doth farre passe it.

Verse 2. Behold I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

Paul here wonderfully stirred up with zeale and fervency of spirit thundreth against the law & circumcision: and these thundring words proceeding of great zeale, the holy Ghost wresteth from him when he saith: *Behold, I Paul, &c.* I (I say) who know that I have not received the Gospell by man, but by the revelation of *Jesus Christ*, and have commission and authority from above, to publish and preach the same unto you, doe tell you, that if ye be circumcised, Christ shall profit you nothing at all. This is a very hard sentence: whereby *Paul* declareth, that to be circumcised, is as much as to make Christ utterly unprofitable: not in respect of himselfe, but of the *Galathians*, who being deceived by the subtilties of the false Apostles, beleaved, that, besides faith in Christ, it was needfull for the faithfull to be circumcised, without the which they could not obtaine salvation.

The judgement of the
gedly touch-
ing, all
doctrines,
Religions,
and ceremon-
ies.

This place is as it were a touchstone, whereby we may most certainly and freely judge of all doctrines, workes, religions and ceremonies of all men. Whosoever teach that there is any thing necessary to salvation (whether they be Papists, Turkes, Jewes or Sectaries) besides faith in Christ, or shall devise any worke or religion, or observe any rule, tradition or ceremony whatsoever, with this opinion that by such things they shall obtaine forgiveness of sinnes, righteousness and everlasting life: they heare in this place the sentence of the holy Ghost pronounced against them by the Apostle, that Christ profiteth them nothing. Seeing *Paul* durst give this sentence against the law and circumcision, which were ordained of God himselfe, what durst he not doe against the chaffe and the dross of mens traditions?

Wherefore this place is a terrible thunderbolt against all the king-

kingdome of the Pope. For all the Priests, Monkes and Heremites that live in their cloysters (I speake of the best of them) reposed all their trust and confidence in their own works, righteousnes, vows and merits, and not in Christ, whom they most wickedly and blasphemously imagined to be an angry Judge, an accuser and condemner: and therefore here they heare their judgement, that Christ profiteth them nothing. For if they can put away sinnes and deserve forgiveness of sinnes and everlasting life through their own righteousnes and straitnes of life: then to what purpose was Christ borne? What profit have they by his death and blood-shedding, by his resurrection, victory over sin, death and the devill, seeing they are able to overcome these monsters by their own strength? And what tongue can expresse, or what heart can conceive how horrible a thing it is to make Christ unprofitable? Therefore the Apostle casteth out these words with great displeasure and indignation: *If ye be circumcised, Christ shall profit you nothing*: that is to say, no profit should redound unto you of all his benefits: but he hath bestowed them all upon you in vaine.

To whom
Christ is un-
profitable.

Hereby it appeareth sufficiently, that nothing under the Sunne is more hurtfull then the doctrine of mens traditions and works: for they utterly abolish and overthrow at once the truth of the Gospell, faith, the true worshipping of God, and Christ himself in whom the Father hath ordained all things, Coloss. 2. *In Christ are hid all the treasures of wisdom and knowledge: In him dwelleth the fullnesse of the God-head bodily.* Wherefore all they that are either authours or maintainers of the doctrine of works, are oppressours of the Gospell, make the death and victory of Christ unprofitable, blemish and deface his Sacraments, and utterly take away the true use thereof, and briefly they are blasphemers, enemies and deniers of God, and of all his promises and benefits. Who so is not mooved with these words of *Paul* (which calleth the law a yoake of bondage, and saith that they which affirme the keeping of circumcision to be necessary to salvation, make Christ unprofitable) and cannot be driven from the law and circumcision, nor yet from the confidence which he hath in his own righteousnes and workes, nor be stirred up to seek that liberty which is in Christ, his heart is harder then stone and iron.

Nothing
more pernicious
then
the traditions
of men.

The law is a
yoake of
bondage.

Good
works are
not con-
demned, but
confidence
in good
works.

This is therefore a most certaine and cleare sentence, that Christ is unprofitable, that is to say, he is borne, crucified and risen again in vain to him that is circumcised, that is, which putteth his trust in circumcision. For (as I have said before) *Paul* speaketh not here of the work of circumcision (which hurteth not him that hath no affiance or opinion of righteousness in it) but of the use of the work, that is to say, of the confidence and righteousness that is annexed to the work: For we must understand *Paul* according to the matter whereof he intreateth, or according to the argument which he hath in hand: which is, that men be not justified by the law, by works, by circumcision or such like. He saith not, that works of themselves are nothing, but the confidence and righteousness of works are nothing: for that maketh Christ unprofitable. Therefore who so receiveth circumcision, with this opinion that it is necessary to justification, to him Christ availeth nothing.

Let us beare this well in mind in our private tentations when the devill accuseth and terrifieth our conscience to drive it to desperation. For he is the father of lying, and the enemy of Christian liberty: therefore he tormenteth us every moment with false fears, that when our conscience hath lost this Christian liberty, it should feele the remorse of sinne and condemnation, and alwayes remaine in anguish and terrour. When that great Dragon (I say) that old serpent the devill (who deceiveth the whole world, and accuseth our brethren in the presence of God day and night, *Apoc. 12.*) commeth and layeth unto thy charge, that thou hast not only done no good, but hast also transgressed the law of God, say unto him: Thou troublest me with the remembrance of my sinnes past: Thou puttest me also in mind that I have done no good. But this is nothing to me: for if either I trusted in mine owne good deeds, or distrusted because I have done none, Christ should both wayes profit me nothing at all. Therefore whether thou lay my sins before me, or my good works, I passe not: but removing both farre out of sight, I only rest in that liberty wherein Christ hath made me free. I know him to be profitable unto me: therefore I will not make him unprofitable: which I should do, if either I should presume to purchase my selfe favour and everlasting life by my good deeds, or should despair of my salvation, because of my sins.

What we
must answer
the devill,
when he ac-
cuseth and
tempteth us

Wherefore let us learne with all diligence to separate Christ
farre

farre from all works, as well good as evill : from all laws both of God and man, and from all troubled consciences : for with all these Christ hath nothing to do. He hath to do (I grant) with afflicted consciences : howbeit not to afflict them more, but to raise them up, and in their affliction to comfort them. Therefore if Christ appeare in the likeness of an angry Judge, or of a law-giver that requireth a strait account of our life past : then let us assure our selves that it is not Christ, but a raging fiend. For the Scripture painteth out Christ to be our reconciliation, our advocate and our comforter. Such an one he is and ever shall be : he cannot be unlike himself.

A true picture of Christ.

Therefore whensoever the devill transforming himselfe into the likeness of Christ, disputeth with us after this manner : This thou oughtest being admonished by my word to have done, and hast not done it : and this thou oughtest not to have done, and hast done it : know thou therefore that I will take vengeance on thee, &c. let this nothing at all move us, but by and by let us thus thinke with our selves : Christ speaketh not to poore afflicted and despairing consciences after this manner : *Hee addeth not affliction to the afflicted : He breaketh not the bruised reede, neither quencheeth he the smoking flaxe.* Indeed to the hard-hearted he speaketh sharply : but such as are terrified and afflicted, he most lovingly and comfortably allureth unto him, saying : *Come unto me all yee that travell and be heavie laden, and I will refresh you. I came not to call the righteous, but sinners to repentance. Be of good comfort my sonne, thy sinnes are forgiven thee. Be not afraid, I have overcome the world. The Son of man came to seeke out and to save that which was lost.* We must take good heed therefore lest that we being deceived by the wonderfull sleights and infinite subtilties of Satan, doe receive an accuser and condemner in the stead of a comforter and Saviour : and so under the vizour of a false Christ, that is to say, of the devill, we loose the true Christ, and make him unprofitable unto us. Thus much have we said as touching private and particular temptations, and how we should use our selves therein.

1/a. 42. 3^d

Mat. 13. 10.

Mat. 11. 28.

Mat. 9. 13.

Mat. 9. 2.

Joh. 16. 33.

Luk 19. 10.

Verse 3. *For I testifie againe unto every man which is circumcised, that he is bound to keepe the Whole law.*

The first inconvenience is indeed very great, where *Paul* saith

saith that Christ profiteth them nothing which are circumcised : and this that followeth is nothing lesse, where he saith, that they which are circumcised, are bound to keep the whole law. He speaketh these words with such earnestnesse and vehemency of spirit, that he confirmeth them with an oath : *I testifie*, that is to say, I swear by the living God. But these words may be expounded two wayes, negatively and affirmatively. Negatively, after this manner: I testifie unto every man which is circumcised, that he is bound to keepe the whole law, that is to say, that he performeth no peece of the law : yea that in the very work of circumcision he is not circumcised, and even in the fulfilling of the law he fulfilleth it not, but transgresseth it. And this seemeth to me to be the simple and true meaning of *Paul* in this place. Afterwards in the 6. Chapter he expoundeth himselfe, saying : *They themselves which are circumcised keep not the law.* So he saith also before in the third Chapter : *Whosoever are of the Workes of the law, are under the curse.* As if he said : Although ye be circumcised, yet are ye not righteous and free from the law : but by this deed ye are rather debtors and bond-servants of the law : and the more ye go about to satisfie the law, and to be set free from it, the more ye entangle and snare your selves in the yoake therof, so that it hath more power to accuse and condemn you. This is to go backward like the crab, and to wash away filth with filth.

And this which I say by occasion of *Pauls* words, I have learned both in my selfe and others. I have seene many which have painfully travelled, and upon meeere conscience have done as much as was possible for them to doe, in fasting, in prayer, in wearing of haire, in punishing and tormenting their bodies with sundry exercises (whereby at length they must needs have utterly consumed them, yea although they had been made of yron) and all to this end that they might obtaine quietnesse and peace of conscience : notwithstanding, the more they travelled, the more they were stricken downe with feare, and specially when the houre of death approached they were so fearefull, that I have seene many murtherers and other malefactors condemned to death, dying more couragiously then they did, which notwithstanding had lived very holily.

Therefore it is most true, that they which doe the law, doe it not. For the more they goe about to fulfill the law, the more they trans-

The doers
of the law
doe not the
law.

The consci-
ence is not
quieted and
pacified
with the ob-
servance of
mans tradi-
tions.

transgresse it. Even so we say and judge of mens traditions. The more a man striveth to pacifie his conscience thereby, the more he troubleth and tormenteth it. When I was a Monke, I endeavoured as much as was possible, to live after the strait rule of mine order, I was wont to shrive my selfe with great devotion, and to reckon up all my sinnes (yet being alwayes very contrite before) and I returned to confession very often, and throughly performed the penance that was enjoyned unto me: Yet for all this my conscience could never be fully certified, but was alwayes in doubt, and said: This or that thou hast not done rightly: thou wast not contrite and sorrowfull enough: this sinne thou didst omit in thy confession, &c. Therefore the more I went about to helpe my weake, wavering and afflicted conscience by mens traditions, the more weake and doubtfull, and the more afflicted I was. And thus the more I observed mens traditions, the more I transgressed them, and in seeking after righteousnes by mine order, I could never attain unto it: for it is impossible (as *Paul* saith) that the conscience should be pacified by the works of the law, and much more by mens traditions, without the promise and glad tidings concerning Christ.

Wherefore they that seeke to be justified and quickned by the law, are much further off from righteousnesse and life, then the Publicans, sinners and harlots. For they cannot trust their owne works, seeing they be such, that they cannot hope to obtaine grace and forgiveness of sinnes thereby. For if righteousnes and workes done according to the law doe not justifie, how can sinnes justifie which are committed contrary to the law? Therefore in this point they are in farre better case then the Iusticiaries: for they have no affiance in their owne workes: which greatly hindreth true faith in Christ, if it doe not utterly take it away. Contrariwise the Iusticiaries which abstaine outwardly from sinnes, and live holily and without blame in the sight of the world, cannot be without the opinion of their own righteousnes, with which the true faith in Christ cannot stand: and for this cause they be more miserable then the Publicans and harlots, who offer not their good works to God in his displeasure, that for the same he may recompence them with everlasting life (as the Iusticiaries do) for they have none to offer: but desire that their sins may be pardoned for Christs sake, &c.

Confidence
in works ut-
terly taketh
away faith,
or at least
hindreth it
in us.

Iusticiaries
and meri-
mongers will
be recom-
penced for
their works
with everlast-
ing life.

The other exposition is affirmative: he that is circumcised, is
also.

He that receiveth *Moses* in one point, must receive him in all.

also bound to keepe the whole law. For he that receiveth *Moses* in one point, must of necessity receive him in all. And it helpeth nothing to say: that circumcision is necessary, and not the rest of *Moses* laws. For by the same reason that thou art bound to keep circumcision, thou art also bound to keepe the whole law. Now, to be bound to keepe the whole law is nothing else but to shew in effect, that Christ is not yet come. If this be true, then are we bound to keep all the Jewish ceremonies and laws touching meats, places and times: and Christ must be looked for as yet to come, that he may abolish the Jewish kingdome and Priest-hood, and set up a new kingdome throughout the whole world. But the whole Scripture witnesseth, and the sequell thereof plainly declareth that Christ is already come, that by his death he hath redeemed mankind, that he hath abolished the law, and that he hath fulfilled all things which all the Prophets have foretold of him. Therefore the law being cleane abolished and quite taken away, he hath given unto us grace and truth. It is not then the law, nor the works therof, but it is faith in Jesus Christ that maketh a man righteous.

Some would bind us at this day to certaine of *Moses* laws that like them best, as the false Apostles would have done at that time. But this is in no wise to be suffered. For if we give *Moses* leave to rule over us in any thing, we are bound to obey him in all things. Wherefore we will not be burdened with any law of *Moses*. We grant that he is to be read amongst us, and to be heard as a Prophet and a witness-bearer of Christ: and moreover, that out of him, we may take good examples of good laws and holy life. But we will not suffer him in any wise to have dominion over our conscience. In this case let him be dead and buried, and let no man know where his grave is.

The former exposition, that is to say, the negative seemeth to me to be more apt and more spirituall: notwithstanding both are good, and both doe condemne the righteousness of the law. The first is, that we are so farre from obtaining righteousness by the law, that the more we goe about to accomplish the law, the more we transgresse the law. The second is, that he which will performe any peece of the law, is bound to keepe the whole law. And to conclude, that Christ profiteth them nothing at all which will be justified by the law.

Here-

Christians are free from the policie of *Moses*, as touching their conscience. *Deut. 32.6.*

Hereby it appeareth that *Paul* meaneth nothing els, but that the law is a plain deniall of Christ. Now, it is a wonderfull thing that *Paul* dare affirm, that the law of *Moses* which was given by God to the people of *Israel*, is a deniall of Christ. Why then did God give it? Before the coming of Christ, and before his manifestation in the flesh, the law was necessary. For the law is our Schoolmaster to bring us unto Christ. But now that Christ is revealed, in that we believe in him, we are no longer under the Schoolmaster. Hereof we have spoken largely enough before the end of the third chapter. Who so teacheth then that the law is necessary to righteousnes, teacheth a plain deniall of Christ and of all his benefits, he maketh God a liar, yea he maketh the law also a liar: For the law it self beareth witness of Christ, and of the promises made as concerning Christ, and hath foretold that he should be a king of grace, and not of the law.

They that
seeke to be
iustified by
the law, de-
ny Christ.

Verse 4. *Ye are abolished [or separated] from Christ: Whosoever are justified by the law, ye are fallen from grace.*

Here *Paul* expoundeth himselfe, and sheweth that he speaketh not simply of the law nor of the worke of circumcision, but of the confidence and opinion that men have to be justified thereby. As if he would say: I doe not utterly condemne the law or circumcision, (for it is lawfull for me to drinke, to eat and to keep company with the Jewes according to the law: It is lawfull for me to circumcise *Timothy*) but to seeke to be justified by the law, as if Christ were not yet come, or being now present, he alone were not able to justify, this is it which I condemne: for this is to be separated from Christ. Therefore (saith he) ye are abolished: that is, ye are utterly void of Christ, Christ is not in you, he worketh not in you any more: Ye are not partakers of the knowledge, the Spirit, the fellowship, the favour, the liberty, the life, or the doings of Christ, but ye are utterly separate from him, so that he hath no more to do with you, nor ye with him.

Paul condemneth
not circum-
cision: but
to trust in
circumcision,
is that which
he condemneth.

These words of *Paul* are diligently to be noted: that to seeke righteousness by the law, is nothing else but to be separated from Christ, and to make him utterly unprofitable. What can be spoken more mightily against the law? What can be set against this thunder-bolt? Wherefore it is impossible that Christ and the law

Christ and
the law can
not dwell
together.

law.

law should dwell together in one heart : for either the law or Christ must give place. But if thou thinke that Christ and the law can dwell together, then be thou sure that Christ dwelleth not in thy heart, but the devill in the likenesse of Christ, accusing and terrifying thee, and straitly exacting of thee the law, and the works thereof. For the true Christ (as I said before) neither calleth thee to a reckoning for thy sins, nor biddeth thee to trust to thine owne good works. And the true knowledge of Christ or faith disputeth not whether thou hast done good works to righteousnes, or evil works to condemnation : but simply concludeth after this sort : If thou have done good works, thou art not therefore justified, or if thou have done evil works, thou art not therefore condemned. I neither take from good works their praise, nor commend evil works. But in the matter of justification, I say, we must looke how we may hold Christ, lest if we seeke to be justified by the law we make him unprofitable unto us. For it is Christ alone that justifieth me both against my evil deeds, and without my good deeds. If I have this perswasion of Christ, I lay hold of the true Christ. But if I think that he exacteth the law and works of me to salvation, then he becometh unprofitable unto me, and I am utterly separated from him.

These are dreadfull sentences and threatnings against the righteousness of the law and mans own righteousnesse. Moreover, they are also most certaine principles which confirme the article of justification. This is then the finall conclusion : Either thou must forgoe Christ, or the righteousnesse of the law. If thou retainest Christ, thou art righteous before God : but if thou stickest to the law, Christ availeth thee nothing : Thou art bound to keepe the whole law, and thou hast now sentence already pronounced against thee : *Cursed is every one that fulfilleth not all the things that are written in this law.* As we have said of the law, so we say also of mens traditions. Either the Pope with his religious rout must reject all those things wherein hitherto he hath put his trust, or else Christ shall be unprofitable to them. And hereby we may plainly see how pernicious and pestilent the Popish doctrine hath been. For it hath led men cleane away from Christ, and made him altogether unprofitable. God complaineth in the 23. of *Jeremie*, that the Prophets prophesied lyes and the dreames of their own heart, to the end that his people should forget his name. There-

fore

True faith.

We must either forgoe Christ or the law.

Deut. 27. 26.

The doctrine of the Pope leadeth us quite away from Christ, and maketh him altogether

fore like as the false Prophets leaving the right interpretation of the law, and the true doctrine concerning the seede of *Abraham*, in whom all the nations of the earth should be blessed, preached their owne dreames, to the end that the people should forget their God: even so the Papists having darkned and defaced the doctrine of Christ, so that they made it of none effect, taught and set forth nothing else but the doctrine of workes: whereby they drew the whole world away from Christ. Who so earnestly considereth this matter, cannot but feare and tremble.

Verse 4. Yee are fallen from grace.

That is to say: Yee are no longer in the kingdome of grace. For like as he that is in a Shippe, on which side soever he falleth into the Sea, is drowned: even so he which is fallen from grace, must needs perish. He therefore that will be justified by the law is fallen into the Sea, and hath cast himselfe into danger of eternall death: Now, if they fall from grace which will be justified by the morall law: whither shall they fall (I pray you) which will be justified by their owne traditions and vowes? Even to the bottome of hell. No forsooth: they flie up into Heaven: for so they themselves have taught us. Who so ever live (say they) according to the rule of *S. Francis, Dominick, Benedict* or such other, the peace and mercy of God is upon them. Again, All they that observe and keepe chastitie, obedience, &c. shall have everlasting life. But let these toyes go to the devil from whence they came, and hearken what *Paul* teacheth thee here: and what Christ teacheth, saying: *Hee that beleeveth in the Sonne of God hath everlasting life: but hee that beleeveth not in the Sonne, shall not see life, but the wrath of God abideth upon him.* Again, *Hee that beleeveth not is judged already.*

Now like as all the doctrine of the Papists (to note this by the way) concerning mens traditions, workes, vowes and merits, was most common in the world: so was it thought to be the best and most certaine of all others: whereby the diuell hath both set up, and established his kingdome most mightily. Therefore when we at this day doe impagne and vanquish this doctrine by the power of Gods word, as chaffe is driven away by the wind, it is no marvell that Satan rageth so cruelly against us, raiseth up slanders and offences every where, and setteth the whole world on fire tops.

ther unprofitable to us.

1. 1. 1. 1.

1. 1. 1. 1.

To seeke to be justified by the law, &c.

1. 1. 1. 1.

1. 1. 1. 1.

The Popes kingdom is grounded upon mens traditions.

2 Cor. 4.7.

tops. Then, will some man say: It had beene better to have held our peace, for then had none of these evils beene raised up. But we ought more to esteeme the favour of God, whose glory we set forth, then to care for the tyranny of the world which persecuth us. For what is the Pope and the whole world in comparison of God? Indeed we are weake, and bare an heavenly treasure in brittle and earthly vessels: but although the vessels be never so brittle, yet is the treasure inestimable.

What he loseth that falleth from grace.

These words, *Ye are fallen from grace*, must not be coldly or slenderly considered: for they are weighty and of great importance. He that falleth from grace, utterly loseth the atonement, the forgiveness of sinnes, the righteousnesse, liberty and life that Jesus Christ hath merited for us by his death and resurrection: and in stead thereof he purchaseth to himselfe the wrath and judgment of God, sinne, death, the bondage of the Devil and everlasting damnation. And this place strongly confirmeth and fortifieth our doctrine concerning Faith or the article of Justification, & marvellously comforteth us against the cruell rage of the Papists, that persecute and condemn us as hereticks, because we teach this article. Indeed this place ought to feare the enemies of Faith and grace, that is to say, all that seeke righteousness by works, from persecuting and blaspheming the word of grace, life and everlasting salvation. But they be so hard hearted and obstinate, that seeing they see not, and hearing they heare not, and when they read this dreadfull sentence of the Apostle pronounced against them, they understand it not. Let us leave them therefore unto themselves: For they are blind, and leaders of the blind.

Mat. 15.14.

Verse 15. For wee in spirit waite for the hope of righteousness through Faith.

Paul here knitteth up the matter with a notable conclusion, saying: Ye will be justified by the law, by circumcision and by workes: but we seeke not to be justified by this meanes, least Christ should be made utterly unprofitable unto us, and we become debtors to performe the whole law, and so finally fall away from grace: but we waite in spirit through faith for the hope of righteousness. Every word is here diligently to be noted, for they are pithy and full of power. He doth not only say, as he is wont: We are justified by faith, or in spirit by faith, but moreover he addeth: *Wee*

waite

waite for the hope of righteousness, including Hope also, that he may comprehend the whole matter of Faith.

Hope, after the manner of the Scriptures, is taken two wayes, namely, for the thing that is hoped for, and for the affection of him that hopeth. For the thing that is hoped for, it is taken in the first Chap: to the Colossians: *for the hopes sake which is layed up for you in Heaven*: that is to say, the thing which ye hope for. For the affection of him that hopeth, it is taken in the eight chap. to the *Romans*, *For we are saved by hope*. So hope in this place also may be taken two wayes, and so it yeeldeth a double sence: the first is: We waite in spirit through Faith for the hope of righteousness, that is to say, the righteousness hoped for, which shall be certainly revealed in such time as it pleaseth the Lord to give it. The second: We waite in spirit by faith for righteousness with hope and desire: that is to say, we are righteous: howbeit our righteousness is not yet revealed, but hangeth yet in hope. For as long as we live here, sinne remaineth in our flesh: there is also a law in our flesh and members, rebelling against the law of our mind, and leading us captives unto the service of sinne. Now, when these affections of the flesh doe rage and reigne, and we on the other side doe through the spirit wastle against the same, then is there a place for hope. Indeed we have begonne to be justified through Faith: whereby also we have received the first fruits of the spirit, and the mortification of the flesh is also begun in us: but we be not yet perfectly righteous. It remaineth then that we be perfectly justified, and this is it which we hope for. So our righteousness is not yet in actual possession, but lieth under hope.

This is a sweet and a sound consolation, whereby afflicted and troubled consciences feeling their sinne, and terrified with every fiery dart of the devill, may be marvellously comforted. For the feeling of sinne, the wrath of God, death, hell and all other terrours, are wonderfull strong in the conflict of conscience: as I my self being taught by experience doe know. Then counsell must be given to the poore afflicted in this wise: Brother thou desirest to have a sensible feeling of thy justification: that is, thou wouldest have such a feeling of Gods favour, as thou hast of thine owne sinne: but that will not be. But thy righteousness ought to surmount all feeling of sinne: that is to say, thy righteousness or justification

where

The righte-
ousnesse of
the faithfull
standeth not
in feeling.

whereupon thou holdest, standeth not upon thine own feeling, but upon thy hoping that it shall be revealed when it pleaseth the Lord. Wherefore thou must not judge according to the feeling of sinne which troubleth and terrifieth thee, but according to the promise and doctrine of Faith, whereby Christ is promised unto thee, who is thy perfect and everlasting righteousness. Thus the hope of the afflicted consisting in the inward affection, is stirred up by Faith in the midst of all terrours and feeling of sinne, to hope that he is righteous. Moreover, if hope be here taken for the thing which is hoped for, it is thus to be understood, that, that which a man now seeth not, he hopeth in time shall be made perfect and clearly revealed.

Either fence may well stand: but the first touching the inward desire and affection of hoping, bringeth more plentifull consolation. For my righteousness is not yet perfect, it cannot yet be felt: yet I doe not despaire: For Faith sheweth unto me Christ in whom I trust, and when I have laid hold of him by faith, I wraastle against the fiery darts of the Devill, and I take a good heart through hope against the feeling of sinne, assuring my selfe that I have a perfect righteousness prepared for me in Heaven. So both these sayings are true, that I am made righteous already by that righteousness which is begun in me: and also I am raised up in the same hope against sinne, and waite for the full consummation of perfect righteousness in Heaven. These things are not rightly understood, but when they be put in practise.

What difference there is betwene Faith and Hope.

Here ariseth a question, what difference there is betwene Faith and Hope. The Schophisters and Schoolemen have laboured very much in this matter, but they could never shew any certainly. Yea, to us which travell in the holy Scriptures with much diligence, and also with more fulnesse and power of spirit, (be it spoken without any bridge) it is hard to finde any difference. For there is so great affinity betwene Faith and Hope, that the one cannot be separate from the other. Notwithstanding there is a difference betwene them, which is gathered of their severall offices, diversity of working, and of their ends.

Faith and
Hope differ
in respect of

First, they differ in respect of their subject, that is, of the ground wherein they rest: For Faith resteth in the understanding, and Hope

hope resteth in the will: but in very deede they cannot be separated, of their sub-
 the one having respect to the other, as the two Cherubins of the ^{ject}
 Mercy seate, which could not be devided. Exod. 25 10.

Secondly, they differ in respect of their office, that is, of their wor- The differ-
 ence be-
 tweene
 faith and
 hope in
 their office.
 king. For faith telleth what is to be done, it teacheth, prescribeth,
 and directeth, and it is a knowledge. Hope is an exhortation which
 stirreth up the minde that it may be strong, bold, and couragious:
 that it may suffer and indure adversity, and in the midst thereof
 waite for better things.

Thirdly, they differ as touching their object, that is, the speciall The differ-
 ence as-
 touching
 the object.
 matter whereunto they look. For faith hath for her object the truth,
 teaching us to cleave surely thereto, and looketh upon the word and
 promise of the thing that is promised. Hope hath for her object the
 goodnes of God, and looketh upon the thing which is promised in
 the word, that is upon such matters as faith teacheth us to be hoped
 for.

Fourthly, they differ in order: For faith is the beginning of life be- Difference
 in order.
 fore all tribulation, *Heb. 11.* But hope cometh after wards, proceeding
 of tribulation, *Rom. 5.*

Fifthly, they differ by the diversity of working: For faith is a tea- Difference
 in working.
 cher and a judge, fighting against errors and heresies, judging spirits
 and doctrines: But hope is as it were the Generall or Captaine of the
 field, fighting against tribulation, the crosse, impatiency, heavines of
 spirit, weaknes, desperation and blasphemy, and it waiteth for good
 things even in the midst of all evils.

Therefore, when I am instructed by faith in the word of God,
 and lay hold of Christ, beleeving in him with the whole heart, then
 am I righteous by this knowledge. When I am so justified by faith
 or by this knowledge, by and by cometh the devill the father of
 lies, and laboureth to extinguish my faith by wiles and subtilties: that
 is to say, by lies, errors and heresies. Moreover, because he is a mur-
 therer, he goeth about also to oppress: it by violence. Here hope
 wrastling, layeth hold on the thing revealed by faith, and overcom-
 meth the devill that warreth against faith: and after this victory fol-
 loweth peace and joy in the holy Ghost: So that in very deed faith
 and hope can scarcely be discerned the one from the other, and yet is
 there a certaine difference betweene them. And that it may be the
 better perceived, I will set out the matter by a similitude,

In civill government, prudence and fortitude doe differ, and yet these two vertues are so joyned together, that they cannot easily be severed. Now, fortitude is a constancy of mind, which is not discouraged in adversitie, but indureth valiantly, and waiteth for better things. But if fortitude be not guided by prudence, it is but temerity & rashnes. On the other side, if fortitude be not joyned with prudence, that prudence is but in vaine and unprofitable. Therefore like as in policy, prudence is but vaine without fortitude: even so in Divinity, faith without hope is nothing: For hope endureth adversitie, & is constant therein, and in the end overcometh all evils. And on the other side, like as fortitude without prudence is rashnes, even so hope without faith is a presumption in spirit, and a tempting of God: for it hath no knowledge of Christ and of the truth which faith teacheth, and therefore it is but a blind rashnes and arrogancy. Wherefore a godly man afore all things, must have a right understanding instructed by faith, according to the which the mind may be guided in affliction, that it may hope for those good things which faith hath revealed & taught.

The difference betweene faith and hope in divinity, is the same that is betweene fortitude and prudence in policy.

To be short, faith is conceived by teaching: for thereby the mind is instructed what the truth is. Hope is conceived by exhortation: for by exhortation hope is stirred up in afflictions, which confirmeth him that is already justified by faith, that he be not overcome by adversities, but that hee may be able more strongly to resist them. Notwithstanding if the sparke of faith should not give light to the will, it could not be perswaded to lay hold upon hope. We have faith then, whereby we are taught, we understand and know the heavenly wisdom, apprehend Christ, and continue in his grace. But as soone as we lay hold upon Christ by faith, and confesse him, forthwith our enemies, the world, the flesh and the devill rise up against us, hating and persecuting us most cruelly both in body and spirit. Wherefore we thus beleeving and justified by faith in spirit, doe waite for the hope of our righteousness: And we waite through patience: for we see and feele the flat contrary. For the world with his prince the devill, assaulteth us mightily both within and without. Moreover, sinne yet still remaineth in us, which driveth us into heaviness. Notwithstanding we give not over for all this, but raise up our minds strongly through faith, which lighteneth, teacheth and guideth the same. And thus we abide firme and constant, and overcome all adversities through
him

him which hath loved us, untill our righteousnes which we beleeve and waite for, be revealed. By faith therefore we began, by hope we continue, and by revelation we shall obtaine the whole. In the meane time whilest we live here, because we beleeve, we teach the word and publish the knowledge of Christ unto others. Thus doing we suffer persecution (according to this text : *I beleeved, and therefore did I speake : and I was sore troubled*) with patience, being strengthened and encouraged through hope : whereunto the Scripture exhorteth us with most sweet and comfortable promises taught and revealed unto us by faith. And thus doth hope spring up and increase in us, *Romans 15. That through patience and comfort of the Scripture We may have hope.*

Psalm 116. 10.

Paul therefore, not without cause joyneth patience in tribulations, and hope together, in the sixth and eighth to the *Romans*, and in other places also, for by them hope is stirred up. But faith (as also I have shewed before) goeth before hope : for it is the beginning of life, and beginneth before all tribulation : for it learneth Christ and apprehendeth him without the crosse. Notwithstanding the knowledge of Christ cannot be long without the crosse, without troubles and conflicts. In this case the mind must be stirred up to a fortitude of spirit (For hope is nothing else but a spirituall fortitude, as faith is nothing else but a spirituall prudence) which consisteth in suffering, according to this saying : *That through patience, &c.* These three things then dwell together in the faithfull : Faith which teacheth the truth, and defendeth from errors : Hope which endureth and overcommeth all adversities, as well bodily as ghostly : and charity which worketh all good things, as it followeth in the text. And so is a man entire and perfect in this life, as well within as without, untill the righteousnesse be revealed which he waiteth for : and this shall be a perfect and an everlasting righteousnesse.

Faith is before hope.

The true knowledge of Christ is not without the crosse.

Faith. Hope. Charity.

Moreover, this place containeth both a singular doctrine and consolation. As touching the doctrine it sheweth that we are made righteous, not by the workes, sacrifices or ceremonies of *Moses* law, much lesse by the workes and traditions of men, but by Christ alone. Whatsoever is in us besides him, is of the flesh and not of the spirit. Whatsoever then the world counteth to be good and holy without Christ, is nothing else but sinne, error, and flesh

Whatsoever the world

esteemeth to
be good and
holly with-
our Chilli,
is sinne.

Wherefore circumcision and the observation of the law: also the workes, religions and vowes of the Monkes and of all such as trust in their own righteousnesse, are altogether carnall. But we (saith Paul) are farre above all these things in the spirit and inward man: For we possesse Christ by faith, and in the midst of our afflictions through hope we waite for that righteousnes which we possesse already by faith.

A sweete
consolation
in anguish
and trouble
of consci-
ence.

The comfort is this, that in serious conflicts and terrours, where- in the feeling of sinne, heavinesse of spirit, desperation and such like, is very strong (for they enter deeply into the heart, and mightily afflicke it) thou must not follow thine own feeling. For if thou doe, thou wilt say: I feele the horrible terrours of the law and the tyranny of sinne, not only rebelling against me, but also subduing and leading me captive, and I feele no comfort or righteousnes at all. Therefore I am a sinner and not righteous. If I be a sinner, then am I guilty of everlasting death. But against this feeling thou must wrestle, and say: Although I feele my selfe utterly overwhelmed and swallowed up with sinne, and my heart telleth me that God is offended and angry with me, yet in very deed it is not true, but that mine own sense and feeling so judgeth. The word of God (which in these terrours I ought to follow, and not mine owne sense) teacheth a farre other thing: namely, *that God is neare unto them that are of a troubled heart, and sweeth them that are of an humble spirit.* Also, *hee despiseth not an humble and a contrite heart.* Moreover, Paul sheweth here, that they which are justified in spirit by faith, doe not yet feele the hope of righteousnes, but waite still for it.

psal. 34. 8.
Psal 51. 17.

Wherefore, when the law accuseth and sinne terrifieth thee, and thou feelest nothing but the wrath and judgement of God, despaire not for all that, but take unto thee the armour of God, the shield of faith, the helmet of hope, and the sword of the Spirit, and try how good and how valiant a Warriour thou art. Lay hold of Christ by faith, who is the Lord of the law and sinne, and of all things else which accompany them. Beleeving in him they are justified: which thing reason and the feeling of thine owne heart when thou art tempted, doe not tell thee, but the word of God. Moreover, in the midst of these conflicts and terrours which often returne and exercise thee, waite thou patiently through hope for righteousnes, which thou hast now by faith, although it be yet but begun and

imperfect, untill it be revealed and made perfect in the kingdome of Heaven.

But thou wilt say : I feele not my selfe to have any righteousnesse, or at the least, I feele it but very little. Thou must not feele, but beleve that thou hast righteousnes. And except thou beleve that thou art righteous, thou doest great injury unto Christ, who hath cleansed thee by the washing of water through the word, who also died upon the crosse, condemned sinne and killed death, that through him thou mightest obtaine righteousnesse and everlasting life. These things thou canst not deny, (except thou wilt openly shew thy selfe to be wicked and blasphemous against God, and utterly to despise God, all his promises, Jesus Christ with all his benefits) and so consequently thou canst not deny but that thou art righteous.

Our righteousnesse consisteth not in feeling, but in beleaving.
Ephes. 5. 26.
1 Cor. 13. 3.

Let us learne therefore in great and horrible terrours, when our conscience feeleth nothing but sinne, and judgeth that God is angry with us, and that Christ hath turned his face from us, not to follow the sense and feeling of our owne heart, but to stick to the word of God, which saith that God is not angry, but looketh to the afflicted and to such as are troubled in spirit, and tremble at his word : and that Christ turneth not himselfe away from such as labour and are heavy loaden, but refresheth and comforteth them. This place therefore teacheth plainly, that the law and workes bring unto us no righteousnesse or comfort at all: but this doth the holy Ghost only in the faith of Christ, who raiseth up hope in terrours and tribulations, which endureth and overcommeth all adversities. Very few there be that know how weake and feeble faith and hope are under the crosse, and in the conflict. For it seemeth they are but as smoaking flax, which is ready by and by to be put out with a vehement wind. But the faithfull, who beleve in the midst of these assaults and terrours, hoping against hope: that is to say, fighting through faith in the promise as touching Christ, against the feeling of sinne and of the wrath of God : doe afterwards find by experience, that this sparke of faith being very little (as it appeareth to naturall reason: for reason can scarcely feele it) is as a mighty fire, and swalloweth up all our sins and all our errors.

1sa. 66. 2.

Math. 11. 28.

1sa. 42. 3.

There is nothing more deare or precious in all the world to the true children of God, then this doctrine. For they that understand this doctrine, doe know that whereof all the world is ignorant :

The treasure of the faithfull.

namely that sinne, death and all other miseries, afflictions and calamities, as well corporall as spirituall, doe turne to the benefit and profit of the elect. Moreover, they know that God is then most neare unto them, when he seemeth to be farthest off, and that he is then a most mercifull and loving Saviour, when he seemeth to be most angry, to afflict and to destroy. Also they know that they have an everlasting righteousnesse, which they waite for through hope, as a certaine and sure possession laid up for them in Heaven, even when they feele the horrible terrours of sinne and death: Moreover, that they are then lords of all things, when they are most destitute of all things, according to that saying: *Having nothing, and yet possessing all things.* This (saith the Scripture) is to conceive comfort through hope. But this cunning is not learned without great and often temptations.

2 Cor. 6. 10.

Verse 6. *For in Iesus Christ neither circumcision availeth any thing, neither uncircumcision, but Faith which worketh by love.*

A true and a lively faith.

Paul shutteth all hypocrites out of the Church of God both on the right hand and on the left.

The whole life of a Christian according to Paul.

That is to say, faith which is not fained nor hypocriticall, but true and lively. This is that faith which exerciseth and requireth good workes through love. It is as much to say as: He that will be a true Christian indeed, or one of Christs kingdome, must be a true beleever. Now, he beleeveth not truly if workes of charity follow not his faith. So on both hands, as well on the right hand as on the left, he shutteth hypocrites out of Christs kingdome. On the left hand he shutteth out the Jewes, and all such as will worke their owne salvation, saying: *In Christ neither Circumcision,* that is to say, no workes, no service, no worshipping, no kind of life in the world, but faith without any trust in workes or merits availeth before God. On the right hand he shutteth out all sleathfull and idle persons, which say: if faith justifie without workes, then let us worke nothing, but let us onely beleve and doe what we list. Not so; ye enemies of grace: *Paul* saith otherwise. And although it be true that onely faith justifieth, yet he speaketh here of faith in another respect, that is to say, that after it hath justified, it is not idle, but occupied and exercised in working through love. *Paul* therefore in this place setteth forth the whole life of a Christian man, namely, that inwardly it consisteth in faith towards God, and outwardly in charity and good works towards our neighbour.

So that a man is a perfect Christian inwardly through faith before God, who hath no need of our workes, and outwardly before men, whom our faith profiteth nothing, but our charity or our workes. Therefore when we have heard or understood of this forme of Christian life: to wit, that it is faith and charity (as I have said) it is not yet declared what faith or what charity is: for this is another question. For as touching faith, or the inward nature, force, and use of faith, he hath spoken before, where he shewed that it is our righteousness, or rather our justification before God. Here he joyneth it with charity and works, that is to say, he speaketh of the externall office thereof, which is to stir us up to do good works, and to bring forth in us the fruits of charity to the profit of our neighbour.

Verse 7. *Yee did runne well: who did let you that yee did not obey the truth.*

These are plaine words, *Paul* affirmeth that he teacheth them the truth, and the selfe same thing that he taught them before, and that they ranne well so long as they obeyed the truth, that is, they beleved and lived rightly: but now they do not so, since they were misled by the false Apostles. Moreover, he useth here a new kind of speech, in calling the Christian life a course or a race. For among the *Hebrewes*, to runne or to walke signifieth as much as to live or to be conversant. The teachers doe runne when they teach purely, and the hearers or learners doe runne when they receive the word with joy, and when the fruits of the Spirit do follow. Which thing was done as long as *Paul* was present, as he witnessed before in the third and fourth chapters. And here he saith: *Yee did runne well*: that is to say, all things went forward well and happily among you, ye lived very well, ye went on the right way to everlasting life, which the word of God promised you, &c.

The life of
a Christian
is a course
or a race.

These words: *Yee did runne well*, containe in them a singular comfort. This tentation oftentimes exerciseth the godly, that their life seemeth unto them to be rather a certaine slow creeping, then a running. But if they abide in sound doctrine, and walke in the Spirit, let this nothing trouble them, though their doings seeme to goe slowly forward, or rather creepe, God judgeth farre otherwise. For that which seemeth unto us to be very slow and scarcely to creepe, runneth swifly in Gods sight. Againe, that

That which
seemeth to
us to creepe,

runneth
swifly in
Geds fight.
Mat. 5. 4.
Luk. 6. 21.

which is to us nothing else but sorrow, mourning and death, is before God, joy, mirth and true happinesse. Therefore Christ saith, *Blessed are ye that mourne and weepe, for ye shall receive comfort: ye shall laugh, &c.* All things shall turne to the best to them which beleeve in the Sonne of God, be it sorrow, or be it death it selfe. Therefore they be true runners indeed, and whatsoever they doe, it runneth well and goeth happily forward by the furtheraunce of Gods Spirit, which cannot skill of slow proceedings.

Verse 7. *Who did let you that you did not obey the truth?*

Gal. 3. 1.

Falſe doctrine
bewitcheth
men.

They are hindred in this course which fall away from faith and grace, to the law and workes: as it happeneth to the *Galathians* being misled and seduced by the false Apostles, whom covertly he reprehendeth with these words: *Who did let you that you did not obey the truth?* In like manner he said before in the third chapter: *Who hath bewitched you, that you should not obey the truth?* And here Paul sheweth by the way, that men are so strongly bewitched with false doctrine, that they embrace lies and heresies in the stead of the truth and spirituall doctrine. And on the other side they say and swear that the sound doctrine which before they loved, is erroneous: and that their error is sound doctrine, maintaining and defending the same with all their power. Even so the false Apostles brought the *Galathians* (which ranne well at the beginning) into this opinion, to beleve that they erred and went very slowly forward when Paul was their teacher. But afterwards they being seduced by the false Apostles, and falling cleane away from the truth, were so strongly bewitched with their false persuasions, that they thought themselves to be in an happy state, and that they ranne very well. The same happeneth at this day to such as are seduced by the sectaries and fantastick spirits. Therefore I am wont to say, that falling in doctrine commeth not of man, but of the devill, and is most perillous: to wit, even from the high Heavens to the bottome of hell. For they that continue in error, are so farre off from acknowledging their sin, that they maintaine the same to be high righteousnesse. Wherefore it is impossible for them to obtaine pardon.

Falling in
doctrine is
devillish.

Verse 8. *It is not the persuasion of him that calleth you.*

This is a great consolation and a singular doctrine, whereby

Paul.

Paul sheweth how the false persuasions of such as are deceived by wicked teachers, may be rooted out of their hearts. The false Apostles were jolly fellows, and in outward appearance farre passing *Paul* both in learning and godlinesse. The *Galathians* being deceived with this goodly shew, supposed that when they heard them, they heard Christ himselfe, and therefore they judged their persuasion to be of Christ. Contrariwise, *Paul* sheweth that this persuasion and doctrine was not of Christ, who had called them in grace, but of the devill: and by this meanes he wonne many of them from this false persuasion. Likewise we at this day revoke many from error that were seduced, when we shew that their opinions are fantasticall, wicked, and full of blasphemies.

The authority of the false Apostles.

Againe, this consolation pertaineth to all those that are afflicted, which through tentation conceive a false opinion of Christ. For the devill is a marvellous perswader, and knoweth how to amplifie the least sin, yea a very trifle, in such sort that he which is tempted shall think it to be a most hainous and horrible crime, and worthy of eternall damnation. Here the troubled conscience must be comforted and raised up in such sort as *Paul* raised up the *Galathians*: to wit, that this cogitation or persuasion commeth not of Christ, forasmuch as it fighteth against the word of the Gospell, which painteth out Christ, not as an accuser, a cruell exactor, &c. but as a meeke, humble-hearted, and a mercifull Saviour and comforter.

A consolation for them which conceive a false opinion of Christ.

But if Satan (who is a cunning workeman, and will leave no way unassayed) overthrow this, and lay against thee the word and example of Christ in this wise: True it is that Christ is meeke, gentle and mercifull, but to those which are holy and righteous: Contrariwise, to the sinners he threatneth wrath and destruction, *Luke 13*. Also he pronounceth that the unbelievers are damned already, *John 3*. Moreover, Christ wrought many good workes: he suffered also many evils, and commandeth us to follow his example. But thy life is neither according to Christs word, nor his example: For thou art a sinner, and there is no faith in thee: Yea, thou hast done no good at all, and therefore those sentences which set forth Christ as a severe Judge, doe belong to thee, and not those comfortable sentences which shew him to be a loving and a mercifull Saviour, &c. Here let him that is tempted, comfort himselfe after this manner:.

The

Christ is set
out in the
Scripture as
an example
and as a gift.
* Coloss. 2. 1.
I Cor. 2. 30.

The Scripture setteth out Christ unto us two manner of wayes. First as a gift, If I take hold of him in this sort, I can want nothing. * For in Christ are hid all the treasures of Wisedome and knowledge. He, with all that is in him, is made unto me of God, wisdome, righteousnesse, sanctification and redemption. Therefore although I have committed both many and grievous sinnes: yet notwithstanding if I beleeeve in him, they shall all be swallowed up by his righteousnesse. Secondly, the Scripture setteth him forth as an example to be followed. Notwithstanding I will not suffer this Christ (I meane as he is an example) to be set before me, but onely in the time of joy and gladnes when I am out of tentation (where I can scarcely follow the thousandth part of his example) that I may have him as a mirrour to behold and view how much is yet wanting in me, that I become not secure and carelesse. But in the time of tribulation I will not heare nor admit Christ, but as a gift, who dying for my sinnes, hath bestowed upon me his righteousnesse, and hath done and accomplished that for me, which was wanting in my life: *For he is the end and fulfilling of the law unto righteousnesse to every one that beleeveth.*

Ro. 6. 4.

It is good to know these things, not onely to the end that every one of us may have a sure and a certaine remedy in the time of tentation whereby we may eschue that venome of desperation, wherewith Satan thinketh to poyson us: but also to the end we may be able to resist the furious Sectaries and Schismatickes of our time. For the Anabaptists count nothing more glorious in their whole doctrine, then that they severely urge the example of Christ and the Crosse: especially seeing the sentences are manifest wherein Christ commendeth the Crosse to his Disciples. We must learne therefore how we may withstand this Satan, transforming himself into the likenesse of an Angell. Which we shall do if we make a difference betweene Christ set forth unto us sometimes as a gift, and sometimes as an example. The preaching of him both wayes hath his convenient time, which if it be not observed, the preaching of salvation may be turned into poyson. Christ therefore must be set forth unto those which are already cast downe and bruised through the heavy weight and burden of their sinnes, as a Saviour and a gift, and not as an example of a law-giver. But to those that are secure and obstinate, he must be set forth as an example. Also the hard sentences of the Scripture, and the horrible ex-
amples

To whom
Christ must
be set out
as a gift, and
to whom as
an example.

amples of the wrath of God must be layed before them: as of the drowning of the whole world, of the destruction of *Sodome* and *Gomorrah*, and such other like, that they may repent. Let every Christian therefore when he is terrified and afflicted, learne to cast away the false persuasions which he hath conceived of Christ, and let him say: O cursed Satan, why dost thou now dispute with me of doing and working, seeing I am terrified and afflicted for my sinnes already? Nay rather, seeing I now labour and am heavy laden, I will not hearken to thee which art an accuser and a destroyer, but to Christ the Saviour of mankind, which saith, that he came into the world to save sinners, to comfort such as are in terrour, anguish and desperation, and to preach deliverance to the captives, &c. This is the true Christ, and there is none other but he. I can seeke examples of holy life of *Abraham*, *Esay*, *John Baptist*, *Paul* and other Saints: but they cannot forgive my sins, they cannot deliver me from the power of the devill and from death, they cannot save me and give me everlasting life. For these things belong to Christ alone, whom God the Father hath sealed: therefore I will not heare thee nor acknowledge thee for my teacher, O Satan, but Christ, of whom the Father hath said: *This is my Well-beloved Sonne, in Whom I am well pleased, heare him.* Mat. 11. 28.
Ioh. 6. 27. Let us learne in this wise to comfort our selves through faith in tentation, and in the persuasion of false doctrine: else the devill will either seduce us by his ministers, or kill us with his fiery darts.

Verse 9. *A little leaven doth leaven the whole lump.*

This whole Epistle sufficiently witnesseth how *Paul* was grieved with the fall of the *Galathians*, and how often he beate into their heads (sometimes chiding and sometimes intreating them) the exceeding great and horrible enormities that should ensue upon this their fall, unless they repented. This fatherly and Apostolicall care and admonition of *Paul* moved some of them nothing at all: For many of them acknowledged *Paul* no more for their teacher, but preferred the false Apostles farre above him: of whom they thought themselves to have received the true doctrine, and not of *Paul*. Moreover the false Apostles (no doubt) slandered *Paul* among the *Galathians*, saying that he was an obstinate and contentious fellow, which for a light matter would breake the unity of the Churches, and for no other cause but that he alone would

The false Apostles mis-reported: *Paul* to the Churches.

be counted wise and be magnified of them. Through this false accusation they made *Paul* very odious unto many.

Some other which had not yet utterly forsaken his doctrine, thought that there was no danger in dissenting a little from him in the doctrine of Justification and Faith. Wherefore when they heard that *Paul* made so hainous a matter of that which seemed unto them to be but light and of small importance, they marvelled, and thus they thought with themselves: Be it so that we have swarved something from the doctrine of *Paul*, and that there hath been some fault in us: yet that being but a small matter, he ought to winke thereat, or at least not so vehemently to amplify it, lest by the occasion thereof the concord of the Churches should be broken. Whereunto he answereth with this sentence: *A little leaven leaveneth [or maketh soure] the whole lump of dough.* And this is a caveat or admonition which *Paul* standeth much upon. And we also ought greatly to esteeme the same at this day. For our adversaries in like manner object against us that we are contentious, obstinate, and intractable in defending our doctrine, and even in matters of no great importance. But these are the crafty fetches of the devill, whereby he goeth about utterly to overthrow our doctrine. To this we answer therefore with *Paul*, that *a little leaven maketh soure the whole lump.*

Doctrine
and life must
be separate
far asunder

The doctrine
of faith.

In Philosophie, a small fault in the beginning, is a great and foule fault in the end. So in Divinitie, one little error overthroweth the whole doctrine. Wherefore we must separate life and doctrine farre asunder. The doctrine is not ours; but Gods, whose Ministers onely we are called: therefore we may not change or diminish one title thereof. The life is ours: therefore as touching that, we are ready to doe, to suffer, to forgive, &c. whatsoever our adversaries shall require of us, so that faith and doctrine may remaine sound and uncorrupt: of the which we say alwayes with *Paul*: *A little leaven leaveneth, &c.*

Luk. 11. 34

Verse 35.

A small mote in the eye hurteth the eye. And our Saviour Christ saith: *The light of the body is the eye: therefore when thine eye is single, then is thy whole body light: but if thine eye be evill, then thy body is darke.* Againc: *If thy body shall have no part darke, then shall all be light.* By this allegory Christ signifieth that the eye, that is to say, the doctrine ought to be most simple, cleare and sincere, having in it no darknesse, no cloud, &c. And *James* the

the

the Apostle saith: *He that faileth in one point is guilty of all.* This place therefore maketh very much for us against these cavillers which say, that we breake charity; to the great hurt and damage of the Churches. But we protest that we desire nothing more then to be at unity with all men: so that they leave unto us the doctrine of faith entire and uncorrupt: to the which all things ought to give place, be it charity, an Apostle, or an Angell from Heaven.

Let us suffer them therefore to extoll charity and concord as much as they list: but on the other side, let us magnifie the Majesty of the word and faith. Charity may be neglected in time and place without any danger: but so cannot the word and faith be. Charity suffereth all things, giveth place to all men. Contrariwise, faith suffereth nothing, giveth place to no man. Charity in giving place, in believing, in giving and forgiving, is oftentimes deceived, and yet notwithstanding being so deceived, it suffereth no losse which is to be called true losse indeed, that is to say, it loseth not Christ. Therefore it is not offended, but continueth still constant in well-doing, yea even towards the unthankfull and unworthy. Contrariwise in the matter of faith and salvation, when men teach lies and errors under colour of the truth, and seduce many, here hath charity no place: For here we lose not any benefit bestowed upon the unthankfull, but we lose the word, faith, Christ and everlasting life. Let it not move us therefore that they urge so much the keeping of charity and concord: For who so loveth not God and his word, it is no matter what or how much he loveth.

Paul therefore, by this sentence admonisheth, as well teachers as hearers, to take heed that they esteeme not the doctrine of faith as a light matter, wherewith they may dally at their pleasure. It is as a bright Sunne beame comming down from heaven, which lightneth, directeth and guideth us. Now, like as the world with all his wisdom and power is not able to stoppe or turne away the beames of the Sunne comming down from heaven to the earth: even so can there nothing be added to the doctrine of faith, or taken from it: for that is an utter defacing and overthrowing of the whole.

Verse 10. I have trust in you through the Lord.

As if he would say: I have taught, admonished and reproved you enough, so that ye would hearken unto me. Notwithstanding

Jam. 2. 10
Charity suffereth all things, but faith suffereth nothing.
1 Cor. 13. 7.
Charity may be deceived, but faith can not.

When we must exercise charity, and when not.

Whether
we may
trust in men.

I hope well of you in the Lord. Here riseth a question, whether *Paul* doth well when he saith, he hath a good hope or trust of the *Galathians*, seeing the holy Scripture forbiddeth any trust to be put in men. Both faith and charity have their trust and beleefe, but after divers sorts, by reason of the diversity of their objects. Faith trusteth in God, and therefore it cannot be deceived: charity beleeveth man, and therefore it is often deceived. Now, this faith that springeth of charity is so necessary to this present life, that without it life cannot continue in the world. For if one man should not beleeye and trust another, what life should we live upon earth? The true Christians do sooner beleefe and give credit through charity, then the children of this world doe. For faith towards men is a fruit of the Spirit or of Christian faith in the godly. Hereupon *Paul* had a trust in the *Galathians*, yea, though they were fallen from his doctrine: but yet in the Lord. As if I should say: I have a trust in you so farre forth as the Lord is in you, and ye in him: that is to say, so farre forth as ye abide in the truth. From which if you fall away, seduced by the ministers of Satan, I will not trust unto you any more. Thus it is lawfull for the godly to trust and beleefe men.

Verse 10. That yee will be none otherwise minded.

To wit, concerning doctrine and faith, then I have taught you, and ye have learned of me: That is to say, I have good hope of you; that ye will not receive any other doctrine which shall be contrary to mine.

Verse 10. But hee that troubleth you shall beare his condemnation who-soever he be.

Wicked
teachers are
troublers of
mens con-
sciences.

By this sentence, *Paul* as it were a judge sitting upon the judgement seate, condemneth the false Apostles, calling them by a very odious name, troublers of the *Galathians*: whom they esteemed to be very godly men, and farre better teachers then *Paul*. And withall he goeth about to terrifie the *Galathians* with this horrible sentence: whereby he so boldly condemneth the false Apostles, to the end that they should flie their false doctrine as a most dangerous plague. As if he should say: What meane ye to give care to those pestilent fellowes, which teach you not, but only trouble you? The doctrine that they deliver unto you, is nothing else but a trouble unto

unto your consciences. Wherefore how great soever they be, they shall beare their condemnation.

Now a man may understand by these words: *Whosoever hee be,* The authority of the false Apostles. that the false Apostles in outward appearance were very good and holy men. And peradventure there were amongst them some notable Disciple of the Apostles, of great name and authority. For it is not without cause that he useth such vehement and pithy words. He speaketh after the same manner also in the first Chapter, saying: *If Wee or an Angell from Heaven preach unto you otherwise then Wee have preached unto you, let him be accursed.* And it is not to be doubted, but that many were offended with this vehemency of the Apostle, thinking thus with themselves. Wherefore doth *Paul* breake charity? why is he so obstinate in so small a matter? why doth he so rashly pronounce sentence of eternall damnation against those that are Ministers as well as he? He passeth nothing of all this: but proceedeth on still, and boldly curseth and condemneth all those that pervert the doctrine of faith, be they never so highly esteemed, seeme they never so holy and learned.

Wherefore (as I give often warning) we must diligently discern betweene doctrine and life. Doctrine is heaven, life is the earth. In life is sinne, error, uncleanness and misery, mingled with vineger, as the proverbe saith. There let charity winke, forbear, be beguiled, beleve, hope, and suffer all things: there let forgiveness of sinnes prevaile as much as may be, so that sinne and error be not defended and maintained. But in doctrine like as there is no error, so hath it no need of pardon. Wherefore there is no comparison betweene doctrine and life. One little point of doctrine is of more value then heaven and earth: and therefore we cannot abide to have the least jot thereof to be corrupted. But we can very well winke at the offences and errors of life. For wee also doe daily erre in life and conversation, yea all the Saints erre: and this doe they earnestly confess: in the Lords Prayer, and in the Articles of our faith. But our doctrine, blessed be God, is pure: we have all the Articles of our faith grounded upon the holy Scripture. Those the Devill would gladly corrupt and overthrow. Therefore he assaileth us so craftily with this goodly argument, that we ought not to breake charity and the unity of the Churches.

The difference betweene doctrine and life.

No error in the doctrine of faith.

Verse II. *And brethren, if I yet preach circumcision, Why doe I yet suffer persecution? Then is the slander of the crosse abolished.*

Paul labouring by all meanes possible to call the *Galatians* backe againe, reasoneth now by his own example. I have procured to my selfe (saith he) the hatred and persecution of the Priests and Elders, and of my whole nation, because I take away righteousnesse from circumcision: which if I would attribute unto it; the Jewes would not only cease to persecute me, but also would love and highly commend me. But now, because I preach the Gospell of Christ and the righteousnesse of faith, abolishing the law and circumcision, therefore I suffer persecution. Contrariwise the false Apostles, to avoid the crosse and this deadly hatred of the Jewish nation, doe preach circumcision: and by this meanes they obtaine and retain the favour of the Jewes: as he saith in the sixth Chapter following: *They compell you to be circumcised, &c.* Moreover, they would gladly bring to passe, that there should be no dissention, but peace and concord between the Gentiles and the Jewes, But that is impossible to be done without the losse of the doctrine of faith, which is the doctrine of the crosse, and full of offences, Wherefore when he saith: *If I yet preach circumcision, Why doe I yet suffer persecution? then is the slander of the crosse abolished:* he meaneth that it were a great absurdity and inconvenience, if the offence of the crosse should cease. After the same manner he speaketh, *I Cor. I. Christ sent me to preach the Gospell, not with wisdom of words, least the crosse of Christ should be made of none effect.* As if he said, I would not that the offence and crosse of Christ should be abolished.

Act. 13. 50.

The false
Apostles
enemies of
the crosse
of Christ.

The doctrine
of Faith.

The Church
is in best
case and
most flourisheth
under the
crosse.

Here may some man say: The Christians then are mad men, to cast themselves into danger of their owne accord: For what doe they else by preaching and confessing the truth, but procure unto themselves the hatred and enmity of the whole world, and raise offences? This (saith *Paul*) doth nothing at all offend or trouble me, but maketh me more bold, and causeth me to hope well of the happy successe and increase of the Church, which flourisheth and groweth under the crosse: For it behoveth that Christ the head and spouse of the Church should reigne in the midst of all his enemies, *Psal. 110.* On the contrary part, when the crosse is abolished,

lished, and the rage of tyrants and hereticks ceaseth on the one side, and offences on the other side, and all things are in peace, the Devill keeping the entry of the house, this is a sure token that the pure doctrine of Gods word is taken away.

Bernard considering this thing, saith that the Church is then in best state, when Satan assaileth it on every side, as well by subtil sleights as by violence: and contrariwise that it is then in worst case when it is most at ease. And he alledgeth very well and to the purpose that sentence of *Hezechias* in his Song: *Behold, for felicity I had bitter griefe,* applying it to the Church, living in ease and quietnesse. Wherefore *Paul* taketh it for a most certaine signe that it is not the Gospell, if it be preached in peace. Contrariwise the world taketh it for a most certaine signe that the Gospell is hereticall and seditious doctrine, because it seeth great uproares, tumults, offences and sects, and such like to follow the preaching thereof. * Thus God sometimes sheweth himselfe in the similitude of the devill, and the devill likewise sheweth himselfe in the likenesse of God: And God will be known under the similitude of the devill, and will have the devill knowne under the likenesse of God.

The crosse immediately followeth the doctrine of the word, according to that saying, *Psalm. 116. I beleved, and therefore have I spoken: and I was sore troubled.* Now, the crosse of the Christians is persecution, with reproach and ignominy, and without any compassion, and therefore it is very offensive. First they suffer as the vilest people in the world, and so did the Prophet *Esay* foreshew even of Christ himselfe, Chap. 53. *Hee was reputed amongst the Wicked.* Moreover, murderers and theeves have their punishments qualified, and men have compassion on them. Here is no offence or slander joyned with the punishment. Contrariwise, like as the world judgeth the Christians to be of all other-men the most pestilent and pernicious; so doth it thinke that no torments are sufficient to punish them for their hainous offences. Neither is it mooved with any compassion towards them, but putteth them to the most opprobrious and shamefull kinds of death that can be. And it thinketh that it gaineth hereby a double commodity, For first, it imagineth that it doth high service unto God in killing of them: secondly that the common peace and tranquillity is restored and stablished by taking away such noysome plagues. There-

* He meaneth that God sometimes in punishing sheweth himselfe as though it were not he, but Satan: and contrariwise Satan when he flattereth sheweth himselfe as though he were God and not Satan.

Ioh. 16. 2, 3. What the world looketh for by the death of the godly.

fore the death and crosse of the Faithfull is full of offences. But let not this reproachfull dealing (saith *Paul*) and the continuance of Christs crosse and offence thereof moove you: but rather let it confirme you. For as long as the crosse endureth, it shall goe well with the Gospell.

In like manner Christ also comforteth his Disciples in the fifth of *Mathew*: *Blessed are yee (saith he) when men revile you and persecute you, and shall falsly say all manner of evill against you for my Names sake, Rejoyce and be glad, for great is your reward in Heaven: For so persecuted they the Prophets which were before you.* The Church cannot suffer this rejoycing to be wrested from her. Wherefore I would not wish to be at concord with the Pope, the Bishops, the Princes, and the Sectaries, unless they would consent unto our doctrine. For such concord were a certaine token that wee had lost the true doctrine. To be short, as long as the Church teacheth the Gospell, it must suffer persecution. For the Gospell setteth forth the mercy and glory of God: It discloseth the malice and sleights of the devill, painteth him out in his right colours, and plucketh from him the counterfeit vizour of Gods Majesty, whereby he deceiveth the whole world: that is to say, it sheweth that all worshippings, religious Orders invented by men, and traditions concerning single life, meats, and such other things, whereby men thinke to deserve forgiveness of sinnes, and everlasting life, are wicked things and devillish doctrines. There is nothing then that more stirreth up the devill, then the preaching of the Gospell. For that plucketh from him the disguised vizour of God, and bewrayeth him to be as he is indeed, that is to say, the devill, and not God: Wherefore it cannot be but that as long as the Gospell flourisheth, the crosse and the offence thereof must needs follow it, or else truly the devill is not rightly touched, but slenderly tickled. But if he be rightly hit indeed, he resteth not, but beginneth horribly to rage, and to raise up troubles every where.

If Christians then will hold the word of life, let them not be afraid or offended when they see that the devill is broken loose and rageth every where, that all the world is in an uproare, that tyrants exercise their cruelty, and heresies spring up: but let them assure themselves that these are signes, not of terror, but of joy, as Christ himselfe expoundeth them, saying: *Rejoyce and be*

glad,

Luther will be at no unity with the enemies of the Gospell. The Gospell setteth forth the glory of God, & discloseth the craft & subtilty of the Devill.

glad, &c. God forbid therefore that the offence of the crosse should be taken away. Which thing should come to passe if we should preach that which the Prince of this world and his members would gladly heare, that is to say, the righteousnes of works. Then should we have a gentle Devill, a favourable World, a gracious Pope, and mercifull Princes. But because we set forth for the benefites and glory of Christ, they persecute and spoile us both of our goods and lives.

Verse 12. Would to God they were cut off that doe disquiet you.

Is this the part of an Apostle, not only to denounce the false Apostles to be troublers of the Church, to condemne them and to deliver them to Satan, but also to wish that they might be utterly rooted out and perish? And what is this else but plaine cursing? *Paul* (as I suppose) alludeth here to circumcision. As if he would say: They compell you to cut off the foreskin of your flesh: but I would that they themselves might be utterly cut off by the root.

Paul wisheth that the false Apostles were cut off.

Here riseth a question: whether it be lawfull for Christians to curse? Why not? howbeit not alwayes, nor for every cause: but when the matter is come to this point, that Gods word must be evill spoken of, and his doctrine blasphemed, and so consequently God himselte, then must we turne this sentence and say: Blessed be God and his word, and whatsoever is without God and his word, accursed be it: yea though it be an Apostle or an Angell from heaven. So he said before in the first Chapter: *Although we or an Angell from Heaven preach otherwise unto you, then that which we have preached, let him be accursed.*

Whether it be lawfull for Christians to curse.

Gal. 1.8. A
Heaven

Hereby it may appeare how great a matter *Paul* made of a little leaven, which for the same durst curse, the false Apostles, who in outward appearance were men of great authority and holinesse. Let not us therefore make little account of the leaven of doctrine. For although it be never so little, yet if it be neglected, it will be the cause that by litle and litle the truth and our salvation shall be lost, and God himselte be denied. For when the word is corrupted, and God denied and blasphemed (which must needs follow if the word be corrupted) there remaineth no hope of salvation. But for our parts, if wee be cursed, railed upon and slaine, there

The majesty of Gods Word is highly to be advanced.

is yet one that can raise us up againe, and deliver us from the curse, death and hell.

Wherefore let us learne to advance and extoll the Majesty and authority of Gods word. For it is no small trifle (as brain-sick heads surmise at this day:) but every title thereof is greater than heaven and earth. Wherefore in this respect we have no regard of Christian charity or concord, but we sit as it were on the judgement seate, that is to say, we curse and condemne all men, which in the least point doe deface or corrupt the majesty of Gods word: *For a little leaven maketh soure the whole lump.* But if they leave us Gods word entire and sound, we are not only ready to keep charity and peace with them: but also we offer our selves to be their servants, and to doe for them whatsoever we are able: If not, let them perish and be cast downe into hell: and not only they, but even the whole world also, so that God and his pure word do remaine. For as long as he remaineth, life, salvation, and the faithfull shall also remaine.

Paul therefore doth well in cursing those troublers of the Galathians, and in pronouncing sentence against them, to wit, that they are accursed with all that they teach and doe, and in wishing that they might be cut off, especially that they might be rooted out of the Church of God, that is, that God should not governe nor prosper their doctrine nor their doings. And this cursing proceedeth from the holy Ghost. As *Peter* also in the eight of the *Acts* curseth *Simon the Sorcerer*: *Thy money and thou perish together.* And the holy Scripture oftentimes useth cursing against such troublers of mens consciences, and chiefly in the *Psalmes*: as *Psalm. 55. Let death come upon them: let them goe quicke into the pit of corruption.* Also, *Let sinners be turned downe into hell, and all they that forget God, Psalm. 9.*

Hitherto *Paul* hath fortified the place of justification with strong and mighty arguments. Moreover, to the end hee might omit nothing, here and there he hath intermingled chidings, prayings, exhortations, threatnings and such like. In the end he addeth also his owne example, namely that he suffereth persecution for this doctrine, thereby admonishing all the faithfull, not to be offended nor dismayed when they shall see such uproares, sects and offences raised up in the time of the Gospell, but rather to rejoyce and be glad. For the more the world rageth against the Gospell,

the

As *Corah, Dathan and Abiron.*

Pauls example in suffering.

the more the Gospell prospereth and goeth happily forwards.

This consolation ought at this day to incourage us : for it is certain that the world hateth and persecuteth us for none other cause, but for that we professe the truth of the Gospell. It doth not accuse us for theft, murther, whoredome and such like : but it detesteth and abhorreth us because we teach Christ faithfully and purely, and give not over the defence of the truth. Therefore we may be out of all doubt, that this our doctrine is holy and of God, because the world hateth it so bitterly ? For otherwise there is no doctrine so wicked, so foolish and pernicious, which the world doth not gladly admit, embrace and defend : and moreover it reverently entertaineth, cherisheth and flattereth the professors thereof, and doth all that may be done for them. Only the true doctrine of the Gospell, life & salvation, and the ministers thereof, it utterly abhorreth & worketh all the spite that may be devised against them. It is an evident token therefore that the world is so cruelly bent against us for no other thing ; but because it hateth the word. Wherefore when our adversaries charge us, that there iseth nothing of this doctrine but warres, seditions, offences, sects, and other such infinite enormities : let us answer : *Blessed be the day wherein We may see these things.* But the whole world is in an uproare. And well done : For if the world were not so troubled : if the devill did not rage and stir up such broyls, we should not have the pure doctrine of the Gospell, which cannot be preached, but these broyls and turmoils must needs follow. Therefore that which ye count to be a great evil, we take to be a speciall happiness.

What the world condemneth in godly teachers

An objection.

The answer.

The doctrine of good workes.

Now follow exhortations and precepts of life and good workes. For it is the custome of the Apostles, after they have taught faith and instructed mens consciences, to adde precepts of good workes, whereby they exhort the faithfull to exercise the duties of charity one towards another. And reason it selfe after a sort teacheth and understandeth this part of doctrine : but as touching the doctrine of faith, it knoweth nothing at all. To the end therefore that it might appear that Christian doctrine doth not destroy good workes, or fight against civill ordinances, the Apostle also exhorteth us to exercise our selves in good workes, and in an honest outward conversation, and to keep cha-

The Apostles after the doctrine of faith, add precepts of good life.

zity and concord one with another. The world cannot therefore justly accuse the Christians that they destroy good works, that they are troublers of the publick peace, civil honesty, &c. for they teach good works and all other vertues better then all the Philosophers and Magistrates of the world, because they adjoyn faith in their doings.

Verse 13. *For brethren ye have beene called unto liberty : onely use not your liberty as an occasion unto the flesh, but by love serve ye one another.*

Gal. 3.4.
The liberty
of the faith.
full.

As if he would say : Ye have now obtained liberty through Christ, that is to say, ye be farre above all laws as touching conscience and before God: ye be blessed and saved, Christ is your life. Therefore although the law, sin and death trouble and terrifie you, yet can they not hurt you nor drive you to despair. And this is your excellent and inestimable liberty. Now standeth it you in hand to take good heed, that ye use not that liberty as an occasion to the flesh.

Jude. 4.

Carnal men
understand
not the do-
ctrine of
faith.

This evill is common and the most pernicious of all others, that Satan stirreth up in the doctrine of faith : namely, that in very many he turneth this liberty, wherewith Christ hath made us free, into the liberty of the flesh. Of this the Apostle Jude also complaineth in his Epistle. *There are crept in certaine wicked men (saith he) which turne the grace of our God into wantonnesse.* For the flesh is utterly ignorant of the doctrine of grace, that is to say, it knoweth not that we are made righteous, not by works, but by faith only, and that the law hath no authoritie over us. Therefore when it heareth the doctrine of faith, it abuseth and turneth it into wantonnesse and by and by thus it gathereth : If we be without law, let us then live as we list, let us do no good, let us give nothing to the needy, and let us not suffer any evill, for there is no law to constraine us or bind us so to doe.

The greatest
part of men
understand
the doctrine
of faith car-
nally.

Wherefore there is danger on either side : albeit the one is more tolerable then the other. If grace or faith be not preached, no man can be saved : for it is faith alone that justifieth and saveth. On the other side, if faith be preached (as of necessitie it must be) the more part of men understand the doctrine of faith carnally : and draw the libertie of the spirit into the libertie of the flesh. This may wee see in all kinds of life, as well of the high as the low. All boast them-

themselves to be professors of the Gospell, and all bragge of Christian liberty, and yet serving their own lusts, they give themselves to covetousnesse, pleasures, pride, envy and such other vices. No man doth his duty faithfully, no man charitably serveth the necessity of his brother. The grief hereof maketh me sometimes so impatient, that many times I with such Swine which tread precious pearls under their feet, were yet still remaining under the tyranny of the Pope: for it is impossible that this people of *Gomorrhah* should be governed by the Gospell of peace.

Moreover, even we which teach the word, doe not now our dutie with so great zeale and diligence in the light of the Gospell, as we did afore in the darknes of ignorance. For the more certain we be of the freedome purchased unto us by Christ, so much the more cold and negligent we be in handling the word, in prayer, in wel-doing, and in suffering adversities. And if Satan did not vex us inwardly with spirituall temptations and outwardly with the persecutions of our adversaries, and moreover with the contempt and ingratitude of our own fellows, we should become utterly careles, negligent and untoward to all good works: and so in time we should loose the knowledge and faith of Christ, forsake the ministry of the word, and seek an easier kind of life for the flesh. Which thing many of our men begin to do, for that they travelling in the ministry of the word, cannot only not live of their labour, but also are most miserably intreated even of those whom they delivered from the servile bondage of the Pope by the preaching of the Gospell. These men forsaking poor and offensive Christ, entangle themselves with the affairs of this present life, serving their own bellies and not Christ: but with what fruit, that shall they find by experience in time to come.

For as much then as we know that the devill laith wait most of all for us that hate the world (for the rest he holdeth in captivitic and slaverie at his pleasure) and laboureth with might and main to take from us the libertie of the spirit, or at leastwise to turne the same into the libertie of the flesh: we teach and exhort our brethren with singular care and diligence by the example of *Paul*, that they thinke not this libertie of the spirit purchased by the death of Christ, to be given unto them, that they should make it an occasion of carnall libertie, or (as *Peter* saith) should use the same as a cloake for their wickednesse: but that they should serve

The profit
of tempta-
tions.

1 Pet. 2. 18.

one another through love.

To the end therefore that Christians should not abuse this liberty (as I have said) the Apostle layeth a yoake and bondage upon their flesh by the law of mutuall love. Wherefore let the godly remember that in conscience before God, they be free from the curse of the law, from sin and from death, for Christs sake : but as touching the body they are servants and must serve one another through charity, according to this commandement of *Paul*: Let every man therefore endeavour to do his duty diligently in his calling, and to help his neighbour to the uttermost of his power. This is it which *Paul* here requireth of us : *Serve yee one another through love*. Which words do not set the Christians at liberty, but shute them under bondage as touching the flesh.

The godly
are free ac-
cording to
the spirit,
but bond-
servants ac-
cording to
the flesh.

Moreover this doctrine concerning mutuall love which we must maintain and exercise one towards another, cannot be beaten into the heads of carnall men, nor sinke into their hearts. The Christians doe gladly receive and obey this doctrine. Others as soone as liberty is preached, by and by do thus infer: If I be free, then may I doe what I list: This thing is mine own, why then should I not sell it for as much as I may get? Moreover, seeing we obtain not salvation by our good works, why should we give any thing to the poore? Thus do they most carelessly shake off the yoake of love and good works, and turne the liberty of the Spirit into wantonnesse and fleshly liberty. But we tell such carelesse contemners (although they beleeve us not, but laugh us to scorn) that if they use their bodies and their goods after their owne lust, (as indeed they doe, for they neither helpe the poore, nor lend to the needy, but beguile their brethren in bargaining, snatching and scraping unto themselves by hooke or by crooke whatsoever they can get) we tell them (I say) that they be not free, bragge they never so much of their liberty, but have lost Christ and Christian liberty, are become bond-slaves of the devill, and are seven times worse under the name of Christian liberty, then they were before under the tyrannie of the Pope. For the devil which was driven out of them, hath taken unto him seven other fiends worse then himself, and is returned into them again: therefore the end of these men is worse then the beginning.

Carnal men
abuse Chri-
stian liberty

As touching us, we have a commandement of God to preach the Gospell, which offereth to all men liberty from the law, sinne,
death

death and Gods wrath, freely for Christs sake, if they beleeve. It is not in our power to conceale or revoke this liberty now published by the Gospell: For Christ hath given it unto us freely and purchased it by his death. Neither can we constrain those Swine which run headlong into all licentiousnes and dissolutenesse of the flesh, to helpe other men with their bodies or goods: therefore we do what we can, that is to say, we diligently admonish them that they ought so to do. If we nothing prevail by these admonitions, we commit the matter to God, and he will recompence those scorers with just punishment in his good time. In the mean while this is our comfort, that as touching the godly our labour is not lost, of whom many (no doubt) by our ministry are delivered out of the bondage of the devill, and translated into the liberty of the Spirit. These (which notwithstanding are but few) which acknowledge the glory of this liberty of the Spirit, and on the other side are ready through charity to serve other men, and know themselves to be debtors to their brethren touching the flesh, do more rejoyce us then the innumerable multitude of those that abuse this liberty, are able to discourage us.

Christian liberty must be taught, though men abuse it.

Paul useth here very apt and plain words, when he saith: *Brethren ye are called into liberty.* And because no man should dream that he speaketh of the liberty of the flesh, he expoundeth himself what manner of liberty he meaneth, saying: *Only use not your liberty as an occasion to the flesh, but serve ye one another through love.* Wherefore let every Christian know, that as touching the conscience, Christ hath made him Lord over the law, sin and death, so that they have no power over him. Contrariwise, let him know that this outward bondage is laid upon his body, that he should serve his neighbor through love. They that understand Christian liberty otherwise, enjoy the commodities of the Gospel to their own destruction, and are worse idolaters under the name of Christ, then they were before under the Pope. Now Paul goeth about to declare out of the ten Commandements, what it is to serve one another through love.

They which understand the Christian liberty, serve one another through love.

Verse 14. *For the whole law is fulfilled in one word, which is this: Thou shalt love thy neighbour as thy selfe.*

Paul, after that he hath once layed the foundation of Christian doctrine, is wont to build gold, silver and precious stones upon it.

Now

Now, there is no other foundation, as he himselfe saith to the *Corinthians*, then Jesus Christ, or the righteousnesse of Christ. Upon this foundation he buildeth now good workes, yea good workes in deed : all which he comprehendeth in one precept : *Thou shalt love thy neighbour as thy selfe*. As if he should say : when I say that yee must serue one another through love, I meane the same thing that the law saith in another place : *Thou shalt love thy neighbour as thy selfe*. And this is truly to interpret the Scripture and Gods Commandements.

Now, in giving precepts of love, he covertly toucheth by the way the false teachers : against whom he setteth himselfe mightily, that he may defend and stablish his doctrine of good workes against them. As if he said, O yee *Galathians*, I have hitherto taught you the true and spirituall life, and now also I will teach you what be good workes indeed. And this will I doe to the end yee may know that the vaine and foolish workes of ceremonies which the false Apostles doe onely urge, are farre inferiour to the workes of charitie. For such is the foolishnesse and madnesse of all wicked teachers and fantastickall spirits, that not onely they leave the true foundation and pure doctrine : but also continuing alwaies in their superstitions, they never attaine to good workes. Therefore (as * *Paul* saith) they build nothing but wood, hay and stubble upon the foundation. So the false Apostles which were the most earnest defenders of workes, did not teach or require the workes of charitie, as that Christians should love one another, that they should be ready to helpe their neighbours in all necessities, not only with their goods, but also with their body, that is to say, with tongue, hand, heart, and with their whole strength : but only they required that circumcision should be kept, that daies, months, yeares and times should be observed : and other good workes they could teach none. For after they have destroyed the foundation which is Christ, and darkned the doctrine of faith, it was impossible that there should remaine any true use, exercise or opinion of good workes. Take away the tree, and the fruit must needs perish.

The Apostle therefore diligently exhorteth the Christians to exercise themselves in good workes, after that they have heard and received the pure doctrine of faith. For the remnants of sinne doe yet still remaine even in those that be justified : which, as they

are

1 Cor. 3. 12.

Levit. 19. 8.

Merit-mongers and hypocrites understand not the doctrine of faith and of good workes.

* 1 Cor 3. 12, 13.

Gal. 4. 10.

are contrary to faith and hinder it : so doe they hinder us from doing good workes. Moreover, mans reason and the flesh, which in the Saints themselves resisteth the Spirit, and in the wicked doth mightily reigne, is naturally delighted with Pharisaicall superstitions : that is to say, it taketh more pleasure in measuring God by her owne imagination then by his word, and doth the works that she her selfe hath chosen, with farre greater zeale then those which God hath commanded. Wherefore it is necessarie that the godly Preachers should as diligently teach and urge the doctrine of good works, as the doctrine of faith : for Satan is a deadly enemy to both. Not withstanding faith must be first planted : for without faith it is impossible to understand what a good worke is, or what pleaseth God.

Reason is naturally delighted with superstition.

Let no man thinke therefore that he throughly knoweth this commandement : *Thou shalt love thy neighbour as thy selfe*. Indeed it is very short and easie as touching the words : but shew me the teachers and hearers, that in teaching, learning, and living doe exercise and accomplish it rightly. Therefore these words : *Serve ye one another through love*. And these also : *Thou shalt love thy neighbour as thy selfe*, are full of spirit, and none of the faithfull doe sufficiently consider, urge and exercise the same. And (which is wonderfull) the faithfull have this temptation, that if they omit never so light a matter which they ought to do, by and by their conscience is wounded : but they are not so troubled if they neglect the duties of charitie (as daily they do) or bear not a sincere and brotherly love and affection towards their neighbour. For they doe not so much regard the commandement of charitie, as their own superstitions, from the which they be not altogether free during this life.

No man loveth his neighbour as himselfe.

Natural corruption and superstition remaining in the faithfull.

Paul therefore reprehendeth the *Galathians* in these words : *For the whole law is fulfilled in one word*. As if he had said : Yee are drowned in your superstitions and ceremonies concerning places and times, which profit neither your selves nor others ; and in the meane while ye neglect charitie which yee ought only to have kept. What madnesse is this ? So saith *Jerome* : We weare and consume our bodies with watching, fasting and labour : but we neglect charitie, which is the only ladie and mistresse of workes. And this may be well seene in the Monks, who straitly observe the traditions concerning their ceremonies, fasting, watching, apparell, and such like.

A saying of *Jerome*.

like. In this case if they omit any thing, be it never so little, they sin deadly. But when they do not only neglect charity, but also hate one another to the death; they sin not, nor offend God at all.

Paul teacheth good works, and condemneth evil works.

Therefore by this commandment *Paul* not only teacheth good works, but also condemneth fantastick and superstitious works. He not only buildeth gold, silver and precious stones upon the foundation, but also throweth down the wood, and burneth up the hay and stubble. God witnessed by examples in the old Testament how much he did always esteem of charity: whereunto he would have the very law it self, and the ceremonies therof to give place. At such time, as *David* and they that were with him were hungry and had not what to eat, they did eat the holy shew-bread, which by the law the lay people might not eat, but only the Priests. Christs disciples brake the sabbath in plucking the ears of corn: yea and Christ himself brake the Sabbath (as said the Jews) in healing the sick on the Sabbath day. All these things shew that charity or love ought to be preferred before all laws and ceremonies, and that God requireth nothing so much at our hands, as love towards our neighbour. The same thing Christ also witnesseth, when he saith: *And the second is like unto this.*

1 Sam. 21. 6.

Mat. 12. 3. 10.

Mat. 22. 39.

Verse 14. For all the law is fulfilled in one word.

As if hee said: Why doe ye burden your selves with the law? Why doe yee toyle and turmoyle your selves about the ceremonies of the law, about meats, dayes places, and such other things: as how ye ought to eat, drinke, keepe your feasts, sacrifice? &c. Leave off these follies, and hearken what I say: All the law is fully comprehended in this one saying: *Thou shalt love thy neighbour as thy self.* God delighteth not in the observation of the ceremonies of the law, neither hath he any need of them. The only thing that he requireth at your hands is this, that ye beleeve in Christ whom he hath sent: in whom ye are made perfect and have all things. But if unto faith, which is the most acceptable service of God, ye will also adde laws, then assure your selves that all laws are comprehended in this short commandment: *Thou shalt love thy neighbour as thy self.* Endeavour your selves to keepe this Commandement: which being kept, ye have fulfilled all laws.

Paul is a very good Expounder of Gods Commandements:

For

For he draweth all *Moses* into a briefe summe, shewing that nothing else is contained in all his lawes (which are in a manner infinite) but this short sentence: *Thou shalt love thy neighbour as thy selfe.* Naturall reason is offended at this basenesse and shortnesse of words: for it is soone said: *Beleeve in Christ.* And againe: *Love thy neighbour as thy selfe.* Therefore it despiseth both the doctrine of Faith and true good workes. Notwithstanding, this base and vile word of faith (as reason taketh it) *Beleeve in Christ,* is the power of God to the faithfull, whereby they overcome sinne, death, the devill, &c. whereby also they attaine salvation and eternall life. Thus to serve one another through love, that is to instruct him that goeth astray, to comfort him that is afflicted, to raise up him that is weake, to helpe thy neighbour by all means possible, to beare with his infirmities, to endure troubles, labours, ingratitude and contempt in the Church; and in civill life and conversation to obey the Magistrate, to give due honour to thy parents, to be patient at home with a froward wife and an unruly family, &c. these (I say) are workes which reason judgeth to be of no value. But, indeed they are such workes, that the whole world is not able to comprehend the excellency and worthinesse thereof (for it doth not measure workes or any other thing by the word of God, but by the judgement of wicked, blinde and foolish reason:) Yea, it knoweth not the value of any one of the least good workes that can be, which are true good workes indeed.

Therefore, when men dreame that they know well enough the commandement of charity, they are utterly deceived. Indeed they have it written in their heart: for they naturally judge that a man ought to doe unto another, as he would another should doe unto him. But it followeth not therefore that they understand it: For if they did, they would also performe it indeed, and would preferre love and charity before all their workes. They would not so highly esteeme their own superstitious toys, as to goe with an heavy countenance hanging downe the head, to live unmarried, to live with bread and water, to dwell in the wilderness, to be poorely apparell'd, &c. These monstrous and superstitious workes, which they have devised and chosen unto themselves, God neither commanding nor approving the same, they esteeme to be so holy and so excellent, that they surmount and darken charity, which is as it were the Sunne of all good workes. So great and incompre-

A briefe summe
of all *Moses*
lawes.

A most short
doctrine of
all true Christi-
anity.
Rom. 1. 16.

To serve our
neighbour
through
charity.

A descrip-
tion of an
hypocrite

sible is the blindness of mans reason, that it is unable, not onely to judge rightly of the doctrine of Faith, but also of externall conversation and works. Wherefore we must fight strongly, as well against the opinions of our own hearts (to the which we are naturally more inclined in the matter of salvation then to the word of God,) as also against the counterfeit vizour and holy shew of our own wil works: that so we may learne to magnifie the works which every man doth in his vocation, although they seeme outwardly never so base and contemptible, if they have the warrant of Gods word: and contrariwise, to despise those works which reason chooseth without the commandement of God, seeme they never so excellent and holy.

Of this commandement I have largely intreated in another place, and therefore I will now but lightly over-runne it. Indeepe this is briefly spoken: *Love thy neighbour as thy selfe*, but yet very aptly and to the purpose. No man can give a more certaine, a better or a neerer example then a mans owne selfe. Therefore, if thou wouldest know how thy neighbour ought to be loved, and wouldest have a plaine example thereof, consider well how thou lovest thy selfe. If thou shouldest be in necessity or danger, thou wouldest be glad to have the love and friendship of all men, to be holpen with the counsell, the goods and the strength of all men and of all creatures. Wherefore thou hast no need of any booke to instruct and to admonish thee how thou oughtest to love thy neighbour: for thou hast an excellent booke of all lawes even in thy heart. Thou needest no Schoole-master in this matter: aske counsell onely of thine own heart, and that shall teach thee sufficiently that thou oughtest to love thy neighbour as thy selfe. Moreover, love or charity is an excellent vertue, which not onely maketh a man willing and ready to serve his neighbour with tongue, with hand, with money and worldly goods: but with his body, and even with his life also. And thus to do, it is not provoked by good deserts or any thing else, neither is it hindred through evill deserts or ingratitude. The mother doth therefore nourish and cherish her child, because she loveth it.

How our neighbour ought to be loved.

Charity a singular vertue.

Who is our neighbour.

Now, my neighbour is every man, especially which hath neede of my helpe, as Christ expoundeth it in the tenth Chapter of *Luke*. Who although he hath done me some wrong, or hurt me by any manner of way: yet notwithstanding he hath not put off the nature

of

of man, or ceased to be flesh and blood, and the creature of God most like unto my selfe: briefly, he ceaseth not to be my neightour. As long then as the nature of man remaineth in him, so long also remaineth the commandement of love, which requireth at my hand, that I should not despise mine owne flesh, nor render evill for evill, but overcome evill with good: or else shall love never be as *Paul* describeth it, 1 *Cor.* 13.

The coman-
dement of
charity.

Paul therefore commendeth charity to the *Galathians*, and to all the faithfull (for they onely love indeed,) and exhorteth them that through charity one of them should serve another. As if he would say: Ye need not to burden your selves with circumcision, and with the ceremonies of *Moses* law: but above all things continue in the doctrine of faith which ye have received of mee. Afterwards, if ye will doe good workes, I will in one word shew you the chiefest and greatest works, and how ye shall fulfill all laws: *Serve ye one another through love.* Ye shall not lack them to whom ye may doe good, for the world is full of such as need the help of others. This is a perfect and a sound doctrine of faith and love: and also the shortest and the longest Divinity. The shortest as touching the words and sentences: but as touching the use and practise it is more large, more long, more profound, and more high then the whole world.

The doctrine
of faith and
charity the
shortest and
longest.

Verse 15. *If ye bite and devoure one another, take heed lest ye be consumed one of another.*

By these words *Paul* witnesseth, that if the foundation, that is to say, if faith in *Christ* be overthrowne by wicked teachers, no peace or concord can remaine in the Church either in doctrine or life: but there must needs be divers opinions and dissentions from time to time both in doctrine and life, whereby it commeth to passe that one biteth and devoureth another, that is to say, one judgeth and condemneth another, untill at length they be consumed. Hereof not only the Scripture, but also the examples of all times beare witness. After that *Affricke* was perverted by the *Manichees*, by and by followed the *Donatists*, who also disagreeing among themselves, were divided into three sundry sects. And how many sects have we at this day springing up one after another? One sect bringeth forth another, and one condemneth another. Thus, when the unity of the Spirit is broken, it is impossible that there

there should be any concord either in doctrine or life, but daily new errors must needs spring up without measure and without end.

The way
how to keep
concord.

Paul therefore teacheth that such occasions of discord are to be avoided, and he sheweth how they may be avoided. This (saith he) is the way to unity and concord: Let every man doe his duty in that kind of life which God hath called him unto. Let him not lift up himselfe above others, nor find fault at other mens works, and commend his own, but let every one serve another through love. This is a true and a simple doctrine touching good workes. This doe not they teach which have made shipwrack of faith, and have conceived fantastickall opinions concerning faith and good workes: but disagreeing among themselves as touching the doctrine of faith and workes, they bite and devoure, that is to say, they accuse and condemne one another, as *Paul* here saith of the Galathians. *If yee bite and devoure one another, take heed least yee bee consumed one of another.* As if he would say: doe not accuse and condemne one another for circumcision, for observing of holy dayes or other ceremonies, but rather give your selves to serve and helpe one another through charity: or else if ye continue in biting and devouring one another, take heed that ye be not consumed, that is to say, that ye perish not utterly, yea and that bodily, which commonly hapneth, especially to the authours of sects, as it did to *Arrius* and others, and to certaine also in our time. For he that hath layed his foundation on the sand, and buildeth hay, stubble, and such like, must needs fall and be consumed: for all those things are ordained for the fire. I will not say that after such bitings and devourings, the ruine and destruction, not of cities, but of whole countreys and kingdoms are wont to follow. Now the Apostle sheweth what it is to serve one another through love.

The end of
the authors
of wicked
opinions.

It is a hard and a dangerous matter to teach that we are made righteous by faith without workes, and yet to require workes withall. Here, except the Ministers of Christ be faithfull and wise disposers of the Mysteries of God, rightly dividing the word of truth: faith and workes are by and by confounded. Both these doctrines, as well of faith as of workes, must be diligently taught and urged: and yet so, that both may remaine within their bounds. Otherwise if they teach workes onely (as they doe in the Popes kingdome) then is faith lost. If faith onely be taught, then carnall men by and

How the
doctrine of
faith and of
workes isto
be taught.

by dreame that workes bee not needfull.

The Apostle began a little before to exhort men to good workes, and to teach that the whole law was fulfilled in one word, namely: *Thou shalt love thy neighbour as thy selfe*, Here will some man say: *Paul* throughout his whole Epistle taketh away righteousnesse from the law: For saith he, *By the workes of the law shall no flesh be justified*: Also, *As many as are under the workes of the law, are under the curse*. But now when he saith that the whole law is fulfilled in one word, he seemeth to have forgotten the matter wherof he hath intreated in all this Epistle, and to be of a quite contrary opinion: to wit, that they which doe the works of charity, fulfill the law and be righteous. To this objection he answereth after this manner.

An objection.

Gal. 2. 16.

Gal. 3. 10.

Verse 16. *But I say, walke in the spirit, and ye shall not fulfill the lusts of the flesh.*

As if he should have said: I have not forgotten my former discourse concerning faith, neither doe I now revoke the same in that I exhort you to mutuall love, saying: *that the whole law is fulfilled through love*, but I am still of the same mind and opinion that I was before. To the end therefore that ye may rightly understand me, I adde this moreover: *Walke in the spirit and ye shall not fulfill the lusts of the flesh.*

A confutation of the argument of the Schoolemen: Love is the fulfilling of the law: therefore the law justifieth.

Although *Paul* speaketh here expressly and plainly enough, yet hath he little prevailed: for the Schoolemen not understanding this place of *Paul*, *Love is the fulfilling of the law*, have gathered out of it after this manner: If love be the fulfilling of the law, it followeth then that love is righteousnesse: therefore if we love, we be righteous. These profound clarkes do argue from the word to the work, from doctrine or precepts, to life, after this sort: The law hath commanded love, therefore the work of love followeth out of hand. But this is a foolish consequence, to draw an argument from precepts, and to ground the conclusion upon workes.

Arguments from precept to workes.

True it is that we ought to fulfill the law, and to be justified through the fulfilling thereof: but sinne hindreth us. Indeed the law prescribeth and commandeth that we should love God with

An euillconsequence of the Sophisters: It is written, therefore it is done,

The love of our selfe is corrupte,

all our heart, &c. and that we should love our neighbour as our selves: but it followeth not: This is written, therefore it is done: the law commandeth love, therefore we love. There is not one man to be found upon the whole earth, which so loveth God and his neighbour, as the law requireth. But in the life to come, where we shall be thoroughly cleansed from all vices and sinnes, and shall be made as pure and as cleare as the Sunne, we shall love perfectly and shall be righteous through perfect love. But in this life, that purity is hindered by the flesh: for as long as we live, sinne remaineth in our flesh: by reason whereof, the corrupt love of our selves is so mighty, that it farre surmounteth the love of God and of our neighbour. In the meane time notwithstanding, that we may be righteous in this life also, we have Christ the mercy-seate and throne of grace, and because we beleee in him, sinne is not imputed unto us. Faith therefore is our righteousness in this life. But in the life to come when we shall be thoroughly cleansed and delivered from all sinnes and concupiscence, we shall have no more need of faith and hope, but we shall then love perfectly.

Charitie can not pacifie God.
Apo. 21. 7.

Isa. 53. 9.
1 Pet. 2. 22.

* He alleudeth to the place of Exodus, chap. 33. 21.

Faith adored with charity, is the Papists sight of heaven.

It is a great error therefore to attribute justification, or righteousness to love, which is nothing: or if it be any thing, yet is it not so great that it can pacifie God: for love even in the faithfull (as I have said) is imperfect and impure. But no uncleane thing shall enter into the kingdome of God. Notwithstanding in the meane while this trust and confidence sustaineth us, that Christ, who alonely committed no sinne, and in whose mouth was never found any guile, doth overshadow us with his righteousness. We being covered with this * cloud, and shrowded under this shadow, this heaven or remission of sins and throne of grace: doe begin in love and to fulfill the law. Yet for this fulfilling we are not justified nor accepted of God whilest we live here. But when Christ hath delivered up the kingdome to God his Father, and abolished all principality, and God shall be all in all: then shall faith and hope cease, and love shall be perfect and everlasting, 1 Cor. 13. This thing the popish Schoolemen understand not, and therefore when they heare that love is the summe of the whole law, by and by they inferre: Ergo, the law justifieth. Or contrariwise, when they reade in Paul that faith maketh a man righteous: yea, say they, faith formed and furnished with charity. But that is not the meaning of Paul, as I have largely declared before.

If we were pure from all sinne, and were inflamed with perfect love both towards God and our neighbour, then should we indeed be righteous and holy through love, and God could require no more of us. This is not done in this present life, but is deferred untill the life to come. Indeed we receive here the gift and first fruits of the Spirit, so that we begin to love, howbeit very slenderly. But, if we loved God truly and perfectly as the law of God requireth, which saith: *Thou shalt love the Lord thy God with all thy heart, with all thy soule, and with all thy strength*: then shall we be as well contented with poverty as with wealth, with paine as with pleasure, and with death as with life. Yea he that could love God truly and perfectly indeed, should not long continue in this life, but should straightway be swallowed up by this charity.

Rom. 8. 23.

Deut. 6. 5.
Mat. 22. 37.

perfect love.

But now mans nature is so corrupt and drowned in sinne that it cannot have any right sense or cogitation of God. It loveth not God, but hateth him deadly. Wherefore as *John* saith: ** Wee loved not God, but he loved us, and sent his Sonne to be a reconciliation for our sinnes.* And as *Paul* saith before in the second chapter: *Christ hath loved mee, and given himselfe for mee.* And in the fourth chapter: *But when the fulnesse of time was come, God sent forth his Sonne made of a Woman, and made under the law, that hee might redeeme them which were under the law.* Wee being redeemed and justified by the Sonne, begin to love: according to that saying of *Paul* in Rom. 8. *That which was impossible to the law, (in as much as it was weake because of the flesh) God sending his owne Sonne in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh, that the righteousness of the law might be fulfilled in us: that is, might begin to be fulfilled.* They are mere dreames therefore which the Sophisters and Schoolemen have taught concerning the fulfilling of the law.

God first
loved us.
* 1 Joh. 4.

Wherefore *Paul* sheweth by these words: *Walke in the spirit*, how he would have that sentence to be understood, where he said, *Serve yee one another through love.* And againe: *Love is the fulfilling of the law, &c.* As if hee should say. When I bid you love one another, this is it that I require of you, that ye walke in the spirit. For I know that ye shall not fulfill the law, because sinne dwelleth in you as long as ye live, and therefore it is impossible that ye should fulfill the law. Notwithstanding in the meane while

To walke in
the Spirit.

endeavour your selves diligently to walke in the spirit, that is, wraſtle in spirit againſt the fleſh, and follow ſpiritual motions, &c.

Gal 5. 17.

It appeareth then that he had not forgotten the matter of juſtification. For when he biddeth them to walke in the ſpirit, he plainly denieth that works do juſtifie. As if he would ſay: When I ſpeake of the fulfilling of the law. I meane not that ye are juſtified by the law: but this I meane, that there be two contrary captaines in you, the ſpirit and the fleſh. God hath ſtirred up in your bodies a ſtrife and a battell: for the ſpirit wraſtleth againſt the fleſh, and the fleſh againſt the ſpirit. Here I require nothing elſe of you, but that ye follow the ſpirit as your captaine and guide, and that ye reſiſt that captaine the fleſh: for that is all that ye be able to doe. Obey the ſpirit, and fight againſt the fleſh. Therefore when I teach you to obſerve the law, and exhort you to love one another, think not that I goe about to revoke that which I have taught concerning the doctrine of faith, and: that now I attribute juſtification to the law or to charity: but my meaning is, that ye ſhould walke in the ſpirit, and that ye ſhould not fulfill the luſts of the fleſh.

Paul uſeth very fit words and to the purpoſe. As if he would ſay: we come not yet to the fulfilling of the law: therefore we muſt walke in the ſpirit and be exerciſed therein, that we may think, ſay, and doe thoſe things which are of the ſpirit, and reſiſt thoſe things which are of the fleſh: therefore he addeth:

Verſe 16. *And ye ſhall not fulfill the luſts of the fleſh.*

Deſires and
luſts of the
fleſh even in
the godly,

As if he would ſay: The deſires or luſts of the fleſh be not yet dead in us, but ſpring up againe and fight againſt the ſpirit. The fleſh of no faithfull man is ſo good, which being offended would not bite and devoure, or at the leaſt omit ſome what of that commandement of love. Yea even at the firſt brunt he cannot refrain himſelf, but is angry with his neighbour, deſireth to be revenged, and hateth him as an enemy, or at the leaſt loveth him not ſo much as he ſhould do, and as this commandement requireth. And this happeneth even to the faithfull.

Therefore the Apoſtle hath given this rule for the faithfull, that they ſhould ſerve one another through love, that they ſhould beare the burdens and infirmities one of another, and that they ſhould forgive one another. And without this bearing and forbear-

ring

bearing through love, it is impossible that peace and concord should continue amongst Christians. For it cannot be but that thou must needs often offend, and be offended. Thou seest many things in me which offend thee, and I againe see many things in thee which mislike me. Here if one beare not with another through love, there shall be no end of dissention, discord, envy, hatred and malice.

Wherefore *Paul* would have us to walke in the Spirit, lest we fulfill the lusts of the flesh. As if he should say: Although ye be moved with wrath and displeasure against your brother, offending you or doing any thing hainously against you, yet notwithstanding resist and repress these violent motions through the Spirit. Beare with his weaknesse and love him according to that commandment: *Thou shalt love thy neighbour as thy selfe*. For thy brother doth not therefore cease to be thy neighbour, because he slippeth, or offendeth thee: but then hath he most need that thou shouldest exercise and shew thy charity towards him. And this commandment: *Thou shalt love thy neighbour as thy selfe*, requireth the selfe-same thing: to wit, that thou shouldest not obey the flesh: which when it is offended, hateth, biteth and devoureth. But wrastle against it in Spirit, and continue through the same in the love of thy neighbour, although thou find nothing in him worthy of love.

To walke in the Spirit,

The Schoolemen take the concupiscence of the flesh for carnall lust. Indeed it is true that even the godly, especially the younger sort, are tempted with fleshly lust. Yea, they also that be married (so corrupt and pestilent is flesh) are not without such carnall lust. Here let every one (I speake now to the godly being married, both man and wife) diligently examine himselfe, and no doubt, many shall find this in themselves, that the beauty and conditions of an other mans wife pleaseth him better then of his owne: and so contrariwise, his own lawfull wife he loatheth or misliketh, and loveth her which is unlawfull. And this commonly is wont to happen, not in marriage onely, but in all other matters. Men set light by that which they have, and are in love with that which they have not: as the Poet saith:

What the concupiscence or lust of the flesh is after *Paul*,

Nimirum inveniunt semper cupimusque negata: That is,

Of things most forbidden we alwayes are faine:

And things most denied we seeke to obtaine.

I doe not deny therefore but that the concupiscence of the flesh

comprehendeth carnall lust, but not that onely. For concupiscence comprehendeth all other corrupt affections, wherewith the very faithfull are infected, some more, some lesse: as pride, hatred, covetousnesse, impatience and such like. Yea, *Paul* rehearseth afterwards among the works of the flesh, not only these grosse vices, but also idolatry, heresies and such other. It is plaine therefore that he speaketh of the whole concupiscence of the flesh, and of the whole dominion of sin, which striveth even in the godly, who have received the first fruits of the Spirit, against the dominion of the Spirit: He speaketh therefore not only of carnall lust, pride, covetousnes, &c. but also of incredulity, distrust, despaire, hatred and conrempt of God, idolatry, heresies and such other, when he saith: *And ye shall not fulfill the lusts of the flesh.* As if he should say: I write unto you, that you should love one another. This ye do not, neither can ye do it because of the flesh, which is infected and corrupted with concupiscence, and doth not only stirre up sin in you, but also is sin it self. For if ye had perfect charity, no heavines, no adversitie could be so great, which should be able to hurt or hinder that charitie: for it would be spread throughout the whole body. There should be no wife were she never so hard-favoured, whom her husband would not love entirely, loathing all other women, though they were never so fair and beautiful. But this is not done, therefore it is impossible for us to be made righteous through love.

Wherefore thinke me not to revoke and unsay that which I have taught concerning faith: For faith and hope must continue, that by the one we may be justified, and by the other we may be raised up in adversities, and endure to the end. Moreover, we serve one another: through charity, because faith is not idle: but charity is weak and little. Therefore when I bid you walk in the Spirit, I do sufficiently declare: that ye are not justified through charity.

And when I exhort you to walke in the Spirit, that ye fulfill not the concupiscence of the flesh: I doe not require of you that ye should utterly put off the flesh or kill it, but that ye should bridle and subdue it. For God will have man-kind to endure even to the last day. And this cannot be done without parents, which doe beget and bring up children. These meanes continuing, it must needs be that flesh also must continue, and consequently sinne, for flesh is not without sinne. Therefore in respect of the flesh we are sinners:

but in respect of the spirit, we are righteous: and so we are partly sinners, and partly righteous. Notwithstanding our righteousness is much more plentiful than our sinne, because the holiness and righteousness of Christ our Mediatour doth farre exceed the sinne of the whole world: and the forgiveness of sins which we have through him is so great, so large, and so infinite that it easily swalloweth up all sinnes, so that we walk according to the Spirit, &c.

Believers
are both
sinners and
righteous.

The Papists dreamed that this commandment belongeth onely to their Cleargy-men, and that the Apostle exhorteth them to live chastly by subduing the flesh with watching, fasting, labour, &c. and then they should not fulfill the concupiscence of the flesh, that is to say, carnall lust. As though the whole concupiscence of the flesh were overcome, when this fleshly lust is subdued: which notwithstanding they were never able to suppress & keepe under with any yoke that they could lay upon their flesh. Which thing *Hierome* (I say nothing of other) who was a marvellous lover and defender of chastity, doth plainly confesse. O (saith he) how often have I thought my selfe to be in the midst of the vaine delights and pleasures of Rome, even when I was in the wilde wilderness, which being burnt up with the heat of the Sun, yeeldeth an uglye habitation to the Monkes, &c. Again: I, who for feare of hell had condemned my selfe to such a prison, thought my selfe oftentimes to be dancing among yong women, when I had no other company but Scorpions and wild beasts. My face was pale with fasting, but my mind was inflamed with desires in my cold body, and although my flesh was halfe dead already, yet the flames of fleshly lust boiled within me, &c.

Hierome

If *Hierome* felt in himselfe such flames of fleshly lust, who lived in the barren wilderness with bread and water, what doe our holy belligods the Cleargy-men feele (think ye:) who so stuffe and stretch out themselves with all kinds of dainty fare, that it is marvell their bellies breake not? Wherefore these things are written, not to Heremites and Monkes (as the Papists dreame) nor to sinners in the world onely: but to the universall Church of Christ, and to all the faithfull: whom *Paul* exhorteth to walke in the Spirit, that they fulfill not the lusts of the flesh: that is to say, not onely to bridle the grosse motions of the flesh, as carnall lust, wrath, impatiency, and such like: but also the spirituall motions, as doubting, blasphemy, idolatry, contempt and hatred of God, &c.

The vehement flames
of carnall
lust in Hierome.

The flesh is
to be subdu-
ed and kil-
led.

Paul (as I have said) doth not require of the godly, that they should utterly put off or destroy the flesh : but that they should so bridle it, that it might be subject to the Spirit. In *Ephes. 5.* he biddeth us cherish the flesh. For as we may not be cruell to other mens bodies, nor vex them with unreasonable labour : even so we may not be cruell to our owne bodies. Wherefore according to *Pauls* precept, we must cherish our flesh, that it may be able to endure the labours both of the mind and of the body : but yet only for necessities sake, and not to nourish the lusts thereof. Therefore if the flesh begin to wax wanton, repress it and bridle it by the Spirit. If it will not be, marry a wife, for it is better to marry then to burne. Thus doing thou walkest in the Spirit : that is, thou followest Gods word and doest his will.

Verse 17. *For the flesh lusteth against the Spirit, and the Spirit against the flesh.*

Ephes. 2. 9.
The godly
feele the
concupis-
cence or
lust of the
flesh.

When *Paul* saith that the flesh lusteth against the Spirit, and the Spirit against the flesh, he admonisheth us that we must feele the concupiscence of the flesh, that is to say, not only carnall lust, but also pride, wrath, heavinesse, impatience, incredulity, and such like. Notwithstanding he would have us so to feele them, that we consent not unto them, nor accomplish them : that is, that we neither think, speake, nor doe those things which the flesh provoketh us unto. As, if it move us to anger, yet we should be angry in such wise (as we are taught in the fourth *Psalme*) that we sinne not. As if *Paul* would thus say : I know that the flesh will provoke you unto wrath, envy, doubting, incredulity and such like : but resist it by the Spirit, that ye sinne not. But if ye forsake the guiding of the Spirit, and follow the flesh, ye shall fulfill the lusts of the flesh and ye shall die, as *Paul* saith in *Rom. 8.* So this saying of the Apostle is to be understood, not of fleshly lust only, but of the whole kingdome of sinne.

Psal 4. 4.

Verse 17. *And these are contrary one to the other, so that ye cannot doe the same things that ye would.*

The two captaines or leaders (saith he) the flesh and the Spirit, are one against another in your body, so that ye cannot doe what ye would. And this place witnesseth plainly, that *Paul* writeth these things to the faithfull, that is, to the Church beleving in Christ

Christ, baptized, justified, renewed, and having full forgiveness of finnes. Yet notwithstanding he saith that he hath flesh rebelling against the Spirit. After the same manner he speaketh of himselfe in *Rom. 7.* *I* (saith he) *am carnall and sold under sinne.* And againe: *I see another law in my members, rebelling against the law of my mind, and leading me captive unto the law of sinne which is in my members.* Also: *O wretched man that I am, who shall deliver me from the body of this death, &c.*

The faithfull have flesh which rebelleth the Spirit.

Here not only the Schoolemen, but also some of the old Fathers are much troubled, seeking how they may excuse *Paul.* For it seemeth unto them absurd and unseemely to say, that the elect vessell of Christ should have sinne. But we credit *Pauls* own words, wherein he plainly confesseth that he is sold under sinne, that he is led captive of sinne, that he hath a law in his members rebelling against him, and that in the flesh he serveth the law of sinne. Here againe they answer, that the Apostle speaketh in the person of the wicked. But the wicked doe not complaine of the rebellion of their flesh, of any battell or conflict, or of the captivity and bondage of sinne: for sinne mightily reigneth in them. This is therefore the very complaint of *Paul* and of all the faithfull. Wherefore they have done very wickedly which have excused *Paul* and all the faithfull to have no sinne. For by this perswasion (which proceedeth of ignorance of the doctrine of faith) they have robbed the Church of a singular consolation: they have abolished the forgiveness of finnes, and made Christ of none effect.

The godly feele the terrours and captivity of sinne.

Wherefore when *Paul* saith: *I see another law in my members, &c.* he denieth not that he hath flesh, and the vices of the flesh in him. It is likely therefore that he felt sometimes the motions of carnall lust. But yet (no doubt) these motions were well suppressed in him by the great and grievous afflictions and temptations both of minde and body, wherewith he was in a manner continually exercised and vexed, as his Epistles doe declare: Or if he at any time being merry and strong, felt the lust of the flesh, wrath, impatientie or such like: yet he resisted them by the Spirit, and suffered not those motions to beare rule in him. Therefore let us in no wise suffer such comfortable places (whereby *Paul* describeth the battell of the flesh against the Spirit in his own body) to be corrupted with such foolish glosses. The Schoolemen, the Monkes, and such other, never felt any spirituall tentations, and therefore they fought only

The tentations of Monkes.

only for the repressing and overcoming of fleshly lusts and lechery, and being proud of that victory which they never yet obtained, they thought themselves far better and more holy then married men. I will not say, that under this holy pretence they nourished and maintained all kinds of horrible finnes, as dissention, pride, hatred, disdain, and despising of their neighbours, trust in their owne righteousness, presumption, contempt of all godlinesse and of the word of God, infidelity, blasphemy and such like. Against these finnes they never fought, nay rather they took them to bee no finnes at all: They put righteousness in the keeping of their foolish and wicked vowes, and unrighteousnesse in the neglecting and contemning of the same.

Christ our
righteous-
nesse.
Rom. 9. 33.

But this must bee our ground and anker-hold, that Christ is our onely and perfect righteousness. If we have nothing whereunto we may trust, yet these three things (as *Paul* saith) Faith, hope and love doe remaine. Therefore we must alwayes beleve, and alwayes hope: wee must alwayes take hold of Christ as the head and fountaine of our righteousness. He that beleeveth in him shall not be ashamed: Moreover, wee must labour to be outwardly righteous also: that is to say, not to consent to the flesh, which alwayes enticeth us to some evill: but to resist it by the Spirit. We must not be overcome with impatience for the unthankfulnessse and contempt of the people, which abuseth the Christian libertie: but through the Spirit we must overcome this and all other temptations. Looke then how much we strive against the flesh by the Spirit, so much are wee outwardly righteous. Albeit this righteousness doth not commend us before God.

The out-
ward righte-
ousnesse of
the faithfull.

The godly
feeling the
corruptions
of the flesh,
must not de-
spaire.

Let no man therefore despaire if hee feele the flesh oftentimes to stirre up new battels against the Spirit, or if hee cannot by and by subdue the flesh, and make it obedient unto the Spirit. I also doe with my selfe, to have a more valiant and constant heart, which might be able, not onely boldly to contemne the threatnings of tyrants, the heresies, offences and tumults which Sathan and his souldiers the enemies of the Gospell stirre up: but also might by and by shake off the vexation and anguish of spirit, and briefly, might not feare the sharpnesse of death, but receive and embrace it as a most friendly guest. But I finde another law in my members, rebelling against the law of my minde, &c. Some other doe wrastle with inferior temptations, as poverty, reproach, impatience and such like.

Let

Let no man marvell therefore to be dismayed when he feeleth in his body this battell of the flesh against the Spirit: but let him plucke up his heart and comfort himselfe with these words of *Paul*: *The flesh lusteth against the Spirit.* Also: *These are contrary one to another, so that ye doe not those things that you would.* For by these sentences he comforteth them that be tempted. As if he should say: It is impossible for you to follow the guiding of the Spirit in all things without any feeling or hinderance of the flesh: Nay, the flesh will resist: and so resist and hinder you, that ye cannot doe those things which gladly you would. Here it shall be enough, if ye resist the flesh and fulfill not the lust thereof: that is to say, if ye follow the Spirit and not the flesh, which easily is overthrowne by impatiency, coveteth to revenge, biteth, grudgeth, hateth God, is angry with him, despaireth, &c. Therefore when a man feeleth this battell of the flesh, let him not be discouraged therewith, but let him resist in Spirit, and say: I am a sinner, and I feele sin in me: for I have not yet put off the flesh, in which sin dwelleth so long as it liveth. But I will obey the Spirit and not the flesh: that is, I will by faith and hope lay hold upon Christ, and by his word I will raise up my self, and being so raised up, I will not fulfill the lust of the flesh.

The battell
of the flesh
and the Spi-
rit in the
godly.

To walke in
the Spirit.

It is very profitable for the godly to know this, and to beare it well in mind: for it wonderfully comforteth them when they are tempted. When I was a Monke I thought by and by that I was utterly cast away, if at any time I felt the lust of the flesh: that is to say, if I felt any evill motion, fleshly lust, wrath, hatred or envy against my brother. I assayed many workes to helpe to quiet my conscience, but it would not be: For the concupiscence and lust of my flesh did alwayes returne, so that I could not rest, but was continually vexed with these thoughts: This or that sinne thou hast committed: thou art infected with envy, with impatiencie, and such other sinnes: therefore thou art entred into this holy Order in vaine, and all thy good works are unprofitable. If then I had rightly understood these sentences of *Paul*: *The flesh lusteth contrary to the Spirit, and the Spirit contrary to the flesh: And, These two are one against another, so that ye cannot doe the things that ye would doe,* I should not have so miserably tormented my selfe, but should have thought and said to my selfe as now commonly I doe: *Martine,* thou shalt not utterly be without

sinne,

Let all troubled consciences comfort themselves by this example of Martin Luther, and say as he said.

sinne, for thou hast flesh: thou shalt therefore feele the battell thereof: according to that saying of Paul: *The flesh resisteth the Spirit.* Despaire not therefore, but resist it strongly, and fulfill not the lust thereof. Thus doing thou art not under the law.

Staupitius was wont to say: I have vowed unto God above a thousand times, that I would become a better man: but I never performed that which I vowed: Hereafter I will make

no such vow: for I have now learned by experience, that I am not able to performe it. Unless therefore God be favourable and mercifull unto me for Christs sake, and grant unto me a blessed and a happy heure when I shall depart out of this miserable life, I shall not be able with all my vowes and all my good deeds, to stand before him.

A holy desperation.

Psal. 141. 2.

Psal. 30. 3.

What the godly must doe, when they feele sinne.

This was not only a true, but also a godly and an holy desperation: and this must they confesse both with mouth and heart which will be saved. For the godly trust not to their own righteousness, but say with David. *Enter not into judgement with thy servant, for in thy sight shall none that liveth be justified.* Again: *If thou O Lord shouldst straightly marke iniquities, O Lord who shall stand?* They looke unto Christ their reconciler, who gave his life for their sinnes. Moreover, they know that the remnant of sinne which is in their flesh, is not laid to their charge, but freely pardoned. Notwithstanding in the meane while they fight in Spirit against the flesh, lest they should fulfill the lusts thereof. And although they feele the flesh to rage and rebell against the Spirit, and themselves also to fall sometimes into sinne through infirmity, yet are they not discouraged, nor thinke therefore that their state and kind of life, and the works which are done according to their calling, displease God: but they raise up themselves by faith.

The conflict and battell of the flesh and the spirit in the children of God.

The faithfull therefore receive great consolation by this doctrine of Paul, in that they know themselves to have part of the flesh, and part of the Spirit, but yet so notwithstanding that the Spirit ruleth, and the flesh is subdued and kept under awe, that righteousness reigneth, and sinne serveth. He that knoweth not this doctrine, and thinketh that the faithfull ought to be without all fault, and yet seeth the contrary in himselfe, must needs at the length be swallowed up by the spirit of heaviness, and fall into desperation. But who so knoweth this doctrine well and useth it rightly, to him the things that are evill, turne unto good. For when the flesh

Rom. 8. 28.

flesh provoketh him to sinne, by occasion thereof he is stirred up and enforced to seeke forgiveness of sinnes by Christ and to embrace the righteousnesse of faith, which else he would not so greatly esteeme, nor seeke for the same with so great desire. Therefore it profiteth us very much to feele sometimes the wickednesse of our nature and corruption of our flesh, that yet by this meanes we may be waked and stirred up to faith, and to call upon Christ. And by this occasion a Christian becommeth a mighty workeman, and a wonderfull Creator, which of heaviness can make joy, of terror comfort, of sinne righteousnesse, and of death life, when he by this meanes repressing and bridling the flesh, maketh it subject to the spirit.

A Christian
a marvellous
workeman,

Wherefore let not them which feele the lust of the flesh, despaire of their salvation. Let them feele it and all the force thereof, so that they consent not to it. Let the passions of lust, wrath and such other vices shake them, so that they do not overthrow them. Let sin assaile them, so that they do not accomplish it. Yea the more godly a man is, the more doth he feele that battell. And hereof come those lamentable complaints of the faithfull in the *Psalmes* and in the whole Scripture. Of this tell the Hermites, the Monks, and the Schoolemen, and all that seek righteousnesse and salvation by works, know nothing at all.

But here may some man say: that it is a dangerous matter to teach that a man is not condemned, if by and by he overcome not the motions and passions of the flesh which he feeleth. For when this doctrine is taught among the common people, it maketh them carelesse, negligent and sloathfull. This is it which I said a little before, that if we teach faith, then carnall men neglect and reject workes: If workes be required, then is faith and consolation of conscience lost. Here no man can be compelled, neither can there be any certaine rule prescribed. But let every man diligently try himselfe to what passion of the flesh he is most subject, and when he findeth that, let him not be carelesse, nor flatter himselfe: but let him watch and wrastle in spirit against it, that if he cannot altogether bridle it, yet at least he doe not fulfill the lust thereof.

This battell of the flesh against the spirit, all the children of God have had and felt: And the selfe-same doe we also feele and prove. He that searcheth his own conscience, if he be not an hypocrite, shall well perceive that to be true in himselfe which *Paul* here saith: that the flesh lusteth against the spirit. All the faithfull therefore

The children of God doe feele the rebellion of the flesh against the spirit.

therefore doe feele and confesse that their flesh resisteth against the spirit, and that these two are so contrary the one to the other in themselves, that doe what they can, they are not able to performe that which they would doe. Therefore the flesh hindreth us that we cannot keepe the commandements of God, that we cannot love our neighbours as our selves, much less: can we love God with all our heart: Therefore it is impossible for us to become righteous by the workes of the law. Indeed there is a good will in us, and so must there be (for it is the spirit it selfe which resisteth the flesh) which would gladly doe good, fulfill the law, love God and his neighbour, and such like, but the flesh obeyeth not this good will, but resisteth it: and yet God imputeth not unto us this sin: For he is mercifull to those that beleve, for Christs sake.

To whom God doth not impute sinne.

But it followeth not therefore that thou shouldest make a light matter of sinne, because God doth not impute it. True it is that he doth not impute it: But to whom, and for what cause? To such as repent and lay hold by faith upon Christ the mercy-seat, for whose sake, as all their sinnes are forgiven them: even so the remnants of sinne which are in them, be not imputed unto them. They make not their sinne less: then it is, but amplifie it and set it out as it is indeed: for they know that it cannot be put away by satisfaction, workes, or righteousnesse, but only by the death of Christ. And yet notwithstanding the greatnesse and enormity of their sin doth not cause them to despaire, but they assure themselves that the same shall not be imputed unto them, or laid unto their charge.

This I say, lest any man should thinke that after faith is received, there is little account to be made of sinne. Sinne is truly sinne whether a man commit it before he hath received the knowledge of Christ, or after. And God alwayes hateth sinne: yea all sinne is damnable as touching the fact it selfe. But in that it is not damnable to him that beleeveth, it commeth of Christ, who by his death hath taken away sinne. But to him that beleeveth not in Christ, not onely all his sinnes are damnable: but even his good workes also are sinne, according to that saying: *Whatsoever is not of faith is sinne.* Therefore the error of the Schoolemen is most pernicious, which doe distinguish sinnes according to the fact, and not according to the person. He that beleeveth hath as great sinne as the unbeliever. But to him that beleeveth, it is forgiven and not imputed,

Rom. 14. 23.
The error of the Schollers or schoolemen

to the unbeleever it is not pardoned, but imputed. To the beleever it is venial: to the unbeleever it is mortall and damnable: Not for any difference of finnes, or because the sinne of the beleever is lesse, and the sinne of the unbeleever greater: but for the difference of the persons. For the faithfull assureth himselfe by faith that his sinne is forgiven him, forasmuch as Christ hath given himselfe for it. Therefore although he have sinne in him and daily sinneth, yet he continueth godly: but contrariwise, the unbeleever continueth wicked. And this is the true wisdome and consolation of the godly, that although they have and commit finnes, yet they know that for Christs sake they are not imputed unto them.

The wife:
dome of the
godly.

This I say for the comfort of the godly. For they onely feele indeed that they have and doe commit finnes, that is to say, they feele that they doe not love God so fervently as they should doe: that they doe not beleeve him so heartily as they would, but rather they oftentimes doubt whether God have a care of them or no: they are impatient and are angry with God in adversity. Hereof (as I have said) proceede the sorrowfull complaints of the faithfull in the Scriptures, and specially in the *Psalms*. And *Paul* himselfe complaineth that he is sold under sinne. And here he saith, that the flesh resisteth and rebelleth against the spirit. But because they mortifie the deeds of the flesh by the spirit (as he saith in another place, and also in the end of this chapter: *They crucifie the flesh with the desires and lusts thereof*) therefore these finnes doe not hurt them nor condemne them. But if they obey the flesh in fulfilling the lusts thereof, then doe they lose faith and the holy Ghost. And if they doe not abhorre their sinne, and returne unto Christ (who hath given power to his Church, to receive and raise up those that be fallen, that so they may recover faith and the holy Ghost) they die in their finnes. Wherefore we speake not of them which dreame that they have faith, and yet continue still in their finnes. These men have their judgement already: They that live after the flesh shall die. Also: *The workes of the flesh are manifest, which are, adultery, fornication, uncleannesse, wantonnesse, idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies, envy, murder, drunkennesse, gluttony and such like: Whereof I tell you before, as also I have told you, that they which doe such things, shall not inherit the kingdome of God.*

The godly
onely feele
sinne.

Rom. 7. 14.

Gal. 5. 2. 1

Rom. 8. 13.
Sentences
pronounced
against such
as obey the
lusts of the
flesh.

Hereby we may see who be the very Saints indeed. They be not
stockes

stockes and stones (as the Monkes and Schoolemen dreame) so that they are never moved with any thing, never feele any lusts or desires of the flesh: but as *Paul* saith, their flesh lusteth against the spirit, and therefore they have sinne, and both can and doe sinne. And the two and thirtieth *Psalme* witnesseth that the faithfull doe confesse their unrighteousnesse, and pray that the wickednesse of their sinne may be forgiven, where he saith: *I will confesse against my selfe my wickednesse unto the Lord, and thou forgavest the punishment of my sin. Therefore shall every one that is godly, make his prayer unto thee, &c.* Moreover the whole Church, which indeed is holy, prayeth that her sinnes may be forgiven her, and it beleeveth the forgivenesse of sinnes. And in *Psalme 143.* *David* prayeth: *O Lord enter not into judgement With thy servant, for in thy sight shall none that liveth be justified.* And in *Psalme 130.* *If thou O Lord shouldest straitly marke iniquities, Lord Who shall stand in thy presence? But with thee is mercy, &c.* Thus doe the chiefest Saints and children of God speake and pray: as *David, Paul, &c.* All the faithfull therefore do speake and pray the same thing, and with the same spirit. The popish Sophisters reade not the Scriptures, or if they reade them, they have a vaile before their eyes: and therefore as they cannot judge rightly of any thing, so can they not judge rightly either of sinne, or of holinesse.

Verle 18. *If ye be led by the Spirit, ye are not under the law.*

Paul cannot forget his doctrine of faith, but still repeateth it and beateth it into their heads: yea even when he treateth of good works. Here some man may object: How can it be that we should not be under the law? and yet thou notwithstanding, *O Paul,* teacheth us that we have flesh which lusteth against the spirit, and fighteth against us, tormenteth and bringeth us into bondage. And indeed we feele sinne, and cannot be delivered from the feeling thereof, though we would never so faine. And what is this else, but to be under the law; But saith he: Let this nothing trouble you: only doe your endeavour that ye may be led by the Spirit, that is to say: shew your selves willing to follow and obey that will which resisteth the flesh, and doth not accomplish the lusts thereof; (for this is to be led and to be drawne by the Spirit:) then are ye not under the law. So *Paul* speaketh of himselfe, *Rom. 7.* In

To be led by
the Spirit.

my minde I serve the law of God, that is to say : In spirit I am not subject to any sinne : but yet in my flesh I serve the law of sinne. The faithfull then are not under the law, that is to say, in spirit : for the law cannot accuse them, nor pronounce sentence of death against them, although they feele sinne, and confesse themselves to be sinners : for the power and strength of the law is taken from it by Christ : *Who was made under the law, that he might redeeme them,* Gal 4. *Which were under the law.* Therefore the law cannot accuse that for sin in the faithfull, which is sin indeed and committed against the law.

So great then is the power and dominion of the spirit, that the law cannot accuse the godly, though they commit that which is sinne indeed. For Christ is our righteousness, whom we apprehend by faith: he is without all sin, and therefore the law cannot accuse him. As long as we cleave fast unto him, we are led by the Spirit, and are free from the law. And so the Apostle, even when he teacheth good works, forgetteth not his doctrine concerning justification : but alwayes sheweth that it is impossible for us to be justified by works. For the remnants of sin cleave fast in our flesh, and therefore so long as our flesh liveth, it ceaseth not to lust contrary to the spirit. Notwithstanding there cometh no danger unto us thereby, because we be free from the law, so that we walk in the spirit.

What it is
to be led by
the spirit.

And with these words : *If yee be led by the Spirit, yee are not under the law,* thou mayest greatly comfort thy selfe and others that be grievously tempted. For it often-times commeth to passe, that a man is so vehemently assailed with wrath, hatred, impatiency, carnall desire, terrour and anguish of spirit, or some other lust of the flesh, that he cannot shake them off, though he would never so faine. What should he doe in this case? Should he despaire? No, God forbid : but let him say thus with himselfe : Thy flesh fighteth and rageth against the Spirit. Let it rage as long as it listeth : onely see thou that in any case thou consent not to it, to fulfill the lusts thereof, but walke wisely and follow the leading of the Spirit. In so doing thou art free from the law. It accuseth and terrifieth thee (I grant) but altogether in vaine. In this conflict therefore of the flesh against the spirit, there is nothing better, then to have the word of God before thine eyes, and therein to seek the comfort of the Spirit.

How a trou-
bled mind is
to be com-
forted.

And let not him which suffereth this temptation, be dismayed, in that the devill can so aggravate sinne, that during the conflict he thinketh himselfe to be utterly overthrowne, and feeleth nothing else but the wrath of God and desperation. Here in any wise let him not follow his owne feeling and the judgement of reason, but let him take sure hold of this saying of *Paul*: *If yee be led by the Spirit*, that is to wit, if ye raise up and comfort your selves through faith in *Christ*, yee be not under the law. So shall he have a strong buckler wherewith he may beat backe all the fiery darts which the wicked fiend assaileth him withall. How much soever then the flesh doth boyle and rage, yet cannot her motions and rages hurt and condemne him, for as much as he, following the guiding of the Spirit, doth not consent unto the flesh, nor fulfill the lusts thereof. Therefore when the motions of the flesh doe rage, the only remedy is to take to us the sword of the Spirit: That is to say, the word of salvation, (which is, *That God would not the death of a sinner, but that he convert and live*) and to fight against them: Which if we do, let us not doubt but we shall obtain the victory, although so long as the battell endureth, we feele the pain contrary. But set the word out of sight, and there is no counsell nor helpe remaining. Of this that I say, I my selfe have good experience, I have suffered many great passions, and the same also very vehement and great. But so soon as I laid hold of any place of Scripture, and stayed my selfe upon it as upon my chiefe anker-hold, straightwayes my tentations did vanish away: which without the word it had been impossible for me to endure any little space, and much lesse to overcome them.

How the
lusts of the
flesh must
be over-
come.

The great
and vehem-
ent tenta-
tions of Lu-
ther,

Not to be
under the
law.

The summe or effect therefore of all that which *Paul* hath taught in this disputation or discourse concerning the conflict or battell between the flesh and the spirit, is this: That the Saints and the elect of God cannot performe that which the Spirit desireth. For the spirit would gladly be altogether pure, but the flesh being joyned unto the spirit will not suffer that. Notwithstanding they be saved by the remission of sins, which is in *Christ Jesus*. Moreover, because they walk in the Spirit, and are led by the Spirit, they be not under the law: that is to say, the law cannot accuse or terrifie them: yea, although it go about never so much so to do, yet shall it never be able to drive them to desperation.

Verse 19. *Moreover the Works of the flesh be manifest, Which are, &c.*

This place is not unlike to this sentence of Christ: *By their fruits ye shall know them. Do men gather grapes of thorns, or figs of brambles? So every good tree bringeth forth good fruit, and an evil tree bringeth forth evil fruit, &c.* *Paul* teacheth the very same thing which Christ taught, that is to wit, that works and fruits do sufficiently testifie whether the trees be good or evil: whether men follow the guiding of the flesh or of the spirit. As if he should say: lest some of you might say for himselfe, that he understandeth me not now when I treat of the battell between the flesh and the Spirit, I will set before your eyes first the works of the flesh, wherof many are known even to the ungodly: and then also the works of the Spirit.

And this doth *Paul*, because there were many hypocrites amongst the *Galathians*, (as there are also at this day among us) which outwardly pretended to be godly men, and boasted much of the Spirit, and as touching the words they understood the true doctrine of the Gospell: but they walked not according to the Spirit, but according to the flesh, and performed the works thereof. Whereby *Paul* manifestly convinceth them to be no such holy men indeed as they boasted themselves to be. And lest they should despise this his admonition, hee pronounceth against them this dreadfull sentence, that they shall not be inheritours of the kingdom of heaven, to the end that being thus admonished, they might amend. Every age even in the faithfull, hath his peculiar temptations: as fleshly lusts assaile a man most of all in his youth, in his middle age ambition and vaine-glory, and in his old age covetousnesse. There was never yet any of the faithfull, whom the flesh hath not often in his life time provoked to impatiency, anger, vaine-glory, &c. *Paul* therefore speaking here of the faithfull, saith, that the flesh lusteth in them against the Spirit, &c. therefore they shall never be without the desires and battels of the flesh: notwithstanding they doe not hurt them. But of this matter we must thus judge, that it is one thing to be provoked of the flesh, and yet not-willingly to yeeld to the lusts and desires thereof, but to walke after the leading of the Spirit, and to resist the flesh: and another thing to assent unto the flesh, and without all feare or remorse to performe and

Mat. 7. 6.
Hypocrites mingled amongst the godly.

Every age of man hath his peculiar temptations.

fulfill the workes thereof and to continue therein, and yet notwithstanding to counterfeit holiness: and to bragge of the Spirit. The first he comforteth when he saith, that they be led by the Spirit and be not under the law. The other he threatneth with everlasting destruction.

Notwithstanding sometimes it happeneth that the Saints also doe fall and performe the lusts of the flesh: As *David* fell horribly into adultery. Also he was the cause of the slaughter of many men when he caused *Uriah* to be slaine in the fore-front of the battell: and thereby also he gave occasion to the enemies to glory and triumph over the people of God, to worship their Idols, and to blaspheme the God of *Israel*. *Peter* also fell most grievously and horribly when he denied Christ: But although these sinnes were great and hainous, yet were they not committed upon any contempt of God, or of a wilfull and obstinate mind, but through infirmity and weaknesse. Againe, when they were admonished, they did not obstinately continue in their sinnes, but repented. Such he willeth after wards in the sixth Chapter to be received, instructed and restored, saying: *If a man be fallen by occasion into any sinne, yee which are Spirituall restore such an one with the spirit of meekenesse, considering thy selfe least thou also be tempted.* To those therefore which sin and fall through infirmity, pardon is not denied, so that they rise again and continue not in their sin: for of all things continuance in sin is the worst. But if they repent not, but still obstinately continue in their wickednesse, and performe the desires of the flesh, it is a certaine token that there is *deceit in their spirit.

* That is a
secret contempt
of
God, whereof
David spea-
keth, *Pf. 104*
Some are
exercised
with greater
temptations
and some
with lesse.

No man therefore shall be without lusts and desires so long as he liveth in the flesh, and therefore no man shall be free from temptations. Notwithstanding some are tempted one way and some another, according to the difference of the persons. One man is assailed with more vehement and grievous motions, as with bitterness and anguish of spirit, blasphemy, distrust and desperation: Another with more grosse temptations, as with fleshly lusts, wrath, envie, covetousnesse and such like. But in this case *Paul* requireth of us that we walke in the spirit and resist the flesh. But who so obeyeth the flesh, and continueth without the feare of God or remorse of conscience in accomplishing the desires and lusts thereof: let him know that he pertaineth not unto Christ: And although he brag

of the name of a Christian never so much, yet doth he but deceive himselfe. For they which are of Christ, doe crucifie their flesh with the affections and lusts thereof.

Who be rightly called Saints, and be so indeed.

This place, (as I have also forewarned you by the way) containeth in it a singular consolation: for it teacheth us, that the Saints and most holy men in this world live not without concupiscence and temptations of the flesh, nor yet without sins. It warneth us therefore to take heed that we doe not as some did, of whom *Gerfon* writeth, which laboured to attaine to such perfection, that they might be without all feeling of temptations or sinnes: that is to say, very stocks and stones.

The like Imagination the Monkes and Schoolemen had of their Saints, as though they had been very senselesse blockes and without all affections. The virgin *Mary* felt great griefe and sorrow of spirit when she missed her sonne, *Luke 2.* *David* in the *Psalmes* complaineth that he is almost swallowed up with excessive sorrow for the greatnesse of his temptations and sinnes. *Paul* also complaineth that he hath battels without, and terrours within: and that in his flesh he serveth the law of sinne. He saith that he is carefull for all the Churches: and that God shewed great mercies towards him, in that he delivered *Epaphroditus* being at the point of death, to life againe, lest he should have had sorrow upon sorrow. Therefore the Saints of the Papists are like to the Stoicks, who imagined such wise men, as in all the world were never yet to be found. And by this foolish and devillish perswasion which proceedeth of the ignorance of this doctrine of *Paul*, the Schoolemen brought both themselves and others without number, into horrible desparation.

2 Cor. 7. 5.

2 Cor. 11. 3 &

Whom the Stoicks counted wise men.

When I was a Monke I did oftentimes most heartily wish, that I might once be so happy, as to see the conversation and life of some Saint or holy man. But in the meane time I imagined such a Saint as lived in the wilderness, abstaining from meate and drinke, and living only with rootes of herbes and cold water: and this opinion of those monstrous Saints, I had learned not onely out of the bookes of the Sophisters and Schoolemen, but also out of the bookes of the Fathers. For thus writeth *Hierome* in a certaine place: As touching meates and dringes I say nothing, for

Who they
be which
Christ and
his Apostles
call Saints.

Who be
true Saints.

as much as it is excessive, that even such as are weake and feeble should use cold water, or eate any sodden thing, &c. But now in the light of the Gospell we plainly see who they are whom Christ and his Apostles call Saints: Not they which live a sole and a single life, or straitly observe days, meates, apparell, and such other things, or in outward appearance, do other great & monstrous works, (as we reade of many in the lives of the Fathers:) but they which being called by the sound of the Gospell and baptized, do beleve that they be justified and cleansed by the death of Christ. So *Paul* every where writing to the Christians, calleth them holy, the children and heires of God, &c. Whosoever then do beleve in Christ, whether they be men or women, bond or free, are all Saints: not by their owne works, but by the works of God, which they receive by faith: as his Word, the Sacraments, the passion of Christ, his death, resurrection, victory, the sending of the holy Ghost. To conclude, they are Saints through such a holinesse as they freely receive, not through such a holinesse as they themselves have gotten by their own industry, good works and merits.

So the Ministers of the word, the Magistrates of common weales, parents, children, masters, servants, &c. are true Saints, if first and before all things they assure themselves that Christ is their wisdom, righteousness, sanctification and redemption: Secondly, if every one do his duty in his vocation according to the rule of Gods word, and obey not the flesh, but repress the lusts and desires thereof by the spirit. Now, whereas all be not of like strength to resist temptations, but many infirmities and offences are seene in the most part of men: this nothing hindreth their holinesse, so that their sins proceed not of an obstinate wilfulnesse, but only of frailty and infirmity. For (as I have said before) the godly do feele the desires and lusts of the flesh, but they resist them, to the end that they accomplish them not. Also if they at any time unadvisedly fall into sin, yet notwithstanding they obtaine forgiveness thereof, if by faith in Christ they be raised up againe: who would not that we should drive away, but seek out and bring home the straying and lost sheepe, &c. Therefore God forbid that I should straightway judge those which are weake in faith and manners, to be prophane or unholy, if I see that they love and reverence the word of God, come to the Supper of the Lord &c. For these God hath received, and counterth them righteous through the remission of sins: to him they stand or fall, &c.

The weak-
ness of faith.

Where-

Wherefore with great rejoycing I give thanks to God, for that he hath abundantly and above measure granted that unto me, which I so earnestly desired of him when I was a Monke: For he hath given unto me the grace to see, not one but many Saints; yea an infinite number of the true Saints: not such as the Sophisters have devised, but such as Christ himselfe and his Apostles doe describe. Of the which number I assure my selfe to be one. For I am baptized, and I doe beleeve that Christ is my Lord, by his death hath redeemed and delivered me from all my sinnes, and hath given to me eternall righteousness and holinesse. And let him be holden accursed, whosoever shall not give this honour unto Christ, to beleeve that by his death, his word, &c. he is justified and sanctified.

Wherefore rejecting this foolish and wicked opinion concerning the name of Saints (which in the time of Popery and ignorance we thought to pertaine onely to the Saints which are in Heaven, and in earth to the Heremites and Monkes which did certaine great and strange workes:) let us now learne by the holy Scripture, that all they which faithfully beleeve in Christ are Saints. The world hath in great admiration the holinesse of *Benedict, Gregory, Bernard, Francis* and such like, because it heareth that they have done, in outward appearance and in the judgement of the world, certaine great and excellent workes. Doubtlesse *Hillarie, Cyrill, Athanasius, Ambrose, Augustine* and others were Saints also, which lived not so strait and severe a life as they did, but were conversant amongst men, and did eate common meates, drinke wine, and used cleanly and comely apparell, so that in a manner there was no difference between them and other honest men as touching the common custome, and the use of things necessary for this life; and yet were they to be preferred farre above the other. These men taught the doctrine and faith of Christ sincerely and purely, without any superstition: they resisted heretickes, they purged the Church from innumerable errors: their company and familiaritie was comfortable to many, and especially to those which were afflicted and heavy hearted, whom they raised up and comforted by the word of God. For they did not withdraw themselves from the company of men, but they executed their offices even where most resort of people was. Contrariwise, the other not onely taught many things contrary to the faith, but also were themselves the

All the faith:
full be
Saints.

authours and first inventours of many superstitions, errors, abominable ceremonies and wicked worshippings. Therefore except at the houre of death they laid hold of Christ, and reposed their whole trust in his death and victory, their strait and painfull life availed them nothing at all.

A holy life

These things do sufficiently declare who be the true Saints indeed, and which is to be called a holy life: Not the life of those which lurke in caves and dens, which make their bodies leane with fasting, which weare haire, and do other like things with this perswasion and trust, that they shall have some singular reward in Heaven above all other Christians: but of those which be baptized and beleve in Christ, which put off the old man with his works, but not at once: For concupiscence and lust remaineth in them so long as they live: the feeling whereof doth hurt them nothing at all, if they suffer it not to reigne in them, but subdue it to the spirit.

This doctrine bringeth great consolation to godly minds, that when they feele these darts of the flesh, wherewith Satan assaileth the spirit, they should not despaire: as it hapneth to many in the Papacy, which thought that they ought to feele no concupiscence of the flesh, whereas notwithstanding *Hierome, Gregory, Benedickt, Bernard,* and others (whom the Monks set before them, as a perfect example of chastity and of all Christian vertues) could never come so farre as to feele no concupiscence or lust of the flesh. Yea they felt it and that very strongly. Which thing they acknowledge and plainly confesse in divers places of their books.

I beleve
that there
is a holy
Church

Therefore we rightly confesse in the articles of our beleefe, that we beleve there is an holy Church. For it is invisible, dwelling in spirit in a place that none can attaine unto, and therefore her holinesse can not be seene: For God doth so hide her and cover her with infirmities, with sinnes, with errors, with divers formes of the crosse and cffences, that according to the judgement of reason it is no where to be seene. They that are ignorant of this, when they see the infirmities and sinnes of those which are baptzied, which have the word and beleve it: are by and by offended, and judge them not to pertaine to the Church. And in the meane while they dreame that the Heremites, the Monks and such other shavelings are the Church: which honour God with their lips, and worship him in vaine, because they follow not the word of God, but the doctrines and commandements of men,

and

and teach others to do the same. And because they do certaine superstitious and monstrous works, which carnall reason magnifieth and highly esteemeth: therefore they judge them only to be Saints and to be the Church: And in so doing they change and turne this article of the Faith cleane contrary: *I beleeve that there is a holy Church, &c.* and in the stead of this word [*I beleeve*] they put in [*I see.*] These kinds of righteousnesse and holinesse of mans own devising, are nothing else but spirituall forceries wherewith the eyes and minds of men are blinded, and led from the knowledge of true holinesse.

I do not see
but I be-
leeve.
Hypocritical
holinesse.

But thus teach we, that the Church hath no spot nor wrinkle, but is holy, and yet through faith only in Christ Jesus: againe, that she is holy in life and conversation by abstaining from the lusts of the flesh, and exercise of spirituall works: but yet not in such sort that she is delivered from all evill desires, or purged from all wicked opinions and errors. For the Church always confesseth her sins, and prayeth that her faults may be pardoned. Also she beleeveeth the forgiveness of sins. The Saints therefore doe sin, fall, and also erre: but yet through ignorance. For they would not willingly deny Christ, forsake the Gospell, &c. therefore they have remission of sins. And if through ignorance they erre also in doctrine, yet is this pardoned: for in the end they acknowledge their errour, and rest only upon the truth; and the grace of God offered in Christ, as *Hierome, Gregory, Bernard* and others did. Let Christians then endeavour to avoid the works of the flesh: but the desires or lusts of the flesh they cannot avoid.

The Church
is holy.

The Church
prayeth that
her finnes
may be for-
given:

It is very profitable therefore for them to feele the uncleane lusts of the flesh, lest they should be puff'd up with some vaine and wicked opinion of the righteousnesse of their owne workes, as though they were accepted before God for the same. The Monkes being puff'd up with this opinion of their owne righteousnesse, thought themselves to be so holy, that they sold their righteousnesse and holinesse to others, although they were convinced by the testimonies of their owne hearts, that they were uncleane. So pernicious and pestilent a poyson it is for a man to trust in his owne righteousnesse, and to thinke himselfe to be cleane. But the godly, because they feele the uncleannesse of their own hearts, therefore they cannot trust to their own righteousnesse. This feeling so maketh them to stoope, and so humbleth them, that they cannot trust to their own good workes, but are constrained to flie unto Christ

To feele the
uncleannes
of the flesh
is profitable.

their

Ioh. 6. 51.

their Mercy-seate and only succour: who hath not a corrupt and sinfull, but a most pure and holy flesh, which he hath given for the life of the world: in him they find a sound and perfect righteousness. Thus they continue in humility: not counterfeit and monkish, but true and unfained, because of the uncleanness which yet remaineth in their flesh: for the which if God would straitly judge them, they should be found guilty of eternall death. But because they list not up themselves proudly against God, but with a broken and a contrite heart humbly acknowledging their sinnes, and resting wholly upon the benefit of the Mediatour Christ, they come forth into the presence of God, and pray that for his sake their sinnes may be forgiven them: God spreadeth over them an infinite heaven of grace, and doth not impute unto them their sins for Christs sake.

This I say to the end that we may take heede of the pernicious errors of the Papists touching the holiness of life, wherein our minds were so wrapped, that without great difficulty we could not winde our selves out of them. Wherefore doe you endeavour with diligence, that ye may discern and rightly judge betweene true righteousness and holiness, and that which is hypocritical: then shall ye behold the kingdome of Christ with other eyes then carnall reason doth, that is with spirituall eyes, and certainly judge those to be true Saints indeede which are baptized and beleeve in Christ, and afterwards in the same faith whereby they are justified and their sinnes both past and present are forgiven, doe abstaine from the desires of the flesh. But from these desires they are not throughly cleansed: for the flesh lusteth against the spirit. Notwithstanding these unclean and rebellious lusts doe still remaine in them, to this end that they may be humbled, and being so humbled, they may feele the sweetness of the grace, and benefit of Christ. So these remnants of unclean lusts and sinnes doe nothing at all hinder, but greatly further the godly: for the more they feele their infirmities and sinnes, so much the more they flie unto Christ the throne of grace, and more heartily crave his ayde and succour: to wit, that he will cover them with his righteousness, that he will increase their faith, that he will endue them with his holy Spirit, by whose gracious leading and guiding they may overcome the lusts of the flesh, that they rule and reigne not over them, but may be subject unto them. Thus true Christians doe continually

To the godly those things which are evill turne into good.

tinually wraſtle with ſin, and yet notwithstanding in wraſtling they are not overcome, but obtaine the victory.

This have I ſaid, that ye may underſtand, not by mens dreames, but by the word of God, who be true Saints indeed. We ſee then how greatly Chriſtian doctrine helpeth to the raiſing up and comforting of weake conſciences: which treateth not of coules, ſhavings, ſhearings, fraternities and ſuch like toyes, but of high and weighty matters, as how we may overcome the fleſh, ſinne, death and the devill. This doctrine as it is unknown to all Juſticiaries and ſuch as truſt to their own works, ſo it is impoſſible for them to inſtruct or bring into the right way one poore conſcience wandring and going aſtray: or to pacifie and comfort the ſame when it is in heavineſſe, terrour or deſperation.

Chriſtiano;
Et ſine ray-
ſeth up and
comforteth
weake and
troubled
conſciences.

Verſe 19. *The works of the fleſh are manifeſt, which are adultery, fornication, uncleanneſſe, wantonneſſe, idolatry, witchcraft, &c.*

Paul doth not recite all the works of the fleſh, but uſeth a certaine number for a number uncertaine. Firſt he reckoneth up the kinds of luſts, as adultery, fornication, uncleanneſſe, wantonneſſe, &c. Now, not only carnall luſt is a work of the fleſh, as the Papiſts dreamed, who called marriage alſo a work of the fleſh, (ſo chaſt and holy are theſe men) wherof God himſelf is the authour, which alſo they themſelves reckoned among their Sacraments: but he numbred alſo amongſt the works of the fleſh (as I have ſaid before) idolatry, witchcraft, hatred; and ſuch other, which hereafter follow. Wherefore this place alone doth ſufficiently ſhew what Paul meaneth by the fleſh. Theſe words are ſo well known that they need no interpretation.

What Paul
meaneth by
fleſh.

Idolatry.

All the higheſt religions, the holineſſe and moſt fervent devotions of thoſe which doe reject Chriſt the Mediatour, and worſhip God without his word and commandement, are nothing elſe but plaine idolatry. As in Popery it was counted a moſt holy and ſpiritual act, when the Monks being ſhut up in their ſelles did muſe and meditate of God or of his workes, and when they being inflamed with moſt earneſt devotions, kneeled downe, prayed, and were ſo raviſhed with the contemplation of heavenly things, that they wept for joy.

There

Idolary or
idoll service.

There was no thinking of women or of any other creature, but onely of God the creator, and of his wonderfull workes: and yet this most spirituall worke (as reason esteemeth it) is according to *Paul*, a worke of the flesh and plaine idolary. Wherefore all such religion whereby God is worshipped without his word and commandement is idolary. And the more holy and spirituall it seemeth to be in outward shew, so much the more dangerous and pernicious it is. For it turneth men away from faith in Christ, and causeth them to trust to their own strength, works and righteousness. And such is the religion of the Anabaptists at this day: albeit they daily more and more bewray themselves to be possessed with the devill, and to be se-ditious and bloody men.

Carthusians
or Char-
terhouse
Monks,

Therefore the fasting, the wearing of haire, holy workes, strait Rule, and whole life of the Carthusians, or Charter-house-Monkes, whose order notwithstanding is of all other the straitest and sharpest, be very workes of the flesh, yea plaine idolary. For they imagine themselves to be Saints, and to be saved, not by Christ (whom they feare as a severe and cruell judge) but by observing of their Rules and orders. Indeed they think of God, of Christ and of heavenly things, but after their own reason, and not after the word of God: to wit, that their apparell, their manner of living, and their whole conversation is holy and pleaseth Christ: whom not only they hope to pacifie by this straitnesse of life, but also to be rewarded of him for their good deeds and righteousness. Therefore their most spirituall thoughts (as they dreame of them) are not onely most fleshly, but also most wicked: for they would wipe away their sins, and obtaine grace and life everlasting, by the trust and affiance they have in their own righteousness, rejecting and despising the word, faith and Christ. All the worshippings and services of God therefore, and all religions without Christ are idolary and idoll-service. In Christ alone the Father is well pleased: who so heareth him and doth that which he hath commanded, the same is beloved because of the Beloved. He commandeth us to beleeve his word and to be baptized, &c. and not to devise any new worshipping or service of God.

The false
and true
worship-
ping of
God.

Idolary is
unknown to
the world.

I have said before that the workes of the flesh be manifest: as adultery, fornication, and such like, be manifestly knowne to all men. But idolary hath such a goodly shew and is so spirituall, that it is knowne but to very few, that is to the faithfull, to be a worke
of

of the flesh. For the Monke when he liveth chastly, fasteth, prayeth or saith Masse, is so far from thinking himself to be an Idolater, or that he fulfilleth any work of the flesh, that he is assuredly perswaded that he is led and governed by the Spirit, that he walketh according to the Spirit, that he thinketh, speaketh and doth nothing else but meer spiritual things, and that he doth such service unto God as is most acceptable unto him. No man can at this day perswade the Papists that their Masse is a great blasphemy against God and idolatry, yea and that so horrible as never was any in the Church since the Apostles time. For they are blind and obstinate, and therefore they judge so perversly of God and of Gods matters, thinking idolatry to be the true service of God, and contrariwise faith to be idolatry. But we which believe in Christ and know his mind, are able to judge and to discern all things, and cannot truly and before God be judged of any man.

The Masse
horrible I-
dolatry and
blasphemy
against
Christ.

Hereby it is plaine that *Paul* calleth flesh whatsoever is in man, comprehending all the three powers of the soul, that is, the will that lusteth, the will that is inclined to anger, and the understanding. The workes of the will that lusteth, are adultery, fornication, uncleanness and such like. The workes of the will inclined to wrath, are quarrellings, contentions, murder, and such other. The workes of understanding or reason, are errors, false religions, superstitions, idolatry, heresies: That is to say, sects and such like. It is very necessary for us to know these things: for this word [*Flesh*] is so darkned in the whole kingdome of the Pope, that they have taken the worke of the flesh to be nothing else but the accomplishing of the fleshly lust or the act of leachery: Therefore it was not possible for them to understand *Paul*. But here we may plainly see that *Paul* reckoneth idolatry and heresie amongst the works of the flesh, which two (as before we have said) reason esteemeth to be most high and excellent vertues, wisdom, religion, holiness and righteousness. *Paul*, *Coloss. 2.* calleth it the religion of Angels. But although it seeme to be never so holy and spirituall, yet it is nothing else but a worke of the flesh, an abomination and idolatry against the Gospell, against faith, and against the true service of God. This doe the faithfull see, for they have spirituall eyes: but the Justiciaries judge the contrary: For a Monke cannot be perswaded that his vowes be workes of the flesh. So the Turke beleeveth nothing lesse then that his *Alcoran*, his wa-

Flesh.

The workes
of the flesh,
as the Pa-
pists define
them.

Reason e-
steemeth i-
dolatry and
heresie for
most excel-
lent vertues

things

things and other ceremonies which he observeth, be workes of the flesh.

Witchcraft.

Of witchcraft I have spoken before in the 3. Chapter. This vice was very common in these our dayes before the light and truth of the Gospel was revealed. When I was a child there were many witches and forcerers which bewitched both cattel & men, but specially children, and did great harm also otherwise. But now in the light of the Gospel these things be not so commonly heard of, for the Gospel thrusteth the devill out of his seat with all his illusions. But now he bewitcheth men much more horribly, namely with spirituall foreery and witchcraft.

Witchcraft.

Idolaty.

Iustificaries
or iustificiers
of them-
selves.

Paul reckoneth witchcraft among the works of the flesh, which notwithstanding, as all men know, is not a worke of fleshly lust or lechery, but a kind of idolatry. For witchcraft covenanteth with the devill: superstition or idolatry covenanteth with God, albeit not with the true God, but with a counterfeit god. Wherefore idolatry is indeed a spirituall witchcraft. For as witches do inchant cattel and men: so idolaters, that is to say, all Iustificaries or justifiers of themselves, go about to bewitch God, and to make him such an one as they doe imagine. Now, they imagine him to be such an one as will justifie them, not of his meere grace and mercy, and through faith in Christ, but in respect of their wil-worshipping and workes of their own choosing, and in recompence thereof will give them righteousnesse and life everlasting. But whiles they goe about to bewitch God, they bewitch themselves. For if they continue in this wicked opinion which they conceive of God, they shall die in their idolatry and be damned. The works of the flesh are well known for the most part, therefore they shall not need any further declaration.

Sects.

By the name of Sects *Paul* meaneth here, not those divisions or contentions which rise sometimes in the government of households or of common-weales for worldly and earthly matters; but those which rise in the Church about doctrine, faith and works. Heresies, that is to say, Sects, have alwayes been in the Church, as we have said before in divers places. Notwithstanding the Pope is an

an arch-heretick, and the head of all hereticks, for he hath filled the world, as it were with an huge flood of infinite sects and errors. What concord and unity was there in so great diversity of the Monks and other religious orders? No one sort or sect of them could agree with another: for they measured their holines by the straitnes of their orders. Hereof it cometh that the *Carthusian* will needs be counted holier then the *Franciscans*, and so likewise the rest. Wherefore there is no unity of the spirit, nor concord of minds, but great discord in the Papisticall Church. There is no conformity in their doctrine, faith, religion or serving of God, but all things are clean contrary. Contrariwise, amongst the Christians, the word, faith, religion, sacraments, service, Christ, God, heart, soul, mind and understanding, are all one and common to all: and as touching outward conversation, the diversity of states, degrees and conditions of life, hindereth the spirituall concord and unity nothing at all, as before I have said. And they which have this unity of the spirit, can certainly judge of all sects, which otherwise no man understandeth: as indeed no Divine in the Papacy understood, that *Paul* in this place condemneth all the worshippings, religions, continency, honest conversation and holy life in outward appearance, of all the Papists, Sectaries and Schismaticks: but they all thought that he speaketh of the grosse idolatry and heresies of the *Gentiles* and *Turks*, which manifestly blasphemeth the name of Christ.

The Pope
an arch he-
retick.

No unity or
concord in
the Papiſt
Church.

Drunkennesse, Gluttony.

Paul doth not say, that to eat and drinke be works of the flesh, but to be drunken and to surfeit, which of all other vices are most common at this day. Who so are given to this beastly dissolute-nesse and excessse, let them know that they are not spirituall, how-much soever they boast themselves so to be, but they follow the flesh and performe the filthy works thereof. Therefore is this horrible sentence pronounced against them, that they shall not be inheritours of the kingdome of God. *Paul* would therefore that Christians should flie drunkennes and surfeiting, living soberly and moderately without all excessse, least by pampering the flesh they should be provoked to wantonnesse: As indeed after surfeiting and belly cheare, the flesh is wont to wax wanton and to be inflamed with outrageous lust. But it is not sufficient onely to restrain this outragi-

Drunkards
and surfer-
ters.

ous

The most
sober and
temperate
are many
times most
assailed with
teetations.

How the
burning
heart of
lusts may be
quenched.

ous wantonnes and lust of the flesh which followeth drunkennes and surfeiting, or any manner of excess, but also the flesh when it is most sober and in his best temperance, must be subdued and repressed, least it fulfill his lusts and desires. For it oftentimes cometh to passe, that even they which are most sober, are tempted most of all: As *Hierome* writeth of himself: My face, saith he, was pale with fasting, and my mind was inflamed with fleshly desires in my cold body, and although my flesh was half dead already, yet the flames of unclean lust boyled within me. Hereof I my self also had experience when I was a Monke. The heat therefore of unclean lusts is not quenched by fasting only, but we must be aided also by the Spirit, that is, by the meditation of Gods word, faith and prayer: Indeed fasting represseth the grosse assaults of fleshly lusts: but the desires of the flesh are overcome by no abstinence from meats and drinks, but only by the meditation of the word of God and invocation of Christ.

Verse 21. *And such like.*

For it is impossible to reckon up all the workes of the flesh.

Verse 21. *Whereof I tell you, as I have also told you before, that they which doe such things; shall not inherit the kingdome of God.*

This is a very hard and terrible saying, but yet very necessary against false Christians and carelesse hypocrites, which bragge of the Gospel, of faith and of the Spirit, and yet in all security they perform the workes of the flesh. But chiefly the hereticks being puffed up with opinions of spirituall matters (as they dreame) are possessed of the devill, and altogether carnall: therefore they performe and fulfill the desires of the flesh, even with all the powers of the soul. Therefore most necessary it was that so horrible and terrible a sentence should be pronounced by the Apostle against such carelesse contemners and obstinate hypocrits (namely that all they which do such workes of the flesh as *Paul* hath recited, shall not inherit the kingdome of God) that yet some of them being terrified by this severe sentence, may begin to fight against the workes of the flesh by the Spirit, that they accomplish not the same.

An horrible
sentence
pronounced
by *Paul*.

Verse 22.

Verse 22. But the fruites of the Spirit are love, joy peace, long-suffering, sweetnes, goodnes, faithfulness, gentlenes, or meeknes, temperance.

The Apostle saith not, the works of the Spirit, as he said the works of the flesh, but he adorneth these Christian vertues with a more honourable name, calling them the fruits of the Spirit. For they bring with them most excellent fruits and commodities: for they that have them give glory to God, and with the same do allure and provoke others to embrace the doctrine and Faith of Christ.

The fruites
of the Spirit.

Love.

It had beene enough to have said [*Love*] and no more: for love extendeth it selfe unto all the fruits of the Spirit. And in the 1 Cor. 13. Paul attributeth to love all the fruits which are done in the Spirit, when he saith: *Love is patient, courteous, &c.* Notwithstanding hee would set it here by it selfe amongst the rest of the fruits of the Spirit, and in the first place, thereby to admonish the Christians, that before all things they should love one another, giving honour one to another, every man esteeming better of another then of himselfe, and serving one another, because they have Christ and the holy Ghost dwelling in them, and because of the word, baptisime, and other gifts of God which Christians have.

Row. 10.12.

Joy.

This is the voyce of the Bridegroom and of the Bride, that is to say, sweet cogitations of Christ, wholsome exhortations, pleasant songs or Psalmes, praises and thanksgiving, whereby the godly doe instruct, stirre up and refresh themselves. Therefore God loveth not heavines and doubtfulness of spirit: he hateth uncomfortable doctrine, heavy and sorrowfull cogitations, and loveth cheerefull hearts. For therefore hath he sent his Sonne, not to oppress us with heavinesse and sorrow, but to cheare up our soules in him. For this cause the Prophets, the Apostles, and Christ himselfe doe exhort us, yea they command us to rejoyce and be glad, *Zach. 9. Rejoyce thou daughter of Sion, be joyfull thou daughter of Ierusalem, for behold thy King commeth to thee.* And in the Psalmes it is often said: *Be joyfull in the Lord.* Paul saith: *Rejoyce in the Lord alwayes, &c.* And Christ saith: *Rejoyce because your names are writ-*

The Scrip-
ture exhorte
teth us to
rejoyce in
God.

The joy of
the Spirit.

ten in heaven. Where this joy of the Spirit is, there the heart inwardly rejoyceth through faith in Christ, with full assurance that he is our Saviour and our Bishop, and outwardly it expresseth this joy with words and gestures. Also the faithfull rejoyce when they see that the Gospell spreadeth abroad, that many be wone to the faith, and that the kingdom of Christ is enlarged,

Peace.

Both towards God and men, that Christians may be peaceable and quiet: not contentious, nor hating one another, but one bearing an others burden through long-suffering or perseverance: without the which peace cannot continue, and therefore *Paul* putteth it next after peace.

Long-suffering or perseverance.

Long-suffe-
ring or per-
severance.

Whereby a man doth not only bear adversities, injuries, reproaches, and such like, but also with patience waiteth for the amendment of those which have done him any wrong. When the devill cannot by force overcome those which are tempted, then seeketh he to overcome them by long continuance. For he knoweth that we be earthen vessels which cannot long endure and hold out many knocks and violent stroaks: therefore with long continuance of temptations he overcometh many. To vanquish these his continuall assaults we must use long-suffering, which patiently looketh, not only for the amendment of those which do us wrong, but also for the end of those temptations which the devill raiseth up against us.

Gentlenesse.

Which is when a man is gentle and tractable in his conversation and in his whole life. For such as will be true followers of the Gospel, must not be sharpe and bitter, but gentle, milde, courteous and fair spoken: which should encourage others to delight in their company: which can winke at other mens faults, or at least expound them to the best: which will be well contented to yeeld and give place to other, contented to bear with those which are froward and intractable, as the very Heathen said: Thou must know the manners of thy friend, but thou must not hate them. Such an one was our Saviour Christ, as eve-

ry where is to be seen in the Gospell. It is written of *Peter* that he wept so often as he remembered the sweet mildnes of Christ which he used in his daily conversation. It is an excellent vertue and most necessary in every kind of life.

The gentle-
nes & mild-
nes of Christ
Ex libro Cle-
mentis ad
Jacobum
fratrem Do-
mini.

Goodnesse.

Which is, when a man willingly helpeth others in their necessity by giving, lending and such other means.

Faith.

When *Paul* here reckoneth faith amongst the fruits of the spirit, it is manifest that he speaketh not of faith which is in Christ, but of the fidelity and humanity of one man towards another. Hereupon he saith in the 13. chapter of the first to the *Corinthians*, that *charity beleeueth all things*. Therefore he that hath this faith is not suspicious, but mild, and taketh all things to the best. And although he be deceived and findeth himself to be mocked, yet such is his patience and softnes, that he letteth it passe: briefly he is ready to beleeve all men, but he trusteth not all. On the contrary, where this vertue is lacking, there men are suspicious, froward, wayward, dogged, and so neither will believe any thing, nor give place to any body. They can suffer nothing: whatsoever a man saith or doth never so well, they cavill and slander it, so that who so serueth not their humour, can never please them. Therefore it is impossible for them to keep charity, friendship, concord and peace with men. But if these vertues be taken away, what is this life, but biting and devouring one of another? Faith therefore in this place is, when one man giveth credit to another in things pertaining to this present life. For what manner of life should we leade in this world, if one man should not credit another?

Meeknesse.

Which is when a man is not lightly mooved or provoked to anger? There be infinite occasions in this life which provoke men to anger, but the godly overcome them by meeknesse.

Temperance, chastity or continency.

This is a sobriety or modesty in the whole life of man, which

vertue *Paul* setteth against the works of the flesh. He would therefore that Christians should live soberly and chastly, that they should be no adulterers, no fornicators, no wantons: and if they cannot live chastly, he would have them to marry: also that they should not be contentious or quarrellers, that they should not be given to drunkennes or surfeiting, but that they should abstain from all these things. Chastity or continency containeth all these. *Jerome* expoundeth it of virginity only, as though they that be married could not be chaste: or as though the Apostle did write these things only to virgins. In the first and second Chapter to *Titus*, he warneth all Bishops, young women, and married folks, both man and wife, to be chaste and pure.

Chastity.

Verse 23. *Against such there is no law.*

The law is
abolished to
the belee-
vers in
Christ.

Indeed there is a law, but not against such: As he saith also in another place: *The law is not given to the righteous man.* For the righteous liveth in such wise, that he hath no need of any law to admonish or to constrain him: but without constraint of the law, he willingly doth those things which the law requireth. Therefore the law cannot accuse or condemne those that beleeve in Christ. Indeed the law troubleth and terrifieth our consciences. But Christ apprehended by faith, vanquisheth it with all his terreurs and threatnings. To them therefore the law is utterly abolished, and hath no power to accuse them: For they do that of their own accord, which the law requireth. They have received the holy Ghost by faith, who will not suffer them to be idle. Although the flesh resist, yet do they walk after the Spirit. So a Christian accomplisheth the law inwardly by faith (for Christ is the perfection of the law unto righteousness, to all that do beleeve) outwardly by works and by remission of sins. But those which performe the works or desires of the flesh, the law doth accuse and condemne both civilly and spiritually.

Verse 24. *For they that are Christs, have crucified the flesh with the affections and lusts thereof.*

This whole place concerning workes, sheweth that the true beleevers are no hypocrites. Therefore let no man deceive himselfe. For whosoever (saith he) pertaine unto Christ, have crucified the flesh with all the vices and lusts thereof. For the Saints, in as
much

much as they have not yet utterly put off the corrupt and sinfull flesh, are enclined to sin, and do neither feare nor love God so perfectly as they ought to do. Also they be provoked to anger, to envy, to impaciency, to uncleane lusts, and such like motions, which not withstanding they accomplish not: for (as *Paul* here saith) they crucifie the flesh with all the affections and lusts thereof. Which thing they do, not onely when they repress the wantonnesse of the flesh with fasting and other exercises, but also (as *Paul* said before) when they walke according to the Spirit: that is, when they being admonished by the threatenings of God, wherby he sheweth that he will severely punish sin, are afraid to commit sin: Also when they being armed with the word of God, with faith, and with prayer, do not obey the lusts of the flesh.

What it is
to crucifie
the flesh.

When they resist the flesh after this manner, they naile it to the crosse with the lusts and desires thereof, so that although the flesh be yet alive, yet can it not performe that which it would do, for as much as it is bound both hand and foot, and fast nailed to the crosse. The faithfull then so long as they live here, do crucifie the flesh, that is to say, they feele the lusts thereof, but they obey them not. For they being furnished with the armour of God, that is, with Faith, Hope, and the sword of the Spirit, do resist the flesh, and with these spirituall nailes they fasten the same unto the crosse, so that it is constrained to be subject to the Spirit. Afterwards when they die, they put it off wholly: and when they shall rise againe from death to life, they shall have a pure and uncorrupt flesh without all affections and lusts.

The armour
of God.



The Sixt Chapter.

* If we live in the Spirit, let us also walke in the Spirit.



HE Apostle reckoned before amongst the workes of the flesh heresies and envy, and pronounced sentence against those which are envious, and which are authours of Sects, that they should not inherit the kingdome of God. And now, as if he had forgotten that which he said a little before, he againe reproveth those which provoke and envy one another. Why doth he so? was it not suffi-

* After the
common di-
vision, this is
the five and
twenty verse
of the former chap-
ter.

Vaine-glory
a detestable
vice and
most pernicious
to the
Church of
God.
Th. 1 7.

cient to have done it once? I indeed he doth it of purpose: for he taketh occasion here to inveigh against that execrable vice of vaine-glory, which was the cause of the troubles that were in all the Churches of *Galatia*, and hath been always most pernicious and hurtfull to the whole Church of Christ. Therefore in his Epistle to *Timus* he would not that a proud man should be ordained a Bishop: For pride (as *Augustine* truly saith) is the mother of all heresies, or rather the headspring of all sinne and confusion: which thing all histories as well holy as prophane doe witnesse.

How great
a mischief
vaine-glory
is.

Now, vaine-glory or arrogancy hath always beene a common poyson in the world, which the very Heathen Poets and Historiographers have always vehemently reprov'd. There is no village wherein there is not some one or other to be found, that would be counted wiser, and be more esteemed then all the rest. But they are chiefly infected with this disease which stand upon their reputation for learning and wisdom. In this case no man will yeeld to another, according to this saying: *Thou shalt not lightly find a man that will yeeld unto others the praise of wit and skill: For it is a goodly thing to see men point at one, and say: This is he.* But it is not so hurtfull in private persons, no nor in any kinde of Magistrate, as it is in them that have any charge in the Church. Albeit in civill government (specially if it be in great personages) it is not only a cause of troubles and ruines of common-weales, but also of the troubles and alterations of Kingdomes and Empires: Which thing the histories both of the Scripture and prophane writers doe witnesse.

Ovid.
Korat.

But when this poyson creepeth into the Church or spirituall kingdome, it cannot be expressed how hurtfull it is. For there is no contention as touching learning, wit, beauty, riches, kingdomes, Empires and such like: but as touching salvation or damnation, eternall life, or eternall death. Therefore *Paul* earnestly exhorteth the ministers of the word to flie this vice, saying: *If wee live in the Spirit, &c.* As if he should say: If it be true that we live in the Spirit, let us also proceede and walke in the Spirit. For where the Spirit is, it renueth men, and worketh in them new motions: that is to say, whereas they were before vaine-glorious, wrathfull and envious, it maketh them now humble, gentle and patient. Such men seeke not their owne glory, but the glory of God: they doe

not.

ndt provoke one another, or envy one another, but give place one to another, and in giving honour prevent one another. Contrariwise, they that be desirous of glory, and envy one another, may boast that they have the Spirit, and live after the Spirit: but they deceive themselves, they follow the flesh and do the works thereof, and they have their judgement already, that they shall not inherit the kingdom of God.

Now, as nothing is more dangerous to the Church then this execrable vice, so is there nothing more common: For when God sendeth forth labourers into the harvest, by and by Satan raiseth up his ministers also, who will in no case be counted inferiour to those that are rightly called. Here straitwayes riseth dissention. The wicked will not yeeld one haire bredth to the godly: For they dreame that they far passe them in wit, in learning, in godlinesse, in spirit and other vertues. Much lesse ought the godly to yeeld to the wicked, lest the doctrine of faith come in danger. Moreover, such is the nature of the ministers of Satan, that they can make a goodly shew that they are very charitable, humble, lovers of concord, and are indued with other fruits of the Spirit: also they protest that they seeke nothing else but the glory of God, and the salvation of mens soules: and yet are they full of vaine-glory, doing all things for none other end but to get praise and estimation among men. To be short, they think that gain is godlinesse, and that the ministry of the word is delivered unto them that they may get fame and estimation thereby. Wherefore they cannot but be authours of dissention and sects.

Forasmuch as the vaine-glory of the false Apostles was the cause that the Churches of *Galatia* were troubled and forsook *Paul*, therefore in this Chapt: specially his purpose was to suppress: that execrable vice: yea, this mischief gave the Apostle occasion to write this whole Epistle. And if he had not so done, all his travaile bestowed in preaching of the Gospell among the *Galatians* had bin spent in vaine. For in his absence the false Apostles, which were men in outward shew of great authority, reigned in *Galatia*: who besides that they would seeme to seek the glory of Christ, and the salvation of the *Galatians*, pretended also that they had been conversant with the Apostles, and that they followed their footsteps, saying that *Paul* had not seen Christ in the flesh, nor had been conversant with the rest of the Apostles, and therefore they made no account of him, but rejected his

Vaine glory
a common
vice in the
Church,

The nature
of false
teachers,

1 Tim. 6, 34

The auho-
rity of the
false Apo-
stles.

The false
Apostles de-
spised *Paul*.

doctrine, and boasted their own to be true and sincere. Thus they troubled the *Galathians* and raised Sects among them, so that they provoked and envied one another: which was a sure token, that neither the teachers nor hearers lived and walked after the Spirit, but followed the flesh and fulfilled the works thereof: and so consequently lost the true doctrine, faith, Christ, and all the gifts of the holy Ghost, and were now become worse then the Heathen.

Notwithstanding he doth not only inveigh against the false Apostles which in his time troubled the Churches of *Galatia*, but also he foresaw in spirit, that there should be an infinite number of such, even to the worlds end, which being infected with this pernicious vice, would thrust themselves into the Church, boasting of the Spirit and heavenly doctrine, and under this pretence should quite overthrow the true doctrine and faith. Many such have we also seen in these our dayes, who have thrust themselves into the kingdome of the spirit, that is to say into the ministry of the word, and by this hypocrisie they have purchased unto themselves fame and estimation that they were great Doctors and pillars of the Gospell, and such as lived in the Spirit, and walked according to the same. But because their glory consisted in mens mouthes and not in God, therefore it could not be firme and stable, but according to *Pauls* prophesie, it turned to their own confusion, and their end was destruction. *For the wicked shall not stand in judgement, but shall be taken away like chaffe, and scattered abroad with the winde.*

The same judgement remaineth for all such as in preaching the Gospell seeke their owne profit and not the glory of Jesus Christ. For the Gospell is not delivered unto us that we should thereby seeke our own praise and glory, or that the people should honour and magnifie us which are the Ministers thereof: but to the end that the benefit and glory of Christ might be preached and published, and that the Father might be glorified in his mercy offered unto us in Christ his sonne, whom he delivered for us all, and with him hath given us all things. Wherefore the Gospell is a doctrine wherein we ought to seeke nothing lesse then our owne glory. It setteth forth unto us heavenly and eternall things: which are not our own, which we have neither done nor deserved: but it offereth the same unto us, to us (I say) which are unworthy, and that through the meere goodnesse and grace of God. Why should we then seeke

The end of
vaine glo-
rious tea-
chers.

Phil. 3. 19.
Psal. 14.

What we
ought to
seeke in the
Gospell,

seeke praise and glory thereby? he therefore that seeketh his owne glory in the Gospell, speaketh of himselfe: And he that speaketh of himselfe is a liar, and there is unrighteousnesse in him. Contrariwise he that seeketh the glory of him that sent him is true, and there is no unrighteousnesse in him, *Joh. 7.*

Paul therefore giveth earnest charge to all the Ministers of the word, saying: *If we live in the Spirit, let us walke in the Spirit,* that is to say: Let us abide in the doctrine of the truth which hath been taught unto us in brotherly love, and spirituall concord: let us preach Christ and the glory of God in simplicity of heart, and let us confesse that we have received all things of him: let us not think more of our selves then of others: let us raise up no sects. For this is not to walke rightly, but rather to range out of the way, and to set up a new and a perverse way of walking.

What it is
to walke in
the Spirit.

Hereby we may understand that God of his speciall grace maketh the teachers of the Gospell subject to the crosse and to all kinds of afflictions for the salvation of themselves and of the people: for otherwise they could by no meanes repress and beate downe this beast which is called vaine-glory. For if no persecution, no crosse or reproach followed the doctrine of the Gospell, but only praise, reputation and glory amongst men: then would all the professours thereof be infected and perish through the poison of vaine glory. *Hierome* saith that he had seene many which could suffer great inconveniences in their body and goods, but none that could despise their own praises. For it is almost impossible for a man not to be puffed up when he heareth any thing spoken in the praise of his owne vertues. *Paul* notwithstanding that he had the Spirit of Christ, saith that there was given unto him the messenger of Satan to buffet him, because he should not be exalted out of measure through the greatnesse of his revelations. Therefore *Augustine* saith very well: If a Minister of the word be praised, he is in danger. If a brother despise or dispraise him, he is also in danger. He that heareth a Preacher of the word, ought to reverence him for the words sake: but if he be proud thereof, he is in danger. Contrariwise if he be despised, he is out of danger: but so is not he which despiseth him.

Why God
layeth the
crosse upon
the preachers
of the
Gospell.

Wherefore we must honour our great benefit, that is, of the preaching of the word, and receiving of the Sacraments. We must also reverence one another, according to that saying: *In giving* *Rom. 14. 35.*
honour *Rom. 12. 10.*

When men
be praised,
the flesh
waxeth
proud.

honour one to another, &c. But wheresoever this is done, by and by the flesh is tickled with vaine-glory and waxeth proud. For there is none (no not among the godly) which would not rather be praised then dispraised, except perhaps some be so well stablished in this behalfe, that he will be moved neither with praises nor reproaches: As that woman said of *David*, 2 Sam. 14. *My Lord the King is like an Angell of God, which will neither be moved with blessing nor cursing.* Likewise *Paul* saith: *By honour and dishonour, by evil report and good report, &c.* Such men as be neither puffed up with praise, nor throwne downe with dispraise, but endeavour simply to set forth the benefit and glory of Christ, and to seek the salvation of soules doe walke orderly. Contrariwise they which wax proud in hearing of their own praises, not seeking the glory of Christ but their own: also they which being moved with reproaches and slanders doe forsake the ministry of the word, walke not orderly.

3 Cor. 6. 8.

Who walk
in order and
who do not.

Wherefore let every one see that he walke orderly, and specially such as boast of the Spirit. If thou be praised, know that it is not thou that is praised, but Christ, to whom all praise and honour is due. For in that thou teachest the word purely, and livest godly, these are not thine owne gifts, but the gifts of God: therefore thou art not praised, but God in thee. When thou doest acknowledge this, thou wilt walke orderly, and not be puffed up with vaine-glory (for what hast thou that thou hast not received?) but wilt confesse that thou hast received the same of God, and wilt not be moved with injuries, reproaches, or persecution to forsake thy calling.

1 Co. 4. 7.

Prive and
open ene-
mies of the
Gospell.

God therefore of his speciall grace at this day covereth our glory with infamy, reproach, mortall hatred, cruell persecution, rayling and cursing of the whole world: also with the contempt and ingratitude even of those among whom we live, as well the common sort as also the Citizens, Gentle-men and Noble-men (whose enmity, hatred and persecution against the Gospell, like as it is privy and inward, so is it more dangerous then the cruelty and outrageous dealings of our open enemies) that wee should not wax proud of the gifts of God in us. This millstone must be hanged about our neck, that we be not infected with that pestilent poison of vaine-glory. Some there be of our side which love and reverence us for the the ministry of the word: but where there is one that reuerenceth us, there be on the other side an hundred that hate and

persecute us. These spitefull dealings therefore, and these persecutions of our enemies, this great contempt and ingratitude, this cruell and privy hatred of them among whom we live, are such pleasant fights, and make us so merry, that we easily forget vaine-glory.

Wherefore rejoicing in the Lord who is our glory, we remaine in order. Those gifts which we have, we acknowledge to be the gifts of God and not our own, given for the edifying of the body of Christ: Therefore we be not proud of them. For we know that more is required of them to whom much is committed, than of them which have received but little. Moreover, we know that there is no respect of persons before God. Therefore a poore artificer faithfully using the gift which God hath given him, pleaseth God no lesse then a Preacher of the word, for he serveth God in the same faith and with the same spirit. Wherefore we ought no lesse to regard the meanest Christians then they regard us. And by this meanes shall we continue free from the poison of vaine-glory, and walke in the Spirit.

We must
not be
proud of
our spiritu-
all gifts.
Luk 18. 48.
Eph. 4. 12.
Act. 10. 34.

Contrariwise the fantasticall spirits, which seeke their own glory, the favour of men, the peace of the world, the ease of the flesh, and not the glory of Christ, nor yet the health of mens soules (although they protest that they seek nothing else,) cannot choose but discover themselves in commending their owne doctrine and industry, and dispraising other mens, and all to get them a name and praise. These vain-glorious spirits doe not rejoyce and glory in the Lord: but then doe they glory, then are they stout and hardy, when they are magnified of the people. Whose hearts they win by wonderfull sleights and subtilties: for in their words, gestures and writings they can counterfeit and dissemble all things. But when they are not praised and commended of the people, then they be the most fearfull men in the world: for they hate and shun the crosse of Christ and persecution. On the contrary, when they are praised and magnified (as I said) none are so stout, no *Hector*, no *Achilles* so bold and hardy as they.

Vaine-glorious spirits.

Such a lie and crafty beast therefore is flesh, that for no other cause it forsaketh his function, corrupteth true doctrine, and breaketh the concord of the Church, than only upon this cursed vaine-glory. Therefore it is not without cause that *Paul* so sharply enveigheth against it both here and in other places, as before in the 4. chap. *They are* (saith he) *jealous over you as ife: yea, they would exclude you from*

from me, that ye should altogether love them: that is to say, they would discredit me that they themselves might be famous. They seeke not Christs glory and your salvation, but their owne glory, my reproach, and your bondage.

Verse 26. *Let us not be desirous of vaine-glory.*

Which is to glory, not in God (as I have said) but in lyes, in the opinion, liking and estimation of the people. Here is no right foundation of true glory, but a false foundation, and therefore impossible long to stand. He that praiseth a man as he is a man, is a lyer: for there is nothing praise-worthy in him, but all things are worthy of condemnation. Therefore as touching our person, this is our glory, that all men have sinned, and are guilty of everlasting death before God. But the case is otherwise when our ministry is praised. Wherefore we must not only wish, but also to the uttermost of our power endeavour that men may magnifie it, and have it in due reverence: for this shall turne to their salvation. *Paul* warneth the *Romanes* that they offend no man: to the end, saith he, *that our commodity be not evil spoken of:* And in another place: *that our ministry be not reprehended.* Therefore when our ministry is praised, we be not praised for our own persons sake, but (as the *Psalme* saith) we are praised in God and in his holy name.

The praise
of the per-
son and of
the mini-
stery.

Rom. 14. 16.

2 Cor. 6. 3.

Verse 26. *Provoking one another, and envying one another.*

Here he describeth the effect and fruite of vaine-glory. He that teacheth any error, or is an authour of any new doctrine, cannot but provoke others: and when they doe not approve and receive his doctrine, by and by he beginneth to hate them most bitterly. We see at this day with what deadly hatred the Sectaries are inflamed against us, because we will not give place to them and approve their errors. We did not first provoke them, nor spread abroad any wicked opinion in the world: but rebuking certaine abuses in the Church, and faithfully teaching the article of Justification, have walked in good order. But they forsaking this article, have taught many things contrary to the word of God. Here, because we would not loose the truth of the Gospell, we have set our selves against them, and have condemned their errors: which thing, because they could not abide, they did not only provoke us

The effect
and fruite
of
vaine glory.

first

first without cause, but also doe still most spitefully hate us, and that upon no other occasion but onely upon vain-glory : for they would gladly deface us that they alone might rule and reigne : For they imagine that it is a great glory to professe the Gospell, whereas indeed there is no greater ignominy in the sight of the world.

CHAP. VI. VER. I.

Brethren if a man be overtaken by any fault, ye which are spirituall restore such an one with the spirit of meeknesse.

HE that diligently weigheth the words of the Apostle, may plainly perceive that he speaketh not of errours and offences against doctrine, but of far lesser sins, into the which a man falleth not wilfully and of set purpose, but of infirmity. And hereof it cometh that he useth so gentle and fatherly words, not calling it error or sinne, but a fault. Againe to the intent to diminish, and as it were to excuse the sinne, and to remove the whole fault from man, he addeth : *If any man be overtaken*, that is to say, be beguiled of the devill or of the flesh. Yea, and this terme or name of *Man* helpeth something also to diminish and qualifie the matter. As if he should say : What is so proper unto man as to fall, to be deceived and to erre ? So saith *Moses* in *Leviticus*. *They are wont to sinne like men*. Wherefore this is a sentence full of heavenly comfort : Which once in a terrible conflict delivered me from death. For as much then as the Saints in this life doe not only live in the flesh, but now and then also through the enticement of the devill, fulfill the lusts of the flesh, that is to say, fall into impatience, envy, wrath, error, doubting, distrust and such like : for Satan alwayes assaileth both, that is, as well the purity of doctrine, which he laboureth to take away by sects and dissentions, as also the foundes of life, which he corrupteth with daily offences. Therefore *Paul* teacheth how such men that are fallen should be dealt withall, namely that they which are strong, should raise up and restore them again with the spirit of meeknes.

These things it behooveth them specially to know which are in the ministry of the word, least whilst they goe about to touch all things to the quicke, they forget the fatherly and motherly affection which *Paul* here requireth of those that have charge of soules. And of this precept he hath set forth an example, 2 *Cor. 2.*

Where.

What offences are to be forgiven.

Levit. 6. 24

Satan lieth in wait both against purity of doctrine and life.

How Pastors ought so to deal with them that are fallen.

where he saith that it was sufficient that he which was excommunicate was rebuked of many, and that they ought now to forgive him and comfort him, lest he should be swallowed up with over much sorrow. Wherefore I beseech you (saith he) use charity towards him. Therefore the Pastors and Ministers must indeed sharply rebuke those which are fallen, but when they see that they are sorrowfull for their offences, then let them begin to raise them up again, to comfort them, and to diminish and qualifie their faults as much as they can, but yet through mercy only, which they must set against sin, lest they that be fallen be swallowed up with over much heavines. As the holy Ghost is precise in maintaining and defending the doctrine of faith, so is he milde and pitiful in forbearing and qualifying mens sins, if they which have committed them be sorrowfull for the same.

The Pope & his Bishops are tormentors of mens consciences

Sayings of Pope Gregory.

2 Theff. 3. 3. By what means the Pope establisheth his tyranny and power.

But as for the Popes Synagogue, like as in all other matters it hath both taught and done cleane contrary to the commandement and example of *Paul*, even so hath it done in this thing also. The Pope with all his Bishops have been very tyrants and butchers of mens consciences. For they have burdened them from time to time with new traditions, and for every light matter have vexed them with their excommunications: and that they might the more easily obey their vaine terrours, they annexed thereunto these sentences of Pope *Gregory*: It is the part and property of good minds to be afraid of a fault where no fault is. And again: our censures must be feared, yea though they be unjust and wrongfull. By these sayings (which were brought into the Church by the devill) they stablished their excommunication and this majesty of the Papacy which is so terrible to the whole world. There is no need of such humility and goodnesse of minds, to be afraid of a fault where none is. O thou *Romish* Satan, who gave thee this power to terrifie and condemn mens consciences that were terrified enough before with thy unjust and wrongfull sentences? Thou oughtest rather to have raised them up, to have delivered them from false feares, and to have brought them from lyes and errours to the truth. This thou omittest, and according to thy title and name, to wit, the man of sin and child of perdition, thou imaginest a fault where no fault is. This is indeed the craft and deceit of Antichrist, wherby he hath most mightily established his excommunication and tyranny. For whosoever despised his unjust sentences, was counted very obstinate and wicked: As some Princes did, howbeit against their consciences: for
in

in those times of darknes they did not understand that the Popes curses were vain.

Let them therefore to whom the charge of mens consciences is committed, learne by this commandement of *Paul* how they ought to handle those that have offended. Brethren (saith he) if any man be overtaken with sinne, doe not trouble him or make him more sorrowfull : be not bitter unto him, doe not reject or condemne him, but amend him and raise him up againe : and by the spirit of lenitie and mildnesse restore that which is in him decayed by the deceit of the devill, or by the weaknesse of the flesh. For the kingdome whereunto yee are called is a kingdome not of terrour or heavinesse, but of boldnes, joy and gladnes. Therefore if ye see any brother cast down and afflicted by occasion of sinne which he hath committed, run unto him, and reaching out your hand raise him up againe, comfort him with sweet words, and imbrace him with motherly armes. As for those which be hard-hearted and obstinate, which without feare continue carelesse in their sins, rebuke them sharply. But on the other side (as I said) they that be overtaken with any sinne, and are heavy and sorrowfull for their fault which they have committed, must be raised up and admonished by you that are spirituall, and that in the spirit of meekenesse, and not in the zeale of severe justice : as some have done, who when they should have refreshed thirsty consciences with some sweet consolation, gave them gall and vinegar to drinke, as the Jewes did unto Christ hanging upon the crosse. *Ezekiel* saith of the shepherds of *Israel*, that they ruled the flocke of God with cruelty and rigour : but a brother ought to comfort his brother that is fallen, with a loving and a meek spirit. Again, let him that is fallen heare the word of him that raiseth him up, and beleve it. For God would not have those that are bruised to be cast away, but to be raised up, as the *Psalm* saith. For God hath bestowed more for them then we have done, that is to say, the life and bloud of his own Son. Wherefore we ought also to receive, to aid and comfort such with all mildnes and gentlenes.

How they
that are fal-
len ought to
be intreated.

The spirit
of meeknes.

Ezek. 34.

Verse 1. *Considering thy selfe lest thou also be tempted.*

This is a very necessary admonition to beate downe the sharpe dealing of such Pastors as shew no pity in raising up and restoring againe.

Ex libro de
vitiis parvulorum.

again them which are fallen. There is no sin (saith *Augustine*) which any man hath done, but another man may do the same. We stand on a slippery ground : therefore if we waxe proud and leave off our dutie, there is nothing so easie unto us as to fall. It was well said therfore of one in the book called, *The lives of the Fathers*, when it was told him that one of his brethren was fallen into whoredom : he fell yesterday (saith he) and I may fall to day. *Paul* therefore addeth this earnest admonition that the Pastors should not be rigorous and unmercifull towards the offenders, or measure their own holines by other mens sins: but that they should bear a motherly affection towards them, and think thus with themselves : This man is fallen : it may be that I also shall fall more dangerously and more shamefully then he did. And if they which be so ready to judge and condemn other, would well consider their own sins, they shall find the sins of others which are fallen to be but motes, and their own sins to be great beams.

Mat. 7. 3.

1. Cor. 10. 12.

Let him therefore that standeth take heed lest he fall. If *David* which was so holy a man, full of faith and the Spirit of God, which had such notable promises of God, which also did so many and great things for the Lord, did fall so grievously, and being now stricken in yeares was overthrown with youthfull lust after so many and divers temptations wherewith God had exercised him : why should we presume of our own constancy ? And God by such examples doth shew unto us, first our own weaknes, that we should not waxe proud, but stand in feare : Then he sheweth unto us his judgment, that he can beare nothing lesse then pride, either against himself or against our brethren. *Paul* therefore saith not without cause : *Considering thy selfe, least thou also be tempted.* They that be exercised with temptations doe know how necessary this commandement is. On the other side, they which be not tryed therewith, do not understand *Paul*, and therefore are not touched with any pity towards them that are fallen : as was to be seene in Popery, where nothing else reigned but tyranny and cruelty.

Verse 2. *Bear ye one anothers burden, and so fullfill the law of Christ.*

This is a gentle commandement : to the which hee joyneth a great commendation. The law of Christ is the law of love. Christ after he had redeemed us, renewed us, and made us his Church, gave

is no other law, but the law of mutuall love, *Joh. 13.* *A new commandement give I unto you, that ye love together, &c.* And to love, is not (as the Popish Sophisters dreame) to wish well one to another : but one to beare anothers burden, that is, to beare those things which be grievous unto thee, and which thou wouldest not willingly bear. Therefore Christians must have strong shoulders and mighty bones, that they may bear flesh, that is, the weaknesse of their brethren : for *Paul* saith that they have burdens and troubles. Love therefore is mild, courteous, patient, not in receiving but in giving. For it is constrained to winke at many things and to beare them. Faithfull teachers doe see in the Church many errors and offences which they are compelled to beare. In the common-weale, Subjects are never so obedient to the laws of the Magistrates as they should be : Therefore unless the Magistrate can winke and dissemble in time and place, he shall never be meet to rule the common-wealth. In household affaires there be many things done, which displease the master of the house. But if we can beare and winke at our owne vices and offences which wee daily commit : let us also beare other mens faults, according to this saying : *Beare ye one anothers burden, &c.* Again : *Thou shalt love thy neighbour as thy selfe.*

Love,
1 Cor. 13:

Rom. 13. 9.

Seeing then there be vices in every state of life and in all men, therefore *Paul* setteth forth the law of Christ unto the faithfull, whereby he exhorteth them to beare one anothers burden. They which doe not so, do plainly witness that they understand not one jot of the law of Christ, which is the law of love : (which as *Paul* saith, 1 Cor. 13.) beleeveeth all things, hopeth all things, and beareth all the burdens of the brethren : yet alwayes holding notwithstanding the first commandement, wherein they that offend, doe not transgresse the law of Christ, that is to say, the law of charity, they doe not hurt nor offend their neighbour, but Christ and his kingdome which he hath purchased with his owne blood. This kingdome is not maintained by the law of charity, but by the word of God, by faith and by the holy Ghost. This commandement then of bearing one anothers burden, belongeth not to them which deny Christ, and not onely doe not acknowledge their sinne, but also defend it : neither doth it belong unto those which continue still in their sinnes (who also doe partly deny Christ) but such must be forsaken least we become partakers of their evill workes. On

Whose burdens are to be borne.

1 Tim. 5. 22.

the contrary, they which willingly hear the word of God and believe, and yet notwithstanding against their will do fall into sin; and after they be admonished, do not only receive such admonition gladly, but also they detest their sin, and indeavour to amend: I say are they which be overtaken with sin, and have the burdens that *Paul* commandeth us to bear. In this case let us not be rigorous and mercilesse: but after the example of Christ, who beareth and forbeareth such, let us bear and forbear them also: for if he punish not such (which thing notwithstanding he might justly do) much lesse ought we so to do.

Verse 3. *For if any man thinke himself to be somewhat, When indeed he is nothing, he deceiveth himself.*

The authors
of sects
painted out
in their right
colours.

Here againe he reprehendeth the authours of sects, and painteth them out in their right colours: to wit, that they be hard-hearted, mercilesse and without compassion, such as despise the weak, and will not vouchsafe to beare their burdens, but require all things straitly and precisely (like wayward husbands and severe Schoole-masters) whom nothing can please, but what they themselves doe: who also will be alwayes thy bitter enemies, unlesse thou commend whatsoever they say or doe, and in all things frame thy selfe according to their appetite. Of all men therefore they are the proudest, and dare take upon them all things. And this is that *Paul* saith here: they thinke themselves to be somewhat, that is to say, that they have the holy Ghost, that they understand all the mysteries of the Scriptures, that they cannot erre, &c.

Wherefore *Paul* addeth very well, that they are nothing: but that they deceive themselves with the foolish persuasions of their owne wisdom and holinesse. They understand nothing therefore either of Christ or of the law of Christ: For if they did, they would say: Brother, thou art infected with such a vice, and I am infected with another: God hath forgiven me ten thousand talents, and I will forgive thee an hundred pence. But when they will require all things so exactly and with such perfection, and will in no wise beare the burdens of the weak, they offend many with this their sharpnesse and severity, who begin to despise, hate and shun them, and seek not comfort or counsell at their hands, nor regard what or how they teach: Whereas contrariwise Pastors ought so to behave themselves towards those over whom they have taken charge, that they might love and reverence them, not
for

for their person, but for their office and Christian vertues, which especially ought to shine in them.

Paul therefore in this place hath rightly painted out such severe and mercilesse Saints, when he saith: *They thinke themselves to be somewhat*; that is to say, being puffed up with their owne foolish opinions and vaine dreames, they have a marvellous perswasion of their owne knowledge and holines, and yet in very deed they are nothing, and do but deceive themselves. For it is a manifest beguiling when a man perswadeth himselfe that he is somewhat, when indeed he is nothing. Such men are well described in the third of the *Apocalyps* in these words, *Thou saiest: I am rich and increased with goods, and have need of nothing, and knowest not how thou art wretched and miserable, and poor, and blind, and naked.*

Deceivers
of them,
selves.

Verse 4. *But let every man try his own Worke, and then he shall have reioycing in himselfe only, and not in another.*

He goeth forward in painting out of those proud and vain-glorious fellows. For the desire of vain-glory is an odious and cursed vice, it is the occasion of all evils, and troubleth both common-weales and consciences. And specially in spirituall matters it is such an evill as is incurable. And albeit that this place may be understood of the works of this life or civill conversation, yet principally the Apostle speaketh of the work of the ministry, and inveigheth against those vain-glorious heads, which with their fantastick opinions do trouble well-instructed consciences.

Vain-glory

And this is the property of those which are infected with this poyson of vainglory, that they have no regard whether their workes, that is to say, their ministry be pure, simple and faithfull, or not: but this they onely seeke, that they may have the praise of the people. So the false Apostles, when they saw that Paul preached the Gospell purely to the *Galathians*, and that they could not bring any better doctrine, they began to find fault at those things which he had godly and faithfully taught, and to preferre their owne doctrine before the doctrine of Paul, and by this subtilty they wonne the favour of the *Galathians*, and brought Paul into hatred among them. Therefore the proud and vain-glorious do joyn these three vices together. First they are greedy of glory. Secondly, they

Vain glorious heads.

Three vices of the vainglorious are

rius linked
together.

are marvellous witty and wily in finding fault with other mens doings and sayings, thereby to purchase the love, the well liking and praise of the people. And thirdly when they have once gotten a name (though it be by other mens travell) they become so stout and full of stomacke that they dare venture upon all things. Therefore they are pernicious and pestilent fellowes, whom I hate even with my very heart: for they seeke their own, and not that which is of Jesus Christ, &c.

Phil. 2.3.

Against such *Paul* speaketh here. As if he should say: Such vaine-glorious spirits do their worke, that is to say, they teach the Gospell to this end that they may win praise and estimation among men, that is, that they may be counted excellent Doctors, with whom *Paul* and others might not be compared. And when they have gotten this estimation, then begin they to reprehend the sayings and doings of other men, and highly commend their owne: and by this subtilty they bewitch the minds of the people, who because they have itching eares are not only delighted with new opinions, but also joyce to see those teachers which they had afore, to be abased and defaced by these new upstarts and glorious heads, and all because they are come to a fulnesse and loathing of the word.

The people
delighted
with novel-
ties.

Thus it ought not to be (saith he) but let every man be faithfull in his office: let him not seeke his owne glory, nor depend upon the praise and commendation of the people, but let his only care be to doe his worke truly, that is, let him teach the Gospell purely. And if his worke be sincere and sound, let him assure himselfe that he shall lacke no praise either before God or among the godly. In the meane space, if he be not commended of the unthankfull world, let this nothing move him: For he knoweth that the end of his ministry is, not that he, but that Christ should be glorified therby. Wherefore being furnished with the armour of righteousness on the right hand and on the left, let him say: I began not to teach the Gospell to the end that the world should magnifie me, and therefore I will not starinke from that which I have begun, if the world hate, slander or persecute me. He that is such an one, teacheth the word and attendeth upon his office faithfully, without any worldly respect, that is, without regard of glory or gain, without the strength, wisdom or authority of any man. He leaneth not to the praise of other men, for he hath it in himselfe.

He shall lack
no praise
that prea-
cheth the
Gospell
purely.
The end of
the Ministe-
ry of the
word.

Where

Wherefore he that truly and faithfully executeth his office, careth not what the world speaks of him: he careth not whether the world praise or dispraise him, but he hath praise in himselfe, which is the testimony of his conscience, and praise or glory in God. He may therefore say with *Paul*: This is our rejoycing, this is our praise and glory, even the testimony of our conscience, that in simplicity and sincerity before God, and not in fleshly wisdom, but in the grace of God we have had our conversation in the world. This glory is uncorrupt and stedfast: for it dependeth not on other mens judgements, but of our own conscience, which beareth us witness that we have taught the word purely, ministred the Sacraments rightly, and have done all things well, and therefore it cannot be defaced or taken from us.

To have
praise in
himselfe.

The other glory which these proud spirits doe seeke, is uncertaine and most perillous, for that they have it not in themselves, but it consisteth in the mouth and opinion of the people: Therefore can they not have the testimony of their owne conscience, that they have done all things with simplicity and sincerity for the advancing of the glory of God onely, and the salvation of soules. For this is it which they seek, that they may be counted famous through the work and labour of their preaching, and be praised of men. They have therefore a glory, a trust and a testimony, but before men, not in themselves nor before God. The godly doe not desire glory after this manner, If *Paul* had had this praise before men, and not in himselfe, he should have been compelled to despaire, when he saw many cities, countries, and all *Asia* fall from him: when he saw so many offences or slanders, and so many heresies to follow his preaching. Christ when he was alone, that is, when he was not only sought for by the Jews to be put to death, but also was forsaken of his disciples, was not yet alone, but the Father was with him, for he had glory and rejoycing in himselfe.

What is the
glory of ac-
tetics.

The glory of
the godly.

Ioh. 14. 32.

So at this day if our trust, our glory and rejoycing did depend upon the judgement and favour of men, we should die with very anguish and sorrow of heart. For so farre off is it that the Papists, Sectaries and the whole world doe judge us worthy of any reverence or praise, that they hate and persecute us most bitterly: yea, they would gladly overthrow our ministry, and roote out our doctrine for ever. We have therefore nothing before men but reproach: but we rejoyce and we glory in the Lord, and therefore we

Phil. 4. 4.
The world
dishonou-
reth the
godly Mi-
nisters of the
Word.

attend upon our office cheerefully and faithfully, which we know is acceptable to him. Thus doing we care not whether our work doe please or displease the devill: whether the world love us or hate us. For we knowing our work to be well done, and having a good conscience before God, goe forward by honour and dishonour, by evill report and good report, &c. This saith *Paul*, is to have rejoycing or glory in thy selfe.

2 Cor. 5. 8.

The Gospell
is the word
of the crosse
and offence,
1 Cor. 1. 18.

The disci-
ples of the
Gospell,

And this admonition is very necessary against that execrable vice of vaine-glory. The Gospell is a doctrine which both of it selfe, and also by the malice of the devill bringeth with it the crosse and persecution. Therefore *Paul* is wont to call it the word of the crosse and of offence. It hath not alwayes stedfast and constant disciples. Many there be that to day make profession thereof and embrace it, which to morrow being offended with the crosse, will fall from it and deny it. They therefore that teach the Gospell to the end that they may obtaine the favour and praise of men, must needs perish, and their glory be turned unto shame, when the people cease to reverence and magnifie them. Wherefore let all Pastors and Ministers of the word learne to have glory and rejoycing in themselves, and not in the mouth of other men. If there be any that praise them, as the godly are wont to doe, (*By evill report and good report, saith Paul*) yet let them receive this glory but as a shadow of true glory: and let them thinke the substance of glory to be indeed the testimony of their own conscience. He that doth so, proveth his own work, that is, he regardeth not his own glory, but his only care is to doe his office faithfully, that is to say, to teach the Gospell purely, and to shew the true use of the Sacraments. When he thus proveth his own work, he hath glory and rejoycing in himselfe, which no man can take from him: for he hath it surely planted and grounded in his own heart, and not in other mens mouthes: whom Satan can very easily turne away and can make that mouth and tongue now full of cursing, which a little before was full of blessing.

What it is
for a man to
prove his
own work.

Therefore (*saith Paul*) if ye be desirous of glory, seek it where it should be sought, not in the mouth of other men, but in your own heart: which ye then doe when ye execute your office truly and faithfully. So shall it come to passe that besides the glory which ye have in your selves, ye shall have praise and commendation also before men. But if ye glory in other men, and not in your selves,

that

that shame and confusion which ye have in your selves, shall not be without reproach and confusion also before men. This have we seen in certaine fantastick spirits in these our days, which proved not their worke: that is, they did not only seek to preach the Gospell purely and simply, but misused it to gaine praise among men, contrary to the second Commandement. Therefore after their inward confusion, there followed also an outward confusion and shame among men, according to that saying: *The Lord will not hold him guiltlesse that taketh his Name in vaine.* And againe: *They which despise me, shall be despised.*

Exod. 20. 7.
1 Sam. 2. 30.

Contrariwise, if we seek first the glory of God by the ministry of the word, then surely our glory will follow, according to that saying: *Him that honoureth mee I will glorifie.* To conclude, let every man prove his worke: that is, let him doe his endeavour that his ministry may be found faithfull: for this above all things is required in the Ministers of the word, 1 Cor. 4. As if he should say: Let every man endeavour purely and faithfully to teach the word, and let him have an eye to nothing else but the glory of God and the salvation of soules, then shall his work be faithfull and sound: then shall he have glory and rejoycing in his own conscience, so that he may boldly say: This my doctrine and ministry pleaseth God. And this is indeed an excellent glory.

This sentence may also be well applied to those works which are done of the faithfull in every state of life. As if a Magistrate, an houtholder, a servant, a schoole-master, a scholler, abide in his vocation, and doe his duty therein faithfully, not troubling himselfe with those workes which pertaine not to his vocation, he may glory and rejoyce in himselfe: for he may say, I have done the works of my vocation appointed unto me by God, with such faithfulness and diligence as I was able. Therefore I know that this worke being done in faith and obedience to God, pleaseth God. If other speake evill of it, I passe little thereof. For there be alwayes some which despise and slander the doctrine and life of the godly: but God hath threatned to destroy all lying lippes and slanderous tongues. Therefore whilest such men doe greedily seeke after vaine-glory, and with lies and slanders goe about to deface the godly, it hapneth to them as *Paul* saith: *Whose glory is their shame.* And in another place: *Their foolishnesse shall be knowne to all men.* By whom? Even by God the righteous judge, who as he

The worke
of every
mans calling.

Phil. 3. 19. |
2 Tim. 3. 9. |

will utter their false accusations and slanders, so will he reveale the righteousnesse of the godly like the noone-day, as it is said, *Psal. 37.*

This clause: *in himselfe* (to touch this also by the way) must so be understood that God be not excluded: that is, that every man may know, in what godly state of life soever he be, that his worke is a divine worke: for it is the worke of his vocation having the commandement of God.

Verse 5. *For every man shall beare his owne burden.*

This is as it were the reason or confirmation of the former sentence, lest any man should leane to other mens judgement in praising and commending of him. As if he said: It is extreme madnesse for thee to seeke glory in another and not in thy selfe: for in the agony of death and the last judgement it shall not profit thee that other men have praised thee: for other men shall not beare thy burden, but thou shalt stand before the judgement seate of Christ, and shalt beare thy burden alone. There thy praisers shall nothing helpe thee. For when we die these praises shall cease. And in that day when the Lord shall judge the secrets of all hearts, the witnessse of thine own conscience shall stand either with thee or against thee: Against thee if thou glory in other men: with thee if thou have it in thy selfe, that is to say, if thy conscience beare thee witness: that thou hast done thy duty in the ministry of the word or otherwise according to thy calling sincerely and faithfully, having respect to the glory of God only and the salvation of soules. And these words, *Every man shall beare his owne judgement,* are very vehement, and ought so to terrifie us that we should not be desirous of vaine-glory.

And this moreover is to be noted, that we are not here in the matter of justification, where nothing availeth but meere grace and forgivenessse of sinnes, which is received by faith alone: where all our workes also, yea even our best workes, and such as are done according to Gods calling, have need of forgivenessse of sinnes. But this is another case. He treateth not here of the remission of sinnes, but compareth true workes and hypocriticall workes together. These things therefore ought thus to be taken, that although the work or ministry of a godly Pastor is not so perfect but that he hath neede of forgivenessse of sinnes, yet in it selfe it is good and perfect,

In death and
in the day of
judgement
other mens
praises profit
not.

Rom. 2. 15.

A comparison
between
good workes
and hypocriticall
workes.

in comparison of the ministry of the vaine-glorious man. So our ministry is good and sound, because we seeke thereby the glory of God and the salvation of soules. But the ministry of the fantastical heads is not so, for they seek their own praise. Albeit therefore that no works can quiet the conscience before God: yet is it necessary that we should perswade our selves that we have done our work uprightly, truly, and according to Gods calling, that is, that we have not corrupted the word of God, but have taught it purely and faithfully. This testimony of conscience we have need of: that we have done our duty uprightly in our function and calling, and led our life accordingly. So far ought we then to glory as touching our works, as we know them to be commanded of God, and that they please him. For every one in the last judgement shall beare his own burden, and therefore other mens praises shall there nothing help or profit him.

Hitherto he hath spoken against that most pestilent vice of vaine-glory, for the suppressing whereof no man is so strong, but that he hath need of continuall prayer. For what man almost even among the godly is not delighted with his own praises? Only the holy Ghost can preserve us that we be not infected with this vice.

Vain glory.

Verse 6. *Let him that is taught in the word, make him that teacheth him partaker of all his goods.*

Here he preacheth to the disciples or hearers of the word, commanding them to bestow all good things upon those which have taught and instructed them in the word. I have sometimes marvelled why the Apostles commanded the Churches so diligently to nourish their teachers. For in Popery I saw that all men gave abundantly to the building and maintaining of goodly temples, to the increasing of the revenues and livings of those which were appointed to their idolatrous service. Hereof it came that the estimation and riches of the Bishops and the rest of the Clergy did so increase, that every where they had in possession the best and most fruitfull grounds. Therefore thought I that *Paul* had commanded this in vaine, seeing that all manner of good things were not only abundantly given to the Clergy, but also they overflowed in wealth and riches. Wherefore I thought that men ought rather to be exhorted to withhold their hands from giving, then encouraged to give any more: for I saw that

A commandment for the nourishing of the Ministers of the word of God.

that by this excessive liberality of men, the covetousnesse of the clergy did increase. But now I know the cause why they had such abundance of all good things heretofore, and now the Pastours and Ministers of the word doe want.

The mini-
sters of Satan
have plenty,
but the Mi-
nisters of
Christ doe
want.

Before time, when nothing else was taught but errours and wicked doctrine, they had such plenty of all things, that of *Peters* patrimony (which denied that he had either silver or gold,) and of spirituall goods (as they called them) the Pope was become an Emperour, the Cardinals and Bishops were made Kings and Princes of the world. But now since the Gospell hath been preached and published, the professors thereof be as rich as sometime Christ and his Apostles were. We find then by experience, how well this commandement of nourishing and maintaining the Pastours and Ministers of Gods word is observed, which *Paul* here and in other places so diligently repeateth and beateth into the heads of his hearers. There is now no city which is known to us, that nourisheth and maintaineth her Pastours and Preachers: but they are all entertained with those goods which were given, not unto Christ, to whom no man giveth any thing, (for when he was borne he was laid in a manger instead of a bed, because there was no roome for him in the Inne: afterwards being conversant among men, he had not whereon to lay his head: and briefly being spoiled of his garments and hanging naked upon the crosse between two theeves, he died most miserably :) but to the Pope for the maintenance of his abominations, and because he oppressing the Gospell, taught the doctrines and traditions of men, and set up Idolatry.

Luk. 2.7.

Mat. 8. 10.
Mat. 27. 38.

2 Cor. 8. & 9.

And as oft as I reade the exhortation of *Paul*, whereby he perswadeth the Churches that they should either nourish their Pastours, or give somewhat to the reliefe of the poore Saints in Jewry, I doe greatly marvell and am ashamed that so great an Apostle should be constrained to use so many words for the obtaining of this benefit of the Congregations. Writing to the *Corinthians* he treateth of this matter in two whole Chapters. I would be loath to defame *Wittenburge*, which indeed is nothing to *Corinth*, as he defamed the *Corinthians* in begging so carefully for the relief and succour of the poore. But this is the lot of the Gospell when it is preached, that not only no man is willing to give any thing for the finding of Ministers and maintaining of Schollers,

but men begin to spoile, to robbe and to steale, and with divers crafty meanes one to beguile another. To be briefe, men seeme suddenly to grow out of kind, and to be transformed into cruell beasts. Contrariwise when the doctrine of devils was preached, then men were prodigall and offered all things willingly to those that deceived them. The Prophets doe reprove the same sinne in the Jewes, which were loath to give any things to the godly Priests and Levites, but gave all things plentifully to the wicked.

Now therefore we begin to understand how necessary this commandment of *Paul* is as touching the maintenance of the Ministers of the Church. For Satan can abide nothing lesse then the light of the Gospell. Therefore when he seeth that it beginneth to shine, then doth he rage and goeth about with all maine and might to quench it. And this he attempteth two manner of wayes. First, by lying spirits and force of tyrants: and then by poverty and famine. But because he could not hitherto oppresse the Gospell in this countrey (praised be God) by hereticks and tyrants: therefore he attempteth to bring it to passe the other way, that is, by withdrawing the livings of the Ministers of the word, to the end that they being oppressed with poverty and necessity, should forsake the Ministry, and so the miserable people being destitute of the word of God, should become in time as savage and wild beasts. And Satan helpeth forward this horrible enormity by ungodly Magistrates in the Cities, and also by Noble-men and Gentle-men in the Countrey, who take away the Church goods whereby the Ministers of the Gospell should live, and turne them to wicked uses. *These goods* (saith the Prophet *Micha*) *were gathered of the hire of an harlot, and therefore to an harlots hire they shall returne.*

Moreover, Satan turneth men particularly also from the Gospell by overmuch fulnesse. For when the Gospell is diligently and daily preached, many being glutted therewith begin to loath it, and by little and little become negligent and untoward to all godly exercises. Again, there is no man that will now bring up his children in good learning; and much lesse in the study of the holy Scripture, but they employ them wholly to gainfull arts or occupations. All these are Satans practises, to no other end but that he may oppresse the Gospell in this our countrey with any violence of tyrants, or subtill devices of hereticks.

Satan opposeth the
Gospell two
wayes.

Mich. 1. 7.

Fulnesse of
Gods word
bringeth
loathing.

2 Cor. 9. 11.

The world
loved the
ministers of
Satan with
all worldly
good things.

It is not without cause therefore that *Paul* warneth the hearers of the Gospell to make their pastours and teachers partakers with them in all good things. *If we* (saith he to the *Corinthians*) *have sowne so you spirituall things, is it a great matter if we reape your worldly things?* The hearers therefore ought to minister carnall things to them of whom they have received spirituall things. But both husbandmen, citizens and gentlemen doe at this day abuse our doctrine, that under the colour thereof they may enrich themselves. Heretofore when the Pope reigned there was no man which paid not somewhat yeerly to the Priests for Masses, dirges, trentals and such trash. The begging Friers had also their part. The merchandises of *Rome* like wise and daily offerings carried away somewhat. From these and from an infinite number of such exactions our countrey men are now delivered by the Gospell. But so farre off is it that they are thankfull unto God for this liberty, that of prodigall givers they are now become starke theeves and robbers, and will not bestow one farthing on the Gospell or the Ministers thereof, nor give any thing for the reliefe and succour of the poore Saints: which is a certaine token that they have lost both the word and faith, and that they have no spirituall goodnesse in them. For it is impossible that such as are godly indeed, should suffer their Pastours to live in necessity and penury. But forasmuch as they laugh and rejoyce when their Pastours suffer any aduersity, and withhold their living, or give it not with such faithfulness as they ought: it is a plaine token that they are worse then the Heathen.

The punishment of unthankfulness.

But they shall feele ere it be long what calamities will follow this unthankfulness. For they shall lose both temporall and spirituall things. For this sinne must needs be grievously punished. And certainly I think that the Churches in *Galatia*, *Corinth*, and other places were so troubled by the false Apostles for no other cause, but for that they little regarded their true Pastours and preachers. For it is good reason that he which refuseth to give a penny to God who offereth unto him all good things and life everlasting, should give a peece of gold to the devill, the authour of all evils and death everlasting. Who so will not serve God in a little, and that to his own inestimable benefit, let him serve the devill in much to his extreme and utter confusion. Now therefore since the light of the Gospell beginneth to shine, we see what the devill is, and what the world is.

In that he saith: *In all his goods*, it is not so to be taken that all men are bound to give all that they have to their Ministers, but that they should maintain them liberally, and give them that whereby they may be well able to live.

In all good things.

Verse 7. *Be not deceived, for God is not mocked.*

The Apostle prosecuteth this place of the nourishing and maintaining of Ministers so earnestly, that to his former reprehension and exhortation he addeth now also a threatning, saying: *God is not mocked.* And here he toucheth to the quicke the perverseness of our Country-men, which proudly despise our Ministry. For they think it to be but a sport and a game: and therefore they goe about (especially the Gentlemen) to make their Pastors subject unto them like servants and slaves. And if we had not so godly a Prince, and one that loveth the truth, they had ere this time driven us out of the country. When the Pastors aske their duty or complaine that they suffer penury, they cry out: the Priests be covetous, they would have plenty, no man is able to satisfie their unsatiable covetousnesse; if they were true Gospellers they should have nothing of their owne, but as poor men ought to follow poor Christ, and so suffer all adversities, &c.

Gentlemen, citizens and husband-men despisers of Gods Ministers.

Paul horribly threatneth here such tyrants and such mockers of God, who so carelesly and proudly do scorne the miserable Preachers, and yet will seeme to be Gospellers, and not to be mockers of God, but to worship him very devoutly. *Be not deceived* (saith he) *God is not mocked*, that is to say, he doth not suffer himselfe to be mocked in his Ministers. For he saith: *He that despiseth you, despiseth me.* Also he saith unto Samuel, *They have not cast thee away, but me.* Therefore, O ye mockers, although God deferre his punishment for a season, yet when he seeth time he will find you out, and wil punish this contempt of his word and bitter hatred which yee beare against his Ministers. Therefore ye deceive not God but your selves, and ye shall not laugh at God, but he will laugh at you, *Psal. 2.* But our proud Gentlemen, Citizens and common-people are nothing at all moved with these dreadfull threatnings. Nevertheless they shall feel when death approacheth, whether they have mocked themselves or us; nay rather not us, but God himselfe, as Paul saith here. In the meane time be-

Luke 10. 16.

1 Sam. 8. 7.

cause:

cause they proudly despise our admonitions with an intollerable pride; we speake these things to our comfort, to the end we may know that it is better to suffer wrong then to doe wrong: for patience is ever innocent and harmelesse. Moreover, God will not suffer his ministers to starve for hunger, but even when the rich men suffer scarcity and hunger, he will feed them, and in the day of famine they shall have enough.

*Psal. 34. 10.
Ps. 37. 19.*

Verse 7. *For whatsoever a man soweth that shall he reape.*

All these things tend to this purpose, that Ministers should be nourished and maintained. For my part I do not gladly interpret such sentences: for they seem to commend us, and so they do indeed. Moreover, if a man stand much in repeating such things to his hearers, it hath some shew of covetousnes. Notwithstanding men must be admonished hereof, that they may know that they ought to yeeld unto their Pastors, both reverence and a necessary living. Our Saviour Christ teacheth the same thing in the 10. of *Luke: Eating and drinking such things as they have: for the labourer is worthy of his reward.* And Paul saith in another place: *Do ye not know that they which sacrifice in the Temple, live of the sacrifices? and that they which serve at the altar, are partakers of the altar? Even so hath the Lord ordained that they which preach the Gospell, should live of the Gospell.*

Reverence
and necessa-
ry living due
to the mini-
sters of the
word.

*1 Cor. 9. 13.
14.*

Exod. 13. 22.

It is good that we also which are in the ministry, should know these things, least for our labour we might with evill conscience receive the stipend which is given unto us of the Popes goods. And although such goods were heaped together by meere fraud and deceit, yet notwithstanding God spoyling the *Egyptians*, that is to say, the Papists of their goods, turneth them here amongst us, to a good and holy use: not when noble-men and gentle-men spoyle them and abuse them, but when they which set forth Gods glory, and bring up youth virtuously, are maintained therewith. Let us know then that we may with good conscience (since God hath ordained and commanded that they which preach the Gospell should live of the Gospell) use those things that are given us of the Church goods, for the necessary sustentation of our life, to the end we may attend upon our office the better. Let no man therefore make any scruple hereof, as though it were not lawfull for him to use such goods.

Verse 8. *For he that soweth in the flesh, shall of the flesh reape corruption: but he that soweth in the Spirit, shall of the Spirit reape everlasting life.*

He addeth a similitude and an allegory. And this generall sentence of sowing he applieth to the particular matter of nourishing and maintaining the Ministers of the word, saying: *He that soweth in the Spirit*, that is to say, he that cherisheth the teachers of Gods word, doth a spirituall worke, and shall reape everlasting life. Here riseth a question, whether we deserve eternall life by good workes? For so *Paul* seemeth to avouch in this place. As touching such sentences which speake of workes and the reward of them, we have treated very largely before in the 5. chapter. And very necessary it is, after the example of *Paul*, to exhort the faithfull to good workes, that is to say, to exercise their faith by good workes. For if they follow not faith, it is a manifest token that their faith is no true faith. Therefore the Apostle saith: *he that soweth in the flesh* (some understand it, in his own flesh) that is to say, he that giveth nothing to the Ministers of Gods word, but only feedeth and careth for himself (which is the counsell of the flesh) that man shall of the flesh reape corruption, not only in this present life, but also in the life to come. For the goods of the wicked shall waste away, and they themselves also at length shall shamefully perish. The Apostle would faine stirre up his hearers to be liberall and beneficiall towards their Pastors and Preachers. But what a misery is it, that the perversnes and ingratitude of men should be so great, that the Churches should need this admonition?

What it is
to sow in
the Spirit.

The *Encratites* abused this place for the confirmation of their wicked opinion against marriage, expounding it after this manner: *Hee that soweth in the flesh shall reape corruption*: That is to say, he that marrieth a wife shall be damned: *Ergo*, a wife is a damnable thing, and marriage is evill, forasmuch as there is in it a sowing in the flesh. These beasts were so destitute of all judgement, that they perceived not whereabouts the Apostle went. I speake this to the end yee may see how easily the devill by his ministers can turne away the hearts of the simple from the truth. *Germanie* shall shortly have an infinite number of such beasts, yea and already hath very many: For on the one side it persecuteth and killeth the godly.

The hereticks called
Encratites: whole error
the Papists
have revived as touching
marriage, and therefore
they may truly be called
new *Encratites*.

godly Ministers, and on the other side it neglecteth and despiseth them, and suffereth them to live in great penury. Let us arme our selves against these and such like errors, and let us learn to know the true meaning of the Scriptures. For *Paul* speaketh not here of matrimony, but of nourishing the Ministers of the Church, which every man that is endued but with the common judgement of reason may perceive. And although this nourishment is but a corporall thing, yet notwithstanding he calleth it a sowing in the spirit. Contrariwise, when men greedily scrape together what they can, and seek only their own gain, he calleth it a sowing in the flesh. He pronounceth those which sow in the spirit to be blessed, both in this life and in the life to come: and the other which sow in the flesh to be accursed, both in this life and in the life to come.

Verse 9. And let us not be weary of doing good, for in due time we shall reape without wearinesse.

We must do
good with-
out wear-
nesse.

The Apostle intending to close up his Epistle, passeth from the particular to the generall, and exhorteth generally to all good works. As if he should say: let us be liberall and bountifull, not only towards the Ministers of the word, but also towards all other men, and that without wearines. For it is an easie matter for a man to do good once or twice: but to continue, and not to be discouraged through the ingratitude and perversnesse of those to whom he hath done good, that is very hard. Therefore he doth not only exhort us to do good, but also not to be weary in doing good. And to perswade us the more easily therunto, he addeth, *For in due time we shall reape without wearines.* As if he said: wait and look for the perpetuall harvest that is to come, and then shall no ingratitude or perverse dealing of men be able to pluck you away from well-doing: For in the harvest-time yee shall receive most plentiful increase and fruit of the seed. Thus with most sweet words he exhorteth the faithfull to be doing of good works.

Verse 10. Therefore while we have time, let us do good unto all men, but specially to those that be of the household of faith.

This is the knitting up of his exhortation for the liberall maintaining and nourishing of the Ministers of the word, and giving
of

of almes to all such as have need. As if he had said, let us do good while it is day, for when night cometh we can no longer work. Indeed men worke many things when the light of the truth is taken away, but all in vain: for they walk in darknes and wot not whither they goe, and therefore all their life, works, sufferings and death are in vain. And by these words he toucheth the *Galathians*. As if he should say, Except ye continue in the sound doctrine which yee have received of me, your working of much good, your suffering of many troubles, and such other things profit you nothing: as he said before in the third Chapter: *Have ye suffered so many things in vain?* And by a new kind of speech he termeth those the household of faith which are joynd with us in the fellowship of faith, among whom the Ministers of the word are the chiefest, and then all the rest of the faithfull.

Job 9. 4.

Job 12. 25.

The household of faith.

Verse 11. *Behold what a letter I have written unto you with mine owne hand.*

He closeth up his Epistle with an exhortation to the faithfull, and with a sharp rebuke or invective against the false Apostles: *Behold (saith he) what a letter I have written unto you with mine own hand.* This he saith to move them, and to shew his motherly affection towards them. As if he should say: I never wrote so long an Epistle with mine own hand to any other Church as I have done unto you. For as for his other Epistles, as he spake other wrote them, and afterwards he subscribed his salutation and name with his own hand, as it is to be seen in the end of his Epistles. And in these words (as I suppose) he hath respect to the length of the Epistle. Other some take it otherwise.

The motherly affection of Paul.

Verse 12. *As many as desire to please in the flesh, compell you to be circumcised, only because they would not suffer the persecution of the crosse of Christ.*

Before he cursed the false Apostles. Now as it were repeating the same thing again, but with other words, he accuseth them very sharply, to the end he may fear and turn away the *Galathians* from their doctrine, notwithstanding the great authority which they seemed to have. The teachers which ye have (saith he) are such as first regard not the glory of Christ and the salvation of your souls, but only seek their own

Enormities in the false Apostles.

glorie: secondly, they flie the crosse: thirdly, they understand not those things which they teach.

These false teachers being accused of the Apostles for three such execrable enormities, were worthy to be avoided of all men. But yet all the *Galathians* obeyed not this warning of *Paul*. And *Paul* doth the false Apostles no wrong, when he so vehemently inveigheth against them: but he justly condemneth them by his apostolike authoritie. In like manner when we call the Pope Antichrist, his Bishops and his shavelings a cursed generation, we slander them not, but by Gods authoritie we judge them to be accursed, according to that which is said in the first chapter: *If We or an Angell from heaven preach otherwise then We have preached unto you, accursed be he*: For they hate, persecute and overthrow the doctrine of Christ.

Your teachers (saith he) are vain heads, and not regarding the glory of Christ and your salvation, they seek only their own glory. Againe, because they are afraid of the crosse, they preach circumcision and the righteousnes of the flesh, lest they should provoke the Iewes to hate and persecute them. Wherefore, although ye heare them never so gladly and never so long: yet shall yee heare but such as make their belly their God, seeke their owne glory, and shunne the crosse. And here is to be noted a certaine vehemency in this word *compell*. For circumcision is nothing of it selfe: but to be compelled to circumcision, and when a man hath received it, to put righteousnes and holines therein; and if it be not received to make it a sin, that is an injury unto Christ. Of this matter I have spoken largely enough heretofore.

Ph. 4. 9.

Verse 13. For they themselves that are circumcised doe not keepe the law: but they would have you circumcised, that they might glory in your flesh.

Is not *Paul* here worthy to be called an hereticke? For he saith, that not onely the false Apostles, but all the nation of the Iewes which were circumcised, keepe not the law, but rather that they which were circumcised, in fulfilling the law fulfill it not. This is against *Moses*, who saith, that to be circumcised is to keepe the law, and not to be circumcised, is to make the covenant voyde,

Gen. 17. 10.
14.

Gen. 17. 13.

Gen. 17. And the Iewes were circumcised for none other cause but to keepe the law, which commanded that every male child should

be circumcised the eight day. Hereof wee have before intreated at large, and therefore wee need not now to reapeate the same againe. Now, these things serve to the condemning of the false Apostles, that the Galathians may be feared from hearing of them, as if hee should say: Behold, I set before your eyes what manner of teachers yee have. First they are vaine-glorious men, which seeke nothing but their owne profite, and care for nothing but their owne belly. Secondly, they flie the crosse: and finally they teach no truth or certainty, but all their saying and doings are counterfeit and full of hypocrisie. Wherefore although they keepe the law outwardly: yet in keeping it they keepe it not. For without the holy Ghost, the law cannot be kept. But the holy Ghost cannot be received without Christ: and where the holy Ghost dwelleth not, there dwelleth an uncleane spirit, that is to say, despising God, and seeking his owne gaine and glory. Therefore all that he doth as touching the law, is meere hypocrisie and double sinne. For an uncleane heart doth not fulfill the law, but onely maketh an outward shew thereof, and so is it more confirmed in his wickednesse and hypocrisie.

Phil. 2. 4

The law is not accomplished with outward workes.

And this sentence is diligently to be marked, that they which are circumcised keepe not the law: that is to say, that they which are circumcised are not circumcised. It may also be applied unto other workes: He that worketh, prayeth, or suffereth without Christ, worketh, prayeth and suffereth in vaine: for all that is not of faith is sin. It profiteth a man therefore nothing at all to be outwardly circumcised, to fast, to pray, or to do any other worke, if he be within a despiser of grace, of forgiveness of sins, of faith, of Christ, &c. and be puffed up with the opinion and presumption of his own righteousness: which are horrible sins against the first table: and afterward there follow also other sins against the second table, as disobedience, whordom, furiousnes, wrath, hatred, and such other. Therefore he saith very well, that they which be circumcised keepe not the law, but only pretend that they keepe it. But this counterfeiting, or rather hypocrisie is double wickednes before God.

Rom. 14. 23.
Works done without faith are sins

What meane the false Apostles when they would have you to be circumcised? Not that ye might become righteous: although they so beare you in hand, but that they may glory in your flesh. Now, who would not detest this most pestilent vice of ambition and desire of glory, which is sought with so great perill of mens soules?

The perill that followeth ambition on and vain glory.

They are (saith he) deceitfull, shamelesse and vain spirits, which serve their own belly, and hate the crosse. Again (which is worst of all) they compell you to be circumcised according to the law, that they may thereby abuse your flesh to their own glory, and in the meane season they bring your souls into danger of everlasting destruction. For what gain ye else before God but damnation? and what else before men, but that the false Apostles may glory that they are your teachers, and yee their disciples? and yet they teach you that which they themselves do not. Thus doth he sharply reprove the false Apostles.

* That is, they do but keepe your flesh in a servile and slavish exercise.

These words, *That they may glory in your flesh*, are very effectfull. As if he should say: they have not the word of the Spirit: therefore it is impossible for you to receive the Spirit by their preaching. They doe but onely * exercise your flesh, making you fleshly justificaries or justifiers of your selves. Outwardly they observe dayes, times, sacrifices and such other things according to the law, which are altogether carnall, whereby yee reape nothing else but unprofitable labour and damnation. And on the other side, this they gaine thereby, that they boast that they are your teachers, and have called you back from the doctrine of *Paul* the heretick, unto their mother the Synagogue. So at this day the Papists brag, that they call back those to the bosome of their mother the holy Church, whom they deceive and seduce. Contrariwise we glory not in your flesh, but we glory as touching your spirit, because ye have received the Spirit by our preaching, *Gal. 3. 2.*

Verse 14. *But God forbid that I should glory but in the crosse of our Lord Jesus Christ.*

The glory of the Christians,

The Apostle closeth up the matter with an indignation, and with great vehemency of spirit, he casteth out these words: *But God forbid, &c.* As if he should say: This carnall glory and ambition of the false Apostles is so dangerous a poyson, that I wish it were buried in hell, for it is the cause of the destruction of many. But let them glory in the flesh that list, and let them perish with their cursed glory. As for me, I desire no other glory, but that whereby I glory and rejoyce in the crosse of Christ. After the same manner speaketh he also, *Rom. 5. We glorie in our afflictions.* Also in the *2 Corinth. 12. I will glory in mine afflictions.* Here *Paul* sheweth

sheweth what is the glory and rejoycing of the Christians, namely to glory and to be proud in tribulations, reproaches, infirmities, &c.

The world judgeth of the Christians, not only that they are wretched and miserable men, but also most cruelly, and yet (as it thinketh) with a true zeale hateth, persecuteth, condemneth and killeth them as most pernicious plagues of the spirituall and worldly kingdom, that is to say, like hereticks and rebels. But because they doe not suffer these things for murder, theft, and such other wickednes, but for the love of Christ whose benefit and glory they set forth, therefore they glory in tribulations and in the crosse of Christ, and are glad with the Apostles that they are counted worthy to suffer rebuke for the name of Christ. So must we glory at this day when the Pope and the whole world most cruelly persecute us, condemne us and kill us, because we suffer these things, not for our evil deeds, as theeves, murderers, &c. but for Christs sake, our Lord and Saviour, whose Gospell we truly preach.

Acts 5. 41.

Now, our glory is increased and confirmed principally by these two things: First, because we are certaine that our doctrine is sound and perfect: Secondly, because our crosse and suffering is the suffering of Christ. Therefore when the world persecuteth and killeth us, we have no cause to complaine or lament, but we ought rather to rejoyce and be glad. Indeed the world judgeth us to be unhappy and accursed: but on the other side, Christ, who is greater then the world, and for whom we suffer, pronounceth us to be blessed, and willeth us to rejoyce. *Blessed are ye (saith he) when men revile you and persecute you, and falsely say all manner of evill against you for my sake. Rejoyce and be glad.* Our glory then is another manner of glory then the glory of the world is, which rejoyceth not in tribulation, reproach, persecution and death, &c. but glorieth altogether in power, in riches, peace, honour, wisdom and his own righteousness. But mourning and confusion is the end of this glory.

The faithfull suffer for Christ.

Mat. 5. 11, 12.

The glory of the world.

Moreover, the crosse of Christ doth not signifie that peece of wood which Christ did beare upon his shoulders, and to the which he was afterward nailed, but generally it signifieth all the afflictions of the faithfull, whose sufferings are Christs sufferings, 2 Cor. 1. *The sufferings of Christ abound in us.* Again: *Now rejoyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church; &c.* The crosse of Christ therefore generally signifieth all the afflictions of the Church which

The crosse of Christ.

Coloss. 1. 24
The afflictions of the godly are the afflictions of Christ.

it suffereth for Christ: which he himselfe witnesseth when he saith, *Saul, Saul, Why persecutest thou me?* Saul did no violence to Christ, but to his Church. But he that toucheth it, toucheth the apple of his eye. There is a more lively feeling in the head then in the other members of the body. And this we know by experience: for the little toe or the least part of mans body being hurt, the head forthwith sheweth it selfe by the countenance to feele the griefe thereof. So Christ our head maketh all our afflictions his own, and suffereth also when we suffer which are his body.

It is profitable for us to know these things, lest we should be swallowed up with sorrow, or fall to despaire when we see that our adversaries doe cruelly persecute; excommunicate and kill us. But let us thinke with our selves, after the example of *Paul*, that we must glory in the crosse which we beare, not for our own sinnes, but for Christs sake. If we consider only in our selves the sufferings which we endure, they are not only grievous but intollerable: but when we may say: *Thy sufferings O Christ abound in us:* or as is said in *Ps. 44. For thy sake we are killed all the day.* then these sufferings are not only easie, but also sweet, according to that saying: *My burden is easie, and my yoke is sweet.*

Now, it is well knowne that we at this day doe suffer the hatred and persecution of our adversaries for none other cause, but for that we preach Christ faithfully and purely. If we would deny him, and approve their pernicious errors and wicked religion, they would not onely cease to hate and persecute us, but would also offer unto us honour, riches, and many goodly things. Because therefore we suffer these things, for Christs sake, we may truly rejoyce and glory with *Paul* in the crosse of our Lord Jesus Christ: that is to say, not in riches, in power, in the favour of men, &c. but in afflictions, weaknesse, sorrow, fightings in the body, terrours in the spirit, persecutions, and all other evils. Wherefore we trust it will shortly come to passe, that Christ will say the same to us that *David* said to *Abiathar* the Priest: *I am the cause of all your deaths.* Again: *Hee that toucheth you, toucheth the apple of mine eye.* As if he had said: He that hurteth you hurteth me. For if ye did not preach my word and confesse me, ye should not suffer these things. So saith he also in *John*: *If yee were of the World, the World would love his owne: but because I have chosen*

Acts 9.4.
Zach. 2. 8.

The feeling
of the head,
is most sen-
sible,

The crosse
of the godly
is sweet.
2 Cor. 1. 5.

Mat. 11. 30.

To glory in
the crosse of
Christ.
2 Cor. 7. 5.

1 Sam. 22. 21.
Zach. 12. 8.

Joh. 8. 9.

chosen you out of the World, therefore the World hateth you. But these things are treated of afore.

Verse 14. *By whom the World is crucified to me, and I unto the World.*

This is *Pauls* manner of speaking: The world is crucified to me, that is, I judge the world to be damned. And I am crucified to the world, that is, the world againe judgeth me to be damned. Thus we crucifie and condemne one another. I abhorre all the doctrine, righteousness and works of the world as the poyson of the devil. The world againe detesteth my doctrine and deeds, and judgeth me to be seditious, a pernicious, a pestilent fellow; and an heretick. So at this day the world is crucified to us, and we unto the world. We curse and condemn all mans traditions concerning Masse, Orders, Vowes, wil-worshipings, works, and all the abominations of the Pope and other hereticks as the dirt of the devill. They againe doe persecute and kill us as destroyers of religion, and troublers of the publike peace.

To be crucified to the world.

The Monks dreamed that the world was crucified to them, when they entred into their Monasteries: but by this meanes Christ is crucified and not the world, yea the world is delivered from crucifying, and is the more quickned by that opinion of holiness and trust which they had in their own righteousness: that entred into religion. Most foolishly and wickedly therefore was this sentence of the Apostles wrested to the entring into Monasteries. He speaketh here of an high matter and of great importance: that is to say, that every faithfull man judgeth that to be the wisdome, righteousness and power of God, which the world condemneth as the greatest folly, wickedness and weakness. And contrariwise, that which the world judgeth to be the highest religion and service of God, the faithfull do know to be nothing else but execrable and horrible blasphemy against God. So the godly condemne the world, and againe the world condemneth the godly. But the godly have the right judgement on their side: for the spirituall man judgeth all things.

The contrary judgement of the faithfull and of the world as concerning true doctrine.

1 Cor. 2. 15.

Wherefore the judgement of the world touching religion and righteousness before God, is contrary to the judgement of the godly, as God and the devill are contrary the one to the other. For as God is crucified to the devill, and the devill to God: that is to say, as God condemneth the doctrine and workes of the

devill

1 *Iob.* 3. 8.

devill (for the Sonne of God appeared, as *John* saith, to destroy the workes of the devill :) and contrariwise the devill condemneth and overthroweth the word and the workes of God, for he is a murderer and a father of lyes: so the world condemneth the doctrine and life of the godly, calling them most pernicious hereticks and troublers of the publike peace. And againe the faithfull call the world the sonne of the devill, which rightly followeth his fathers steps, that is to say, which is as great a murderer and lier as his father is. This is *Pauls* meaning when he saith: *Whereby the World is crucified unto me, and I unto the World.* Now, the world doth not only signifie in the Scriptures ungodly and wicked men, but the very best, the wisest and holiest men that are of the world.

Iob. 8. 4.
The world
condemneth
the life and
doctrine of
the godly.

2 *Gal.* 1. 39. 22.

And here by the way he covertly toucheth the false apostles. As if he should say: I utterly hate and detest all glory which is without the crosse of Christ, as a cursed thing: for the world with all the glory thereof is crucified to me and I to the world. Wherefore accursed be all they which glory in their flesh and not in the crosse of Christ. *Paul* therefore witnesseth by these words that he hateth the world with a perfect hatred of the holy Ghost: and againe, the world hateth him with a perfect hatred of a wicked spirit. As if he should say? It is impossible that there should be any agreement between me and the world. What shall I then doe? Shall I give place and teach those things which please the world? No: but with a stout courage I will set my selfe against it, and will as well despise and crucifie it, as it despiseth and crucifieth me.

To conclude, *Paul* here teacheth how we should fight against Satan, (which not only tormenteth our bodies with sundry afflictions, but also woundeth our hearts continually with his fiery darts, that by this continuance, when he can no otherwise prevaile, he may overthrow our faith, and bring us from the truth and from Christ,) namely that like as we see *Paul* himselfe to have stoutly despised the world, so we also should despise the devill the prince thereof, with all his force, deceits and hellish furies, and so trusting to the ayde and helpe of Christ, should triumph against him after this manner: O Satan, the more thou hurtest and goest about to hurt me, the more proud and stout I am against thee, and laugh thee to scorne. The more thou terrifiest me, and seekest to bring me to desperation, so much the more confidence and boldnesse I take,
and

and glory in the midst of thy furies and malice: not by mine owne power; but by the power of my Lord and Saviour Christ, whose strength is made perfect in my weaknesse. Therefore when I am weake then am I strong. On the contrary, when he seeth his threatenings and terrours to be feared, he rejoyceth, and then he terrifieth more and more such as are terrified already.

Verse 15. *For in Christ Iesu, neither circumcision availeth any thing, nor uncircumcision, but a new creature.*

This is a wonderfull kind of speech which *Paul* here useth when he saith: *Neither circumcision nor uncircumcision availeth any thing.* It may seeme that he should rather have said: either circumcision or uncircumcision availeth somewhat, seeing these are two contrary things. But now he denieth that either the one or the other doe any thing availe. As if he should have said: Ye must mount up higher: for circumcision and uncircumcision are things of no such importance, that they are able to obtaine righteousnes before God. True it is that they are contrary the one to the other: but this is nothing as touching christian righteousnes, which is not earthly but heavenly, and therefore it consisteth not in corporall things. Therefore, whether thou be circumcised or uncircumcised, it is all one thing: for in Christ Iesus neither the one nor the other availeth any thing at all.

Christian
righteous-
nesse.

The Jewes were greatly offended when they heard that circumcision availed nothing. They easily granted that uncircumcision availed nothing: but they could not abide to heare that so much should be said of circumcision, for they fought even unto blood for the defence of the law and circumcision. The Papists also at this day doe vehemently contend for the maintenance of their traditions as touching the eating of flesh, single life, holy dayes and such other: and they excommunicate and curse us which teach that in Christ Iesus these things doe nothing availe. But *Paul* saith that we must have another thing which is much more excellent and precious, whereby we may obtaine righteousnesse before God. In Christ Iesus (saith he) neither circumcision nor uncircumcision, neither single life nor marriage, neither meate nor fasting do any whit availe. Meate maketh us not acceptable before God. We are neither the better by abstaining, nor the worse by eating. All these things, yea the whole world with all the lawes and righteousnesse: thereof availe nothing to Justification.

Reason

Reason and the wisdom of the flesh doth not understand this: *For it perceiveth not those things which are of the Spirit of God.* Therefore it will needs have righteousness to stand in outward things. But we are taught out of the word of God, that there is nothing under the Sunne which availeth unto righteousness before God, but Christ onely. (or as *Paul* saith here) a new creature. Politick lawes, mens traditions, ceremonies of the Church, yea and the law of *Moses*, are such things as are without Christ: therefore they availe not unto righteousness before God. We may use them as things both good and necessary, but in their place and time. But if we talke of the matter of justification, they availe nothing, but hurt very much.

Without
Christ there
is no salva-
tion.

Uncircum-
cision signi-
feth all the
Gentiles,
Circumcisi-
on, all the
Jewes.

Lawes be
good.
The use of
ceremonies
and lawes,

1 Cor. 14.

And by these two things: Circumcision and uncircumcision, *Paul* rejecteth all other things whatsoever, and denieth that they availe any thing in Christ Jesus, that is, in the cause of faith and salvation: For he taketh here a part for the whole, that is, by uncircumcision he understandeth all the Gentiles, by circumcision all the Jews, with all their force and all their glory. As if he said: whatsoever the Gentiles can doe with all their wisdom, righteousness, laws, power, kingdoms, empires, it availeth nothing in Christ Jesus. Also whatsoever the Jews are able to doe, with their *Moses*, their law, their circumcision, their worshippings, their temple, their kingdom and priesthood, it nothing availeth. Wherefore in Christ Jesus or in the matter of Justification we must not dispute of the laws either of the Gentiles or of the Jews, but we must simply pronounce that neither circumcision nor uncircumcision availeth any thing.

Are the laws then of no effect? Not so. They be good and profitable: albeit in their place and time, that is, in corporall and civill things, which without lawes cannot be guided. Moreover we use also in the Churches certaine ceremonies and lawes: not that the keeping of them availeth unto righteousness, but for good order, example, quietnesse and concord, according to that saying: *Let all things be done comely and orderly.* But if lawes be so set forth and urged as though the keeping of them did justifie a man, or the breaking thereof did condemne him, they ought to be taken away and to be abolished: for then Christ loseth his office and his glory, who onely justifieth us, and giveth unto us the holy Ghost. The Apostle therefore by these words plainly affirmeth, that neither cir-
cumcision

cumcision nor uncircumcision availeth any thing, but the new creature, &c. Now, since that neither the laws of the Gentiles nor of the Jews availe any thing, the Pope hath done most wickedly, in that he hath constrained men to keep his laws with the opinion of righteousness.

Now, a new creature whereby the image of God is renewed, is not made by any colour or counterfeiting of good works, (for in Christ Jesus neither circumcision availeth any thing, nor uncircumcision) but by Christ, by whom it is created after the image of God, in righteousness and true holiness. When works are done, they bring indeed a new shew and outward appearance wherewith the world and the flesh are delighted, but not a new creature: for the heart remaineth wicked as it was before, full of the contempt of God and infidelity. Therefore a new creature is the work of the holy Ghost, which cleanseth our heart by faith, and worketh the feare of God, love, chastity and other Christian vertues, and giveth power to bridle the flesh, and to reject the righteousness and wisdom of the world. Here is no colouring or new outward shew, but a thing done indeed. Here is created another sense and another judgement, that is to say, altogether spirituall, which abhorreth those things that before it greatly esteemed. The Monkish life and order did so bewitch us in time past, that we thought there was no other way to salvation. But now we judge of it far otherwise. We are now ashamed of those things which we adored as most heavenly and holy, before we were regenerate into this new creature.

Wherefore the changing of garments and other outward things, is not a new creature (as the Monkes dreame:) but it is the renewing of the mind by the holy Ghost, after the which followeth a change of the members and senses of the whole body. For when the heart hath conceived a new light, a new judgement, and new motions through the Gospel, it commeth to pass that the outward senses are also renewed: for the eares desire to heare the word of God, and not the traditions and dreames of men. The mouth and tongue doe not vaunt of their own workes, righteousness and rules: but they set forth the mercy of God onely offered unto us in Christ. These changes consist not in words, but are effectually, and bring a new spirit, a new will, new senses and new operations of the flesh, so that the eyes, eares, mouth and tongue

*Ephel. 4. 24.
A new creature.*

Act. 15. 9.

The renewing of the members of the body follow the renewing of the mind.

The Papists
imagined
God to be a
merchant,
and to sell
his grace
for workes
and merits,

doe not only see, heare and speake other wise then they did before, but the mind also approveth, loveth and followeth another thing then it did before. For before being blinded with Popish errors and darknesse, it imagined God to be a Merchant, who would sell unto us his grace for our workes and merits. But now in the light of the Gospell it asureth us, that we are accounted righteous by faith only in Christ. Therefore it now rejecteth all wil-workes, and accomplisheth the workes of charity and of our vocation commanded by God. It praiseth and magnifieth God: it rejoyceth and glorieth in the only trust and confidence of Gods mercy through Jesus Christ. If it must suffer any trouble or affliction, it endureth the same cheerefully and gladly, although the flesh repine and grudge thereat. This *Paul* calleth a new creature.

Verle 16. *And to as many as walke according to this rule, peace be unto them and mercy.*

A right rule.

Ephes 4 24.

The righteousnesse of Monkes.

This he addeth as a conclusion, This is the only and true rule wherein we ought to walke, namely the new creature, which is neither circumcision nor uncircumcision, but the new man created unto the image of God, in righteousness and true holiness, which inwardly is righteous in the spirit, and outwardly is holy and cleane in the flesh. The Monkes have a righteousness and holiness, but it is hypocriticall and wicked, because they hope not to be justified by only faith in Christ, but by the keeping of their rule. Moreover, although outwardly they counterfeit a holiness, and refraine their eyes, hands, tongue and other members from evill: yet they have an unclean heart, full of filthy lust, envy, wrath, lechery, idolatry, contempt and hatred of God, blasphemy against Christ, &c. for they are most spitefull and cruell enemies of the truth. Wherefore the rule and religion of the Monkes is most wicked, and accursed of God.

But this rule whereof *Paul* speaketh in this place, is blessed, by the which wee live in the faith of Christ, and are made new creatures, that is to say righteous and holy indeed by the holy Ghost, without any colouring or counterfeiting. To them which walke after this rule belongeth peace, that is, the favour of God, forgiveness of sinne, quietnesse of conscience, and mercy: that is to say, helpe in afflictions, and pardon of the remnants of sinne which remaine in our flesh. Yea although they which walke after

Peace.
Mercy.

this

this rule be overtaken with any sin, yet for that they are the children of grace and peace, mercy upholdeth them, so that their sin and fall shall not be laid to their charge.

Verse 16. *And upon the Israel of God.*

Here he toucheth the false Apostles and Jews, which gloried of their fathers, bragged that they were the people of God, that they had the law, &c. As if he said: They are the *Israel* of God, which with faithfull *Abraham* believe the promises of God offered already in Christ, whether they be *Jews* or *Gentiles*, and not they which are begotten of *Abraham*, *Isaac* and *Jacob*, after the flesh. This matter is largely handled before in the third chapter.

Verse 17. *From henceforth let no man put me to businesse.*

He concludeth his Epistle with a certain indignation. As if he said: I have faithfully taught the Gospel as I have received it by the revelation of Jesus Christ: who so will not follow it, let him follow what he wil, so that hereafter he trouble me no more. At a word, this is my censure, that Christ which I have preached is the only high Priest and Saviour of the world. Therefore either let the world walk according to this rule, of which I have spoken here and throughout all this Epistle, or els let it perish for ever.

Verse 17. *For I beare in my body the markes of the Lord Iesus.*

This is the true meaning of this place: The markes that be in my body doe shew well enough whose servant I am. If I sought to please men, requiring circumcision and the keeping of the law as necessary to salvation, and rejoycing in your flesh as the false Apostles doe, I needed not to beare these markes in my body. But because I am the servant of Jesus Christ, and walk after a true rule, that is, I openly teach and confesse that no man can obtain the favour of God, righteousness and salvation but by Christ alone, therefore it behoveth me to beare the badges of Christ my Lord: which be not markes of mine owne procuring, but are laid upon me against my will by the world and the devill, for none other cause but for that I preach Jesus to be Christ.

The stripes and sufferings therefore which he did beare in his body, he calleth markes: as also the anguish and terrour of spirit, he

he calleth the fiery darts of the devill. Of these sufferings he maketh mention every where in his Epistles: As *Luke* also doth in the Acts. *I thinke (saith he) that God hath set forth us the last Apostles as men appointed to death: For we are made a gazing stocke unto the world, and to the Angels, and to men. Again, Unto this houre we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labour working with our own hands: We are reviled, we are persecuted, we are evill spoken of, we are made as the filth of the world, the of-scouring of all things. Also in another place: In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, by watchings, by fastings, &c. And again: In labours more abundant, in stripes above measure, in prison more plenteously, in death oft. Of the Jews five times received I forty stripes save one, I was thrise beaten with rods, I was once stoned, I suffered thrise shipwracke, night and day have I been in the deepe sea. In journeyings I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, &c.*

The marks
which we
beare at
this day.

These be the true markes and imprinted signes, of which the Apostle speaketh in this place: the which we also at this day by the grace of God beare in our bodies for Christs cause. For the world persecuteth and killeth us, false brethren deadly hate us, Satan inwardly in our heart with his fiery darts terrifieth us, and for none other cause, but for that we teach Christ to be our righteousness and life. These markes we choose not of any devotion, neither do we gladly suffer them: but because the world and the devill doe lay them upon us for Christs cause, we are compelled to suffer them, and we rejoyce in spirit with *Paul* (which is alwayes willing, glorieth and rejoyceth) that we beare them in our body: for they are a scale and most sure testimonie of true doctrine and faith. These things *Paul* spake (as I shewed afore) with a certaine displeasure and indignation.

Verse 18. *Brethren, the grace of our Lord Iesus Christ be With your spirit. Amen.*

This is his last farewell. He endeth the Epistle with the same words wherewith he began. As if he said: I have taught you Christ

Christ purely. I have intreated you, I have chidden you, and I have let passe nothing which I thought profitable for you. I can say no more, but that I heartily pray that our Lord Jesus Christ would blesse and increase my labour, and govern you with his holy Spirit for ever.

Thus have ye the exposition of *Pauls* Epistle to the *Galathians*. The Lord Jesus Christ, our justifier and Saviour, who gave unto me the grace and power to expound this Epistle, and to you likewise to heare it, preserve and stablish both you and me (which I most heartily desire) that we daily growing more and more in the knowledge of his grace and faith unfained, may be found unblameable and without fault in the day of our redemption. To whom with the Father and the holy Ghost be glory world without end. *Amen.*

I. TIMOTHY I.

*Unto the King everlasting, immortall, invisible, unto
God onely Wise be honour and glory
for ever and ever. Amen.*

FINIS,



THE UNIVERSITY OF CHICAGO
LIBRARY
1850
1851
1852
1853
1854
1855
1856
1857
1858
1859
1860
1861
1862
1863
1864
1865
1866
1867
1868
1869
1870
1871
1872
1873
1874
1875
1876
1877
1878
1879
1880
1881
1882
1883
1884
1885
1886
1887
1888
1889
1890
1891
1892
1893
1894
1895
1896
1897
1898
1899
1900

THE UNIVERSITY OF CHICAGO
LIBRARY
1850
1851
1852
1853
1854
1855
1856
1857
1858
1859
1860
1861
1862
1863
1864
1865
1866
1867
1868
1869
1870
1871
1872
1873
1874
1875
1876
1877
1878
1879
1880
1881
1882
1883
1884
1885
1886
1887
1888
1889
1890
1891
1892
1893
1894
1895
1896
1897
1898
1899
1900

1850





Handwritten text at the top left, possibly a name or title, including the word "Journal".

A horizontal line with a small vertical tick mark on the right side.

A horizontal line with the letter "S" written above it on the left side.



A collection of small, scattered handwritten marks, including arrows, circles, and other symbols.

A small handwritten letter "S" at the bottom left.

Handwritten text at the bottom right, possibly a signature or date.

