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Presented by

Miss. C. May

Dr. MARTIN LUTHER'S
COMMENTARY

UPON THE

EPISTLE

TO THE

GALATIANS

Abridged, without any Alterations.

TOGETHER WITH

EDWIN, Bishop of *London's* License and
Commendation of the Work, as done by
the Translators out of *Latin*, 28 *April*,
1575. As also, their large salutary
Dedication.

TOGETHER WITH

The Doctor's own PREFACE, and his ARGUMENT
to the Epistle, all at length.

To which is prefix'd,

AN INTRODUCTORY PREFACE, shewing the Reasons
at large for its Revival at this Time; wherein are
inserted the most material Articles of the Establish'd
Church; to prove the Author's Consistence therewith.

My Power is made perfect in Weakness, 2 Cor. xii. 9.

LONDON;

Printed for J. BROTHERTON at the Bible in Cornhill, and
J. OSWALD at the Rose and Crown in the Poultry, Anno
Domini 1734.

TO THE
READER.

THIS Book being brought unto me to peruse, and to consider of, I thought it my part not only 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 School of Christ. The Author felt what he spake, and had Experience of what he wrote, and therefore able more lively to express both the Assaults and the Salving; the Order of the Battle, and the Mean of the Victory. Satan is the Enemy, the Victory is only by Faith in Christ, as John recordeth. If Christ justify, who can condemn? saith Saint Paul. This most necessary Doctrine the Author hath most substantially declared in this his Commentary; which, being written in the Latin Tongue, certain godly, learned Men, have most sincerely translated into our Language, to the great Benefit of all such, as, with humbled Hearts, will diligently read 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 Work. They refuse to be named, seeking neither their own Gain nor Glory, but thinking it their Happiness, if by any Means they may relieve afflicted Minds, and do good to the Church of Christ, yielding all Glory unto God, to whom all Glory is due.

EDWINUS LONDON.

April 28,
1575.



P R E F A C E

T O T H E

R E A D E R.

THE Publisher having for more than forty Years past been intimately Conversant with this Exposition of Saint Paul, which, at the first perusal, appear'd to him very Enlightning and Instructive, as he found it lead him to, and maintain'd that Doctrine which is the Foundation of all Christian Practice in good Works, he was pleasingly entertain'd with an Inclination to revive it in the Press; and in repeated Readings and Meditations thereon, being greatly confirm'd in its Concordance with the whole Scope of God's Word (the only Standard of Truth) especially in that great Fundamental of Free Justification by Christ alone, and withal in its genuine Consistence with the most fundamental Articles of the Establish'd Church in this Kingdom (as well as all others called Protestant) it was strongly impress'd on his Mind, that the Republication of it was the most likely Means he could conceive, for any Service he might do to the militant Church of Christ, by way of Addition, in effectually calling
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Preface to the Reader.

some, or building up others in the most holy Faith; he then attempted (if possible) to accomplish his Design herein.

But when he came to reflect, that the Truths therein contained, were, of late Years, under so great a Neglect by the most, greatly opposed, and absolutely rejected by many, and slighted by the most learned and wise in this Day's Account (who yet stile themselves the Reformed from all popish Doctrines, and their consequent Superstitions) besides the great Difficulty to prevail on Persons to read so long a Tract, and more especially to subscribe for it, as they are now accounted the most unfashionable Truths; and such as are contrary to the Way of Reasoning in these Times; he was thereby a long Time constrain'd to drop all Hopes of Success therein.

At last his Mind turn'd upon an Abridgment, which he soon set about, and hath, with great Delight, carefully accomplish'd. And as he hath not added one Word to the Author, so he hopes he hath not marr'd, or left out any of his real Meaning and Intention in the Whole; but hath endeavour'd so to separate the Links in so long a Chain, and rejoin them, that his Comment on each individual Text may be the better understood thereby.

He hath taken special Care, as you may see in the Book it self in Quarto, more largely to publish such part of it where the literal Explication of the Text bears the greatest Weight, and contracted it in others of less moment; as for Instance (Chap. 1. ver. 6. *I marvel you are so soon removed away.*) Here the Author's Mind was ministerially enlarg'd, beyond what the Sense or Matter contain'd in those Words could carry in them, being more than four Pages, which he hath

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hath contracted into a few Lines, passing to the next, which you may find to be part of the Marrow and Substance of the Whole, where he hath been more extensive and large, so far as so small a Volume would permit.

He doth assure the Reader, he hath not shorten'd it, thinking one Word therein superfluous or offensive to Truth, being in every part nervous and strong in its defence; but purely to abridge the Price, rather than the Book, to obtain Subscriptions, without which he was too well assured 'twould not again see the Light, from any Encouragement he could expect from the more Learned and Polite; nay, he will not except the Generality of nominal professing Christians in this Age.

He hath inserted the Bishop of London's Impri-
matur, and Commendation of it, as the Work of
certain godly Men in their Translation from the
Latin, Anno Domini, 1575. as also their salutary
Dedication to all afflicted Consciences, together
with the Author's own Preface, and his Argu-
ment to the Epistle, all at length, that so their
most serious Thoughts and Approbation of it
might be fully taken in. All which plainly shews
the great Weight which this now neglected, and
forsaken Doctrine of Justification then bore on
their Minds, and how far it influenced their Lives
and Conversations in those Times, making them
fruitful in good Works, as proceeding from a
good Tree.

It may be objected by some, who delight mostly in the controversial Part of Religion amongst the Learned, that he hath omitted, in this Abridgment, many Pages, where the Author defines and illustrates the Divinity of the Schoolmen, and several other Things that indeed seem foreign to the

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Text then before him, which they may pretend lights a Fire the Author himself did not well extinguish. To such he answers, his Aim and Design is (as he doubts not the Author's chiefly was) to give wholesome Food to the honest and sincere, who feel the whole Mass of Nature corrupt, so that the whole Creation groans therewith; or to such, who by Light receiv'd in this Treatise, might be brought thereto; and, like *Paul*, call out for Deliverance from the Body of Death; 'tis to them only 'twill prove the true Balm of *Gilead*, therefore he forbore inserting many curious and nice Distinctions, there made use of amongst his Brethren, the Clergy of that Day, wherein he believes the Author found some account against Gainsayers; although a great Divine of late, that wrote in his Commendation, declared his Attempt that way was greatly Obstructive in the Current of his Success in his ministerial Work, for removing the Pillars of their sandy Foundation, and proved a Snare to him.

Anthony
Wm. Bohem, in his
Preface to
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Here he cannot but observe, how generally the main Article treated of herein, and recommended by the Bishop as above, was then in this Land embraced by the most of that Day, both Clergy and Laity, as the Pillar and Basis of true solid Peace, whereon the Superstructure of all good Works must be built, and only can stand, and was then accounted the only Weapon to wound Popery, even in its vital Part, and greatly drove and kept it out near sixty Years. After which *Arminianism* made its first publick Appearance here, and ministerially broke in upon the Articles of the Establish'd Church, which naturally made way, and open'd the broad Gate to let in Atheism, Infidelity, and Immorality in all its Shapes, which soon began to overspread us;
and

and with what Success downward, the present Generation is too pregnant a Proof.

Some pious Minds indeed being alarm'd about that Time, in the Year 1635. did again reprint this Book, in hopes it might meet with the same Success it formerly had; but then the Tide became too strong to be stemm'd, being let in by a Semi-popish Prelate, who, with his Party, impetuouſly lead away many into great Defection from this Foundation-Truth, as it may further appear by his earnest Endeavourſ to ſtifle another uſeful Book of this Author's, which he ſlyly obtain'd from the Tranſlator, under preſence of his Eſteem for it, and did not return it in two Years after, until being threaten'd with a Complaint to the Parliament then in being, he was obliged thereto, which was afterwards printed and licenſed by their Order, as may be ſeen at large in the Tranſlator's, Captain *Henry Bell's* Epistle, with other more remarkable Occurrences to forward his Work, well worth the Reader's peruſal: The Biſhop himſelf, upon a political Account, being afterwards treated as he deſerved.

Archbiſhop Laud.

Colloquia Menſalia:

Or, Luther's Divine Diſcourſes;

printed Anno Dni.

1646.

The Publiſher cannot help thinking, with what Wonder and Aſtoniſhment would thoſe great Luminaries, the firſt Reformers of our Eſtabliſh'd Church, look down upon the preſent Generation, were it poſſible to give them a full View, and bring them to hear and ſee the Promiſes and Propheſies in the Old Teſtament concerning the Meſſiah, ſo far as the refin'd Reason of Man in his laſed State (vainly puff'd up by his fleſhly Mind) can reach, made null and ineffectual, as to any Relation to, or Fulfilment in the New; and his Miracles, together with his Perſon and Doctrines, derided and ſcoff'd at, when,

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at the same Time, the very Persons of these Men are admired for their Work's sake by the more Polite and Learned, not a few. Others clenching that Nail, set him forth in the Holiness of his Life only as an Example for our Imitation, who are naturally averse thereto, and account his violent Death to be the Consequent, or Accidental only, but not Expiatory as a Sacrifice, for that God needed none, and might, if he pleased, have accepted a Goose or Swan, or such other like Creature. These only add Life and Strength to the Increase of Nature's Light, which in its corrupt State is Enmity to the reveal'd Mind of God in his Word.

But even this is not the main spiritual Wickedness in high Places. These Things are not comparably Mischievous, to the bold, and yet insinuating Attacks of many of the greatly Learned, and more serious Part, in their Ministry and Writings, who are thereby intensely sapping the Foundation, and as far as they are able, preventing the Faith of All in the Being and Agency of the glorious Three in the whole Work of Redemption; the Incarnation and Satisfaction of the Son, in making a compleat Atonement, and the Necessity, as well as Efficacy of the Spirit, in beginning, carrying on, and perfecting the Work of the new Creation in Christ Jesus. All which the first Pillars of our reform'd Church center'd in the firm Belief of as one Man, and as far as they could, handed down to their Posterity in the Demonstration of the same Spirit and Power.

And here, by way of Digression, the Publisher cannot but make one Observation obvious to any Enquiry, That the Works of these very Persons, down to one Hundred Years after and more, for
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the Benefit of succeeding Generations, are now in so small Esteem, that twelve Months Labour of one Divine then will not now reach a Great *per Pound* for the Chandlers Shop, when, at the same Time, the *Turkish Alcoran*, or any other Antichristian Piece of lesser bulk, immediately striking at the Honour of our Lord; and more especially, the promised Spirit, that only can reveal him, meets with earnest Attention, and will almost fetch the Price of a Pound in Money, which he thinks Matter of great Lamentation, as it portends a natural Effect of the same Cause, in the Woe pronounced by *Isaiab* against God's own Vineyard, when he shall be exalted in Judgment against such of them as put Light for Darkness. Yet still, for the discerning Christian's Comfort, some of these old Remains are in private Families, who find therein good Food, leading them to the Bread of Life, and therefore cannot bow the Knee to the *Baal* of the Day, nor will part with them, and forego the Truths therein contain'd, for their Weight in Diamonds of the clearest Water.

Whilst he thus, on the one hand, observ'd the kind Reception and Entertainment the great Rationalia's, call'd the Free-thinking part of Mankind, give to the late advanced Doctrines (or rather vain Speculations of Men) and the scornful, and deriding Treatment of all their Opposers, whose Numbers now are greatly reduced, he was greatly discouraged, and prevented in his Hopes of Success, and his Hands slacken'd again. But when on the other hand, he brought it to the Balance of his Sanctuary, who only teaches the Hands to war, and Fingers to fight, more especially against that Sovereign, whose Dominions, by this revival, he doth again attack, and invade

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vade even the greatest of Princes in this World, no less than of the Power of the Air. When he considers whose Subjects he would excite to Rebellion, his Government being very large, not only in his Children of Disobedience, as a Sovereign, but his Rage and Fury remains very fierce, strong, and extensive, in the disobedient Part of the Best, although they are in Triumph ransomed and rescu'd from under him as such, they are yet too much unwillingly captivated by him, he was thereby the more encouraged to proceed, without consulting Flesh and Blood, in this Warfare.

When he further intensely perceived how gradually, yet swiftly Darkness of Mind hath encompassed the many in this Day, who once made a glorious Profession of their Faith in this Doctrine, of free Justification by our Lord Jesus Christ, in the compleat Sacrifice of himself, according to the Will of God the Father, and in whom he repeatedly declared (from Heaven) himself to be well pleased. When he can thus point them out, who now in their advanced Years are so miserably shipwreck'd in their Faith, not only as to all that solid Peace which he hath good ground to hope they once enjoy'd in the Witness of the Spirit (not in enthusiastick Raptures) but experimentally felt to be correspondent with his own Word, which is the only Security therefrom, as to their own Right and Interest in God's paternal Love, by their Adoption, but are now so far declin'd, as argumentatively to oppose those very Doctrines, in the Faith of which they comfortably walk'd, and in which Light many of their Fathers are gone triumphantly to Heaven, he was the more-zealously excited hereto, as by these Occurrences it plainly appeared to him,

Judg-

Preface to the Reader.

Judgment is long since begun (and greatly encreas'd) in the House of God, the Church militant.

When he also consider'd, that the divine Being brings about the Purpose of his own Will, by Methods of his own Appointment, and by the Meanest of earthen Vessels confounds the Wisdom of the Wise, and brings to nought the Understanding of the Prudent, he then determin'd to set to his Seal this way, and the rather, because there's no room for Self-exaltation, the whole Matter being so well, and usefully provided by the Author, that he doubts not it had its Thousands of Witnesses in Times past to the Truth of it.

The Publisher, therefore, hath great Reason to hope for some good Effect by the Revival of this Treatise, which hath lain almost dormant an hundred Years, if possible, by this means, to reduce and bring back the Backsliders in Heart (as before hinted at) but more especially to establish many now wavering, if not enlightning others, in this Day of spiritual Darknes. And (although 'tis accounted a Day of great Light by the most) yet he is not ashamed to offer it to the serious Reader, being well assured (in the main) of its Agreement with the Word of Truth, the only Touchstone with the Spirit to try all others by. And also believes the great Neglect, and Despite of late Years, cast upon this great Article of free Justification, hath given Life and Spring to all that Atheism and Infidelity which with so great Swiftnes increaseth upon us, and is, indeed, the Root from whence ariseth all that Immorality, Debauchery, and Prophaneness, that impetuously prevails, and will necessarily bring down the greatest of temporal Judgments without a speedy Reformation.

For

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For he challenges any one to prove, from the Time of the first Promise after the Fall, to the Fulfilment of the same hitherto, either in the sacred History, or since, where any People or Nation escaped them, and that in the severest Manner, more especially where Life and Immortality hath been so clearly brought to Light by the Gospel, as in this Land, and even in this Day, the Person of Christ, together with the Spirit, who alone can savingly reveal him, depreciated; nay further, had in great Ridicule, even by such, that, in Words, largely beg his Influence in their daily Ministrations.

Here the Publisher thinks fit to observe, That as our Lord being despised and rejected by his own, foretold the Destruction of their Temple, and the preceding Calamities which did ensue, so it portends no better, where the glad Tidings of his Gospel have been so long, and loudly proclaim'd as here. And although the Heathen and Antichristian Part of the World have often escaped, where guilty of the greatest Idolatry, God never having bore Rule over them, as he says by *Isaiab*; yet he never read, where a People so signally own'd, and guilty of so great Apostasy, were ever past by without severe Chastisements, for their Reduction; such indeed as are often indiscernable from Judgments, as is too well known to many Christians on their Backslidings, in their private Capacities. Therefore, being call'd by his Name, as recorded by the same Prophet, he suffer'd the Adversary to tread down his Sanctuary, and having known them of all the Families in the Earth, therefore did he punish them for all their Iniquities.

The Publisher is willing to think, there are none who call themselves Protestants, can be
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displeas'd with any who endeavour to expose the Buffooneries and Follies, as well as other outward Superstitions of Popery visible to every Eye, and is but the Out-skirts of Antichrist, which the Author often doth in this Treatise. But this is not his main Intendment, which was to bruise this Viper in the Head, which the Publisher will not here enlarge upon to recommend it, being so fully set forth by the Translator's Epistle, and the Author's own Preface, he thinks, surely then, the more spiritually minded cannot but be delighted to see the Ax laid to the Root, and again lift up by this Publication; such whose Thoughts are deeply and intensely concern'd about their eternal State, like the Jayler upon Enquiry, What they should do to be saved? And are labouring, by all possible Means, in Bondage under the Law, to obtain a Righteousness by the Works of it; digging within themselves, as if their Life and Spring would rise thence, to perform what they call (in a Way of Duty) Terror of Acceptance, wherewith they may safely and comfortably approach God here, and appear before him at the last Day.

This Toil, Labour, and seeming Warmth, by the Sparks of their own Kindling, the Author had the largest Experience of, for many Years, in his monkish Life, to overcome and subdue his Body of Sin and Death, that he might meet with the more free and welcome Reception thereby, all that Time being wholly ignorant of God's Righteousness, even the Righteousness which is of God by Faith, upon all them that believe, without difference. He went on in this Way (as he says) for Mortification, both of Body and Mind (as the Publisher doubts not many now do) fighting Flesh with Flesh, aiming at Perfection, which prov'd

prov'd but like lopping the Branches of a Tree, that adds more Life and Strength to the Root, being then unacquainted with *Paul's* Method of doing it in Faith, thorough the Spirit, as freed from the Bondage of the Law, Christ being become the End of it for his Righteousness.

Insomuch as 'tis written of him, as you find in the Translator's Epistle, which the Publisher thinks fit to mention here, lest it should be overlook'd by the Reader, that three Days and three Nights he lay upon his Bed, without Meat, Drink, or any Sleep, like a dead Man, labouring in Soul and Spirit, upon a certain Place of *St. Paul*, in his third to the *Romans* (*ad ostendendum suam Justitiam*) that is, to shew his Justice, thinking Christ to be sent to no other End, but to shew forth God's Justice as an Executor of his Law; but afterwards being satisfied in the true Meaning of these Words, that it signified the Justice of God to be executed upon his Son, to save us from the Stroke thereof, he immediately started from his Bed, and nothing afterwards could appaul him, which you may see much more at large in their Epistle, which the Publisher thinks deserves the most intense perusal.

He therefore, in hopes to meet with many such in this Day, much desires the sending Abroad again this antient Directory for their help, for 'tis they only he expects will find any suitable Nourishment from this heavenly Food. He further declares, 'tis no Kindred, Tongue, or People, amidst all the Nations of the Earth; 'tis not the Papist amongst nominal Christians as such, much less the Protestant in any Shape or Denomination, he would any ways offend, by exciting their Passions, for the Wrath of Man doth not work the Righteousness of God; as to his
Cost,

Cost, he hath had large Experience of; but is mov'd hereto, having found it so greatly enlightning into the Evil of Sin, its deep and fix'd Rootedness in the Heart of every one by Nature, so that Man by his Apostasy is not only become an Enemy, but Enmity it self, to the pure and holy Nature of God, and therefore there can be no Possibility of a Reconcilement but in this Way of believing in him, who by his Blood on the Cross hath reconciled both *Jew* and *Gentile*, that their Cure and Recovery may alone redound to his Glory, who hath said, he will not give it to another; therefore, whether *Turk*, *Jew* or *Pagan*, *Papist* or *Protestant*, all are naturalized into this Enmity from our first Parent *Adam*, who, by his voluntary Revolt corrupted that Nature, which was created in Perfection, but afterwards the same Nature (so corrupted) affected the Person of all his Descendants.

This Enmity is the true Antichrist, that Man of Sin, who hath his imperial Seat in the Heart, and exalts himself above all that's truly called God; and the main Scepter by which he sways and vaunts himself is *Reason*, but not as guided one Step by that Light and Knowledge received in his Creation, but as it shone in upon him (if proper to stile it so) in his seeming independant State, according to the Serpent's Word, *You shall be as Gods, knowing Good and Evil.*

This is, and hath been the only grand Director in its dim Light, since the Curse took place, and Man lost his Uprightness, to find out God, and is the only Source and Spring of the many Inventions to please and appease him; Sin being thus conceiv'd brought forth immediate Death, as to all true Knowledge of, or Communion with him, in any Relation, but of his
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Maker

Maker and Judge: As to the first, 'tis recorded by *Isaiab*, He would have no Mercy on them; as to the latter, he could not but do right, as in the Case of *Sodom*.

Well therefore might *Adam* be afraid, and hide himself, under the greatest Horror and Amazement of Spirit, till the Promise of a Seed to bruise the Serpent's Head was discover'd to him, which this Author doth indeed sufficiently prove in the Exercise of the same Faculty of Reason, guided by the unerring Light of God's Spirit in his Word; for to the real Christian, nothing appears more reasonable, than this Way of his Recovery, by bare trusting in God, when he now sees in this Light, Ruin came upon him by believing the Devil.

This mighty Day-Star to Mankind, call'd Reason, and by some, the Light of Nature, so far as it pretends any acceptable Service to a Divine Being, whether by Birth and Education, under the Conduct of the *Alcoran*, or any other Discoveries, by any Pretences of the *Pagan*; nay, even if it fall under the Guidance of the Scriptures of Truth, the only reveal'd Mind of God; as handed down to us in the Letter only, without a more especial Revelation of the same Spirit; by which those holy Men of old spoke to enlighten the Understanding, leads poor fallen Man but into further Darknes.

The Publisher is not afraid, or asham'd, to repeat it again, The Word of God it self, from beginning to end, is but a dead Letter, as to any saving Use, and of no more Service, as conducive thereto, than the Gnomon of a Dial to discover the Hour unless the Sun shine upon it. Therefore all Men, though of the most refin'd Intellectuals, remain in thick Darknes, as to any

Knowledge, or Worship of the true God, in the Exercise of this noble Faculty, by their natural Light unassisted, by the promised Spirit of Truth, that only doth, and can lead them into it.

All pretended Worship of a Deity, whether by any Medium of an exalted Image before the outward Eye, or by any more private mentally conceived Notions of him, in the most lofty Imaginations of his Omnipotence, Omnipresence, Omniscience, and all other his incommunicable Perfections, out of, and separate from, his Son Jesus Christ, whom the Father hath loudly proclaimed from on high so to be, and in whom only he is well pleased, is wholly unprofitable, because the Son hath declar'd no Man cometh unto the Father but by him; and here pray observe it, as a Matter of the utmost Importance, on which all depends, our Lord not only directs his Disciples into the Way, but he reveals himself as the only Way, Truth and Life.

Therefore, where the Wisdom of this World in its seemingly more refin'd Reasoning, as derived from *Adam* only, hath, as it thinks, the more clear Apprehensions of the Divine Being, even there it falls infinitely short of all acceptable Worship in Spirit and Truth, as the Scripture so plainly and clearly sets it forth, to consist in Union to, as well as Fellowship and Communion by the Spirit, through Faith, with the Father and Son; such, and such only, who walk in the Light, as he is in the Light, and in the Unity of the same Spirit, have Fellowship one with another; like the two Disciples in their Journey to *Emmaus*, unto whom our Lord joined himself, making their Hearts to burn within them while he open'd to them the Scriptures.

Here

Here pray observe, all this is wholly wrought by the promised Spirit of Truth breathing down from on high upon one and another of the sinful Off-spring of the first *Adam* in newness of Life, according to the Purposes of his Grace, whereby they become a quickned Spirit in the second, that as by Breath the animal Life is begun and preserved, so by Believing only doth the spiritual Life appear, in its own Evidence, to be the Workmanship of God, creating them in Christ Jesus, after his Image, in Righteousness and true Holiness; so that as this Faith is more or less strong and vigorous, the Person thus made alive doth more or less abound in all good Works, and, as *Paul* says, All old Things pass away and die; (which, at best, are but seemly good as well as really evil) and all Things become new: Thus, and thus only, is the Tree made good, and bears good Fruit.

The real Christian knows, without Holiness no Man can see the Lord; and without this Faith 'tis impossible to please him. But if thee, Reader, should incline to think, this seems too easy and smooth a Way to eternal Life, only by bare believing, you will find the Acting of it in truth, from any innate Power received from the first *Adam* in Nature, or any Inclination in your self thereto, as hard and difficult as to create a World by your own Fiat; for *Adam* being spiritually blinded by the Fall, his whole Off-spring were naturally born, and remain so, until a higher Light, in the Day of God's Power, strike in upon that abused Faculty of Reason, rightly to represent the Object, then they cannot but rationally believe, and that with the utmost Complacency and Delight, because it re-instates them thereby, into the glorious Liberty of the Children of God. But

But if you further reply, this opens a Flood-gate to all Licentiousness, that very Thought fully proves to every real Christian, you take up with the Notion of it only in the Activity of your natural carnal Mind, which can make no other Construction or use of it; for where 'tis wrought in the Understanding by the promised Comforter, the Spirit of Truth, that only guides into his own Truth, then it brings its own Testimonial (as an Earnest, as *Paul* says) to be the only Way to destroy and root out that Body of Sin and Death all bring into the World with them, and productive of all good Works, because 'tis a Faith of God's Operation, and therefore works by Love, as *John* says, *God is Love, and we love him, because he first loved us*; and only this Faith purifies the Heart.

The Christian well knows, by his own Experience, this Grace of God apprehended by Faith, that brings Salvation, teacheth to deny all Ungodliness, therefore he dare no more approach the Divine Being in any Way of Worship and Adoration, allowing himself in the Practice of the least Sin, even in the Heart; I say allowedly so, than he is able to contend with devouring Fire. 'Tis from this Faith only he sees all good Works to arise, as its natural Fruit, and so far from being unnecessary to Salvation, that Holiness becomes a real part of it, for God is to be enjoy'd, and beheld only in his own Light, which is in the Beauty of Holiness. Thus being acted by the Divine Life, from the Man Christ, and in his own Nature united to him, he is brought into Intimacy and Communion with God in Him, setting to his Seal that he is true, in giving this Record of his Son, and that to be no less than eternal Life.

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The Publisher cannot forbear a little further to expatiate upon the Excellency of this Faith, as it is the Radix of all Grace in the hidden Man of the Heart, and doth so infinitely surpass, and is so much above, and contrary to that Reason, so greatly exalted in Opposition to it, under the Guidance only of that Light derived to us by our first Parents. 'Tis no wonder to every real Christian, The World by Wisdom knows not God, because he feels 'tis in the Exercise of this Faith only the Almighty is to be found unto Perfection. Therefore our Lord himself so fully answers the Question, What must be done to work the Works of God, that 'twas his Work to raise the Dead to this Faith, as he had Life in himself from the Father to do. If this Light shine in, it will then lead thee, Reader, into a clearer Apprehension, and Experimental Knowledge, of the glorious Trinity. The everlasting Love of the Father, thus in Time, by the eternal Spirit drawing thee to the Son; and, as *Paul* says, revealing him in you. In this Faith only will raise thee above all vain and fruitless Disputes concerning them.

Hence the Publisher freely owns his own Weakness and Boldness in Time past, by often endeavouring to defend and prove this great Mystery with the carnal Weapon of his own Reason, that it hath greatly darken'd his own Light and Faith therein. Whom the Author, in this Treatise, strenuously cautions against. And here he must appeal only to the discerning Christian, whom *Paul* calls the spiritual Man, and judgeth all Things in the Light of the Spirit, that searcheth the deep Things of God, who's fearful Haverock his own carnal Reason makes in Opposition to it. How fiercely it combats with the Spirit, often despoiling him of all Comfort in the Exercise of his

Faith therein? So that where the Use of this noble Faculty blinded by the Fall (as to these deep Things of God in the Method of Salvation) is the greatest Delight to the natural Man; in the same Light hereby, to the Christian, it proves the greatest Vexation of Spirit, because so opposite to the revealed Mind of God in his Word.

Here he cannot but observe, how frequently the Author takes Notice in the Light of this Faith, the Christian becomes a true Judge of all other pretended Religions in the World, and Doctrines deduced therefrom, because he finds it in the Word, to be the only Touchstone to try all others; and as a further Proof, so great is the Uniformity in Judgment of every Christian all the World over in this Foundation-Truth, that bring any two together from the most distant Parts, they shall so exactly correspond herein, in their first Intercourse (whatever Hay, Straw or Stubble may happen to be part of the Superstructure) as much as 'tis possible they might resemble each other if Twins, and came out of one Womb. That as Face answers Face in a Glass, so doth this new Heart of Man to Man; and next to the Witness of the Spirit in the Word, to the Christians own Spirit, as *Paul* and *John* declare, he may rationally improve this Mark as the truest and highest Testimonial besides it. Therefore, as many Christians as are of such Stature to know themselves to be such, so many standing Witnesses there are to this grand fundamental Truth, of believing only in Christ Jesus to intitle them to eternal Life, and have within them (in proportion to their Faith) the Earnest of the Spirit in their Hearts, crying, *Abba, Father.*

'Twas in this Faith *Paul* so boldly wrote to *Timothy*, *That, without Controversy, great was the*

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Mystery of Godliness, God manifest in the Flesh; and elsewhere *Paul* says, he was made under the Law, that by fulfilling it he redeemed them that were under it; hereby Justice was satisfied, Wrath appeased, and in this Way only is God (by Man's Recovery) glorified, so that it well became the heavenly Host to usher him into the World (tho' in the Manger) with that glorious Doxology of *Glory to God in the Highest, Peace on Earth, and Good-Will towards Men.*

But he must stop here from any further Survey of so copious a Field, having not Room allow'd him, believing he hath brought on himself the Character of Enthusiast, in the Understanding of many of the Wise and Prudent in this World's Account; which God formerly hath, by this Vessel *Luther*, and the Publisher hopes, by this Revival, further to bring to nought.

Believe me, Reader, so far as thou canst, as there is a seeming Perfection, even in the utmost Depravity of Human Nature by the Fall, that brought out the many Inventions of Worshipping God by the Traditions of Men, in the farthest Departure (by Unbelief) from the Living God, so there is a real Perfection in the nearest Approaches to him by Jesus Christ, in this only Way of Believing; that as the Vision of him, in the Person of his Son, will at last perfectly transform into the same Image; so far hath this Faith (where in Truth) to the Experience of every Christian, a transforming and purifying Virtue, while in this frail Body of Sin and Death, to beget in them a Likeness to him, in his shedding Abroad his Love into their Hearts by the Holy Ghost thus given unto them; and herein appears the Will of God, even their Sanctification.

The.

The Publisher, whilst it occurs to his Mind, thinks it very necessary here to give one Caution to the Reader, who, perhaps, may be apt to imagine himself wholly unconcern'd in the ensuing Treatise, as being a Protestant, and a Member of the Establish'd Church, or in Communion with some other Denomination of Protestants, it being wholly directed, and ministerially delivered by the Author, amongst them who were all professedly Papists.

In answer to which, he hath too great Reason to believe, the most in Communion with the Romish Church in that Day, were more zealously bent and intense to obtain Heaven, by working out a Righteousness of their own, to present them as acceptable in God's sight, than the Generality of Professors in this Age, of all Denominations, are at all working for any, contenting themselves with a bare Trust and Dependance on the general Mercy of the Divine Being to Mankind, as if he was all Goodness; and thus taking him (in their Sense) he must be regardless of that essential Attribute of his Justice, whereby they tacitly charge him with Folly in the Mission of his Son; and much more the Son himself, in giving his Life a Ransom for all.

But were it with us, as in his Time past with many, who could not sit so easy, and loose (habitually going on, as most now do, in a formal Profession) but, as *Solomon* advised, what their Hand found to do it was done with all their might, we should have more Lamentation and Complaint of our (great Inability, and Impotence to perform what natural Conscience excites to, and much more in want of) Strength in our selves, to submit to, and acquiesce in the Obedience of Faith, as the only Refuge for our Justification, less

esteeming our selves upon the Sound and Uncorruptness of the Qualities of Nature, of late so much advanc'd, as sufficient to assist us therein; Then the only wholesome Food of the Gospel, in this Treatise so much insisted on, would more joyfully be embraced by us. Besides, it doth not appear, that in the Author's Time many were so commonly bold and daring, both in Pulpit and Press, to exalt the Light and Dictates of Nature, above all Revelation, as is before hinted, which strikes at the very Root of all Faith in, and Worship of, the One only true God, and Jesus Christ whom he hath sent.

Too many there are also now, who (as in the Author's Time) preach up the fanative Truth of the Gospel, but are regardless themselves of bringing forth its proper Fruit, in good Works, and therefore little ministerially enforce it on others; these (as he says) running before they are sent, occasion so great a licentious Liberty, and prevent the Success of the Gospel, more than any other Opposers, who would fain merit by Works of their own. These do indeed apply the true Balm of *Gilead*, but too slightly (if at all) set forth the perfect Requirements of the Law, that only can wound in order to a Cure. This causeth proud Flesh to arise; 'tis these carry about them pestilential Marks, and by their venomous Nature turn that into Poison, which, in it self, is the only sincere Milk of the Word: Many of these soar above, and beyond what the Word hath plainly revealed, running all Things relating to themselves, as actually done upon them, in Christ as their Head, even before himself became incarnate, little regarding what must necessarily be wrought in and upon themselves, darkning Council by Words without Knowledge; such

such as (if true) have no Tendency to convert or strengthen their Brethren in the first Principles of the Oracles of God, in this Day of great Defection.

Here the Publisher, from his own Experience, desires to enforce one necessary Caution to the Christian Reader, for 'tis such only can understand him, That when any great Gospel Truth shall, by the Unction and Anointing of the Spirit, (as St. *John* calls it) be warmly impress'd on his Mind under any Ordinance, whether the Ministry, the Lord's Supper, or in his more private Retirements, which leads to a farther Advance in Christ's School, and the Heat and Influence attending it is worn off, let him then, as far as possible, forbear any farther Meditation thereon (for that Season) lest the Liveliness of his own natural Reasoning, which is fond of Curiosity and Speculation, take full hold of it, and carry him into endless Genealogies, Strifes, and Oppositions of Science falsely so called, as St. *Paul* cautions *Timothy* against, which the present Age is so abundantly pregnant with.

The Publisher is perswaded, there are many real Christians now (judging by himself) who, although kept alive by the Power of God through Faith, 'tis in so small a Degree, that they find it very hard to maintain the Foundation of Repentance from dead Works; yea, to maintain any as reflectively knowing them to be proper Fruit of true Faith. Therefore the Call is loud for plain feeding Truths, such as the Law, in its Perfection, for wounding the Hardened and Secure, that the healing Virtue of the Gospel of Christ may be more welcomly entertain'd in that grand Article, so largely set forth in this Treatise, and for which End the Publisher chiefly recommends it.

But

But he here entreats not to be mistaken, as if he seem'd to cast Reflection, or give Offence to any true Shepherd, who sparingly treats of the Law, yet adorns in Life the Doctrine of God our Saviour in all Things; and hopes there are many such in a higher Class, that are in a great Measure got above and beyond a Spirit of Bondage (as *Paul* says) again to fear, and are further led into the Mystery of the Gospel, feeding the Flock under their Care with glad Tidings of their Salvation, to the Use of edifying, and building up in their most holy Faith, such who keep within their Fold, and are gently led without the Crook.

It was indeed a great Saying of an eminent Divine, The Law ought never to be preach'd as 'tis the Ministrations of Death for Convictions, without a Spice of the Gospel for medicinal Application, lest it make a Wound too deep to be heal'd; and it may be as useful under an evangelical Ministry, for a Spur in this lukewarm Day, by way of Remembrance, as the Passover to the *Jews*, under that Dispensation.

Many also there are amongst Christians of all Denominations, who cannot rest in general Notions, but being more seriously inclin'd, are great Objects of Pity, who so much resemble the *Galatians* in their Return to the Bondage of the Law, apprehending some Things requisite to be done by them on their Part for Justification, more than bare believing in Christ, as having fulfilled all on their Account, and therefore like the *Jews* of old, who sought for a Righteousness, as it were, by the Works of the Law, as Terms, on their part, required for Acceptance, and yet partly through Jesus Christ, who, they hope, by his Merits, will make up their short Comings,

ings, not considering him as the End of it for Righteousness, *Who*, his own self, as *Peter* says, *bare our Sins in his own Body on the Tree*; alluding to that evangelical Prophet *Isaiab*, who declares, It pleased the Lord to bruise him, that his Pleasure might prosper in his Hand by the great Work of Redemption.

Such as these the Author, amongst others, greatly points at in this Treatise, if possible, to recover them out of that miserable Servitude they were brought into by the many false Guides in his Time, who took Christ for a new Law-giver, instead of being the Fulfiller of it in their stead, to save them by believing.

These are the same amongst us, who, in these later Years, have but new cloathed these popish Doctrines with other Words, such as new remedial Law in Obedience to God, and what they call the Precepts of the Gospel, with many other annex'd Conditions, impossible to be perform'd by the Creature, wearying themselves with fruitless Attempts in Performance; whereas, did such in a true Light but know themselves, and the natural Aversion rooted in their Natures, against the Purity of God's Nature, together with the perfect Requirements of this holy Law, even a Continuance in all Things written therein, they would soon droop under all their Toil, and in the same Light readily (by Faith) accept, and joyfully lay hold of the full and compleat Satisfaction of his Son, giving that its true Estimate, still working from Life receiv'd in this Faith (but with great Delight) in all holy Obedience, being thus made Heirs of God because joint Heirs with Christ.

But many of these the Publisher has great ground to think, are now wholly off their Speed here-

herein, being at least ignorant of (if not despising) the only Guide into all Truth, taking chiefly up, and contenting themselves with that which hath got the Ascendant, as the Chief of all in this Day, *Sincerity*, and that in any Profession, according to the best Light receiv'd, whether by *Jew, Turk, or Pagan*. This with them bears the greatest Weight, even amongst many who call themselves Christian, and is now become the Standard in Judgment with many, especially the more Polite and Learned, amongst all Parties and Denominations; but when rightly weigh'd in the true Balance, the Word of God, puts the Christian on more unequal footing for Safety than the *Turk or Pagan*, because of the many Instances therein recorded of Persons, who acting in the highest pitch of it, thinking thereby to do God service, still were so far from being acceptable therein, that they became the more liable to his Wrath and Vengeance in their Zeal for him.

This mighty Idol *Sincerity*, as now exalted in way of Dependance, is really in it self nothing; it cannot, in reality, be called a Grace, but a constant Companion and Concomitant with all the Graces of the Spirit, and interwoven with all the Good wrought in, or even by, the Christian, acting as such, especially in his Faith, as the Root of all Love, Obedience, Self-Denial, Humility, and all the good Fruit arising therefrom, insomuch, that there cannot be a Christian without it. Whatever is done by him, acting as such, must be in *Sincerity*, but there may be as bad as the Devil in the utmost Exercise of it, as is plainly prov'd by *St. Paul*, when going to *Damascus*, in the Integrity of his Heart, as he verily thought, to do God Service thereby,

by, as he plainly declares, and the History largely shews.

The Publisher cannot but observe here, how Sincerity, in the Mouths of many, is held in greater Veneration, than Jesus Christ himself, with all his Merit, and hath given rise to, and is the Ground of the great Abuse of these inestimable good Qualities of Moderation and Charity, so much of late cry'd up, which, indeed, taken in their true Sense, only respects the Person of all Denominations in the World, whether true or false; and nothing is more becoming the Christian, in the highest Degree of it, than leaving all such to the great Legislator, who hath declar'd he will judge the Secrets of Men by Jesus Christ; but for that sort so much cry'd up of late for all Doctrines amongst us, though differing in the most momentous Points, 'tis so far from being countenanc'd in the Word of God, that Truth is given up thereby, so far as in us lies, which is an essential Attribute in God, and eternal and unchangeable as himself, who, in Defence thereof, requires the most earnest Contention, even Resistance unto Blood, bringing all Judgment to this Word, according to Light received therein. Besides, so far as the real Christian gives way (by a seeming humble Submission to others Judgment) in doubt of the Truth concerning this grand Article of Free Justification by Christ alone, and his own Interest therein, without Works of any kind wrought by him, even so far he gives up his Faith and Hope in eternal Life promised thereby.

He therefore cannot but appeal to such moderate Men, with what Charity they would entertain that Person, who hath in himself an equal Right to as much Estate in this Life as his Heart can

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can wish (with many others) if he will but accept it on the same, and only true Terms by which he can hold it, and which is no more than a grateful Acceptance, yet absolutely refuseth, in a seeming (but proud) Humility, unless he may either come at it by Purchase, or in common with all others, many of whom not only slight, but discredit all good Title thereby, with the greatest Contempt of the Donor.

Here the Publisher desires thee to take notice of the mutual Concordance and Agreement of all Denominations around the World, in the highest Exercise of their natural Reason, without the Light of Faith in the Word of God, whatever outward Conduct they may be under. This, as their Idol Sincerity (which like the Varnish upon a Picture) casts all the Beauty on their several Ways of Worship, though it be like that of the *Athenians*, to an *Unknown God*; yet even these, with all their Moderation and Charity, so extensive to others, as one Man, like the wise *Greeks*, and stumbling *Jews* of old, center in a Ridicule and Derision of, as well as Hatred and Opposition to, the comparatively Few in this World, so far as known by them, who are not ashamed of the Gospel of Christ, by trusting in him alone, and with solid Peace can acquiesce in, and freely own it, as their grand Charter for eternal Life; these well knowing, in a far higher Light (than of Nature or Reason only) being under the Conduct of the Spirit of Truth, witnessed to by his own Word, That 'tis the Wisdom of God, and the Power of God, to their Salvation.

Thus being by this Faith grafted in, and united to the true Vine, by the great Husbandman; they bear good Fruit, and in proportion
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to its Strength all the communicable Good in the Root tinctures the Branches, with its Life, rising therefrom, being thus brought into the Light, their after Fruit make manifest their Deeds are wrought in God. Herein 'tis all good Works, so much indeed (but) talk'd of by many, are produced, as Love to God, and our Neighbours as our selves, which includes all the other Fruits of the Spirit, especially encreaseive Mortification of the Body of Sin and Death, still alive, with all its evil Fruit in the Seed, till wholly separate, and cut off from the wild Olive, and the Christian acting from this Life, thus received and maintain'd by Faith, Sincerity attends on every Sprig, and adorns the Branch with shining on every Part of the new Creature, thus created after the Image of him that created him, in Righteousness and true Holiness.

To conclude this Part with one Observation, the Publisher cannot help believing, notwithstanding what is here inserted about Sincerity, the Strength of Reason (as descended from *Adam*) will still prevail to give it the Precedence, tho' guided by the *Alcoran*, or Nature's Light only, without Scripture Revelation, yet even here such, Reader, cannot but allow the Christian, walking according to his Light, in a delightful Dependance on Jesus Christ, as set forth in this Treatise, although he conflicts with, and opposeth the same Light in himself, by which the *Turk* or *Moralist* is wholly guided, yet being Sincere therein, even in this Case, his Sincerity puts him still upon a Balance with all others for Acceptance, so that in him it cannot fall short of its due Reward; whereas, on the contrary, should it fail at last, as his Book fully proves, the Loss is beyond all human Conception, which
he

he thinks worthy of the greatest Regard by the Reader.

The Publisher, as he doubts not, hath given sufficient Reason for this Publication, to the Satisfaction of some, whatever Entertainment it may meet with from others, therefore now thinks, 'tis Time to insert several of the most fundamental Articles of the Establish'd Church, that as the Reader, in the Perusal of the Treatise, will find it contrary, and opposite to the Sentiments of many in the several Denominations of Christians in this Age, he may recur to one or other of them, for proof of the Author's Consistence therewith.

I. Of Faith in the Holy Trinity.

THERE is but One living and true God, everlasting, without body, parts, or passions; of infinite Power, Wisdom, and Goodness, the Maker and Preserver of all Things both visible and invisible. And in unity of this Godhead there be three Persons of one Substance, Power and Eternity; the Father, the Son, and the Holy Ghost.

M. Of the Word or Son of God, which was made very Man.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one Substance with the Father, took Man's Nature in the Womb of the blessed Virgin, of her Substance: So that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ; very God, and very Man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original Guilt, but also for actual Sins of Men.

IV. Of the Resurrection of Christ.

Christ did truly rise again from Death, and took again his Body, with Flesh, Bones, and all Things appertaining to the Perfection of Man's Nature, wherewith he ascended into

Heaven, and there sitteth until he return to judge all Men at the last Day.

V. Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty, and Glory, with the Father, and the Son, very and eternal God.

IX. Of Original or Birth-Sin.

Original Sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the Fault and Corruption of the Nature of every Man, that naturally is ingendered of the Off-spring of Adam, whereby Man is very far gone from original Righteousness, and is of his own Nature inclined to evil, so that the Flesh lusteth always contrary to the Spirit; and therefore in every Person born into this World, it deserveth God's Wrath and Damnation. And this Infection of Nature doth remain, yea, in them that are regenerated, whereby the Lust of the Flesh, called in the Greek, *φύσις σαρκός*, which some do expound the Wisdom, some Sensuality, some the Affection, some the Desire of the Flesh, is not subject to the Law of God. And although there is no Condemnation for them that believe (and are baptized, yet the Apostle doth confess, that Concupiscence and Lust hath of it self the Nature of Sin.

X. *Of Free-Will.*

The Condition of Man after the Fall of Adam, is such, that he cannot turn and prepare himself by his own natural Strength and good Works to Faith and Calling upon God: Wherefore we have no Power to do good Works, pleasant and acceptable to God, without the Grace of God by Christ preventing us, that we may have a good Will, and working with us when we have that good Will.

XI. *Of the Justification of Man.*

We are accounted Righteous before God, only for the Merit of our Lord and Saviour Jesus Christ by Faith, and not for our own Works, or Deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of Comfort, as more largely is expressed in the Homily of Justification.

XII. *Of Good Works.*

Albeit that Good Works, which are the Fruits of Faith, and follow after Justification, cannot put away our Sins, and endure the Severity of God's Judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith, inasmuch that by them a lively Faith may be as evidently known, as a Tree discerned by the Fruit.

XVII. *Of Predestination and Election.*

Predestination to Life is the everlasting Purpose of God, whereby (before the Foundations of the World were laid) he hath constantly decreed by his Counsel, secret to us, to deliver from Curse and Damnation, those whom he hath chosen in Christ out of Mankind, and to bring them by Christ to everlasting Salvation, as Vessels made to honour. Wherefore they which be endued with so excellent a Benefit of God, be called according to God's Purpose, by his Spirit working in due Season, they

through Grace obey the Calling, they be justified freely; they be made Sons of God by Adoption; they be made like the Image of his only begotten Son Jesus Christ; they walk religiously in good Works, and at length, by God's Mercy, they attain to everlasting Felicity.

As the godly Consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable Comfort to godly Persons, and such as feel in themselves the Working of the Spirit of Christ, mortifying the Works of the Flesh, and their earthly Members, and drawing up their Mind to high and heavenly Things, as well because it doth greatly establish and confirm their Faith of eternal Salvation, to be enjoyed through Christ, as because it doth fervently kindle their Love towards God; so, for curious and carnal Persons, lacking the Spirit of Christ, to have continually before their Eyes the Sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into Desperation, or into wretchedness of most unclean Living, no less perilous than Desperation.

Furthermore, we must receive God's Promises in such wise as they be generally set forth to us in holy Scripture. And in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

They also are to be had accused, that presume to say, That every Man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his Life according to that Law, and the Light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby Men must be saved.

The Publisher having inserted these ten Articles of Religion, as the most material, shall, without any Descant, leave it to the Judgment of the Reader, how far the Author, in his general Scope, agrees therewith, only begs leave to take
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notice of one common Objection, as unanswerable, against the Seventeenth, which he thinks, taken in its literal and grammatical Sense, as there stated, and enjoin'd by Authority, is the most noble Composition of Words, and orderly placed, that he ever read, unless in the Bible; and so far from being baneful, that 'tis the most nutritive Food consistent therewith, and the only Well-spring and Food of all true spiritual Life, for the Christian's Support throughout his whole Pilgrimage, notwithstanding the Wisdom of Man at this Day, in their general Converse about it, and in their highest Reasoning, wholly with Disdain, oppose and reject both it and all its Professors, with the greatest Indignation, blessing themselves in their Aversion to it.

Nothing is more common in their Mouths, If true, God must be the Author of Sin; if electing some, and not all, then he made some Men on purpose to damn them. Thus do they make a poisonous Use of the most sovereign Medicine for their Recovery, and fly in the Face of the Divine Being, rejecting his Counsel against themselves, because not equally, and, in their Sense, extensively Good to all.

Would these very wise Men put the same Construction on the distinguishing and bountiful Handings out of Providence to them, of their Enjoyments in this Life, and more diffusively cast their Bread upon the Waters, in relieving their Neighbours Necessities, and thereby bring them nearer to an Equality with themselves, in the Delights as well as Necessaries of Life, they would not so much give the Lye to their own Profession, but shew better ground, by thus supplying their Brothers Need, to believe the Love of God dwells in them. But to conclude this, he

is not abam'd to declare with *Paul*, whom he did foreknow, then he also did predestinate, to be conform'd to the Image of his Son, and therefore in Time, by Means of his own Appointment, they are effectually called of God, according to the Purposes of his Grace, and obeying this Call, through Faith, are freely justified, and made Sons by Adoption, and walk religiously in good Works, as is so largely set forth in the Article it self.

The Publisher being determin'd not to enter upon any Thing controversial, shall leave this Part with a Question or two to the Reader's own serious Reflection, if not professedly an Atheist.

How fine must that Hair be, to come between the Foreknowledge of an Almighty, Alwise, and Alknowing Being, immanently so (which cannot be deny'd) and his Predestination?

Whether such a Being could possibly be disappointed of his designed End, by any Contingencies hapning, or obstructive in the Means conducive thereto?

Whether 'tis conceivable by human Reason, he could create any other Being out of himself, absolutely independant of himself?

The Publisher now shall wholly break off this part, with regard to the Objection before, with one Question more, upon an allusive Supposition.

Should King *George*, upon a general Rebellion broke out amongst the Meanest of his Subjects, overcome by a prevailing Temptation from a revolted noble Man, accept Satisfaction from his own Son, and issue his royal Proclamation to all, on laying down their Arms, to embrace them as his own, with the nearest Intimacy, and delightfully entertain them in his Court, your self being one

wilfully refusing, who will you blame? If falling into his Hands after the allotted Time, and Execution takes place, will you answer, by charging him, as fore-knowing your Obstinacy, and predetermining your Fate thereby, when there was not one Word of Exception in the Proclamation, and all freely pardon'd who did come in? Believe me, Reader, if you expect to excuse your self at last, by owning the Truth of the Article referr'd to, as being nail'd down by a Decree, and therefore careless about the Consequence, in neglect of the Means included therein, or by denying God's Foreknowledge, and Predestination of future Events, which your own Reason cannot but allow to every Mechanick in the Work of his own Hands, your own Conscience will be as ten Thousand Witnesses against you, for you are called freely to accept the Pardon, and thereby prove your Election, but cannot possibly prove your Reprobacy, otherwise than by a final standing out against the Proclamation.

Here he cannot but add, If, Reader, it should be thy unhappy Lot to reject this Doctrine of Salvation only by believing, as being on too easy Terms for thy Acceptance, or fall in with it, taking a licentious Liberty to sin thereby, depend on't God's Word being true, as many as are saved, will not only be Witnesses, but Judges too, by the same Statute Book (together with thy own Conscience against thy self) to justify him in thy eternal Condemnation; for if God be unrighteous, how shall he, as *Paul* says, judge the World.

The Publisher thought here to have closed this long Preface, but upon a more close Review apprehends it very necessary, a little more to enlarge

large concerning the sanctifying Operation of the Spirit, to make the Christian fruitful in good Works, and that in the very Nature of them, from the Foundation whence they must arise, as a constant Attendant on, and Companion with the Christian, throughout his Conversation in Life, which must be as natural Fruit of that Faith, this Author hath so much endeavoured to exalt, as the only Foundation whereon they must be built, or can never stand, either for his Comfort here, or Acceptance hereafter; and the rather, because St. *James* says, *Faith without Works is dead*; therefore good Works are as inseparable from true Faith as Fruit from a Tree, if alive in the Root; and St. *Paul* says, We are created unto them to walk therein.

He therefore, to bring his Conception as near as possible, by Reason's Light, must do it by way of Similitude, which the Reader cannot but know our Lord himself so familiarly practised almost in all his Converse, and Ministration on Earth; and he cannot find better than what are so handed down in his own Word.

But he must here premise one Thing material, that the Reader, in this Case, submits himself thereto, taking them in their genuine Sense, as they are allusively used or explained, for the Publisher thinks himself no ways oblig'd, nor is it becoming him in the least, to swerve from the Word of God for the Conviction of any, but freely refers his own Draught of Consequence he shall deduce therefrom, to the Judgment of the Reader.

Our Lord says, a good Tree cannot bring forth evil Fruit, neither can a corrupt Tree bring forth good Fruit; and elsewhere, make the Tree good

and his Fruit good, which, doubtless, comprehends both good and bad Works of all kinds.

The Publisher cannot but naturally hence infer, These two Trees may (and that not improperly) be made use of as allusive to the first and second *Adam*, as is sufficiently warranted by our Lord's own Words, where he largely declares himself to be the Vine, and his Disciples as Branches in Union with him. Allowing then *Adam* to be the evil Tree, and that by his Apostasy he became corrupt, all his Descendants must necessarily be so too, and therefore cannot bring forth good Fruit, whilst they receive all their Life from this Root. Our Lord, call'd the second and last *Adam*, cannot be deny'd as the only good Tree, whereon all, or any of the Descendants of the first, must, like Scions be graff'd on, before any good Fruit can be produced; therefore agreeable hereto, he says to *Nicodemus*, a Man must be born again, because that which is born of the Flesh is but Flesh; and *Paul* and *Peter* sufficiently prove, in the many Metaphors and Relatives by them used, they so understood him. The Consequence then seems plainly this, all the Branches, while they remain in their several Roots, must produce their proper natural Fruit, whether good or bad.

The grand Question then to be solved is, How shall the Descendants of the first *Adam*, in this present State of Life, become Branches in Union to the Second, so as to bring forth good Fruit?

In answer whereto the Publisher declares, he can, in the Word of God, find out but one only Way (*viz.*) that as the first *Adam*, being seduc'd by the Serpent, became corrupt through Unbelief, and so tainted the Branches, the Cure and

Recog-

Recovery must be in the Day of God's Power, through Faith, quickning them in Union to the Second, which is like the cutting off a Branch from a Tree, and grafting into another; then all the after Fruit from the Branch must arise from Life received from the other Tree whereon 'tis grafted, so that when Life from the Root shall overcome all the Life the Branch brought with it, when first grafted on, then that Branch becomes wholly good or bad, according to the Nature of the Tree.

But the Publisher doth allow in this Case here ariseth one seeming Objection, because grafting a Branch of the first into the second *Adam* in this Life, doth not amount to the compleat Cutting off the Branch from a Tree, and grafting into another, there remaining so much Life of the first *Adam*, after 'tis grafted into the second, until a total Separation, which in this Life cannot be.

In Answer, to remove it, the Word of Truth doth plainly make it out, That as all the Fruit arising from the Branch, whilst remaining in the first *Adam* is wholly bad, until by Faith united to the second, so all the after Fruit, arising by Virtue of that Life received from the second, shall and must be perfectly good, because the Nature or Kind only is grafted, abstract from, and without the Corruption of that Nature still alive and inherent in the first *Adam*. Therefore two Sorts of Fruit must necessarily arise from the same Person or Branch, which the Scripture calls the old Man, which is corrupt, and the new Man, created after God in Righteousness, and which, *St. John* says, being born of God cannot sin, because his Seed remains in him. So that whatever Pollution may seem to attend the Fruit

from the Branch, as subsisting in both Roots, the Life received from the second *Adam* can receive no Taint from the first, it cannot be interwoven therewith, but destroys and mortifies where-ever it shoots forth in the Branch in proportion to its Strength, that as Faith riseth and grows, Unbelief must decay and die. Thus is the first Promise still fulfilling, that whilst the Serpent in this Life goes on to bruise the Heel of the Woman's Seed, he is further mortally wounded in the Head by virtue of this Ingraftment; and when by Death the Branch shall be absinded from the evil Tree, it still remains eternally alive with the Good, in a stronger and nearer Bond of Union than 'twas capable of in the evil Tree, even when 'twas perfectly good; which proves the Truth of our Lord's Words to *Martha*, That he was the Resurrection and the Life; and he that believeth in him; though he were dead yet should he live; and whosoever liveth and believeth in him shall never die; and elsewhere, because he lives they must live also.

The Publisher shall only touch at one more, that in the Mouth of two Witnesses the Matter may be establish'd, and better understood, the rather, because our Lord himself useth so many of different Kinds as are recorded in his Word, well worth a frequent and serious reading, in hopes the same Spirit, who only guides into all Truth, may enlighten the Understanding in Meditation, as being the only true Commentator on his own Word.

Our Lord says, The Kingdom of Heaven is like unto Leaven which a Woman took and hid in three Measures of Meal till the whole was leaven'd; and elsewhere, the Kingdom of God is within you.

He

He cannot but here also naturally infer, These three Measures of Meal (before the Leaven became hid therein) must be of the same Nature with the Branch on the evil Tree before Ingraftment. This also seems strongly allusive to the State of Man after his Fall, as the Word doth plainly make appear (*viz.*) Leaven hath a bad as well as a good Quality in a scriptural Sense; *Paul* says, A little Leaven leaveneth the whole Lump. The Serpent, by his Subtlety, convey'd his Leaven into the Heart of our first Parents; when Lust was thus conceiv'd it brought forth Sin, and Sin thus finish'd brought forth immediate Death, even in that Day, as our Lord expressly says it should, Death took place in a perfect Enmity to God, because of a total Separation from all Friendship or Communion with him, which the Publisher conceives to be the real Death there threaten'd upon their Disobedience. Thus, like the three Measures of Meal, Mankind became at once an evil Lump.

The Leaven here alluded to must be the quickening Spirit from our Lord, as the second *Adam*, which he calls the Kingdom of God within, being thus enliven'd, this begins to spread, and in proportion to its Strength makes its Appearance in the Meal; but in this Case as in the Branch, this Leaven cannot be tainted, or incorporated with the old Leaven in the Meal, but mortifies and destroys it, and at the same Time purifies and cleanseth the Meal, so far as this Leaven overspreads it, so that when the Meal, at last, comes to be wholly separated by natural Death (as only consequential of the Curse) from the old Leaven, this Leaven for ever remains.

Thus it seems, That Death, which most Persons apprehend to be the Curse intended, proves

a great Blessing, as in Time, according to purpose, 'tis an Inlet to a nearer Union, as mentioned in the good Tree. Thus are the Apostle's Words made good, That the Christian's Life is hid with Christ in God; and when he who is their Life shall appear, then shall he also (being wholly leaven'd) appear with him in Glory.

The Publisher hopes, notwithstanding any Misuse of Words, or Impropriety of Speech, he hath clear'd his Way to the Understanding of the Reader, whatever Reception, by way of Application, he may give to the Truth of them, especially as to the Nature of all good Works, so much requir'd, yet but talk'd of, and indeed wanting, as absolutely necessary to accompany Faith, in all that believe, to the Saving of the Soul, and thinks there needs no Apology for its length, which arose from Matter freely coming in as a Key to the following Treatise; the Substance of which seems to have been so greatly hid, and lock'd up from the present Generation, but rather fears it may fall into the Hands of some, who may think their Time lost in the perusal. There are others indeed, he hath too great Cause to fear (but for their sakes only) who, like the *Pharisees* of old, in their serpentine Spirit, will despise and reject both it and the Treatise with disdain; but our Lord says, Wisdom is justified of all her Children; he therefore doubts not 'twill carry its own Evidence in the lively Experience of many, which is the greatest Proof, and bears its own Weight against all Opposition.

The Publisher now declares, as he at first hinted, his delight in the Abridgement for publick Use. He hath also delightfully gone thorough; and enlarged the Preface, far beyond his first Intention; and freely owns, he hath himself hereby

hereby received further Encrease of that Light in the Word which he so highly esteems in the Use of his Reason, being the only Wisdom from above, which is diametrically opposite to all that which *James* says is not so, but earthly, sensual and devilish, being (he hopes) assisted by the same Spirit, the Comforter, which our neglected and despised Lord, in this Day, not only promised to send to his Disciples then present, for their Guide into all Truth, but to all such also, who should afterwards believe in him through their Word.

He therefore cannot break off, without recommending thee, Reader, whoever thou art, if not approving this Way, which too many in the World call Heresy, to follow the Advice of *Gamaliel*, and let it alone; If the Counsel or Work, in the following Treatise, be of Men, it shall come to nought, but if it be of God, ye cannot overthrow it, lest, haply, ye be found to fight against God; and so far, as agreeable with his Word, as *Isaiab* says, it shall not return void, but accomplish that which he pleaseth, and prosper in the Thing whereto it is sent.

He having more than fill'd up the Paper at first allow'd him, cannot break off, without a grateful Acknowledgment to his many Subscribers, who, willing to disciple others into the great Truths herein reviv'd, came so freely in, as more than doubly to augment his first Intention, and exceed his Hopes in the Press, which, according to a late Custom, will fairly bear the Term of a second or third Impression, thereby to allure the Incautious to a Purchase. But he well knowing the vicious Palate of the present Age to this nutritive Food, he scorn'd to undervalue these invaluable Truths, by such deceitful Methods to
further

further its Promotion; and withal pleaseth himself, that many of them will find their full Recompence, in a further Testimonial within themselves of its great Worth, and therefore leaves it with the great Husbandman, as Corn sown in hopes of a Crop, such as he sovereignly pleaseth to afford, that if, perhaps, falling into good Ground, it may be a Means of adding Life to Life, or possibly a Saviour of Life to make it so.

He cannot therefore but claim a candid Acceptance of thee, Reader, for all his Labour and Pains herein, declaring himself wholly unconcern'd on account of any Scorn, Contempt, or Derision, he may hereby be expos'd to, from the Wisest of this World's Wisdom only, as he hath within himself solid Evidence of the Truths contain'd in the following Treatise, and (in the Main) of its Agreement with the Mind of God in his Word, which is, and at last will be, the Standard whereby all Spirits must be try'd; and now concludes with the Words of St. Paul, in his Sermon at Antioch, *Be it known unto you therefore, Men and Brethren, that through this Man (Jesus Christ) is preach'd unto you the Forgiveness of Sins. And by him all that believe are justified from all Things, from which ye could not be justified by the Law of Moses. Beware therefore, lest that come upon you which is spoken of in the Prophets. Behold ye Despisers, and wonder, and perish.*





To all afflicted Consciences, which
groan for Salvation, and wrestle
under the Cross, for the Kingdom
of Christ, Grace, Peace and Vi-
ctory, in the Lord Jesus Christ our
Saviour.

*I N few Words to declare what is to be said for
the Commendation of this Work, although in
few Words all cannot be expressed that may
be said, yet briefly to signify that may suffice,
this much we thought good to certify thee, godly Rea-
der, That amongst many other godly English Books, in
these our Days printed and translated, thou shalt find
but few, wherein either thy Time shall seem better be-
stowed, or thy Labour better recompensed, to the Pro-
fit of thy Soul, or wherein thou mayst see the Spirit and
Vein of St. Paul more lively represented to thee, than
in the diligent Reading of this present Commentary up-
on the Epistle of St. Paul to the Galatians, in which,
as in a Mirror or Glass; or rather, as St. Stephen,
in the Heavens being opened, thou mayst see and be-
hold 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 toward thee so
opened,*

opened, thy Victory and Conquest in him so proved, the Wrath of God so pacified, his Law satisfied, the full Kingdom of Life set open, Death, Hell and Hell-Gates, be they never so strong, with all the Power of Sin, Flesh and the World vanquished, thy Conscience discharged, all Fears and Terrors removed, thy spiritual Man so refreshed and set at liberty, that either thy Heart must be heavier than Lead, or the Reading hereof will lift thee up above thy self, and give thee to know that of Christ Jesus that thy self shalt say thou never knewest before, though before thou knewest him right well.

Such spiritual Comfort, such heavenly Doctrine, such Experience and Practise of Conscience herein is contained, such triumphing over Satan, and all his Power infernal, such Contempt of the Law compared with the Gospel, such an holy Pride and Exaltation of the believing Man (whom here he maketh a Person Divine, the Son of God; the Heir of the whole Earth, Conqueror of the World, of Sin, of Death, and the Devil) with such Phrases and Speeches of high Contemplation, of Christ, of Grace, of Justification, and of Faith (which Faith, saith he, transfigureth a Man into Christ, and completh him more near unto Christ than the Husband is coupled to his Wife; and maketh a Man more than a Man) with such other mighty Voices, full of spiritual Glory and Majesty, as the like hath not been used lightly of any Writer since the Apostles Time, neither durst he ever have used the same himself, had not great Experience, and Exercise of Conscience, by inward Conflicts, and profound Agonies, framed him thereunto, and minister'd to him, both this Knowledge of Spirit and Boldness of Speech.

And this commonly is the Working and Proceeding of God's Vocation, ever to work Things by the contrary; of Infidelity to make Faith, of Poverty to make Riches,

in

in Misery to shew Mercy, to turn Sorrow to Solace, Mourning to Mirth, from Afflictions to advance to 1 Sam. i. Glory, from Hell to bring to Heaven, from Death to Isa. xli. Life, from Darkness to Light, from Thralldom to Li- 2 Cor. i. berty, in Wilderness 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 work, thus he proceeded, thus he continueth, and so will unto the World's end. The first Seed of Promise next to Eve, was given to Sarah, yet in what Case was Eve before she had the Promise? And in what Barrenness and Despair was Sarah before she enjoyed her well-beloved Isaac? The like is to be said of the two Mothers of two most excellent Children, Samuel and John Baptist; and yet, what Grievs and Sorrows past over their Hearts, being both past all Hope in Nature, before the Goodness of God did work? How long did Jacob the Patriarch serve in miserable Thralldom for his Rachel? In what excellent Glory was Joseph 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? And afterward, in what Distress were they compassed on every side, when the Sea was forced to give them place? After that again, what an excellent Land was promised and given unto them, flowing with Milk and Honey? But how were they scourged before in the Desert, and yet had not they the Land, but their Children? To over-pass many Things here by the Way, what an excellent Work was it of God to set up David in his Kingdom? Also, what excellent Promises were given to his Throne? Yet, how hardly escaped he with Life? How did the Lord mortify 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 usual to be seen,

seen, that he worketh evermore most excellent Things by Instruments most humble, and which seem most farthest off. Which of all the Apostles did ever think, when Christ was so humbled, and crucified upon the Tree, that they should ever see him again? Although he foretold them of his rising before, insomuch, that Thomas did scarcely believe when he with his Eyes saw him. What Man would ever have thought, that Paul, in the raging Heat 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 believe 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 work to his own Glory.

After like sort may we esteem also of Martin Luther, who being first a Friar, in what Blindness, Superstition and Darknes; in what Dreams and Dregs of monkish Idolatry he was drowned, his History declareth, Witness recordeth, and this Book also partly doth specify, whose Religion was all in popish Ceremonies, his Zeal without Knowledge, understanding no other Justification but in Works of the Law, and Merits of his own making, only believing the History (as many do) of Christ's Death and Resurrection, but not knowing the Power and Strength thereof. After he had thus continued a long Space, more pharisaical and zealous in these monkish Ways than 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 Sin, his Mind with Fears and Misdoubts, whereby he was driven to seek further; so that by searching, seeking, conferring, and by reading of St. Paul, some sparkles of better Knowledge began by little and little to appear, which after

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 and Objections, with false Terrors and subtle Assaults, seeking by all Means possible how to oppress the inward Soul which would fain take his rest in Christ. In these spiritual Conflicts, and inward Wrestlings, how grievously he was incumber'd, fighting against Incredulity, Error and Desperation, marvellous it is to consider, insomuch, that three Days and three Nights together he lay upon his Bed without Meat, Drink or any Sleep, like a dead Man (as some do write of him) labouring in Soul and Spirit upon a certain Place of St. Paul, in the third Chapter to the Romans, which was *Ad ostendendam justitiam suam*; that is, To shew his Justice; thinking Christ to be sent to no other End but to shew forth God's Justice as an Executor of his Law, till at length being answered, and satisfied by the Lord, touching the right Meaning of these Words, signifying the Justice of God to be executed upon his Son, to save us from the Stroke thereof, he immediately, upon the same, started up from his Bed, so confirmed in Faith, as nothing afterward could appal him; besides, other manifold and grievous Temptations (which I speak not of) of all Sorts and Kinds, except only of Avarice, with the which Vice only he was never tempted nor touched, as of him is written by them that were conversant with him.

In this mean while, during these Conflicts and Exercises of M. Luther, which, notwithstanding, did him no hurt, but rather turned to his more furtherance in spiritual Knowledge; Pope Leo the Tenth sent a Jubilee, with his Pardons, abroad, through all Christian Realms and Dominions, whereby he gather-

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ed together innumerable Riches and Treasure; the Collector whereof promised to every one that would put ten Shillings in the Box, License to eat white Meats and Flesh in Lent, and Power to deliver what Soul he would out of Purgatory; and, moreover, full Pardon from all his Sins, were they never so heinous; but if it were but one Fot less than ten Shillings, they preached, that it would profit him nothing. The Abomination whereof was so horrible, that when no Man durst speak, yet Luther could not of Conscience hold his Peace, but drawing out certain Articles, desired gently to dispute the Matter, writing withal a most humble Admonition to the Pope, submitting himself in most lowly wise to his Censure and Judgment. But the Pope thinking great Scorn to be controuled of such a Frier, took the Matter so hot, that he and all his Cardinals, with all the Rabble of Monks and Friars, Bishops and Archbishops, Colleges and Universities, Kings and Princes, with the Emperor also himself, were all upon him. If the omnipotent Providence of the Lord from above had not sustained him, what was it for one poor Frier to have endured all these sharp Assaults of Satan; all the Violence of the whole World, having no less than the Sun, the Moon, and the seven Stars (as they say) against him? Being hated of Men, impugned of Devils, rejected of Nations, by solemn Authority condemned, distressed with Infirmities, and with all manner of Temptations tried and proved; and yet for all these Temptations such was his Life, that (as Erasmus writing to Cardinal 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 Rossensis writing to Erasmus, confesseth himself 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

good to insinuate to the Christian Reader for sundry Purposes; First, To note the merciful Clemency of Christ our Saviour, in calling so superstitious and idolatrous a Friar so graciously to such a Light of his Gospel, 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 Kingdom of the Pope had no Power either to withstand him, or to maintain it self. Secondly, For this respect also, and purpose, that the Reader, considering the marvellous Working of the Lord in this Man, may the better credit 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 Marvel in him, who being occupied in weightier Points of Religion, had no leisure to travel 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 Christ's Gospel, and our Justification only by Faith in Christ. And yet in the same Matter of the Sacrament, notwithstanding that he differeth somewhat from Zuinglius, sticking too near to the Letter, yet he joineth yet so with the Papist, that he leaveth there any Transubstantiation or Idolatry. Wherefore the Matter being no greater than 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, doubtless, to be wished, that in good Teachers and 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 only excepted). Greek or Latin, old or new, either beyond the Alps, or on this side the Alps, or himself also, whatsoever he be, which hath not erred in some Sentence,

Hereof read more in the Apology of the Church of England, and in the Book of Monuments, Fol. 902. Col. 2.

tence, or in some Exposition of holy Scripture. But if he cannot so do, then let him learn by himself to bear with others; to take the best and leave the worst (although there is no such Matter in this Book 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 Son, so excellently through the Preaching of this Man, who, if he had not taught the Difference between the Law and the Gospel, and set out to us our Justification, Victory and Liberty, by Faith only in Christ, so plainly, so plentifully, and so assuredly, as he hath done, who ever durst have been 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 been, 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 been? Who also did forewarn us of the same, prophesying, that after his Time this Doctrine of Justification would be almost extinguished in the Church, as in certain 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 St. Paul; not to refuse the Grace which he bestoweth upon us, nor to be offended with this joyful Doctrine, as many be. And therefore as our Duty was, for our part, to set it abroad, so our Counsel is no less to every studious Reader

Reader thereof, to pray for Grace, rightly to understand that he readeth; for else, unless the special 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 carnal Reason, so dark to the World, so many Enemies it hath, that, except the Spirit of God from above do reveal 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 easy, so is there none so hard; easy to whom it is given from above, hard to the carnal Sense not yet inspired; the Ignorance whereof is the Root of all Errors, Sects and Divisions, not only in all Christendom, but also in the whole World. The Jew thinketh to be saved by his Moses's Law, the Turk by his Alcoran, the Philosopher by his moral Virtues. 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 join, partly the Law of Moses, partly the moral and national Discipline of Philosophy, and partly their own 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 than into a Hundred divers Sects, Orders and Professions of Cardinals, Friars, Monks, Nuns, Priests, Hermits, and other Votaries. All which seem to spring up of no other Cause, but only upon Ignorance of this Doctrine; and no marvel, for take away this Doctrine of Justification by Faith only in Christ, and leave a Man to his own Inventions, what end will there be of new Devices? Such a perilous Thing it is to err in the first Foundation, whereupon the Higher ye build the greater is the Fall; and yet such Builders are not without
their

their Props to hold up their Workmanship of Works against this Doctrine of justifying Faith, pretending for their Defence the Testimony of St. James, where he seems to attribute Justification to Works, and not to Faith only.

Touching which Matter of Justification, forasmuch as in the Sequel of this Treatise the Author hath discoursed upon the same at large, it shall not be much needful 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 Judgment to read this Book, that in him two Things are specially to be required; First, To read it wholly together, and not by pieces 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 Sense 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 Gospel admitteth no Condition, but Faith only in Christ Jesus; so in case of dutiful Obedience Luther here excludeth no good Works, but rather exhorteth thereunto, and that in many places. Thus Times and Cases discreetly 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 himself did to the Preaching thereof; that is, he had need to have his Senses exercised somewhat in such spiritual Conflicts, and to be well 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 Soul of Man can be found in
any.*

any Book, next to the holy Scripture, than in this Commentary of M. Luther, so this Comfort hath little place, but only where the Conscience being in Heaviness hath need of the Physician's Hand. The other, who feel themselves whole, and are not touched in Soul 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 Papists have so little feeling and liking of Luther's Doctrine, and all because they commonly are never greatly vexed in Spirit with any deep Affliction, but rather deride them that are beaten down with such Conflicts and Temptations of Satan, as they did by Luther, whom, because God suffered to be tried, and exercised with the Buffets of the Enemy, they say therefore, that he learned his Divinity of the Devil: But how he learned his Divinity, let us hear what he himself, in this Book, confesseth, saying, If we were not outwardly exercised with Force and Subtlety by Tyrants and Sectaries, and inwardly with Terrors, and the fiery Darts of the Devil, Paul should be as obscure and unknown unto us, as he was in Times past to the World, and yet is to the Papists, the Anabaptists, and other our Adversaries. Therefore the Gift of the Interpretation of the Scriptures, and our Studies, together with our inward and outward Temptations, open unto us the Meaning of Paul, and the Sense of all the holy Scriptures,

But let these ignorant Papists, whosoever they be, taste a little the same, or like as Luther did, and 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

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Point of Death, where Death on the one side, and God's Justice on the other side, is before their Eyes, for the most part either they despair, or else leaving all other Helps, they only stick to Faith and the Blood of Christ Jesus, and in very deed many of them are glad to die Lutherans, howsoever they bated Luther before. And what shall we say then of this Doctrine of Luther? If the Papists themselves be glad 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 alledge St. James for them, that is soon answered, if we rightly discern the Meaning of St. James and of St. Paul, of whom the one speaketh of Man's Righteousness, or Justification only before Men, which is a true Demonstration of a true Faith, or a true Believer before Man, rather than the Working of true Justification before God. And so is it true which St. James saith, how that Faith without Works doth not justify, whose Purpose is, not to shew us what maketh a Man just before God, but only to declare the necessary Conjunction of good Works in him that by Faith is justified. The other speaketh of Righteousness or Justification, not before Men, but only before God; meaning not to exclude good Works 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 only. And so it is true likewise, that St. Paul saith, that Faith only without Works doth justify.

The which Proposition of St. Paul the better to understand, and to join it with St. James, here is to be noted for the satisfying of the cavilling Adversary, that

that the Proposition is to be taken full and whole, as St. Paul doth mean it, so that with the right Subject we join the right Predicatum, as the Schoolmen term 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 only without Works doth justify; but whom doth it justify? The Worldling, the licentious Ruffian, the voluptuous Epicure, the carnal Gospeler? Paul meaneth no such Thing, but only the mourning and labouring Soul, the grieved Conscience, the repenting Heart, the mending Sinner. And in him the Proposition is true, according to the Doctrine of St. Paul, *Credenti in Rom. iv. eum qui justificat impium, fides ejus imputatur ad justitiam*; that is, To him that believeth in him which justifieth the Ungodly, his Faith is counted for Righteousness. Contrariwise, let Faith have relation to the obstinate and wilful Rebel, who, contrary to Conscience, continueth and delighteth in Sin; and in him is true likewise that St. James saith, *Et non ex fide tantum, that is, And not by Jam. ii. Faith only*. Meaning thereby, that Faith availeth not to Justification, but only in such Persons as have a good Will and Purpose to amend their Lives; not that Repentance, and turning from Iniquity, doth save them; but that Faith in Christ worketh Justification in none but only in such as heartily repent, and are willing to amend; so that, *Credite evangelio, Mat. ii. Believe the Gospel, bath ever, Agite pœnitenti-Chap. iii. am, repent and amend, going withal*. Not that Repentance saveth any Malefactor from the Law, but only sheweth the Person whom Faith in Christ only doth save and justify. But of this enough, and more than greatly needed, especially seeing the Book it self here following will satisfy the Reader at large in all such Doubts to this Matter appertaining. And thus
ceasing

ceasing to trouble thee, gentle Reader, with any longer Preface, as we commend this good Work to thy godly Studies, so we commend both thee and thy Studies to the Grace of Christ Jesus the Son of God, heartily wishing and craving of his Majesty, that thou mayst take no less Profit and Consolation by reading hereof, than our Purpose was to do thee good in setting the same forth to thy Comfort and Edification, which the Lord grant. Amen, Amen.



THE



THE
P R E F A C E
O F
M A R T I N L U T H E R
U P O N T H E
E P I S T L E
T O T H E
G A L A T I A N S.



My self can scarcely believe that I was so plentiful in Words, when I did publickly expound this Epistle of *St. Paul* to the *Galatians*, as this Book sheweth me to have been. Notwithstanding, I perceive 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 confess either all, or perhaps more, to have

have been uttered by me in this publick 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 perceive that I could not reach any Thing near unto the Height, Breadth, and Depth of such high and inestimable Wisdom, only certain poor and bare Beginnings, and as it were Fragments do appear; wherefore I am ashamed that my so barren and simple Commentaries should be set forth upon so worthy an Apostle, and elect Vessel of God. But when I consider again, the infinite and horrible Profanation and Abomination which always 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 less than our selves, but by another Help, even the Son of God, Jesus Christ, we are redeemed from Sin, Death, the Devil, and made Partakers of eternal Life) I am compelled to cast off all Shame, and to be Bold above measure.

This Rock did Satan shake in Paradise, when
 Gen. iii. 2. 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, and promised the Continuance there-
 of. By and by after this Lyer and Murtherer,
 which will be always like unto himself, stirred
 up the Brother to the Murthering of his Brother,
 Chap. iv. and for none other Cause, - but for that his godly
 Brother by Faith had offered up a more excellent
 Sacrifice; and he offering up his own Works,
 with-

without Faith, had not pleased God. After this, against the same Faith followed a most intolerable Persecution of Satan by the Sons of *Cain*, until 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 in his own Way, trusted by their Works, some to pacify 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 redeem themselves from all Calamities, and from their Sins; as all the Examples and Monuments of all Nations do sufficiently witness.

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 himself by his Angels, above all other; but always, 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 prevail, that afterwards they killed all the Prophets, yea, even Christ himself, the Son of God, their promised Messias, for that they had taught, that Men are accepted and received into the Favour of God by Grace only, and not by their own Righteousness. And this is the

the Sum of the Doctrine of the Devil, and of the World, from the Beginning; we will not seem to do evil, 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 cometh to pass.

*The Church
of the Gen-
tiles.*

But in the Church of the *Gentiles*, the Matter is and hath been 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 anointed, and therefore they crucified the Lord of Glory.* But the Church of the *Gentiles* hath received and confessed Christ to be the Son of God, being made our Righteousness; and this doth she publicly record, read and teach. And yet notwithstanding 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 self-same Thing, that they themselves (though with feigned Words and hypocritical Deeds) are constrained, mauer their Heads, to allow and confess; for under the Name of Christ, at this Day, they reign; and if they could without the Name of Christ hold that Seat and Kingdom, no doubt but they would express him to be such a one openly as in their Hearts they esteem him secretly. But they esteem him a great deal less than the *Jews* do, which, at the least, think him to be *Ibola*, that is to say, a Thief worthily hanged on the Cross. But these Men account him as a Fable, and take him as a feigned God among the *Gentiles*, as it may plainly appear at *Rome* in

in the Pope's Court, and almost throughout all Italy.

Because therefore Christ is made, as it were, a Mock 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 Rock 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 long this Commentary, and full of Words, to be set forth for the Stirring up of all the Brethren in Christ, against the Sleights and Malice of Satan, which in these Days is turned into such extream Madnes against this healthful Knowledge of Christ, now revealed and raised up again, that as hitherto Men have seemed to be possessed with Devils, and stark mad, even so now the Devils themselves do seem to be possessed of far 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 Thief or an Adulterer, when the Morning appeareth and discloseth his Wickedness, is taken tardy and apprehended for the same; for who ever heard (so pass over the Abominations of the Pope) so many

The Article of Justification must be diligently taught.

The Rage of Satan a sure Argument that the Day of Judgment is at hand.

*The Out-
rages of
the Ana-
baptists.*

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 Uproars, setting them every where in such a Rage, as tho' he would by them suddenly, not only destroy the whole World with Seditions, but also by innumerable Sects swallow up and devour Christ wholly with his Church.

The Devil troubleth not those that are dead and buried in Sin, but those that are godly and hate Sin.

Against the wicked Lives and Opinions of others he doth not so rage; to wit, against Whoremongers, Thieves, Murtherers, perjured Persons, Rebels against God, Unbelievers. No, to these rather he giveth Peace and Quietness; 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 Quietness to many Hereticks, he troubled only the Catholick Doctrine. Even so likewise at this Day, he hath no other Business in hand but this only (as his own, and always proper unto himself) to persecute and vex our Saviour Christ, which is our perfect Righteousness, without any of our Works, as it is written of him, *Thou shalt tread upon his Heel.*

Gen. iii.
15.

*For whose
cause spe-
cially Lu-
ther setteth
forth this*

But I do not set forth these my Meditations so much against these Men, as for my Brethren, which will either shew themselves thankful in the Lord for this my Travail, or else will pardon my Work, and who they be that only understand this Doctrine.

Weak-

Weakness 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 Travail they are set forth only for such as St. Paul writeth this Epistle unto; that is to say, the troubled, afflicted, vexed, tempted (for they only understand these Things) and miserable *Galatians* in the Faith: Who so are not such let them hear the Papists, Monks, Anabaptists, and such other Masters of profound Wisdom, and of their own Religion, and let them stoutly condemn our Doctrine and our Doings; for at this Day the Papists and Anabaptists conspire together against the Church in this one Point (though they dissemble in words) that the Work of God dependeth upon the Worthiness of the Person; for thus do the Anabaptists teach, that Baptism is nothing except the Person do believe. Out of this Principle must needs follow, that all the Works of God be nothing if the Man be nothing. But Baptism, is the Work of God, and yet an evil Man maketh it not to be the Work of God. Moreover, hereof it must follow, that Matrimony, Authority, Liberty and Bondage, are the Works of God; but because Men are evil therefore they are not the Works of God. Wicked Men have the Sun, the Moon, the Earth, the Water, the Air, 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 re-baptized; but because they were not godly therefore they had not true Bodies and true Souls. Also

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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 do inherit their Parents Lands and Goods, although they grant themselves to be Bastards and unlawful Heirs: Who seeth not here, in the Anabaptists, Men not possessed with Devils, but even Devils themselves possessed with worse Devils?

The Papists in like manner, until this Day, do stand upon Works, and the Worthiness of Man, contrary to Grace, and so (in Words at the least) do strongly assist their Brethren the Anabaptists; for these Foxes are tied together by the Tails, altho' by their Heads they seem to be contrary; for outwardly they pretend to be their great Enemies, when as inwardly, notwithstanding, they think, 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 Shipwreck thereof, to be carried whither the Sea and Winds shall drive them, until either they return to the Ship, or swim to the Shore.

Ecclef. i. 4.
The Church
shall never
be quiet in
this World.

The Conclusion and End of his Complaint is, to hope for no Quietness or End of Complaint, so long as Christ and *Belial* do not agree. *One Generation passeth and another cometh.* If one Heresy die, by and by another springeth up, for the Devil doth neither slumber nor sleep. I my self, which (although I be nothing) have been now in the Ministry of Christ about twenty Years, can truly witness, that I have been assailed with more than 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 foreseen or once suspected) he hath raised up a Sect of such as teach, that the ten Commandments 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 prophesy 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 God's Wrath against the Wicked and Unbelievers. As though the Law were or could be any Thing else but a Revealing of God's Wrath against Impiety. Such is the Blindness and Presumption of these frantick Heads, which even by their own Judgment do condemn themselves. Wherefore it becometh the Ministers of God's Word to be surely persuaded (if they will be accounted faithful and wise in the Day of Christ) that the Word of Saint *Paul* is not spoken in vain, or prophesied of a Matter of no Importance; to wit, *That there must be Heresies, that they which are proved may be known.* Yea, I say, let the Minister of Christ know, that so long as he teacheth Christ purely, there shall not be wanting perverse Spirits, yea, even of our own, and among our selves, which shall seek by all Means possible, to trouble the Church of Christ. And herewithal let him comfort himself,

Hof. iv. 4.
Mic. ii. 6.

An Exhortation to Ministers.

1 Cor. xi.

1 Cor. vi. 11. Gen. iii. 5. 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 rejoice in the Troubles which he suffereth by these Sects and seditious Spirits, continually springing up one after another; for
 2 Cor. i. 12. this is our rejoicing, *even the Testimony of our Conscience,* that we be found standing and fighting in the Behalf of the Seed of the Woman against the Seed of the Serpent: Let him bite us by the Heel and spare not, we again will not cease to crush his Head, by the Grace and Help of Christ, the principal Bruiser thereof, who is blessed for ever.





THE
ARGUMENT
OF THE
EPISTLE of St. PAUL
TO THE
GALATIANS.

FIRST of all it becometh, that we speak of the Argument of this Epistle; that is to say, what Matter St. Paul here chiefly treateth of. The Argument therefore is this.

St. Paul goeth about to establish the Doctrine of Faith, Grace, Forgiveness of Sins, or Christian Righteousness, to the End, that we may have a perfect Knowledge and Difference between Christian Righteousness, and all other Kinds of Righteousness; for there be divers Sorts of Righteousness. There is a How ma-
political or civil Righteousness, which Emperors, ny Kinds
Princes of the World, Philosophers and Lawyers deal of Righte-
withal. There is also a ceremonial Righteousness, ousness
which the Traditions of Men do teach: This Righte- there are;
ousness Parents and School-Masters may teach without
danger, because they do not attribute unto it any
Power to satisfy for Sin, to please God, or to deserve

Grace; 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.

Christian
Righteousness.

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 Emperors, 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 natural Strength (as the Papists term it) or else 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.

The Righteousness of Faith aptly call'd the passive Righteousness, because it consisteth in suffering and receiving, like as the Righteousness of the Law is called the active Righteousness, because it consisteth in doing and working.

But this most excellent Righteousness, of Faith I mean (which God through Christ, without Works, imparteth unto us) is neither Political nor Ceremonial, nor the Righteousness of God's Law, nor consisteth in Works, but is clean contrary; that is to say, a meer passive Righteousness, as the other above is 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 bidden in a Mystery, which the World doth not know; yea, Christians themselves no not throughly understand it, and can hardly take bold of it in their Temptations. Therefore it must be diligently taught and continually practised. And who so doth not understand or apprehend this Righteousness

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in Afflictions, and Terrors of Conscience, must needs be overbrow'd; for there is no Comfort of Conscience so firm and so sure as this passive Righteousness is.

But Man's Weakness and Misery is so great, that in the Terrors of Conscience, and Danger of Death, we behold nothing else but our Works, our Woribiness and the Law, which, when it sheweth unto us our Sin, by and by our evil Life past cometh to remembrance; then the poor Sinner, with great Anguish of Spirit groaneth, 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 Man's Reason cannot restrain it self 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 Evil rooted in us.

The Infirmity of Man in Temptations,

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 poor Conscience must be more grievously troubled, terrified and confounded; for it is impossible that the Mind of Man of it self should conceive any Comfort, or look up unto Grace only in the Feeling and Horror of Sin, or constantly reject all Disputing and Reasoning about Works; for this is far above Man's 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 it is not able to quiet a troubled Conscience, but increaseth Terrors, and driveth it to Desperation, For by the Law Sin is made above measure sinful.

The Law cannot comfort us in Affliction.

Wherefore the afflicted and troubled Conscience hath no Remedy against Desperation and eternal Death, unless it take hold of the Forgiveness of Sins by Grace, freely offered in Christ Jesus; that is to say, this pas-

Rom. vii.

sive Righteousness of Faith or Christian Righteousness; which if it can apprehend, then may it be at quiet, and boldly say, I seek not this active or working Righteousness, although I know that I ought to have it, and also to fulfil it. But be it so, that I had it, and did fulfil it indeed; yet notwithstanding I cannot trust unto it, neither dare I set it against the Judgment of God. Thus I abandon my self from all active Righteousness, both of mine own and of God's Law, and embrace only that passive Righteousness, which is the Righteousness of Grace, Mercy, and Forgiveness of Sins. Briefly, I rest only upon that Righteousness which is the Righteousness of Christ, and of the Holy Ghost.

Like as the Earth engendereth not Rain, nor is able by her own Strength, Labour and Travail, to procure the same; but receiveth it of the meer Gift of God from above; so this heavenly Righteousness is given us of God without our Works or Deservings. Look then how much the Earth, of it self, is able to do in getting and procuring to it self seasonable Showers of Rain to make it fruitful; even so much, and no more, are we able to do, by our Strength and Works, in winning this heavenly and eternal Righteousness, and therefore shall never be able to attain unto it, unless God himself, by meer Imputation, and by his unspeakable Gift, do 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 Righteousness, especially when the Conscience wrestleth with the Judgment of God. Like as on the contrary, amongst those which are not of the Number of God's People, the greatest Point of Wisdom is, to know, and earnestly to urge the Law, and the active Righteousness.

But it is a Thing very strange and unknown to the World, to teach Christians to learn to be ignorant of the Law,

Law, and so to live before God as if there were no Law; notwithstanding, except 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 Christ's sake, thou canst not be saved; for by the Law, cometh the Knowledge of Sin. Contrariwise, Works, and the keeping of the Law, must be so straitly required in the World, as if there were no Promise or Grace, and that because of the Stubborn, 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 terrify and kill such, and to exercise the old Man; and both the Word of Grace and of Wrath must be rightly divided, according to the Apostle, 2 Tim. ii.

The Law is not given to a righteous Man, but to the Lawless and Disobedient. Rom. iii. 10.

Here is then required a wise and faithful 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 Logician, for he doth not rightly divide. Contrariwise, he that setteth forth the Law and Works to the old Man, and the Promise of Forgiveness of Sins, and God's Mercy to the new Man, divideth the Word well; for the Flesh, or the old Man, must be coupled with the Law and Works; the Spirit, or new Man, must be joined 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 Sin, 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,

afflicted, and for Sinners. Here is the Man raised up again, 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
 Rom. x. 4. *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.*

This is our Divinity, whereby we teach how to put a Difference between these two Kinds of Righteousness, active and passive, to the End that Manners and Faith, Works and Grace, Policy 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 born of Flesh and Blood. Upon this old Man, as upon an Ass, there must be laid a Burden that may press him down, and he must not enjoy the Freedom 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 Kingdom, an inestimable Gift of Grace.

Good Works not forbidden.

This I say, to the end that no Man should think we reject or forbid good Works, 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 far above the Law, of which it is impossible that the carnal 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,
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the one heavenly, and the other earthly; in these we place these two Kinds of Righteousness, being separate the one far from the other: The Righteousness of the Law is earthly, and hath to do with earthly Things, and by it we do good Works. But as the Earth bringeth not forth Fruit, except first it be watered, and made fruitful from above, even so by the Righteousness of the Law, in doing many Things we do nothing, and in fulfilling of the Law we fulfil 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 work 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 born (as St. Paul saith) the Image of the earthly Adam, so let us bear the Image of the heavenly, which is the new Man in a new World, where is no Law, no Sin, no Remorse or Sting of Conscience, no Death, but perfect Joy, Righteousness, Grace, Peace, Life, Salvation and Glory.

Why, do we then nothing? Do we work nothing for the obtaining of this Righteousness; I answer, nothing at all; for this is perfect Righteousness, to do nothing, to bear nothing, to know nothing of the Law, or of Works; but to know and to believe this only, that Christ is gone to the Father, and is not now seen; 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 Sin can have no Place,

for

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

1 Cor. xv.
45.

We can do
nothing
for the ob-
taining of
Christian
Righteousness.

Rom. iv. 15. *for there is no Law, and where no Law is there can be no Transgression.*

Seeing then that Sin hath here no Place, there can be no Anguish of Conscience, no Fear, no Heaviness. 1 John v. 18. *Therefore St. John saith, He that is born of God, cannot sin. But if there be any Fear or Grief of Conscience, it is a Token that this Righteousness is withdrawn, that Grace is hidden, and that Christ is darken'd 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 despair 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 Fear, 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 devour me. But I have another Righteousness and Life above this Life, which is Christ the Son of God, who knoweth no Sin nor Death, but is Righteousness and Life eternal, by whom this my Body being dead, and brought into Dust, shall be raised up again, and delivered from the Bondage of the Law and Sin, and shall be sanctified together with the Spirit.*

Rom. viii. 9, 10, 11, &c.

So both these continue whilst 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, Sin, Death, and hath troden under

der his Feet all Evils, led them captive, and triumphed over them in himself, Col. ii. 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

The Drift of the Apostle in the Epistle to the Galatians.

lost. And as many as are in the World that hold not this Doctrine, are either Jews, Turks, Papists, or Hereticks; for between the Righteousness of the Law and Christian Righteousness, there is no Mean. 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 Works.

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 continual 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 darken'd, that none in the Church shall be either rightly taught or comforted. Wherefore, if we will be Teachers and Leaders of others, it

See what we fall into when we neglect this Doctrine, or want true Zeal to advance the same.

behoveth us to have a great Care of these Matters, and to mark well this Distinction between the Righteousness of the Law and the Righteousness of Christ. And this Distinction is easy 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 Hour of Death, or in other Agonies of the Conscience, these two Sorts of Righteousness do encounter more near together than thou wouldest wish or desire.

fire. Wherefore I do admonish you, especially such as shall become Instructors and Guiders 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 own 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 Devil is wont in Affliction, and in the Conflict of Conscience, by the Law to make us afraid, and to lay against us the Guilt of Sin, our wicked Life past, the Wrath and Judgment of God, Hell and eternal Death, that by this Means he may drive us to Desperation, make us Bond-slaves to himself, and pluck us from Christ. Furthermore, he is wont to set against us those Places of the Gospel, wherein Christ himself requireth Works of us, and with plain Words threatneth Damnation to those that do them not. Now, if here we be not able to judge between these two Kinds of Righteousness, 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 certain Desperation and everlasting Death, except Repentance follow.

Heb. vii.
25.

Let us then diligently learn to judge between these two Kinds of Righteousness, that we may know how far we ought to obey the Law. Now, we have said before, that the Law in a Christian ought not to pass his Bounds, but ought to have Dominion only 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 creep into thy Conscience, and there seek

seek to reign, see thou play the cunning Logician, 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 Kingdom of my Conscience, and there reign 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 self within thy Bounds, and exercise thy Power upon the Flesh, but touch not my Conscience, for I am baptized, and by the Gospel am called to the partaking of Righteousness and of everlasting Life, to the Kingdom of Christ, wherein my Conscience is at rest, where no Law is, but altogether Forgiveness 1 Cor. vi. of Sins, Peace, Quierness, Joy, Health and everlast-^{19.} ing Life. Trouble me not in these Matters, for I will not suffer thee so intolerable a Tyrant, and cruel Tormentor, to reign in my Conscience, for it is the Seat and Temple of Christ the Son of God, who is the King of Righteousness and Peace, and my most sweet Saviour and Mediator; he shall keep my Conscience joyful and 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 govern my House and my Family, I bring up my Children in the Knowledge and Fear 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 Master's Business faithfully. To conclude, Whosoever he be that is assuredly

redly perswaded that Christ is his Righteousness, doth not only chearfully and gladly work well in his Vocation, but also submitteth himself through Love to the Magistrates and to their Laws, yea, though they be severe, sharp and oruel, 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 far as concerning the Argument of this Epistle, whereof Paul intreateth, taking occasion of false Teachers, which had darken'd this Righteousness of Faith amongst the Galatians, against whom he setteth himself in defending and commending his Authority and Office.



Dr.




Cibari

Dr. MARTIN LUTHER'S
COMMENTARY
 UPON THE
EPISTLE
 TO THE
GALATIANS.

C H A P. I.

Ver. i. *Paul, an Apostle, not of Man, neither by Man, but by Jesus Christ, and God the Father, which bath raised him from the Dead.*


NOW that we have declared the The Occa^sion of writ^{ing} this Epistle to the Galatians. Argument and Sum of this Epistle before we come to the Matter it self, to shew what was the Occa^sion that St. Paul wrote this Epistle. He had planted among the Galatians the pure Doctrine of the Gospel, and the Righteousness of

B

*The Devil
hateth the
Gospel, and
stirreth up
wicked
Men a-
gainst it.*

of Faith; but by and by, after his Departure, there crept in certain false Teachers, which overthrew all that he had planted and truly taught among them. For the Devil cannot but furiously impugn this Doctrine with all Force and Subtilty, neither can he rest, so long as he seeth any Spark thereof remaining. We also for this only Cause, that we preach the Gospel, do suffer of the World, the Devil, and his Ministers, all the Mischief that they can work against us, both on the Right Hand and on the Left.

*The Do-
ctrine of the
Gospel.*

For the Gospel is such a Doctrine as teacheth a far higher Matter than 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.

*The Sum
of the two
first Chap-
ters.*

In the first two Chapters he doth, in a Manner, nothing else but set out his Vocation, his Office, and his Gospel, affirming, That it was not of Men, and that he had not received it by Man, but by the Revelation of Jesus Christ! Also, that if he, yea, or an Angel from Heaven, should bring any other Gospel than that which he had preached, he should be holden accursed.

The Certainty of Calling.

*The Mini-
ster of God
must be
sure of his
calling.*

But what meaneth *Paul* by this his boasting? I answer: This common Place serveth to this End, that every Minister of God's Word should be sure of his Calling, that, before God and Man, he may, with a bold Conscience, glory herein, that he preached the Gospel as one that is called and sent; even as the Ambassador of a King

gloriest

Epistle to the Galatians.

glorieth and vaunteth in this, that he cometh not as a private Person, but as the King's Ambassador; and because of this Dignity, that he is the King's Ambassador, 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 Gospel be certain that his Calling is from God. And it is expedient that, according to the Example of *Paul*, he should magnify this his Calling, to the End that he may win Credit and Authority among the People, like as the King's Ambassador magnifieth his Office and Calling. And thus to glory, is not a vain, but a necessary kind of glorying, because he glorieth not in himself, but in the King which hath sent him, whose Authority he desireth to be honoured and magnified.

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 Scholar, nor sent of any to preach the Gospel, but came in some other way, and of his own Head thrust himself into that Office. As though he would say; albeit those Vipers brag never so much, what can they brag more, than that they are either come *from Men*, that is to say, of themselves, without any Calling; or, *by Man*, that is to say, sent of others? I pass not upon any of these Things, neither ought you to regard them. As for me, *The Calling of the Apostles,* I am called and sent neither of Men, nor by Man, but without Means; that is to wit, by Jesus Christ himself, 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.

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 and 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 edify not. So our fantastical Spirits at this Day have the Words of Faith in their Mouths, but yet they yield no Fruit, but their chief End and Purpose is to draw Men to their false and perverse Opinions. They that have a certain and holy Calling, must sustain many and great Conflicts ; as they must do whose Doctrine is pure and sound, that they may constantly abide in their lawful Calling, against the infinite and continual Assaults of the Devil, and Rage of the World. Here what should he do whose Calling is uncertain, and Doctrine corrupt ?

What danger they be in which have no lawful Calling.

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 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 lawful Calling. Here such Terror shaketh a Man's Mind which is not called, that he would wish he had never heard the Word which he teacheth ; for by his Disobedience he maketh all his Works evil, were they never

never so good, in so much that even his greatest Works and Labours become his greatest Sins.

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

Paul is so inflamed here with Zeal, that he cannot tarry till he come to the Matter it self, 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 cometh by Faith, and to defend the same. Again, to beat down the Law and the Righteousness that cometh by Works. Of such Cogitations he is full, and out of this wonderful and exceeding great Abundance, of the excellent Wisdom and Knowledge of Christ in his Heart his Mouth speaketh. 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 Jesus Christ, but also addeth, *By God the Father, which hath raised him up from the Dead.*

The Sum of the Epistle to the Galatians.

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 again to make us righteous, and in so doing he hath overcome the Law, Sin, Death, and all Evils. Christ's Victory then is the Overcoming of the Law, of Sin, our Flesh, the World, the Devil, 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 despair, nor condemn us; for Christ, whom God the Father

What Paul saith about in this Epistle.

Rom. iv. 24, 25.

Christ's Victory is ours.

Dr. Luther's Commentary upon the

I Cor. xv. *ther hath raised up from the Dead, is our Righteousness and Victory. Therefore Thanks be to God, who hath given us Victory by our Lord Jesus Christ. Amen.*

Verse 2. And all the Brethren with me.

This maketh much for the Stopping of the Mouths 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 Jesus Christ, and God the Father, which hath raised him up from the Dead, yet lest I should be alone, I add over and besides (which is more than needeth) all the Brethren which are not Apostles, but Fellow-Soldiers, they write this Epistle as well as I, and bear 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.

Verse 2. Unto the Churches of Galatia.

Paul had preached the Gospel throughout all *Galatia*; and albeit he had not wholly converted it unto Christ, yet he had many Churches in it, into the which the false Apostles, Satan's Ministers, had crept.

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

The Greeting of the Apostle is strange unto the World, and was never heard of before the preaching of the Gospel. 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 Sin, Conscience and Death. Only Christians have this kind of Doctrine, and are exercised and armed with it, to get Victory against Sin, Despair, 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*, do contain in them the whole Sum of Christianity.

So then, a Man being comforted and heartened by the *Grace* of God, that is, by forgiveness of Sins, and by this *Peace* of Conscience, is able valiantly to bear 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 believe; and this cometh to pass by no other mean than by the only *Grace* of God.

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 been, or shall be hereafter, but also for the Confirmation of our Faith; for Satan will not fail to impugn in us all the Articles of our Faith e'er we die: He is a most deadly Enemy to Faith, because he knoweth it is the Victory which overcometh the World. Wherefore it standeth us in hand to labour, that our Faith may be certain, and may increase, and be strengthen'd, by diligent and continual Exercise of the Word and fervent Prayer, that we may be able to withstand Satan.

*The Devil
an Adver-
sary to
Faith.
I John v. 4.*

*The Power
of the Fa-
ther and of
Christ
equal.*

Isa. xlii. 8.

Now, that Christ is very God, it is manifestly declared, in that *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 Sins, Peace of Conscience, Life, Victory over Sin, Death, the Devil, and Hell. This were by no means lawful for him to do, nay, it were Sacrilege 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 himself hath not. But seeing Christ giveth Grace, Peace and the Holy Ghost, delivereth from the Power of the Devil, from Sin and Death, it is certain, that he hath an infinite and divine Power, equal in all Points to the Power of the Father.

Neither

Epistle to the Galatians.

Neither doth Christ give Grace and Peace, as ^{How Christ} the Apostles gave and brought the same unto ^{gives} Men, by preaching of the Gospel, but he giveth ^{Grace and} it as the Author and Creator, The Father createth and giveth Life, Grace, Peace, and all other good Things. The self-same Things also the Son createth and giveth. Now, to give Grace, Peace, everlasting Life, to forgive Sins, to make Righteous, to quicken, to deliver from Death and the Devil, are not the Works of any Creature, but of the divine Majesty alone. The ^{The Works} Angels can neither create nor give these Things, ^{of Christ} therefore these Works pertain only to the Glory ^{are Divine} of the sovereign Majesty, the Maker of all ^{and proper} Things. And seeing *Paul* doth attribute the ^{to God} self-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.

Verse 4. *Which gave himself for our Sins.*

These Words are very Thunder-claps from Heaven against all kinds of Righteousness; like as is also this Sentence of *John*, *Behold the Lamb of God that taketh away the Sins of the World.* Therefore we must with diligent Attention mark every Word of *Paul*, and not slenderly consider them, or lightly pass them over, for they are full of Consolation, and confirm fearful Consciences exceedingly.

But how may we obtain Remission of our Sins? *Paul* answereth, that the Man which is called Jesus Christ, the Son of God, hath given himself for them. These are excellent and most comfortable Words, and are Promises of the old Law, that our Sins are taken away by no other Mean,

Mean, than by the Son of God delivered unto Death. With such Gun-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 Sins may be taken away by our own Works, Merits, and Satisfaction, what needed the Son 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.

The Greatness of Sin is to be esteemed by the Greatness of the Price whereby it is abolished.

The Force and Power of Sin is set forth and amplified exceedingly by these Words, *Which gave himself for our Sins.* Therefore here is to be marked the infinite Greatness of the Price bestowed for it, and then will it appear evidently, that the Power of it is so great, that by no means it could be put away, but that the Son of God must needs be given for it. He that considereth these Things well, understandeth that this one Word Sin, comprehendeth God's everlasting Wrath, and the whole Kingdom of Satan, and that it is a Thing more horrible than can be expressed; which ought to move us, and make us afraid indeed. But we are careless, 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 think it not to be of such Weight and Force, but that by some little Work or Merit we may put it away.

There is a great Vehemencyal ways 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, wherein also there is ever some Vehemency and Power. Thou wilt easily say and believe, that Christ the Son of God was given for the

Epistle to the Galatians.

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 self unworthy of this Grace, shouldest from thy Heart say and believe, that Christ was given for thine invincible, infinite and horrible Sins. Therefore generally, and without the Pronoun, it is an easy Matter to magnify and amplify the Benefit of Christ, namely, that Christ was given for Sins, but for other Mens Sins, which are worthy. But when it cometh to ^{The Weak-} the putting to of this Pronoun *Our*, there our ^{ness of} weak Nature and Reason starteth back, and dare ^{Faith in us.} not come near unto God, nor promise to her self that so great a Treasure should be truly given unto her, and therefore she will not have to do with God, except first she be pure and without Sin. Wherefore, although she read or hear this Sentence, *Which gave himself for our Sins*, or such like, yet doth she not apply this Pronoun (*Our*) unto her self, but unto others which are worthy and holy, and as for her self, she will tarry till she be made worthy by her own Works.

To be short, Man's Reason would fain bring and present unto God a feigned 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 Physician; and when it feeleth no Sin, then would it believe that Christ was given for our Sins.

This is then the chief Knowledge, and true ^{The chief} Wisdom of Christians, to count these Words of ^{Wisdom of} *Paul*, that Christ was delivered to Death, not for ^{Christians.} our Righteousness or Holiness, but for our Sins (which are very Sins indeed, great, many, yea, infinite and invincible) to be most true, effectual, and of great Importance. Therefore think them

Dr. Luther's Commentary upon the

not to be small, and such as may be done away by thine own Works; neither yet despair thou for the Greatness of them, if thou feel thy self oppressed therewith either in Life or Death. But learn here of *Paul* to believe that Christ was given, not for feigned or counterfeit Sins, nor yet for small Sins, but for great and huge Sins; not for one or two, but for all; not for vanquished Sins (for no Man, no, nor Angel, 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, *our Sins*, that is, which have this Doctrine of Faith, and teach, hear, learn, love, and believe the same, there is no Salvation for thee.

Labour therefore diligently, that not only out of the Time of Temptation, but also in the Danger and Conflict of Death, when thy Conscience is throughly afraid with the Remembrance of thy Sins past, and the Devil assaileth thee with great Violence, going about to overwhelm thee with Heaps, Floods, and whole Seas of Sins, to terrify thee, to draw thee from Christ, and to drive thee to Despair, that then, I say, thou mayst 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 seek Righteousness in my self, when in very deed I have nothing in me but Sins, and most grievous Sins? Not feigned or trifling Sins, but such as are against the first Table; to wit, great Infidelity, Doubting, Despair, Contempt of God, Hatred, Ignorance, and Blapheming of God; Unthankfulness, abusing of
God's

Sins against the first Table.

God's Name, neglecting, lothing, and despising the Word of God, and such like.

Herein therefore consisteth the Effect of eternal Salvation, namely, in taking these Words to be effectual, 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) 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 God's Wrath and everlasting Death.

Let us therefore arm our selves with these, and such like Sentences of the holy Scripture, that we may be able to answer the Devil (accusing us, and saying, Thou art a Sinner, and therefore thou art damned) in this sort; because thou sayest I am a Sinner; therefore will I be righteous and saved. Nay (saith the Devil) thou shalt be damned. No (say I) for I fly unto Christ, *who hath given himself for my Sins.* Therefore, Satan, thou shalt not prevail against me, in that thou goest about to terrify me, in setting forth the Greatness of my Sins, and so to bring me into heaviness, distrust, despair, hatred, contempt, and blaspheming of God. Yea, rather, in that thou sayest, I am a Sinner, thou givest me Armour and Weapon against thy self, that with thy own Sword I may cut thy Throat, and tread thee under my Feet; for Christ died for Sinners. Moreover, thou thy self preacheest unto me the Glory of God, for thou puttest me in mind of God's fatherly Love towards me, wretched and damned Sinner; *Who so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life.* John iii; 16. Also,

So, 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; Isa. liiii. 6. for the Lord hath laid all our Iniquity upon him. Verse 8. Again, For the Transgression of his People was he smitten; wherefore, when thou sayest I am a Sinner, thou dost not terrify me, but comfort me above measure.

What
Snares Satan layeth for us.

Moreover, such is the Subtlety of the Enemy, that he will not set before us Christ entirely and wholly, but a Piece of Christ only, namely, that he is the Son of God, and Man born of the Virgin, and by and by patcheth thereto some other Thing, that is to say, some Saying of Christ, wherewith he terrifieth the impenitent Sinners, such as that is in the thirteenth of *Luke*, *Except ye repent ye shall all likewise perish*. And so corrupting the true Definition of Christ with his Poison, he bringeth to pass, that albeit we believe him to be Christ the true Mediator, yet in very deed our troubled Conscience feeleth and judgeth him to be a Tyrant and a Judge. Thus we being deceived by Satan, do easily lose the sweet Sight of our High-Priest and Saviour Christ, which being once lost, we shun him no less than the Devil himself.

This Sentence is diligently to be urged: Which gave himself for us.

And this is the Cause why I do so earnestly call upon you, to learn the true and proper Definition of Christ out of these Words of *Paul*, *Which gave himself for our Sins*. If he gave himself to Death for our Sins, then undoubtedly he is no Tyrant or Judge which will condemn us for our Sins; he is no castor down of the Afflicted, but a raiser up of those that are fallen, a merciful Reliever and Comforter of the Heavy and Broken-hearted. Else should *Paul* lye, in saying, *Which gave himself*

self for our Sins. If I define Christ thus I define him rightly, and take hold of the true Christ, and possess him indeed. And here I let pass all curious Speculations touching the divine Majesty, and I stay my self in the Humanity of Christ, and so I learn truly to know the Will of God. Here is then no Fear, but altogether Sweetness; 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 Devil's Kingdom. We teach no new Thing, but we repeat and establish old Things, which the Apostles, and all godly Teachers, have taught before us. And would to God we could so teach and establish them, that we might not only have them in our Mouth, but also well grounded in the Bottom of our Heart, and especially, that we might be able to use them in the Agony and Conflict of Death.

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

In these Words also Paul handleth yet more ^{why Paul} effectually the Argument of this Epistle. He ^{calleth the} calleth this whole World, which hath been, is, ^{World pre-} and shall be, *the present World*, to put a Difference ^{sent and} between this and the everlasting World to come. ^{evil.} Moreover, he calleth it Evil, because that whatsoever is in this World, is subject to the Malice of ^{The World} the Devil; reigning over the whole World. For ^{the King-} this Cause the World is the Kingdom of the De- ^{dom of the} vil; for there is in it nothing but Ignorance, Con- ^{Devil,} tempt, Blasphemy, Hatred of God, and Disobedience against all the Words and Works of God. ^{In} and under this Kingdom of the World are we.

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That the Ungodly with all their Gifts do serve the Devil.

If thou be not in the Kingdom of Christ, it is certain that thou belondest to the Kingdom 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 Devil, and with all these thou art compelled to serve him, and advance his Kingdom.

They that know not Christ, the more wise and righteous they are, the more do they hate and persecute the Gospel.

With thy Wisdom thou darkenest 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 Righteousness and Holiness; but the Righteousness of Christ, by which only we are justified and quickened, thou dost hate and condemn as wicked and devilish. To be brief, by thy Power thou destroyest the Kingdom of Christ, and abusest the same to root out the Gospel, to persecute and kill the Ministers of Christ, and so many as hear them. Wherefore, if thou be without Christ, this thy Wisdom is double Foolishness; thy Righteousness double Sin and Impiety, because it knoweth not the Wisdom and Righteousness of Christ; moreover, it darkneth, hindreth, blasphemeth, and persecuteth the same. Therefore *Paul* doth rightly call it the evil 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 evil. I over-pass those gross Vices which are against the second Table, as Disobedience to Parents, to Magistrates, Adulteries, Whoredoms, Covetousness, Thefts, Murthers, and Maliciousness, wherein the World is altogether drowned, which notwithstanding are light Faults,

Faults if ye compare them with the Wisdom and Righteousness of the Wicked, whereby they fight against the first Table. This white Devil, which forceth Men to commit spiritual Sins, that they may sell them for Righteousness, is far more dangerous than the black Devil, which only enforceth them to commit fleshly Sins, which the World acknowledgeth to be Sins.

Paul then, by this Word *Evil*, sheweth, that the Kingdom of the World, or the Devil's Kingdom, is the Kingdom of Iniquity, Ignorance, Error, Sin, Death, Blasphemy, Desperation, and everlasting Damnation. On the other side, the Kingdom of Christ is the Kingdom of Equity, Light, Grace, Remission of Sins, Peace, Consolation, Saving-Health, and everlasting Life, into the which we are translated 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.*

When thou shalt acknowledge this to be the Will of God through Christ, then Wrath ceaseth, Fear and Trembling vanisheth away, neither doth God appear any other than merciful, who by his determinate Counsel would that his Son should die for us, that we might live through him. This Knowledge maketh the Heart cheerful, so that it stedfastly believeth that God is not angry, but that he so loveth us poor and wretched Sinners, that he gave his only begotten Son for us. It is not for nought therefore, that Paul doth so often repeat and beat 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

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dread-

dreadful Judgments, namely, how he destroyed the whole World with the Flood, how he destroyed *Sodom*, and such other Things, are very dangerous, for they bring Men to Desperation, and cast them down headlong into utter Destruction, as I have shewed before.

Verse 4. 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 twentieth of *John* Christ saith to *Mary Magdalen*, Go to my Brethren, 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 apostolick Manner of Speech, and even *Paul's* own Phrase, who, indeed, speaketh not with such pick'd and gay Words, but yet very fit, and to the Purpose, and full of burning Zeal.

Verse 5. To whom be Glory for ever and ever.

The *Hebrews* are wont, in their Writings, to intermingle Praise and giving of Thanks. This Custom the *Hebrews* and Apostles themselves do observe. Which Thing may very often be seen in *Paul*. For the Name of the Lord ought to be had in great Reverence, and never to be named without Praise and Thanksgiving.

Verse 6. I marvel.

Ye see here how *Paul* handleth his *Galatians*, which were fallen away, and seduced by the false Apostles.

Apostles. He doth not at the first 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.

Verse 6. That so soon.

Ye see how *Paul* complaineth, that to fall in Faith is an easy Matter; in respect whereof he warneth the Faithful in another Place, *That be* 1 Cor. x; *which standeth should take heed that be fall not.* We 12. also do daily prove by Experience, how hardly the Mind conceiveth and retaineth a sound and stedfast Faith.

Verse 6. Ye are removed away.

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 been grown up a little more in the Strength of sound Doctrine.

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

As if he would say; alas! how lightly do you suffer your selves to be withdrawn and removed from Christ, which hath called you; not as *Moses* An Anti-thesis, or Comparison between the Calling of Christ to Grace, and the Calling of Moses to the Law and Works, did to the Law, Works, Sins, Wrath and Damnation, but altogether to Grace. So we also complain 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 quick-

ly slide back again and fall from it, whereas notwithstanding it bringeth with it all good Things, as well ghostly as bodily, namely, forgiveness of Sins, true Righteousness, Peace of Conscience, and everlasting Life. Moreover, it bringeth Light, and sound Judgment, of all Kinds of Doctrine and Trades of Life; it approveth and establisheth civil Government, household 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 away the Fear of Sin and Death; and, to be short, it discovereth all the subtle Sleights and Works of the Devil, 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 eternal Life, so bitterly, and to persecute it with such hellish Outrage?

What good Things the Doctrine of Grace bringeth with it.

Verse 6. Unto another Gospel.

The white Devil.

Here we may learn to espy the crafty Sleights and Subtleties of the Devil. No Heretick cometh under the Title of Errors, and of the Devil; neither doth the Devil himself come as a Devil in his own likeness, especially that white Devil which we spake of before; yea, even the black Devil, which forceth Men to manifest Wickedness, maketh a Cloak for them to cover that Sin which they commit, or purpose to commit.

So these perverse and devilish Spirits extol and magnify their cursed Doctrine, calling it the Word of God, and so under the Colour of God's

The Devil will not be black in his Ministers.

Name they deceive many. For the Devil will not be ugly and black in his Ministers but fair and white; and to the End he may appear to be such

such a one, he setteth forth and decketh all his Words and Works with the Colour of Truth, and with the Name of God: Hereof is sprung that common Proverb among the *Germans*, *In God's Name beginneth all Mischief.*

Wherefore let us learn, that this is a special *The Devil doth more Hurt on the right Hand than on the left.* Point of the Devil's Cunning, that if he cannot hurt by persecuting and destroying, he doth it under a Colour of correcting and building up. So now a-days he persecuteth us with Power and Sword, that when we are once taken away and dispatched he may not only deface the Gospel but utterly overthrow it; but hitherto he hath prevailed nothing, for he hath slain many, who have constantly confessed this our Doctrine to be holy and heavenly, thorough whose Blood the Church is not destroyed but watered. Forasmuch therefore as he could prevail 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 Mysteries of the Scriptures are revealed unto them from above by God himself, and that they are called for this Purpose, that they should open them to the World. After this Manner doth the Devil hinder the Course of the Gospel, both on the right Hand and on the left, but more on the right Hand (as I said before) by building and correcting, than on the left by persecuting and destroying. Wherefore *By what Means pure and sound Doctrine is preserved.* it behoveth us to pray without ceasing, to read the holy Scriptures, to cleave fast unto Christ and his holy Word, that we may overcome the Devil's Subtleties, 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 Rule, against Power, against the worldly Governors, the Princes of the Darknes of this World, against the spiritual Wickednesses in heavenly Things.

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

How the false Apostles had slandered Paul.

This Place witnesseth, that those false Apostles had reported Paul to be an unperfect Apostle, and also a weak and erroneous Preacher ; therefore he again here calleth them Troublers of the Churches, and Overthrowers of the Gospel of Christ. Thus they condemn each other. The false Apostles condemned Paul, and Paul again the false Apostles. The like contending and condemning is always in the Church, especially when the Doctrine of the Gospel flourisheth, to wit, that wicked Teachers do persecute, condemn and oppress the Godly ; and, on the other side, that the Godly do reprove and condemn the Ungodly.

Contentions always in the Church.

Every one which teacheth that Works do justify, is a Troubler of Mens Consciences.

Mark here diligently, that every Teacher of Works, and of the Righteousness of the Law, is a Troubler of the Church, and of the Consciences of Men. And who would ever have believed that the Pope, Cardinals, Bishops, Monks, and that whole Synagogue of Satan, especially the Founders of those holy religious Orders (of which Number nevertheless God might save some by miracle) were Troublers of Men's Consciences? Yea, verily, they be yet far worse than were those false Apostles ; for the false Apostles taught, that besides Faith in Christ the Works of the Law of God were also necessary to Salvation.

Verse

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

That is to say, they do not only go about to trouble you, but also utterly to abolish and overthrow Christ's Gospel; for these two Things the Devil 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 Gospel, and never resteth till he hath brought it to pass. Yet such Perverters of the Gospel can abide nothing less, than to hear that they are the Apostles of the Devil; nay, rather they glory above others in the Name of Christ, and boast themselves to be most sincere Preachers of the Gospel. But because they mingle the Law with the Gospel they must needs be Perverters of the Gospel; for either Christ must remain and the Law perish, or the Law must remain and Christ perish; for Christ and the Law can by no means agree and reign together in the Conscience.

The false Apostles trouble and overthrow the Gospel of Christ.

The most wicked Teachers would be counted the most holy.

It seemeth to be a light Matter, to mingle the Law and the Gospel, Faith and Works together; but it doth more Mischiefe than Man's 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 Gospel, 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

The Dist commodities that follow mingling of Faith and Works together.

it is impossible for the Conscience to find Rest and Quietness.

It appeareth also by the Words of *Paul*; *And intend to pervert the Gospel 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 Zeal and Fervency, and being fully perswaded of the Certainty of his Calling, setteth himself strongly against them, and wonderfully magnifieth his Ministry, saying,

Verse 8. But though that we or an Angel from Heaven, preach unto you otherwise than that we have preached unto you, let him be accursed.

The vehement Zeal of Paul against the false Apostles.

Here *Paul* casteth out very Flames of Fire, and his Zeal 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 Angel 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, than that my Gospel should be overthrown. This is indeed a vehement Zeal, that he dare so boldly curse, not only himself and his Brethren, but also even an Angel from Heaven.

The Gospel of Paul.

Paul therefore concludeth, that there is no other Gospel besides that which he himself had preached. But he preached not a Gospel which he had himself devised, but the same which God promised before by his Prophets in the holy Scrip-

Scriptures, *Rom. i.* therefore he pronounceth himself and others, yea, even an Angel from Heaven, to be undoubtedly accursed, if they teach any Thing contrary to the former Gospel; for the Voice of the Gospel once sent forth, shall not be called back again till the Day of Judgment.

Verse 9. *As we said before, so say we now again, If any Man preach unto you otherwise than 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 Angel from Heaven. Here, if there be any (saith he) besides us, which preach unto you any other Gospel than that ye have received of us, let them also be accursed.

Verse 10. *For now preach I Man's Doctrine, or God's?*

These Words are spoken with the same Vehemency of Spirit that the former were. As if he should say, Am I *Paul* so unknown amongst you, which have preached so openly in your Churches? Are my bitter Conflicts, and so many sharp Battles against the *Jews*, yet unknown unto you? It appeareth (I think) sufficiently unto you, by my preaching, and by so many and so great Afflictions which I have suffered, whether I serve 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 cruel Hatred both of mine own Nation, and of all other Men. I shew therefore plainly enough

What Reward Paul received for his Labour.

*What the
Ministers
of God
ought to
seek.*

Eph. ii. 3.

*The Sum of
the Do-
ctrine of
the Gospel.*

enough, that I seek not by my Preaching the Fa-
vour or Praise of Men, but to set forth the Bene-
fit and Glory of God.

Neither do we seek the Favour of Men by our
Doctrine; for we teach that all Men are wicked
by Nature, and the Children of Wrath. We
condemn Man's Free-Will, his Strength, Wisdom
and Righteousness, and all Religions of Man's
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 obtain this Grace by the free Mercy of God
only for Christ's sake.

Wherefore, whatsoever Doctrine else teacheth
not as mine doth, that all Men are Sinners, and
are justified by Faith only in Christ, must needs
be false, wicked, blasphemous, accursed and de-
vilish; and even such also are they which teach
or receive it.

Verse 10. *Or go I about to please Men?*

*The false
Apostles
seek to
please Men.*

That is, do I serve Men or God? He hath al-
ways a Glance at the false Apostles. These (saith
he) must needs seek to please and to flatter Men,
for by this means they seek, that they again may
glory in their Flesh. Moreover, because they
will not bear the Hatred and Persecution of Men,
they teach Circumcision, only to avoid the Per-
secution of the Cross, as followeth in the fifth
Chapter.

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 Ministry of *Paul*, to shew what a Con-
trariety

trariety there was between his Conversation before in the *Jewish* Law, and his Conversation now under the Gospel. As if he would say, Do ye think that I go about still to please Men, as I did in Times past? So he speaketh afterwards in the fifth Chapter, *If I yet preach Circumcision, why do I suffer Persecution?* As though he would say, Do ye not see and hear of my daily Conflicts, great Persecutions and Afflictions? After I was converted and called to the Office of Apostleship, I never taught Man's 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 again 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 certain Contradictions (as our Adversaries at this Day do out of our Books) and by this means they would have convinced him that he had taught contrary Things. To whose Cavillation thus he answereth; how true it is which the false Apostles forge against me for the Overthrowing of my Gospel, and setting up of the Law and Circumcision again, the Matter it self 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.

Lyes and Slanders devised by the false Apostles against Paul.

Verse

Verse 11, 12, *Now I certify you, brethren, that the Gospel 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 Jesus Christ.*

The chief Purpose of Paul in this Disputation.

Here is the principal Point of all this Matter, which containeth a Confutation of his Adversaries, and a Defence of his Doctrine, to the End of the second Chapter. Upon this he standeth, this he urgeth, and with an Oath confirmeth, that he learned not his Gospel of any Man, but received it by the Revelation of Jesus Christ; and in that he sweareth, he is constrained so to do, that the *Galatians* may believe him, and also, that they should give no ear to the false Apostles, whom he reproveth as Lyers, because they had said that he learned and received his Gospel of the Apostles.

Where Paul receiv'd the Gospel.

Now, *Paul* received his Gospel 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 *Jerusalem*, but he received his Gospel in the Way, as *Luke* reciteth the Story in the Ninth of the *Acts*, *Arise* (saith Christ) *and go into the City, and it shall be told thee what thou must do.* He doth not bid him go into the City, that he might learn the Gospel of *Ananias*; but *Ananias* was bid to go 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 Gospel, which he had received afore (as he glorieth in the same Place) by the only Revelation of Jesus Christ. And this *Ananias* himself confesseth, saying, *Brother Saul, the Lord*

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 Gospel of Christ.

When, I first took upon me the Defence of the Gospel, I remember that Doctor *Staupitius*, a worthy Man, said thus unto me, "This liketh me well, that this Doctrine which thou preachest yieldeth Glory, and all Things else unto God alone, and nothing unto Man; for unto God there cannot be attributed too much Glory, Goodness, Mercy, &c." This Saying did then greatly comfort and confirm me. And true it is, that the Doctrine of the Gospel taketh from Men all Glory, Wisdom, Righteousness, &c. and giveth the same to the Creator alone, who made all Things of nothing.

Dr. Staupitius a Favourer of Luther's Doctrine, when he began to preach. The Doctrine of the Gospel attributeth all Things unto God and nothing to Man.

Verse 13. *For ye have heard of my Conversation in Times past in 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 own Example, saying, I have defended the Traditions of the *Pharisees*, and the *Jewish Religion*, more constantly than ye and all your false Teachers; wherefore if the Righteousness of the Law had been any Thing worth, I had not turned back

back from it, in the keeping whereof, 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.

The Zeal of Paul.

Acts xxvi. 10.

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 throughout all the Synagogues, I compelled them to blaspheme, and was so exceeding Mad upon them, that I persecuted them even unto strange Cities.

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

What Paul calleth the Traditions of the Fathers.

Phil. iii. 6.

He calleth not here the Traditions of the Fathers, the pharisaical or human Traditions; for in this Place he treateth not of the pharisaical Traditions, but of a far 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 Zeal, 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 Jews, yea, even with the best and holiest of all those which ate of the Circumcision; let them shew me, if they can, a more zealous and earnest Defender of Moses's Law, than I have been. This Thing (O ye Galatians) ought to have perswaded you, not*

to believe these Deceivers, which magnify the Righteousness of the Law, as a Matter of great Importance; whereas, if there were any cause to glory in the Righteousness of the Law, I have more cause to glory than any other.

In like manner say I of my self, that before I was lightened with the Knowledge of the Gospel, I was as zealous for the papistical Laws 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 self as much as was possible for me to do, punishing my poor Body with fasting, watching, praying, and other Exercises, more than 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 so diligent and superstitious in the Observation hereof, that I laid more upon my Body, than, without danger of Health, it was able to bear. I honoured the Pope of meer Conscience, and unfeignedly, not seeking after Prebends, Promotions and Livings, but whatsoever I did I did it with a single Heart, of a good Zeal, and for the Glory of God. But those Things which then were gainful unto me, now with *Paul* I count to be but loss, *for the Excellency of the Knowledge of Jesus Christ my Lord.* But our Adversaries, as idle Bellies, and tried with no Temptations, believe not that I and many others have endured such Things. I speak of such as with great desire sought for Peace and Quietness of Conscience, which, notwithstanding, in so great Darkeness, it was not possible for them to find.

Verse

Verse 15, 16, 17. *But when it had pleased God (which had separated me from my Mother's Womb, and called me by his Grace) to reveal 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 straightway, 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 Work whereunto he was called. And this Place witnesseth by whom he was taught, and by what Means he came to the Knowledge of the Gospel, 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 Judgment; nay, rather this foolish and wicked Zeal 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 Gospel, and, to conclude, I was the Author of shedding much innocent Blood.

Paul's Merit of Desert.

This was my desert. In the midst of this cruel 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

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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.

We also are come at this Day to the Knowledge By what Deserts we obtain Grace. of Grace by the self-same 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 foster'd under this cloked Holiness, and Trust in mine own Righteousness, continual mistrust, doubtfulness, fear, hatred, and blasphemy against God; and this my Righteousness was nothing else but a filthy Puddle, and the very Kingdom of the Devil.

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 Rebel against God; but besides that, hath also given unto me the Knowledge of Salvation, his Spirit, Christ his Son, the Office of an Apostle, and everlasting Life.

Verse 15. Which had separated me from my Mother's Womb.

This is an *Hebrew* Phrase. As if he said, Which had sanctified, ordained, and prepared
 D me;

me; that is, God had appointed, when I was yet in my Mother's Womb, that I should so rage against his Church, and that afterward he would mercifully call me back again, from the midst of my Cruelty and Blasphemy, by his mere Grace, into the Way of Truth and Salvation. To be short, when I was not yet born, I was an Apostle in the Sight of God; and when the Time was come, I was declared an Apostle before the whole World.

Verse 15. And called me by his Grace.

Mark the Diligence of the Apostle; *He called me* (saith he) *How?* Was it for my *Pbarisaical Religion*, or for my blameless and holy Life? For my Prayers, Fastings and Works? No; much less then for my Blasphemies, Persecutions, Oppressions? *How then? By his mere Grace alone.*

Verse 16. To reveal his Son in me.

*Paul's
Doctrines.*

You hear in this Place, what Manner of Doctrine is given and committed to *Paul*, to wit; the Doctrine of the Gospel, which is the Revelation of the Son of God. This is a Doctrine quite contrary to the Law, which revealeth not the Son of God, but it sheweth forth Sin, it terrifieth the Conscience, it revealeth Death, the Wrath and Judgment of God, and Hell. The Gospel therefore is such a Doctrine as admitteth no Law; yea, it must be separate as far from the Law, as there is distance between Heaven and Earth. This Difference in it self is easy and plain, but unto us it is hard and full of difficulty; for it is an easy Matter to say, that the Gospel is nothing

nothing else but the Revealing of the Son of God, or the Knowledge of Jesus Christ, and not the Revealing of the Law. But in the Agony and 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.

Verse 16. *That I should preach him among the Gentiles.*

It pleased God (saith he) to reveal his Son in me. Paul the To what purpose? Not only that I my self *Apostle of* should believe in the Son of God, but also, *That the Gen-* *I should preach him among the Gentiles.* And why *tiles.* not among the *Jews*? Lo, here we see, that Paul is properly the *Apostle of the Gentiles*, albeit he preached Christ among the *Jews* also.

Paul comprehendeth here in few Words (as he *Paul's Dis-* is wont) his whole Divinity, which is, to preach *vinity.* 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.

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 again to Jerusalem, to them which were Apostles before me*; but this is *Paul's* Meaning, that after he had once received the Revelation of the Gospel from Christ, he consulted not with any Man in *Damascus*, much less did he desire any Man to teach him the Gospel.

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

That is, I went into *Arabia* before I saw the Apostles; or consulted with them, and forthwith I took upon me the Office of preaching among 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 Jesus Christ alone.

Verse 18. *Then after three Years I came again to Jerusalem, to visit Peter, and abode with him fifteen Days. And none other of the Apostles saw I, save James the Lord's Brother.*

Paul granteth that he was with the Apostles, but not with all the Apostles; howbeit, he declareth that he went up to *Jerusalem* to them, not commanded, but of his own accord; not to learn any Thing of them, but to see *Peter*. The same Thing *Luke* also writeth, in the ninth Chapter of the *Acts*, 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 Gospel 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.

Verse 20. *And now the Things which I write unto you, behold I witness before God I lye not.*

He sweareth therefore in a Matter (as it seem- Paul eth) of no weight, that he speaketh the Truth, ^{sweareth.} namely, That he tarried not with *Peter* to learn 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 lye not, &c.*

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

Syria and *Cilicia* are Countries near situate together. This is it that he still goeth about to perswade, that as well before he had seen the Apostles, as after, he was always a Teacher of the Gospel, and that he received it by the Revelation of Christ, and was never any Disciple of the Apostles.

Verse 22, 23. *For I was unknown 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 Sequel and Continuance of the History, that after he had seen *Peter* he went

The Testimony of all the Churches in Judea for Paul.

into Syria and Cilicia, and there preached, and so preached, that he won the Testimony of all the Churches in Judea. As though he would say, I appeal to the Testimony of all the Churches; yea, even of those which are in Judea; for the Churches do witness, 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 Gospel. Ye therefore have the Testimony, not only of the People of Damascus and of Arabia, but also of the whole Catholick or universal Church of Judea.

C H A P. II.

Verse 1. Then fourteen Years after I went up to Jerusalem.

Paul's Doctrine. Contention of such as were turned from the Jews against Paul.

PAUL taught, that the Gentiles were justified by Faith only, without the Works of the Law. This Doctrine when he had published Abroad among the Gentiles; he cometh to Antioch, and declareth to the Disciples what he had done. Then they which had been trained up in the old Customs 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 Dissention, which afterwards stirred up new Troubles. Paul and Barnabas stood strongly to the Truth, and testified, saying,

faying, Wherefoever 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 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 Gospel, 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 down upon them, it is certain that the Holy Ghost by this Sign hath approved the Faith of the *Gentiles*; for it doth not appear that this was ever done before at the Preaching of the Law.

The Declaration of Paul and Barnabas, as touching those Things which were done among the Gentiles.

Verse 1. *With Barnabas, and took with me Titus.*

He joineth unto himself two Witnesses, *Barnabas* and *Titus*; *Barnabas* was *Paul's* 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's* Law, by the only Preaching of Faith in Jesus Christ, and he only stuck to *Paul* in this Point, that it was not necessary that the *Gentiles* should be burdened with the Law, but that it was enough for them to believe in Christ. Wherefore by his own Experience he testifieth with *Paul* against the *Jews*, that the *Gentiles* were made the Children

Paul taketh unto him Witnesses, Barnabas and Titus.

dren of God, and saved by Faith alone in Christ Jesus, without the Law or Circumcision.

Titus was not only a Christian, but also the chief Overseer in *Creet*; for unto him *Paul* had committed the Charge of governing the Churches there, *Tit. i.* And this *Titus* was a *Gentile*.

Verse 2. *And I went up by Revelation.*

For unless *Paul* had been admonished by Revelation he had not gone up to *Jerusalem*. But because God warned him by a special Revelation, and commanded him to go up, therefore he went. And this he did to bridle, or at least to appease the *Jews* that believed, and yet obstinately contended about the Keeping of the Law, to the End that the Truth of the Gospel might the more be advanced and confirmed.

Verse 2. *And I communicated with them touching the Gospel.*

You hear then, that at length, after eighteen Years he went up to *Jerusalem*, and conferred with the Apostles touching his Gospel.

Verse 2. *Which I preach among the Gentiles.*

Paul so defendeth his Gospel, that he will have all Things give Place unto it. Acts xiii. 38.

For among the *Jews* 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. ix.* yet ever holding the true Doctrine of the Gospel, which he preferred above the Law, Circumcision, the Apostles; yea, and an Angel from Heaven; for thus saith he unto the *Jews*, *Through this Christ is preached unto you the Forgiveness of Sins.* And he addeth very plainly, *And from*

Epistle to the Galatians.

from all Things, from the which ye could not be justified by the Law of Moses, by him every one that believeth is justified. For this Cause he teacheth and defendeth the Doctrine of the Gospel 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 Jews after this manner; if that unprofitable Service of Moses's Law, which nothing availeth to Righteousness, do so highly please you, ye may keep it still for me, so that the Gentiles which are not bound to this Law be not charged therewithal.

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

That is to say, I did not only confer 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 run in vain, forasmuch as he had now preached the Gospel 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 think that Paul had therefore preached the Gospel so many Years in vain, because he had set the Gentiles at liberty from the Observation of the Law.

Why Paul saith, Lest I had run in vain.

Verse

Verse 3. *But neither yet Titus which was with me, though he 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 Righteousness, but for a Reverence to the Fathers; and for Charity's sake towards the Weak (lest they should be offended) until they were grown up more strong in Faith; for it might have seemed a very strange and unseemly Thing, upon a sudden to forsake the Law and Traditions of the Fathers, which had been given to this People from God with so great Glory.

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 circumcise *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

of the Gentiles. We see then that the Business of Paul was no light Matter.

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.)*

This is a vehement and strong Confutation, for ^{Why Paul} he giveth not to the true Apostles themselves any ^{giveth not} glorious Title; but as it were abasing there ^{unto the} Dignity, ^{Apostles} he saith, *Which seemed to be great*; that is, ^{any glori-} which were in Authority, upon whom the De- ^{ous Title.} termination of all Matters depended. Notwith- standing the Authority of the Apostles was, indeed, very great in all the Churches.

Verse 6. *God accepteth no Man's Person.*

This Place he alledgeth out of *Moses*, who ^{Lev. xix.} useth the same, not once, but many Times; ^{15.} *Thou shalt not accept in Judgment the Person of the* ^{2 Chron.} *rich Man or of the Poor.* And this is a Principle ^{xix. 7.} of Divinity: *God is no accepter of Persons.* With ^{Rom. ii.} the which Saying he stoppeth the Mouths of the ^{11.} false Apostles. As though he would say, Ye set ^{Acts x. 34.} those against me which seem to be somewhat, ^{Eph. vi. 9.} but God careth not for such outward Things. ^{Col. iii. 2 5.} He regardeth not the Office of Apostleship. It is not the Dignity or Authority of Men that he looketh upon.

Verse 6. *Nevertheless they that seemed to be the Chief did communicate nothing with me.*

As though he would say, I did not so confer with the Apostles that they taught me any Thing; for what should they teach me, since Christ

Christ by his Revelation had before sufficiently taught me all Things? And moreover, since I have now preached the Gospel the space of eighteen Years among the *Gentiles*, and Christ hath wrought so many Miracles by me, whereby he hath confirmed my Doctrine. Wherefore it was but a Conference and no Disputation; wherein I learned nothing, neither did I recant, nor yet defend my Cause, but only declared what Things I had done, to-wit, that I had preached to the *Gentiles* Faith only 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. Wherefore the false Apostles do me great wrong, which pervert, and turn all these Things clean contrary.

What Paul
did in the
Conference.

Verse 7, 8. But contrariwise, when they saw that the Gospel over Uncircumcision was committed unto me, as the Gospel over Circumcision was unto Peter (for he 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 himself 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) do alledge against me the Authority of the great Apostles to maintain their Cause. But I, contrariwise, do alledge the

the same against them for my Defence, for the Apostles are on my side. Wherefore, O my *Galatians*, believe not these counterfeit Apostles, which brag so much of the Authority of the Apostles against me.

Verse 8. *For he that was mighty by Peter.*

This is a Confutation of another Argument of the false Apostles. Why do the false Apostles boast (saith he) that the Gospel of *Peter* was Acts v. 15. 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 xix. in these Words, *And God wrought no small Miracles by the Hands of Paul, so that from his Body were* Acts xix. 11, 12. *brought Napkins and Handkerchiefs, and the Diseases departed from them, and the evil Spirits went out of them.* Read more hereof, *Acts* xiii. 16, 20, 28.

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 me and to Barnabas the right Hands of Fellowship, that we 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 Gospel 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 Knowledge of Christ through my Ministry, and that the *Gentiles* had received the Holy Ghost without the Law and Circumcision by the only preaching of Faith, they glorified God for this Grace which was given unto me.

Verse 9. *The right Hands of Fellowship.*

Paul and
the other
Apostles
taught all
one Gospel.

As if they should have said, We (O Paul) in preaching the Gospel, do agree with thee in all Things. Therefore in Doctrine we are Companions, and have Fellowship together therein; that is to say, we have all one Doctrine, for we preach one Gospel, one Baptism, one Christ, and one Faith. Wherefore we can teach or enjoin thee nothing, since there is one mutual Consent betwixt us in all Things; for we do not teach any other, or more excellent Things than thou dost; but the same Gifts which we have we see to be in thee also, saying, that to thee is committed the Gospel over the Uncircumcision, as the Gospel over the Circumcision is unto us. But we conclude

clude here, that neither Uncircumcision nor Circumcision ought to hinder our Society and Fellowship, since it is but one Gospel which we both preach.

Verse 10. *Warning only, that we should remember the Poor, which Thing also I was diligent to do.*

After the Preaching of the Gospel, the Office and Charge of a true and faithful Pastor is, to be mindful of the Poor. For where the Church is there must needs be Poor, who, for the most part, are the only true Disciples of the Gospel, as Christ saith, *The Poor receive the glad Tidings of the Gospel.* For the World and the Devil do persecute the Church, and bring many to Poverty, who are afterwards forsaken and despised of the World.

A good Minister must be careful for the Poor. Isa. lxi. 1. Mat. xi. 5. Luke iv. 16.

Verse 11. *And when Peter was come to Antiochia I withstood him to his Face, for he was to be blamed.*

Paul goeth on still in his Confutation, saying that he, not only 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 seem but vile and nothing worth; for, what is Peter? What is Paul?

The Majesty of the Article of Justification.

What is an Angel from Heaven? What are all other Creatures, to the Article of Justification? Which, if we know, then are we in the clear Light; but if we be ignorant thereof, then are we in most miserable Darkness. Wherefore, if ye see this Article impugned or defaced, fear not to resist either *Peter*, or an Angel 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 un-

Mat. x.37. corrupt. For it is written, *He that loveth Father or Mother, or his own Life, more than me, is not worthy of me.*

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

Peter loveth with the Gentiles like a Gentile. 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 eat with them, and drunk 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 *Jews*, and to them that were without Law as though he were without Law: That is to say, with the *Gentiles* he did eat and drink like a *Gentile*, and kept no Law at all. With the *Jews* 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.

1 Cor. ix. 19, 20, 21.

Verse

Epistle to the Galatians.

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

Here then ye see *Peter's* 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 lest the *Jews* which came from *James*, should be offended thereby, and had more respect to the *Jews* than to the *Gentiles*. Hereby he gave Occasion, as much as in him was, to overthrow the Christian Liberty and Truth of the Gospel. The Offence of Peter.

Verse 13. *And the other Jews dissembled likewise with him, insomuch that Barnabas was brought into their Dissimulation also.*

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 sinneth not of Ignorance, but deceiveth by a Colour which he knoweth himself to be false. *And other* (saith he) *dissembled likewise with Peter, insomuch that Barnabas also* (who was *Paul's* Companion, and had now a long Time preached among the *Gentiles* Faith in Christ without the Law, together with *Paul*) *was brought into their Dissimulation.* Peter's Dissimulation, what it is. Ye have here then *Peter's* Offence plainly described to be mere Dissimulation, which afterwards had been an Occasion of the Ruin of the Gospel, then newly received, if *Paul* had not resisted him.

E

Thus

Dr. Luther's Commentary upon the

Without
God we can
do nothing.

Thus we see then, that we are nothing with all our Gifts, be they never so great, except God assist us: When he leaveth us to our selves our Wisdom and Knowledge is nothing, for in the Hour of Temptation it may suddenly come to pass, that by the Subtlety of the Devil, all the comfortable Places of the Scripture shall be taken out of our sight, and such Places only as contain Threatnings shall be set before our Eyes, which shall oppress us, and utterly confound us. Let us learn therefore, that if God withdraw his Hand, we may soon be overthrown; and let no Man glory of his own Righteousness, Wisdom, and other Gifts, but let him humble himself, and pray with the Apostles, *Lord increase our Faith.*

Verse 14. *But when I saw that they went not the right Way to the Truth of the Gospel.*

Peter
knoweth
not his Er-
ror.

This is a wonderful 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 *Jews* 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 Infirmities of the weak *Jews*. Wherefore it was very necessary that *Paul* should reprove their Offence, and not dissemble it, and therefore he accuseth *Peter*, *Barnabas*, and others, that they went not the right Way to the Truth of the Gospel; that is to say, they swerved from the Truth of the Gospel.

This Place, touching the Difference between the Law and the Gospel, is very necessary to be known, for it containeth the Sum of all Christian Doctrine. Wherefore let all that love and fear
God

God diligently learn to discern the one from the other, not only in Words, but in Deed and in Practice; that is to say, in Heart and Conscience; for as touching the Words the Distinction is easy, The Gospel a Stranger in Temptations: but in Time of Temptation thou shalt find the Gospel but as a Stranger, and a rare Guest in thy Conscience; but the Law contrariwise thou shalt find a familiar, and continual Dweller with- The Law a continual Guest. in thee; for Reason hath the Knowledge of the Law naturally.

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

That is to wit, thou art a Jew, and therefore To live like the Jews. thou art bound to live like a Jew, that is, to abstain from Meats 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 unclean Meats, and therein thou doest well; but in that thou being afraid at the Presence of the Brethren converted from the Jewish Religion, abstainest from Meats forbidden in the Law, and keepest the Law, thou compellest the Gentiles likewise to keep the Law; that is, thou constrainest them of Necessity to observe the Law; for in that thou abstainest from prophane Meats, thou givest Occasion to the Gentiles thus to think: Peter abstaineth from those Meats which the Gentiles use to eat, which he also himself 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

Peter,
thro' his
Dissimula-
tion, com-
pelled the
Gentiles
to live like
the Jews.

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 *Jews*.

Verse 15. *We which are Jews by Nature, and not Sinners of the Gentiles.*

That is to say, we are born unto the Righteousness of the Law, to *Moses*, and to Circumcision; and even in our Birth we bring the Law with us. We have the Righteousness of the Law by Nature, as *Paul* before saith of himself 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 *Jews* born, we are born righteous, and brought up in Righteousness. Our Righteousness beginneth even with our Birth, for the *Jewish* Religion is natural unto us.

Verse 16. *Know that a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ.*

The Works
of the Law.

This Word [*the Work of the Law*] reacheth far, and comprehendeth much. We take the Works of the Law therefore, generally, for that which is contrary to Grace. Whatsoever is not Grace is the Law, whether it be judicial, ceremonial, or the ten Commandments. Wherefore, if thou couldest do the Works of the Law, according to this Commandment, *Thou shalt love the Lord thy God with all thy Heart, &c.* (which no Man yet ever did, or could do) yet thou shouldest not be justified

justified before God ; for a Man is not justified by the Works of the Law. But hereof we will speak more largely hereafter.

The Work of the Law then, according to *Paul*, signifieth the Work of the whole Law, whether it be judicial, ceremonial or moral. Now, if the Work of the moral Law do not justify, much less doth Circumcision justify, which is a Work of the ceremonial Law. Wherefore, when *Paul* saith (as he oftentimes doth) that *a Man is not justified by the Law, or by the Works of the Law* (which are 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 Christ's 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.

Verse 16. *Even we, I say, have believed in Jesus Christ, that we might be justified.*

This is the true Mean to become a Christian, The School-
mens Gloss 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 Gloss of the School-is wicked,
which
saith, that
Faith a-
dorned men, which say, that Faith then justifieth, when Charity and good Works are joined withal. With this pestilent Gloss the Sophisters have darkened and corrupted this, and other like Sentences in *Paul*, wherein he manifestly attributeth Justification to Faith only in Christ. But when a Man heareth, that he ought to believe in Christ, and with Cha-
rity justi-
fietb.

yet, notwithstanding Faith justifieth not, except it be formed and furnished with Charity, 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 Gloss, the Adversaries do alledge this Place, *1 Cor. xiii. Though I speak with the Tongues of Men and Angels, and have no Love, I am nothing.* And this Place is their brazen 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 Gloss, as a most deadly and devilish Poison, and conclude with *Paul*, that we are justified, not by Faith furnished with Charity, but by Faith only, and alone.

Faith justifieth
without
the Law.

The Doctrine of
good Works
is not to be
neglected.

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 attain eternal 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 Charity; not because we reject good Works, but that we will not suffer our selves to be removed from this Anchor-hold of our Salvation, which Satan most desireth. Wherefore, since we are now in the Matter of Justification, we reject and condemn all good Works; for this Place will admit no Disputation of good Works. In this Matter therefore

we

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 speak 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 Work, or the Work of the Law; he is not my Charity, my Obedience, my Poverty, but he is the Lord of Life and Death, a Mediator, a Saviour, a 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 Door 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 learn therefore to discern all Laws, yea, even the Law of God, and all Works, from the Promise of the Gospel, 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, the 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.

Verse 16. *That we might be justified by Faith in Christ, and not by the Works of the Law.*

Paul speaketh of the whole Law

Paul speaketh not here of the Ceremonial Law only (as before we have said) but of the whole Law; for the ceremonial Law was as well the Law of God as the moral 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 ten Commandments. Moreover, when Abraham was commanded to offer up his Son Isaac in sacrifice, it was a Law. This Work of Abraham pleased God no less than other Works of the Ceremonial Law did, and yet was he not justified by this Work, but by Faith, for the Scripture

Gen. xv. 6. *Abraham believed God, and it was counted to him for Righteousness.*
Rom. iv. 3.

The Law must not be suffered to reign in the Conscience.

But since the revealing of Christ (say they) the ceremonial Law killeth and bringeth Death; yea, so doth the Law of the ten Commandments also, without Faith in Christ. Moreover, there may no Law be suffered to reign in the Conscience, but only the Law of the Spirit and Life, whereby we are made free in Christ from the Law of the Letter and of Death, from the Works thereof, and from all Sins; not because the Law is evil, but for that it is not able to justify us, for it hath a plain contrary Effect and working. It is an high and an excellent Matter to be at Peace with God, and therefore in this Case we have need of a far other Mediator than 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

Our Salvation consisteth not in doing but in receiving.

Words

Words therefore of the Apostle, *That we might be justified by Faith, and not by the Works of the Law,* are very effectual, and not in vain or unprofitable, as the Schoolmen think, and therefore they pass them over so lightly.

Hitherto ye have heard the Words of *Paul* Hitherto hath Paul spoken to Peter. which he spake unto *Peter*, wherein he hath briefly comprised the principal Article of all Christian Doctrine, which maketh true Christians indeed. Now he turneth to the *Galatians*, 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.

Verse 16. Because by the Deeds of the Law no Flesh shall be justified.

Flesh in *Paul* doth not signify (as the Schoolmen dream) manifest and gross 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 Chapter of *John*, *That which is born of Flesh* John iii.6. (saith he) *is Flesh.* *Flesh* therefore signifieth the whole Nature of Man, with Reason, and all other Powers whatsoever do 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 natural 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.

This

The Blind-
ness of the
Papists.

This the Papists do not believe, but being blind and obstinate, they defend their Abominations against their own Conscience, and continue still in this their Blasphemy, having in their Mouths these execrable Words, *He that doth this good Work, or that, deserveth forgiveness of his Sins; whosoever entereth 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 Ordinances of Men, to the wicked Traditions of the Pope, to the hypocritical Works and Merits of Monks and Friars, 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 less 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.

The Pope
attributeth
the Virtue
of justifying
to his
own Traditions,
which *Paul*
taketh from
the Law of
God.

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 Darkness and Errors, the Church could endure and continue as it hath done. Some there were whom God called by the Text of the Gospel, and by Baptism: These walked in Simplicity and humbleness of Heart, thinking the Monks and Friars, and such only as were anointed 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.

Verse

Verse 17. *If then while we seek to be made righteous by Christ, we our selves 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 seek 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 justify us, being Sinners: If we have need (I say) of the Observation of the Law to justify us, so that they which are Righteous in Christ are not righteous, but Have yet need of the Law to justify 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 Holiness of the Law.

But we are, indeed, justified and made righteous in Christ; for the Truth of the Gospel 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, do

do yet still belong to the Law, and 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.

Verse 17. *Is Christ therefore the Minister of Sin?*

The Ministry of Moses.

This is a Kind of Speech used of the *Hebrews*, which *Paul* in the second of *Cor.* iii. doth also use, where he most divinely and plainly speaketh of these two Ministries, 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 Sin (as he calleth it) of Wrath, Death and Condemnation; for *Paul* is wont to give reproachful Names unto the Law; and amongst all the Apostles he only useth this Manner of Speech, the other do not so speak. 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 Office and Use of the Law.

The right Use and End therefore of the Law is, to accuse and condemn as guilty, such as live in Security, that they may see themselves to be in danger of Sin, Wrath, and Death eternal, that so they may be terrified, and brought even to the Brink of Desperation, trembling and quaking at the falling of a Leaf; 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.

To be under the Law.

same. Now it is certain, that there is no Man living which is able to perform this Obedience, which, notwithstanding, God straitly requireth of us. The Law therefore justifieth not, but condemneth, according to that Saying, *Cursed is* Deut. *he that abideth not in all Things that are written in* xxvii. 26. *this Book.* Therefore he that teacheth the Law Gal.iii.10. is a Minister of the Law.

Verse 17. *God forbid.*

As though he would say, Christ is not the *A picture* Minister of Sin, but the Giver of Righteousness *of Christ.* and eternal Life, wherefore *Paul* separateth *Moses* far from Christ. Let *Moses* then tarry on the Earth; let him be the School-Master of the Letter, and Exactor of the Law; let him torment and crucify Sinners. But the Believers (saith *Paul*) have another School-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.

Verse 18. *For if I build again the Things that I have destroyed, I make my self a Trespasser.*

As if he should say, I have not preached to this End, that I might build again those Things which I once destroyed; for if I should so do I should not only labour in vain, but should make my self also a Transgressor, 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

Law and Moses I should make Grace and Christ.

Moses gi-
ves Place
to Christ,
and the
Law to the
Gospel.

Behold how I have destroyed the Law by the Preaching of the Gospel, to the end that it should not reign in the Conscience any more; for when the new Guest, Christ Jesus, cometh into the new House, there to dwell alone, Moses, that 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 mere 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 Son Christ's sake.

The Form of a monkish Absolution.

God forgive thee, my Brother; the Merit of the Passion of our Lord Jesus Christ, and of blessed Saint Mary, always a Virgin, and of all the Saints; the Merit of thine Order, the Straitness 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 hear 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 vain? Is not this to confess Christ

Christ in words, and in very deed to deny his Power, and blaspheme his Name? I my self also was once entangled with this Error, I thought Christ to be a Judge (although I confessed with my Mouth that he suffered and died for Man's Redemption) and ought to be pacified by the Observation of my Rule and Order. Therefore, when I prayed, or when I said Mass, I used to add this in the end; *O Lord Jesus, I come unto thee, and I pray thee, that these Burdens, and this Straitness of my Rule and Religion may be a full Remittance for all my Sins.* But now I give Thanks unto God, the Father of all Mercies, which hath called me out of Darkness unto the Light of his glorious Gospel, and hath given unto me plentiful Knowledge of Christ Jesus my Lord, for whose sake I count all Things to be but loss, yea, I esteem them but as Dung that I may gain Christ, and that I may be found in him, not having mine own 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.*

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

These are marvellous Words, and unknown Paul's Kinds of Speech, which Man's Reason can in no wise understand. And although they be but few, yet are they uttered with great Zeal, 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? Whereof in this case I will be ignorant; but if ye will needs have the Law, I also have the Law. Wherefore, as tho'

Manner of Speech unknown to Man's Reason.

Paul calleth
the Grace
the Law.

he were moved through Indignation of the Holy Ghost, he calleth Grace it self 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, Sin against Sin, Death against Death, Captivity against Captivity, Hell against Hell, the Altar against the Altar, the Lamb against the Lamb, the Passover against the Passover.

Phrases of
Speech only
proper to
the Scrip-
ture.

How affli-
cted Consci-
ences must
be comfort-
ed.

When you see a Man terrified, and cast down with the Sense 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, rise up, and remember, that thou must believe in Christ the Conqueror 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.

How thou
must de-
fend thy
self a-
gainst the
Accusation
of the Law.

This is easily said, but blessed is he which knoweth how to lay sure hold on these Things in Time of Distress; 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 Sins? Indeed, I grant, that I have committed many Sins, yea, and yet still do commit Sins daily without number. This toucheth me nothing; I am now deaf and cannot hear, therefore thou talkest to me in vain, for I am dead unto thee. But if thou wilt needs dispute with me

me as touching my Sins, get thee to my Flesh and Members, my Servants, teach them, exercise and crucify them, but trouble not me, not The Conscience me once answering to the Accusation of the Conscience, I say, which am a Lady and a Queen, and have nothing to 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 Law. of Grace, which ruleth over Sin and the Law; by what Means? By Faith in Christ, as Paul declareth hereafter.

Verse 19. *That I might live unto God.*

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 mean in Conscience; notwithstanding, in the mean Season (as I have often said) so long as the Body liveth, the Flesh must be The Flesh subject to the Law, but not the Conscience, 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 himself, but in Christ, because he believeth 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 only (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 am I also Lord over the Law, for I likewise am crucified and dead unto the Law, forasmuch as I am crucified and dead with Christ. By what Means?

F By

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 himself was crucified to the Law, Sin, Death and the Devil, 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 Devil, 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 suffered for us* (saith he) *leaving unto us an Example, that we should follow his steps.* But he speaketh here of that high crucifying, whereby Sin, the Devil and Death, are crucified in Christ, and not in me. Here Christ Jesus doth all himself alone; but I believing in Christ am by Faith crucified also with Christ, so that all these Things are crucified and dead unto me.

Verse 20. *Thus I live.*

The true Life of the Faithful.

I speak not so (saith he) of my Death and Crucifying, as though I now lived not; yea, I live, for I am quicken'd 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 Devil,

Devil, he killeth Death, condemneth Sin, and bindeth the Law; and I, believing this, am delivered from the Law, Sin, Death and the Devil. The Law therefore is bound, dead and crucified unto me, and I again 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.

Here (as before I have said) we must observe *Paul's* manner of speaking. He saith that we are dead and crucified to the Law, whereas, in very deed, the Law it self 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 notwithstanding 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 Devil.

Verse 20. *Yet now not I.*

That is to say, not in mine own Person; nor in mine own Substance. Here he plainly sheweth, by what means he liveth; and he teacheth, what true-Christians Righteousness is, namely, that Righteousness whereby Christ liveth in us, and not that which is in our Person. Therefore, when we speak of Christian Righteousness we must utterly reject the Person. And here Christ and my Conscience must become one Body, so that nothing remain in my sight but Christ crucified and raised from the Dead; but if I behold my self 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 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 Counsel nor Succour now remaining, but certain Desperation and Destruction must needs follow.

Such is our Misery, that in Temptations and Afflictions we set Christ aside and look back into our selves, and our Life past.

And this is a common Evil among Men; for such is our Misery, that when Temptation or Death cometh, by and by setting Christ aside, we consider our own Life past, and what we have done. Here, except we be raised up again by Faith we must needs perish. Wherefore we must learn in such Conflicts and Terrors 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 only) to turn our Eyes wholly to the brazen Serpent, Christ Jesus crucified, and assuredly believe that he is our Righteousness and Life, not fearing the Threatnings and Terrors of the Law, Sin, Death, and the Judgment of God; for Christ, on whom our Eyes are fixed, in whom we live, who also liveth in us, is Lord and Conqueror 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.*

Where he saith, *Thus I live*, he speaketh it, as it were, in his own Person. Therefore he by and by correcteth himself, saying, yet not I now. That

That is to say, I live not now in mine own Person, but Christ liveth in me. Indeed the Person liveth, but not in himself, nor for any Thing that is in him. But who is that I, of whom he saith, *yet The old not I.* This I is he which hath the Law, and is bound to do the Works thereof, who also is a certain 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 Form, my Furniture and Perfection, adorning and beautifying my Faith, as the Colour, the clear Light, or the Whiteness do garnish and beautify the Wall. Thus are we constrained grossly to set forth this Matter; for we cannot spiritually conceive, that Christ is so nearly joined and united unto us, as the Colour or Whiteness are unto the Wall; Christ therefore, (saith he) thus joined and united unto me, and abiding in me, liveth this Life in me which I now live; yea, Christ himself is this Life which I now live; wherefore *Christ* and I in this behalf are both one.

Faith therefore must be purely taught; namely, that thou art so entirely and nearly joined unto Christ, that he and thou art made, as it were, one Person, so that thou mayst boldly say, I am now one with Christ; that is to say, Christ's Righteousness, Victory and Life are mine. And again, Christ may say, I am that Sinner, that is, his Sins and his Death are mine, because he is united and joined unto me, and I unto him; for by Faith we are so joined together, that we are become one Flesh and one Bone, *Eph. v.* we are the Members of the Body of Christ, Flesh of his Flesh, and Bone of his Bones; so that this Faith doth couple Christ and me more near together

True Faith than the Husband is coupled to his Wife. This is not idle. Faith therefore is not an idle Quality, but the Excellency thereof is such, that it utterly confoundeth these foolish Dreams of the Sophisters, touching their formed Faith and counterfeit Charity, their Merits, Works and Worthiness. These Things I would gladly set forth more fully, if by any means I could.

Verse 20. *And in that I now live in the Flesh, I live by Faith in the Son of God.*

Christ is
our Life.

As if he should say, true it is, that I live in the Flesh, but this Life, whatsoever it is, I esteem as no Life, for, in very deed 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 indeed; which Life thou seest not, but only hearest, and I feel. *Thou hearest the Wind, but knowest not whence it cometh, or whither it goeth,* John. iii. even so thou seest me speaking, eating, labouring, sleeping and doing other Things; and yet thou seest not my Life.

Thus a Christian useth the World and all Creatures, so that there is no difference between him and the Infidel. For in their Apparel, in their Feeding, Hearing, Seeing, Speaking, Gestures, Countenances, and such other Things, they are like, and in outward Appearance they seem 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 self, but in that I now live, *I live in the Faith of the Son of God.* This which I now speak springeth out of another Fountain than that which thou heardest of me before. Paul, before his Conversion,

The Difference between the Faithful and Unfaithful.

Phil. ii. 7.

sion, spake with the same Voice and Tongue wherewith he spake afterwards, but his Voice and Tongue were then blasphemous, and therefore he could speak 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 spiritual 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.

Hereby we may plainly see whence this spiritual Life cometh, which the natural Man can in no wise perceiue, 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 spiritual 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 do 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 do 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 himself for me.*

*The true
Manner of
Justifica-
tion.*

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 firm and a constant Faith say these Words with *Paul, I live by Faith in the Son of God, who loved me, and gave himself for me,* is happy indeed. And with these Words *Paul* taketh away the whole Righteousness of the Law and Works, as afterwards we will declare. We must therefore diligently weigh and consider these Words, *The Son of God loved me, and gave himself for me.* It was not I then that first loved the Son of God, and delivered my self for him, as the Sophisters dream, that they love the Son of God, and deliver themselves for him.

Verse 20. *For me.*

Who is this *Me*? Even I, wretched and damnable Sinner, so dearly beloved of the Son of God, that he gave himself for me. If I then, through Works or Merits could have loved the Son of God, and so come unto him, what need-ed he to deliver himself for me?

*Which lo-
ved 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 constant Faith, as *Paul* did, shall be a good Disputer with *Paul* against the Law; for he delivered neither Sheep, Ox, Gold nor Silver, but even God himself entirely and wholly, *for me,* even for *me* (I say) a miserable and a wretched Sinner, Now therefore, in that the Son of God was thus delivered

delivered to Death for me, I take comfort and apply this Benefit unto my self. And this manner of applying is the very true Force and Power of Faith. The true Force of Faith.

These Words (which are the pure Preaching of Grace and Christian Righteousness indeed) The Law loveth not Sinners, but accuseth them. *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 self for me; yea, it accuseth me, terrifieth me, and driveth me to Desperation. But I have now another which hath delivered me from the Terrors of the Law, Sin and Death, and hath brought me into Liberty, the Righteousness of God, and eternal Life, who is called the Son of God, to whom be Praise and Glory for ever.

Faith therefore (as I have said) embraceth and wrappeth in it self Christ Jesus the Son 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 The Offices of Christ. most lively the Priesthood and Offices of Christ, which are to pacify God, to make Intercession for Sinners, to offer up himself a Sacrifice for their Sins, to redeem, to instruct, and to comfort them. Let us learn therefore to give a true Definition of Christ, not as the School Divines do, and such as seek 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 Son of God, who not for our Desert, or any Righteousness of ours, but of his own free Mercy, offered up him-
self

self a Sacrifice for us Sinners, that he might sanctify us for ever.

A true Definition of Christ.

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 Temptation and Trouble cometh,

The greatest Cunning that Christians can have, is to define Christ rightly.

you shall soon be overthrown. 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 self, even in this great Light of the Gospel, wherein I have been so long exercised, have much a-do to hold this Definition of Christ which *Paul* here giveth. So deeply hath this Doctrine and pestilent Opinion, that Christ is a Law-giver, enter'd even, as it were, Oil into my Bones. Ye young Men, therefore, are in this case much more happy than we that are old, for ye are not infected with these pernicious Errors, wherein I have been 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 fear, for I was perswaded that he was a severe Judge. Wherefore it is to me a double Travaile and Trouble to correct and reform this Evil; first, to forget, to condemn, and to resist this old grounded Error, that Christ is a Law-giver and a Judge, for it always returneth and plucketh me back, then to plant in my Heart a new and a true Perswasion of Christ, that he is a Justifier and a Saviour. Ye (I say) that are young, may learn with much less difficulty, to know Christ purely and sincerely, if ye will. Wherefore if any Man feel himself

This Opinion, that Christ is a Judge, is not easily rejected.

oppressed with Heaviness, and anguish of Heart, he must not impute it unto Christ, although it come under the Name of Christ, but unto the Devil, who oftentimes cometh under the Colour of Christ, and transformeth himself into an Angel of Light.

Let us learn, therefore, to put a Difference between Christ and a Law-giver, not only in Word, but also in Deed and Practise, that when the Devil shall come under the Shadow of Christ, and shall go about to trouble us under his Name, we may know him not to be Christ, but a very Fiend indeed. For Christ, when he cometh, is nothing else but Joy and Sweetness to a trembling and broken Heart, as here *Paul* witnesseth, who setteth him out with his most sweet and comfortable Title, when he saith, *Which loved me, and gave himself 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 himself for us; who is also our High-Priest, that is to say, a Mediator between God and us miserable and wretched Sinners. What could be said (I pray you) more sweet and comfortable to the poor afflicted Conscience? Now, if these Things be true (as they are indeed most true, or else the Gospel must be nothing but a Fable) then are we not justified by the Righteousness of the Law, but much less by our own Righteousness.

Read therefore with great Vehemency these Words, *Me, and for me,* and so inwardly practise with thy self, that thou, with a sure Faith, mayst conceive and print this *me* in thy Heart, and apply it unto thy self, not doubting, but thou art in the Number of those to whom this *me* belongeth. Also, that Christ hath not only loved

loved *Peter* and *Paul*, and given himself for them, but that the same Grace also which is comprehended in this *me*, as well pertaineth and cometh unto us, as unto them. For as we cannot deny, but that we are all Sinners, and are constrained to say, that through the Sin of *Adam* we were all lost, were made the Enemies of God, subject to the Wrath and Judgment of God, and guilty of eternal Death (for this do all terrified Hearts feel and confess, and more indeed than they should do) so can we not deny but that Christ died for our Sins, that he might make us righteous; for he died not to justify the Righteous, but the Unrighteous, and to make them the Children of God, and Inheritors of all spiritual and heavenly Gifts. Therefore, when I feel and confess my self to be a Sinner through *Adam's* Transgression, why should I not say, that I am made righteous through the Righteousness of Christ, especially when I hear that he loved me, and gave himself for me? This did *Paul* most stedfastly believe, 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 himself for us.

As by *Adam* all became guilty, so by *Christ* all that believe are made righteous.

Verse 21. *I do not abrogate or reject the Grace of God.*

To seek Righteousness by the Law, is to 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 seek 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, than to reject the Grace of God, and to refuse that Righteousness which cometh by Christ?

Christ? It is enough, and too much already, that we are wicked Sinners, and Transgressors of the Commandments of God, and 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.

Hereby we may easily understand what it is to reject and refuse the Grace of God, even to seek Righteousness by the Law. Now who hath ever heard that a Man by keeping of the Law rejecteth Grace? Do we then sin 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 justifieth not. He then that keepeth the Law to be justified thereby rejecteth Grace, denieth Christ, despiseth his Sacrifice, and will not be saved by this inestimable Price, but will satisfy for his Sins through the Righteousness of the Law, or deserve Grace by his own 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 devilish 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 seem to do high Service and Honour unto God. Now followeth the second Argument.

Verse

Verse 21. *For if Righteousness come by the Law, then Christ died in vain.*

These Words of *Paul* ought diligently to be weighed and considered in this wise. Is it true, that Christ suffered Death or not? Again, did he suffer in vain, or not? Here we are constrained to answer, except we be stark mad, that he suffered in very deed; and that he suffered not in vain, nor for himself, but for us. If then, he suffered not in vain, it followeth of necessity, that Righteousness cometh not by the Law.

Not only the Ceremonial Law, but also the Law of the Ten Commandments, is unable to justify.

Here again I admonish you, that *Paul* speaketh not of the Ceremonial Law only, as the Papists do continually dream. Take now, therefore, the Ceremonial Law, and even the Moral Law it self also, or the Law of the Ten Commandments, wherein is contained the most perfect Religion, and the highest Service of God; that is to say, Faith, the Fear of God, the Love of God, and the Love of our Neighbour, and shew me any Man that hath been justified thereby, yet is it true, notwithstanding, that Christ died in vain; for he that is justified by this Law hath Power in himself to obtain Righteousness; for in that he doth what in him lieth he deserveth Grace, and the Holy Ghost is poured into him, whereby he is now able to love God and his Neighbour. This being granted, it must needs follow, that Christ died in vain; for what need of Christ, hath he, which both loveth Christ, and giveth himself for him, so that he is able, by the Merit of Congruence, before Grace, to obtain Grace, and then to do such Works, as by the Merit of Worthiness, after Grace, he is able to deserve eternal Life? Then take away Christ, with all his Benefits,

fits, for he is utterly unprofitable. But, why was he born? Why was he crucified? Why did he suffer? Why was he made my High-Priest, loving me, and giving *himself*, an inestimable Sacrifice, for me? In vain (no doubt) and to no purpose at all, if Righteousness come by no other means than the Papists teach; for, without Grace, and without Christ, I find no Righteousness, either in my self or in the Law.

Is this horrible Blasphemy to be suffered or dissembled, that the Divine Majesty not sparing his own dear 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 only that the Holiness of all the Papists and Merit-Mongers, but also of all the Saints and holy Angels, should be thrown into the Bottom of Hell, and condemned with the Devil. 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 whether there be any Law, any Sin, any Righteousness, or any Unrighteousness in the World; for what are all Things which are in Heaven and Earth, in comparison of the Son of God, Christ Jesus, my Lord and Saviour, *Who loved me, and gave himself for me.*

The Righteousness of all Saints is nothing in comparison of the Righteousness of Christ.

C H A P.

C H A P. III.

Verse 1. *O foolish Galatians.*

PAUL here sheweth his apostolical Care, and burning Zeal, 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 own Rule given to *Timothy*, *Preach* (saith he) *the Word, be instant in season and out of season, reprove, rebuke, exhort,* 2 *Tim. iv.* Here the simple Reader may haply be deceived if he be not circumspect, to think 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.

Paul's Order in Teaching.

Verse 1. *Who hath bewitched you?*

The false Apostles bewitchers of Men. Here *Paul* excuseth the *Galatians*, and layeth the Fault upon the false Apostles. As though he should say, I see that ye are not fallen through Wilfulness, or Malice, but the Devil 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 think otherwise of Christ than ye did afore, when ye heard the Gospel preached by me. But we labour, both by Preaching and Writing unto you, to uncharm that Sorcery wherewith the false Apostles have bewitched you, and to set at liberty those which are snared therewith; for they are so bewitched of the Devil, that they believe this to be a most certain Truth,

2

that

that they are tempted and accused, not of the Devil, but of Christ himself.

Such a like Thing of late happened to that ^{the E.} miserable Man Doctor *Kraus* of *Hal*, which said, ^{ple of 1} I have denied Christ, and therefore he standeth ^{for Kra} now before his Father and accuseth me. He being blinded with the Illusion of the Devil, 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 himself. This was a mere Lye, a Bewitching of the Devil, and a fantastical Definition of a strange Christ, whom the Scripture knoweth not; for the Scripture setteth forth Christ, not as a Judge, a Tempter, an Accuser, but a Reconciler, a Mediator, a Comforter, and a Throne of Grace. ^{The Devil's Definition of a false Christ.}

This Bewitching then, and this Sorcery, is no ^{Witchcraft,} thing else but a plain Illusion of the Devil, print- ^{what it is,} ing in the Heart a false Opinion of Christ and against Christ, and he that is deluded with this Opinion is bewitched. They therefore that ^{Who are} have this Opinion, that they are justified by the ^{bewitched,} 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 devilish Bewitching is this? For as the Senses are perverted by bodily Witchcraft, so are the Minds of Men also deluded by this spiritual Witchcraft.

Verse 1. *That ye should not obey the Truth:*

The *Galatians* at the first did gladly hear and obey the Truth; therefore when he saith, *Who hath bewitched you?* he sheweth that they were bewitched by these false Apostles, and were fallen 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 believe the Truth.

Verse 1. *To whom Jesus Christ before was described in your sight.*

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 Sin, that such do reject the Grace of God, and that to them Christ died in vain. Which Arguments he had before more vehemently prosecuted, and more largely amplified in their Presence, even as if a Painter had portrayed Christ Jesus before their Eyes. Now being absent he putteth them in mind of the same Things, saying, *To whom Jesus Christ was described in your sight.* As if he said, There is no Painter, that, with his Colours, can so lively set out Christ unto you, as I have painted him out by my Preaching, and yet, notwithstanding, ye still remain most miserably bewitched.

Verse 1. *And was among you crucified.*

Apostle
bitter
rough
15.

What did I then paint out? Even Christ himself. How was that done? In this sort, that he is crucified in you, or among you. He useth here very rough

rough and sharp Words. Before he said that they sought Righteousness by the Law, rejected the Grace of God, and that to them Christ died in vain. Now he addeth, moreover, that they crucify Christ, who before lived and reigned in them. As if he should say, Ye have now not only rejected the Grace of God, not only to you Christ died in vain, but also he is most shamefully crucified among you. After the same Manner he speaketh, *Heb. vi. Crucifying to themselves again the Son of God, and making a Mock of him, &c.*

Verse 2. *This only would I learn of you, Received ye the Spirit by the Works of the Law; or by the hearing of Faith preached?*

He speaketh these Words with a certain Indig- An Argu-
ment taken
of the Ga-
latians
own Expe-
rience.
nation and Contempt of the false Apostles. If I had nothing else against you but even your own Experience (saith he) yet have I enough. As if he should say, Go to now; answer me, I pray you, which am your Scholar (for ye are so suddenly become Doctors, that ye are now my Masters and Teachers;) *Received ye the Holy Ghost by the Works of the Law, or by the Preaching of the Gospel?* With this Argument he so convinceth them that they have nothing to reply again; for their own 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 Gospel.

Here again I warn you, that Paul speaketh not only of the Ceremonial Law, but of the whole Law; for he grounded his Argument upon a sufficient Division. If he should speak of the Ceremonial Law only it were not a sufficient Division.

Two Ways
to Justifi-
cation.

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 Mean 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 attain to Justification there is no other Way, but either the Voice of the Gospel, or the Voice of the Law, wherefore the Law is here taken generally as wholly separate from the Gospel. But it is not the Ceremonial Law only that is separate from the Gospel, but also the Moral Law, or the Law of the Ten Commandments; wherefore Paul speaketh here of the whole Law.

The Commendation of the Book containing the Acts of the Apostles.

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 Righteousness of the Law. And we ought therefore the more to love, and the more diligently to read this Book, because it containeth most substantial Testimonies, which are able to comfort and confirm us against the *Papists* our *Jews*, whose Abominations, and coloured Hypocrisy, we impugn and condemn by our Doctrine, that we may set forth the Benefits and Glory of Christ, who, though they have no substantial Matter to alledge against us (whereas the *Jews* might have laid against the Apostles, that they had received the

The Papists
are our
Jews,
which mo-
lest us no
less than
the Jews
did Paul.

Epistle to the Galatians.

the Law, and all these Ceremonies from God) yet notwithstanding they are no less Obstinate in defending their cursed Traditions and Abominations, than the *Jews* were in maintaining their Law which they had received from God, glorying and bragging, that they sit in the Place of Bishops, and that the Authority to govern the Churches is committed 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 Book of the Acts; let them read this Book, and consider the Examples contained in it, and they shall find this to be the Sum and Argument thereof, that we are justified by Faith only in Christ without Works; and that the Holy Ghost is given by the only Hearing of Faith at the Preaching of the Gospel, and not at the Preaching of the Law; nor by the Works of the Law.

The Argument of the Book containing the Acts of the Apostles.

Wherefore thus teach we, O Man, although thou Fast, give Alms, 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 hear the Voice of the Spouse, to hear 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 Gospel. The Law never bringeth the Holy Ghost, but only teacheth what we ought to do, therefore it justifieth not. But the Gospel bringeth the Holy Ghost, because it teacheth what we ought to receive. There-

The Difference between the Law and the Gospel.

Dr. Luther's Commentary upon the

fore the Law and the Gospel are two contrary Doctrines. To put Righteousness therefore in the Law is nothing else but to fight against the Gospel. 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 Gospel giveth freely, and requireth 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 Gospel be a Gift, it requireth nothing. Contrariwise, the Law giveth nothing, but it requireth, and straitly exacteth of us, yea, even impossible Things.

To exact.
To give
freely.

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 terrify them, from a double Danger or Incommodity; the first is, *Are ye so foolish, that after ye have begun in the Spirit, ye would now end in the Flesh?* The other followeth, *Have ye suffered so great Things in vain?* As if he said, Ye began in the Spirit; that is, your Religion was excellently well begun. As also a little after he saith, *Ye ran 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

Epistle to the Galatians.

fleshly Lust, beastly Passions, or sensual Appetites; for he intreateth not here of Lust, and such other fleshly Desires, but of forgiveness of Sins, of justifying the Conscience, of obtaining Righteousness before God, of Deliverance from the Law, Sin and Death; and yet, notwithstanding, he saith here, that they, forsaking the Spirit, do now end in the Flesh. Flesh therefore is here taken for the very Righteousness and Wisdom of the Flesh, and the Judgment 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 self.

What Flesh signifieth in this place.

Verse 4. *Have ye suffered so many Things in vain?*

Hereby it appeareth sufficiently, what Incommodity the Righteousness of the Law, and Man's 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 Loss of Goods, Wife, Children, Body and Life, and yet, notwithstanding, to sustain all those Things in vain? And out of these two Places much Matter may be gathered to set forth and amplify at large, the goodly Commendation of the Law and Man's own Righteousness, if a Man would stand upon every Parcel by it self, and declare what Spirit it was wherewith they began; what, how great, and how many the Afflictions were which they endured for Christ's sake. But no Eloquence can sufficiently set forth these Matters,

What Incommodities the Righteousness of the Law, or Man's own Righteousness bringeth.

ters, for they are inestimable Things whereof *Paul* here entreateth, to wit, the Glory of God, Victory over the World, the Flesh and the Devil, Righteousness and everlasting Life; and on the other side, Sin, Desperation, eternal Death and Hell. And yet, notwithstanding, in a Moment we lose all these incomparable Gifts, and procure unto our selves these horrible and endless Miseries, and all by false Teachers, when they lead us away from the Truth of the Gospel unto false Doctrine. And this do they, not only very easily, but also under a Shew of great Holiness, bring to pass.

Verse 4. *If notwithstanding it be in vain.*

The Office of an Apostle.

This he addeth as a Correction, whereby he mitigateth the Reprehension that goeth before, which was somewhat sharp. And in this he doth as an Apostle, lest he should terrify the *Galatians* too much. Although he chide them, yet, notwithstanding, he always doth it in such sort, that he poureth in sweet Oil withal, lest he should drive them to Desperation.

Verse 5. *He therefore that ministrETH to you the Spirit, and worketh Miracles among you, doth he it through the Works of the Law, or by the Hearing of Faith preached?*

Paul maketh often Rehearsal of the Argument grounded upon Experience.

This Argument, grounded upon the Experience of the *Galatians*, 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 again, and that with a more large Amplification, saying, *He which ministrETH, &c.* that is to say, Ye have not only received

ceived the Spirit by the Hearing of Faith, but whatsoever ye have either known or done, it came by the Hearing of Faith. As though he would say, It was not enough that God gave you 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 always grow, and be more and more effectual in you. Hereby it is plain, that the *Galatians* had wrought Miracles, or at the least, had shewed such Fruits of Faith as the true Disciples of the Gospel are wont to bring forth. For the Apostle elsewhere saith, *That the Kingdom of God is not in Word, but in Power.* Now, this Power is not only to be able to speak of the Kingdom of God, but also in very deed to shew, that God, through his Spirit, is effectual in us. So before, in the second Chapter, he saith of himself, *He that was effectual in Peter among the Jews, was also effectual in me: He that was mighty by Peter in the Apostleship over the Circumcision, was also mighty by me towards the Gentiles.*

1 Cor. iv.
20.
The Kingdom of God
consisteth
not in Word
but in
Power.

Verse 6. *As Abraham believed God, and it was imputed to him for Righteousness.*

Hitherto *Paul* reasoneth upon the Experience of the *Galatians*, and with this Argument he urgeth them vehemently. Ye (saith he) have believed, and believing have done Miracles, and have shewed many notable Signs; 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 *Galatians* were constrained to confess, for they could not deny these Things, which were before their

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 rehearseth the Testimony of the Scripture: The first is out of *Genesis*, *Abraham believed God, &c.*

Gen. xv. 6.
Rom. iv. 23.
This place the Apostle here mightily prosecuteth, as also he did in his Epistle to the *Romans*, *If Abraham (saith he) was justified by the Works of the Law, he hath Righteousness and Rejoicing, but not before God, but before Men; for before God there is in him nothing but Sin and Wrath. Now, he was justified before God, not because he did work, but because he did believe; for the Scripture saith, Abraham believed God, and it was imputed to him for Righteousness.* This place doth *Paul* there notably

How Abraham was justified before God.

set forth and amplify, as it is most worthy: *Abraham (saith he) was not weak in the Faith; neither considered he his own Body, which was now dead, being almost an hundred Years old; neither the Deadness of Sarah's Womb; neither did he doubt of the Promise of God through Unbelief, but was strengthened in the Faith, and gave Glory to God, being fully assured, that whatsoever God had promised he was able to do, Now, it is not written for him only, that it was imputed to him for Righteousness, but for us also, &c.*

Rom. iv. 19, 20, 21, &c.

Paul by these Words, *Abraham believed*, of Faith in God, maketh the chiefest Worship, the chiefest Duty, the chiefest Obedience, and the chiefest Sacrifice. Let him that is a Rhetorician amplify 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 believe in him, to count him true, wise, righteous, merciful, almighty; briefly,

The Power of Faith infinite.

To give Glory to God.

to acknowledge him to be the Author and Giver of all Goodness. 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 certain 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 Majesty 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 Idol, 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 faithful 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, an excellent Righteousness, Faith is; and so, by the contrary, what an horrible and grievous Sin Infidelity is.

Whosoever then believeth 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 believe thee (O God) when thou speakest. And, what saith God? Impossible Things, Lyes, foolish, weak, absurd, abominable, heretical, and devilish Things, if ye believe Reason; for what is more absurd, foolish, and impossible, than when God saith to *Abraham*, that he should have a Son of the barren and dead Body of his Wife *Sarah*?

So,

The judgment of Reason touching the Articles of Faith.

So, if we will follow the Judgment 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 Lord's Supper is offered unto us the Body and Blood of Christ; that Baptism 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 Son of God, was conceived, and carried in the Womb of the Virgin *Mary*; that he was born, that he suffered the most reproachful Death of the Cross; that he was raised up again; that he now sitteth at the right Hand of God the Father; and, that he hath all Power both in

The Gospel is the Word of the Cross. I Cor. i. 18.

The chief Worship of God.

Heaven and in Earth. For this cause *Paul* calleth the Gospel of Christ crucified, the Word of the Cross, and foolish Preaching, which to the *Jews* was offensive, and to the *Gentiles* foolish Doctrine. Wherefore Reason doth not understand, that to hear the Word of God, and to believe it, is the chiefest 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 Heresy, and the Word of the Devil, for it seemeth unto it absurd and foolish.

Faith slayeth 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 *Sarab*, who was barren, and now past Child-bearing. Unto this Word Reason yielded not straightway in *Abraham*, but it fought against Faith in him, judging it to be an absurd, a foolish, and an impossible Thing, that *Sarab*, who was

was now not only ninety Years old, but also was barren by Nature, should bring forth a Son. Thus Faith wrestled with Reason in *Abraham*; The wrestling of Faith with Reason in Abraham. but herein Faith got the Victory, killed and sacrificed Reason, that most cruel and pestilent Enemy of God. So all the Godly entring with *Abraham* into the Darkness of Faith, do kill Reason, saying, Reason, thou art foolish, thou dost not favour those Things which belong unto God, therefore speak not against me, but hold thy Peace; judge not, but hear the Word of God, and believe it. So the Godly, by Faith, kill such a Beast as is greater than the whole World, and thereby do offer to God a most acceptable Sacrifice and Service.

Christian Righteousness consisteth in Faith of the Heart, and God's Imputation. It is not without cause that he addeth this Sentence out of the 15th 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 God's Imputation. Faith is indeed a formal Righteousness, and yet Formal is that which gives Perfection to the Thing whereunto it is feigned. this Righteousness is not enough, for after Faith there remain yet certain 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, God's 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: Ye have received the first Fruits of the Spirit, but not yet the Tenth. Besides this, Reason is not utterly killed in this Life, which may appear by our Concupiscence, Wrath, Impa-

The Remnants of Sin in the Godly.

Impatience, and other Fruits of the Flesh, and of Infidelity yet remaining in us. Yea, the Holiest that live have not yet a full and continual Joy in God, but have their sundry Passions, sometimes sad, sometimes merry, as the Scriptures witness of the Prophets and Apostles. But such Faults are not laid to their Charge, because of their Faith in Christ, for otherwise no Flesh should be saved. We 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 weak it is not made perfect without God's Imputation. Wherefore Faith beginneth Righteousness, but Imputation maketh it perfect unto the Day of Christ.

Reason must be killed by Faith.

Wherefore we must first, and before all Things, go about by Faith to kill Infidelity, the Contempt and hating of God, murmuring against his Judgment, his Wrath, and all his Words and Works; for then do we kill Reason, which can be killed by none other Means but by Faith, which in believing 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 himself otherwise than 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, not for thy Works and thy Merits, but for thy Faith in Jesus Christ, mine only begotten Son, who was born, 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

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.

Let Christians learn with all Diligence to understand this Article of Christian Righteousness; and to this End let them read *Paul*, and read 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 himself, 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 God's Imputation; for Faith is weak (as I have said) and therefore God's Imputation needs be joined withal; that is to say, that God will not lay to our Charge the Remnant of Sin; that he will not punish it, nor condemn us for it, but will cover it, and will freely forgive it, as tho' it were nothing at all, not for our sake, neither for our Worthiness and Works, but for Jesus Christ's sake, in whom we believe.

Paul's Divinity.
Christian Righteousness consisteth in two Things.

Here we see that every Christian is an High Priest; for, first he offereth up, and killeth his own Reason, and the Wisdom of the Flesh; then he giveth Glory to God that he is righteous, true, patient, pitiful and merciful. 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 glorify 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.

Verse

Verse 7. Know ye therefore, that they which are of Faith, the same are the Children of Abraham.

Rom. ix.

7, 8.

The Disputation of Paul against the Jews.

This is the general Argument, and whole Disputation of *Paul* against the *Jews*, that they which believe are the Children of *Abraham*, and not they which are born of his *Flesh* and his *Blood*. This Disputation *Paul* vehemently prosecuteth in this place, and in the 4th and 9th Chapter to the *Romans*, for this was the greatest Confidence and Glory of the *Jews*, *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 *Jews*, by reason whereof, *Paul*, especially in this place, mightily striveth against this Argument, and wresteth from the

Acts ix. 15.

Jews this strong Affiance in themselves. And this could he, as the elect Vessel 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.

The first Example of Ishmael and Isaac.

This Argument *Paul* setteth out plainly in the 9th to the *Romans*, by two Examples of the holy Scripture. The first is of *Ishmael* and *Isaac*, which were both the Seed and natural Children of *Abraham*, and yet, notwithstanding, *Ishmael* (which was begotten of *Abraham*, as *Isaac* was, yea, and should also have been the first begotten, if carnal Generation had had any Prerogative, or could have

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 The second Example of Esau and Jacob. when they were as yet in their Mother's Womb, and had done neither Good nor Evil, it was said, *The elder shall serve the younger, I have loved Jacob, and Esau have I hated.* Therefore it is plain, that they which are of Faith are the Children of *Abraham*.

Verse 7. *Ye know therefore, that they which are of Faith, the same are the Children of Abraham.*

As if he would say, Ye know by this Example Who are the Children of Abraham. of *Abraham*, and by the plain Testimony of the Scripture, that they are the Children of *Abraham*, which are of Faith, whether they be *Jews* or *Gentiles*, without any respect either unto the Law, or unto Works, or to the carnal Generation of the Fathers; for not by the Law, but by the Abraham a Father both of the Jews and the Gentiles. Righteousness of Faith, the Promise was made unto *Abraham*, that he should be Heir 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 *Jews* Gen. xvii. should falsely 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.* Rom. iv. Therefore *Abraham* is not only the *Father of the Jews*, but also of the *Gentiles*. 17.

Verse 8. *For the Scripture foreseeing that God would justify the Gentiles through Faith;*

An Argument grounded upon the Certainty of Time. Gen. xvii. 5.

This Argument, grounded upon the Certainty of Time, is very strong. The Promise of Blessing is given unto *Abraham* four Hundred and Twenty 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 do ye brag then, O ye *Galatians*, that ye obtain forgiveness of Sins, and are become Children, and do receive the Inheritance through the Law, which followed a long Time, that is to say, four Hundred and thirty Years after the Promise?

Verse 8. *Preached the Gospel before unto Abraham, saying, In thee shall all the Gentiles be blessed.*

The Jews corrupt the Sentences of the Scripture.

The *Jews* do not only lightly pass over, but also do deride, and with their wicked Glosses do corrupt these excellent and notable Sentences, *Abraham believed God, &c. I have appointed thee a Father, &c.* and such like, which highly commend Faith, and contain Promises of spiritual Things; for they are blind and hard-hearted, and therefore they see not that these places do intreat of Faith towards God, and of Righteousness before God. With like Malice also they handle this

this notable place of the spiritual Blessing, *In thee all the Nations of the Earth shall be blessed.*

Verse 9. *So then, they which are of Faith, are blessed with faithful Abraham.*

All the Weight and Force hereof lieth in these Words, *with faithful 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 believing *Abraham*. With the working *Abraham* we have nothing to do; for if he be justified by Works he hath to rejoice, but not with God. Let the *Jews* 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 faithful *Abraham*, of whom the Scripture saith, That he received the Blessing of Righteousness through his Faith, not only for himself, but also for all those which believe as he did; and so the World was promised to *Abraham* because he believed; therefore all the World is blessed, that is to say, receiveth Imputation of Righteousness, if it believe as *Abraham* did.

A working and a believing 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, all Nations shall hear 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 drawn many Prophecies by a spiritual Understanding; as, *Psal. ii. Ask of me, and I will give thee the Heavens for thine Inheritance, and the Ends of the Earth for thy Possession.* And again, *Psal. xix. Their Voice hath gone through all the Earth.* Briefly, all the Prophecies of the

That all Nations are blessed;

Kingdom 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 Means than 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*.

The Prophets diligently weighed the Promises made unto the Fathers.

Hereby then we see, that to *blefs* signifieth nothing else, but (as I said before) to preach and teach the Word of the Gospel, to confess Christ, and to spread Abroad the Knowledge of him among all the *Gentiles*. And this is the priestly Office, and continual Sacrifice of the Church in the New Testament, which distributeth this 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 believed, he received the Blessing. So we also believing 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 from all Evils, and will give unto us Righteousness, Life and eternal Salvation. Of this Blessing (as I have

The priestly Office of the Church of Christ.

The Blessing is spiritual, and not corporal, as the Jews dream.

have said) do the Prophets preach in every The Dili-
 place, who did not so coldly consider those Pro- gence of
 mises made unto the Fathers, as the wicked the Pro- Jews phets.
 did, and as the popish Schoolmen and Sectaries
 do at this Day, but did read them and weigh them
 with great Diligence, and also drew out of those
 Promises whatsoever they prophesied concerning
 Christ and his Kingdom. So the Prophecy of *Hosea*, Hof. xiii.
 chap. xiii. *I will redeem them from the Power of the* 14.
Grave; I will deliver them from Death: O Death,
I will be thy Death; O Grave, I will be thy Destru-
ction. 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 Serpent's Head, and the Blessing of all Na- Gen. iii.
 tions. 25.

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 The Law
 Flood, swallowing up whatsoever is without bringeth all
Abraham; that is to say, without Faith, and the Men under
 Promise of the Blessing of *Abraham*. Now, if the the Curse,
 Law it self given by *Moses*, at the Commandment which are
 of God, maketh them subject to the Curse which without
 are under it, much more shall the Laws and Tra- Faith.
 ditions 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, unless they be blessed in the Faith
 of *Abraham*, unto whom the Promise of the Blessing

sing was given to be published by his Seed throughout the whole World.

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 27th of *Deuteronomy*, 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 Sin, the Wrath of God, and everlasting Death. For he speaketh not (as I have said before) of a corporal, but of a spiritual Curse, which must needs be the Curse of everlasting Death and Hell. And this is a wonderful manner of proving; for *Paul* proveth this affirmative Sentence, which he borroweth out of *Moses*, *Whosoever are of the Works 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 do the Works of the Law is accursed; *Moses* saith, whosoever shall not do the Works of the Law are accursed. How shall these two Sayings be reconciled together? Or else (which 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.

Sentences in the Scriptures, sometimes seem to be contrary.

First of all, therefore, we must mark 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 Matter, separated from Policy, and from all Laws, and he looketh into *Moses* with other
Eyes

Eyes than 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* inveigheth throughout all this Epistle. The other Sort are they which are of Faith, of whom we will speak 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 Devil, 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 Christ's 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.

Two Manners of doers of the Law.

To be of the Law.

To be of Faith.

Wherefore [to do] is first of all to believe, and so through Faith to perform the Law. We must first receive the Holy Ghost, wherewith we being lighten'd 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 only with *Abraham*, in the Promise made unto him, and in his Faith. Therefore, before all Things, we must hear and receive the Promise, which set-

To fulfil the Law.

How the Law is observed.

eth out Christ, and offereth him to all Believers; 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 Cross patiently: This is to do the Law indeed, otherwise the Law remaineth always undone. Wherefore, if thou wilt define truly and plainly what it is to do the Law, it is nothing else, but to believe 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 perform the Law, for the Scripture saith, That there is no Blessing without the Promise, no not in the Law. It is impossible, therefore, to accomplish the Law without the Promise.

To do the Law.

Verse 11. *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. i. 4.
Rom. i. 17.

This is another Argument, grounded upon the Testimony of the Prophet *Habakkuk*; 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 cavil, *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* concludeth Works and the Law as Things contrary to Faith.

How the Sophisters corrupt this place, The Just doth live by Faith.

The Sophisters (as they are always ready to corrupt the Scriptures) do wrest and pervert this place after this manner, *The just Man doth live by Faith;*

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 justify. This Gloss 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 Gloss should not offend me, for then Faith should not be separated from Charity, but from the vain 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 talk 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 moral Philosopher is much better than the Hypocrite having such a Faith.

The Difference between a true and a false Faith.

Verse 12. *And the Law is not of Faith.*

The Schoolmen 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 self; *Thou shalt love the Lord thy God with all thy Soul, &c.* Again, *Shewing Mercy unto Thousands that love him and keep his Commandments.* Also, *In these two Commandments*

The Law teacheth Love.
Deut. vi. 5.
Mat. xxvii. 7.
Exod. xx. 6.
Mat. xxii. 40.

ments 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 Gloss which the Sophisters have forged, touching their formed Faith, and speaketh only 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 only is left, which justifieth and quickeneth to everlasting Life.

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 Gospel. 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 believe, according to that Saying, *The righteous Man doth live by Faith.* The Law therefore requireth that we should yield somewhat unto God; But Faith requireth no Works of us, or that we should give any Thing unto God; but that we, believing 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.

The Righteousness of the Law.
The Righteousness of Faith.

The Office of the Law, and of Faith.

Verse

Verse 13. *Christ hath redeemed us from the* Deut. xxi.
Curse of the Law, when he was made a ^{23.}
Curse for us. (For it is written, Cursed
is every one that hangeth on a Tree.)

Here again *Jerom*, and the popish Sophisters This Sentence which Paul reciteth out of Deuteronomy is miserably wrested and racked of the Papists. which follow him, are much troubled, and miserably rack this most comfortable place, seeking, as they would seem, with a godly Zeal, to turn away this Reproach from Christ, that he should be called a Curse or Execration.

But here again we must make a Distinction, as the Words of *Paul* do plainly shew; for he saith not, that Christ was made a Curse for himself, but for us. Therefore all the Weight of the Matter standeth in this Word, *For us*, for Christ is innocent as concerning his own Person, and therefore he ought not to have been 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 Thieves: For we are Sinners and Thieves, and therefore guilty of Death and everlasting Damnation. But Christ took all our Sins upon him, and for them died upon the Cross; therefore it behoved, that he should become a Transgressor, and (as *Isaiab* the Prophet saith, Chap. liii.) *to be reckoned and accounted among Transgressors and Trespassers.*

The popish Sophisters do spoil 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 Sins and Sinners, What Incommodities follow the Doctrine of the Schoolmen. and

and only set him out unto us as an Example to be followed. By this means 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 our Sins, as in our Flesh and Blood.

The Article of Justification and Christian Righteousness.

This Opposition is a comparing of two Contraries, Christ and the World together.

Thus we must magnify the Article of Christian Righteousness 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 Sins 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 Sins which we all have committed, then are we delivered from all Sins, but not by our selves, nor by our own Works or Merits, but by him. But if he be innocent, and bear not our Sins, then do we bear them, and in them we shall die and be damned. *But thanks be to God who hath given us Victory by our Lord Jesus Christ. Amen.*

1 Cor. xv. 57.

They that deny the Article of the Divinity of Christ, deny also the Article of Redemption.

This is the principal Article of all Christian Doctrine, which the popish Schoolmen have altogether darkened. And here ye see how necessary a Thing it is to believe, and to confess the Article of the Divinity of Christ, which, when *Arius* denied, he must needs also deny the Article of our Redemption; for to overcome the Sin of the World, Death, the Curse and the Wrath of God in himself; is not the Work of any Creature, but of

of the divine Power. Therefore he which *in himself* should overcome these, must needs be truly and naturally God; for against this mighty Power of Sin, Death and the Curse (which of it self reigneth throughout the World, and in the whole Creature) it was necessary to set a more high and mighty Power. But besides the sovereign and divine Power, no such Power can be found. Wherefore to abolish Sin, to destroy Death, to take away the Curse *in himself*, and again, 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 he in himself is Life, Righteousness and Blessing, which is naturally and substantially God. Wherefore They that deny the Divinity of Christ, become Turks and Gentiles. they that deny the Divinity of Christ do lose all Christianity, and become altogether Christ, become Turks and Gentiles. *Gentiles* and *Turks*. 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 sound, then are all the rest sound. Wherefore, when we teach that Men are justified by Christ, that Christ is the Conqueror of Sin, Death, and the everlasting Curses, we witness therewithal, that Christ God by Nature. he is naturally and substantially God.

Let us therefore receive this most sweet Doctrine, and full of Comfort, with Thanksgiving, and with an assured Faith, which teacheth, that What Doctrine the Gospel setteth forth. 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 Sins upon his own 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 himself, but (as *Paul* saith) for us; for unless

*Christ took
our Sins
upon him
of his own
accord, and
therefore it
behoved
him to be
made a
Curse for
them.*

unless he had taken upon himself my Sins and thine, and the Sins 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, since the only 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 bear 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.

*An ineffi-
mable
Comfort for
all poor
Consciencs
beaten
down with
Sin.*

This Image, and this Mirror, we must have continually before us, and behold the same with a stedfast Eye of Faith. He that doth so hath this Innocency and Victory of Christ, although he be never so great a Sinner. By Faith only, therefore, we are made righteous, for Faith layeth hold upon this Innocency and this Victory of Christ. Look then how much thou believest this, so much thou dost enjoy it. If thou believe Sin, Death, and the Curse, to be abolished, they are abolished; for Christ hath overcome and taken away these in himself, and will have us to believe, that like as in his own Person, there is now no Sin nor Death, even so there is none in ours, seeing he hath performed and accomplished all Things for us.

*A Remedy
and a Com-
fort against
the Terrors
of Sin, &c.*

Wherefore, if Sin vex thee, and Death terrify thee, think that it is (as it is indeed) but an Imagination, and a false Illusion of the Devil; for in very deed there is no Sin, no Curse, no Death, no Devil, to hurt us any more, for Christ hath vanquished and abolished all these Things. Therefore the Victory of Christ is most certain, and there

there is no Defect in the Thing it self (since it is most true) but in our Incredulity ; for to Reason it is a hard Matter to believe these inestimable good Things, and unspeakable Riches. Moreover, Satan with his fiery Darts, and his Ministers, with their wicked and false Doctrine, go about to wrest from us, and utterly to deface this Doctrine ; and specially for this Article, which we so diligently teach, we sustain the Hatred and cruel Persecution of Satan, and of the World, for Satan seeleth the Power and Fruit of this Article.

And that there is no more Sin, Death, or Malediction, since Christ now reigneth, we daily confesse also in the Creed of the Apostles, when we say, *I believe that there is an holy Church.* Which is, indeed, nothing else, but as if we should say, I believe that there is no Sin, no Malediction, no Death in the Church of God. For they which do believe in Christ are no Sinners, are not guilty of Death, but are holy and righteous, Lords over Sin and Death, and living for ever. But Faith only seeeth this, for we say, *I believe that there is an holy Church.* But if thou believe Reason and thine own Eyes, thou wilt judge clean contrary ; for thou seeest many Things in the Godly which offend thee : Thou seeest 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.

The Devil and Hereticks lie in wait to deceive the Godly.

The Power of this Article of Christian

Righteousness destroys Satan's Kingdom.

The Weakness of the Godly.

Verse

Verse 14. *That the Blessing of Abraham might come upon the Gentiles, through Christ Jesus.*

The Blessing given unto the Gentiles by Christ.

Paul hath always this place before his Eyes, *In thy Seed, &c.* for the Blessing promised unto *Abraham*, could not come upon 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 means could this be done that here is promised, but that Christ Jesus must needs become a Curse, and join himself 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 mark (as I have also forewarned you) that this Word Blessing is not in vain, as the *Jews* dream, who expound it to be but a Salutation by Word of Mouth, or by Writing; but *Paul* intreateth here of Sin 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.*

The Word Blessing.

This is an excellent place, and full of spiritual Consolation; and albeit it satisfy not the blind and hard-hearted *Jews*, yet it satisfieth us that are baptized, and have received this Doctrine, and concludeth most mightily, that we are blessed through the Curse, the Sin, and the Death of Christ; that is to say, we are justified and quickened unto Life. So long as Sin, Death, and the Curse, do abide in us, Sin terrifieth, Death kill-

eth,

eth, and the Curse condemneth us. But when these are translated, and laid upon Christ's Back, then are all these Evils made his own, and his Benefits are made ours.

This is that infinite and unmeasurable Mercy The Mercy of God towards us Sinners unspeakable. of God, which Paul would gladly amplify with all Eloquence and plenty of Words, but the slender Capacity of Man's Heart cannot comprehend, and much less utter that unsearchable Depth, and burning Zeal of God's Love towards us. And verily the inestimable Greatness of God's Mercy not only ingendreth in us an Hardness to believe; but also Incredulity it self; for I do not only hear, that this almighty God, the Creator and Maker of all Things, is good and merciful, but also that the same high sovereign Majesty was so careful for me a damnable Sinner, a Child of Wrath and everlasting Death, that he spared not his own dear Son, but delivered him to a most shameful Death, that he hanging between two Thieves 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 Heir of God. Who can sufficiently praise and magnify this exceeding great Goodness of God? Not all the Angels in Heaven. Therefore the Doctrine of the Gospel Of what Things the Gospel intreateth. speaketh of far other Matters than any Book of Policy or Philosophy, yea, or the Book of Moses himself, to wit, of the unspeakable, and most divine Gifts of God, which far pass the Capacity and Understanding both of Men and Angels.

Verse 14. *That we might receive the Promise of the Spirit through Faith.*

This is a Phrase of the Hebrew, *The Promise of the Spirit*; that is to say, the Spirit promised. The Promise of the Spirit.
Now;

*The Nature
of Faith.*

Now, the Spirit is freedom from the Law, Sin, Death, the Curse, Hell, and from the Wrath and Judgment of God. Here is no Merit or Worthiness of ours, but a free Promise, and a Gift given through the Seed of *Abram*, that we may be free from all Evils, and obtain all good Things. And this Liberty and Gift of the Spirit we receive not by any other Merits than 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.*

Verse 15. Brethren, I speak according to Man: Though it be but a Man's Covenant, when it is confirmed, yet no Man doth abrogate it, or addeth any Thing thereto.

A Testament or last Will is confirmed by the Death of him that maketh it. The Testament of God ought to be kept more faithfully than Man's Testament.

This perswadeth vehemently, when we so argue from the Examples and Laws of Men; therefore he saith, I speak after the Manner of Men, that is to say, I bring unto you a Similitude taken of the Custom 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 his Lands and Goods to his Heirs, 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 Man's 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

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 add any Thing to it, as they that teach the Law and Man's Traditions do; for they say, unless thou be circumcised, keep the Law, do many Works, 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 obtain the Blessing; or they that be circumcised and keep the Law shall obtain the same; but he saith, *In thy Seed shall all the Nations of the Earth be blessed.* As if he would say, I of meer 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 Sin and Death, receiving this Promise by Faith, *In thy Seed, &c.* Wherefore, even as the false Apostles were in Time past, so are all the Papists and Justiciaries at this Day, Perverters and Destroyers, not of Man's Testament (because they are forbidden by the Law) but of God's Testament, whom they fear nothing at all, although he be a consuming Fire. For such is the Nature of all Hypocrites, that they will observe Man's Law exactly, but the Laws of God they do despise, and most wickedly transgress; but the Time shall come, when they shall bear an horrible

*The Testa-
ment or
last Will of
God.*

*Who are
the Destroy-
ers of God's
Testament.*

*The Nature
of Hypo-
crites.*

rible Judgment, and shall feel what it is to condemn 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 Seed were the Promises made. He saith not, And to the Seeds, as speaking of many; but, and to thy Seed, as of one, which is Christ.

Paul calleth the Promise a Testament.

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 Heirs look not for Laws, Exactions, or any Burden to be laid upon them by the Testament, but they look for the Inheritance confirmed thereby.

Verse 17. And this I say, that the Law which was four Hundred and thirty Years after, cannot disannul the Covenant that was confirmed before of God in respect of Christ, that it should make the Promise of none effect.

An Objection of the Jews.

Here the *Jews* might object, that God was not only content to give Promises to *Abraham*, but also after four Hundred and thirty Years he made the Law. God, therefore, mistrusting his own Promises, as insufficient to justify, added thereto a better Thing; that is to say, the 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,

Law, therefore, which followed the Promise did abrogate the Promise. Such Evasions and starting Holes the *Jews* seek out.

To this Cavillation *Paul* answereth very well, and to the Purpose, and strongly confuteth the same. The Law (saith he) was given four Hundred and thirty Years after this Promise was made, *In thy Seed*, &c. and it could not make the Promise void and unprofitable, for the Promise is the Testament of God, confirmed by God himself, in Christ, so many Years before the Law. Now, that which God once hath promised and confirmed, he calleth not back again, but it remaineth ratified and sure for ever.

Paul confuteth the Objection of the Jews.

Verse 18. *For if the Inheritance be of the Law, it is no more by the Promise, &c.*

So he saith in the 4th to the *Romans*, *For if they which be of the Law be Heirs, then is Faith but vain, and the Promise of none effect.* And it cannot otherwise be, for this Distinction is plain, that the Law is a Thing far differing from the Promise. Yea, natural Reason, although it be never so blind, is compelled to confess, 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 *Seed* doth offer unto us the spiritual and everlasting Benefits of God, and that freely for Christ's 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.*

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.*

What the Blessing is which is given us thro' Christ.

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 Sins, Righteousness, Salvation, and everlasting Life, that we should be Sons and Heirs of God, and Fellow-Heirs 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 born, or before any Man had yet once thought of the Law. Why vaunt ye then, that Righteousness cometh by the Law, seeing that Righteousness, Life and Salvation, was given to your Father *Abraham* without the Law, yea, before there was any Law? He that is not moved 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.

Verse 19: *Wherefore then serveth the Law?*

Mat. xxii. 31. *The Murdering of the Jews against the Doctrine of Paul for the stablising of the Law.* The *Jews* had this Opinion, that if they kept the Law they should be justified thereby. Therefore when they heard that the Gospel 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 Kingdom of God, they were wonderfully offended, complaining, that they had born the heavy Yoke of the Law so many Years with great Labour and Toil, and that they were miserably vexed and oppressed with the Tyranny of the Law, with-

without any profit, yea, rather to their great hurt; again, that the *Gentiles*, who were Idolaters, obtained Grace without any labour or travail.

This is therefore an hard Question, whereunto Reason cannot answer, but is greatly offended with it. Reason, after a sort, understandeth the Righteousness of the Law, which also it teacheth and urgeth, 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* (which is strange and unknown 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 Blasphemer against God which gave the Law, when he saith, *That the Law was given for Transgressions*. Let us live therefore as *Gentiles* which have no Law; yea, let us sin, and abide in Sin, that Grace may abound; also let us do evil that good may come thereof. This happened to the Apostle *Paul*, and the self same happeneth at this Day unto us; for when the common People hear out of the Gospel, that Righteousness cometh by the mere Grace of God, through Faith only, without the Law, and without Works, they gather by and by of it, as did the *Jews* in Times past: If the Law do not justify, then let us work nothing, and this do they truly perform.

What should we then do? This Impiety doth indeed very much vex us, but we cannot remedy it; for when Christ preached, he must needs hear that he was a Blasphemer, and a seditious Person; that is to say, that through his Doctrine he deceived Men, and made them Rebels against *Cæsar*. The self same Thing happened to *Paul* and all

the rest of the Apostles. And what marvel is it, if the World, 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 speak freely, that afflicted Consciences may be delivered out of the Snares of the Devil. And we must not regard the foolish and ungodly People, in that they do abuse our Doctrine, for, whether they have a Law or no Law, they cannot be reformed. But we must consider, how afflicted Consciences may be comforted, that they perish not with the Multitude: If we should dissemble and hold our Peace, miserable and afflicted Consciences should have no comfort, which are so entangled and snared with Mens Laws and Traditions, that they can wind themselves out by no means.

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 pass, for when Sin, Death, the Wrath and Judgment of God, and Hell, are revealed to a Man through the Law, it is impossible but that he should become impatient, murmur against God, and despise his Will; for he cannot bear the Judgment 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 Temptation, 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, *Luke xviii.* But now, when Sin and Death is revealed unto him,

him, he wisheth that there were no God. The Law therefore, of it self, bringeth a special 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. vii. Sin, that it might appear to be Sin, wrought Death in me by that which was good, that Sin might be out of measure sinful by the Commandment.* There he intreateth of this Effect of the Law very largely.

Verse 19. *Until the Seed came unto the which the Promise was made.*

Paul maketh not the Law perpetual, but he saith, that it was given, and added to the Promises for Transgressions; that is to say, to restrain them civilly, but especially to reveal 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 Days of the Law should not be shortened no Man should be saved. A Time, therefore, must be set, and Bounds limited to the Law, beyond the which it may not reign. How long, then, ought the Dominion of the Law to endure? Until 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 until the Fulness of the Time, and until that Seed of the Blessing come; not to the end, that the Law should bring

*How long the Dominion of the Law endu-
reth.*
this

this Seed, or give Righteousness, but that it should civilly restrain the Rebellious and Obstinate, and shut them up, as it were, in a Prison, and then spiritually should reprove them of Sin, humble them, and terrify them; and when they are thus humbled and beaten down, it should constrain them to look up to that blessed Seed.

Verse 19. *And it was ordained by Angels in the Hand of a Mediator.*

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 Gospel, that the Law added to the Promises, did differ from the Gospel, not only in respect of the Time, but also of the Author and the efficient Cause thereof. For the Law was delivered by the Angels, *Heb. i.* but the Gospel by the Lord himself; wherefore the Gospel is far more excellent than the Law; for the Law is the Voice of the Servants, but the Gospel is the Voice of the Lord himself. Therefore, to abase and to diminish the Authority of the Law, and to exalt and magnify the Gospel, he saith, that the Law was a Doctrine given to continue but for a small Time (for it endured but only until the Fulness of the Promise, that is to say, until the blessed Seed came which fulfilled the Promise) but the Gospel was for ever; for all the Faithful have had alway one and the self same Gospel from the beginning of the World, and by that they were saved. The Law, therefore,

The Law given by Angels, the Gospel by Christ.

The Law was given to endure but for a Time, but the Gospel was given to endure for ever.

fore, is far inferior to the Gospel, because it was ordained by the Angels, which are but Servants, and endured but for a short Time; whereas the Gospel was ordained by the Lord himself, to continue for ever, *Heb. i. For it was promised before all Worlds, Tit. i.*

Wherefore, if the People that were under the Law, were constrained of necessity to have a Mediator, it followeth by an infallible Consequence, that the Law justifieth them not. What did it then? Even the same Thing that *Paul* saith; the Law is added that Sin might abound. *Rom. v:* The Law, therefore, was a Light and a Sun^{20.} which struck his Beams into the Hearts of the Children of *Israel*, whereby it terrified them, and struck into them such a Fear of God, that they hated both the Law and the Author thereof, which is an horrible Impiety. Would ye now *All Men* say, that these Men were righteous? They are *naturally* righteous which hear the Law, and with a Good-*have the* will embrace the same, and delight therein. *Law.* 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 hear the Law) do hate and abhor 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 clean contrary effect.

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, *The whole* therefore, is an Enemy to the Law, and hateth *World ha-* it most deadly; but the Law is holy, righteous, *test the* and good, and is the perfect Rule of the Will of *Law of God.* God. How then can he be righteous, which
 2 doth

*The Flesh
hates the
Law of
God.*

doth not only abhor and detest the Law and fly from it, but, moreover, is an Enemy of God, who is the Author of the Law? And true it is, that the Flesh can do no otherwise, as *Paul* witnesseth, *Rom. viii. The Wisdom 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 extreme Madness so to hate God and his Law, that thou canst not abide to hear it, and yet, notwithstanding, to affirm that we are made righteous thereby.

Verse 20. *Now, a Mediator is not a Mediator of one.*

*The Word
Mediator
includeth
two, name-
ly, the Party
offended
and the
Offender.*

Here he compareth these two Mediators together, and that with a marvellous Brevity; yet so, notwithstanding, that he satisfieth the attentive Reader, who, because this Word Mediator is general, by and by understandeth, that *Paul* speaketh also of the Mediator generally, and not of *Moses* only; *A Mediator* (saith he) *is not a Mediator of one only*; 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 need of Intercession, and the other needeth none; wherefore a Mediator is not of one, but of two, and of such two as be at variance between themselves.

Verse 20. *But God is One.*

God offendeth no Man, and therefore needeth no Mediator; but we offend God, and therefore we have need of a Mediator, not *Moses*, but *Christ*, which speaketh far better Things for us, &c.

Hitherto

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 answereth, it is nothing so; but contrariwise, if ye have regard to the Law, the Promise is rather hindered; for natural Reason offendeth God, which so faithfully promiseth, while it will not hear his good and holy Law, for it saith, *Let not the Lord speak unto us, &c.* How can it be then, that God should perform his Promise unto those, which not only receive not his Law, and his Discipline, but also with a mortal 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.*

Why so? First, For that God maketh no Promise unto us because of our Worthiness, our Merits, our good Works, but for his own Goodness, and Mercy 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 Gen. xii. 1, 15. *will be thy Protector, &c.* also, *In thy Seed shall all Nations be blessed.* Chap. i. 12, 18. These are absolute and mere Promises, which God freely giveth unto *Abraham*, without any Condition, or respect of Works, either going before, or coming after.

Verse

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 killeth.

By these Words *Paul* signifieth, that no Law of it self 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 justify a Man before God, but make him a Sinner; they do not pacify the Wrath of God, but they kindle it; they obtain 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 self justifieth not, but that it hath a clean contrary effect.

The judgment of Men as touching the Law.

Therefore we put as great difference between the Law and Righteousness as is between Life and Death, between Heaven and Hell. And the Cause that moveth us so to affirm, is that plain and evident Place of *Paul*, where he saith, that the Law is not given to justify, 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 otherwise of the Law, but that it is given to work Righteousness, and to give Life and Salvation.

Verse 22. *The Scripture hath concluded all Men under Sin.*

The Scripture shutteth all under the Curse.

Where? In the Promises themselves, as touching Christ, as *Gen. iii. The Seed of the Woman shall break the Head of the Serpent.* And *Gen. xxii. In thy*

thy Seed, &c. Wheresoever then is any Promise in the Scriptures made unto the Fathers concerning Christ, there the Blessing is promised, that is, Righteousness, Salvation, and eternal Life. Therefore, by the contrary, it is evident, that they which must receive the Blessing are subject to the Curse, that is to say, Sin and eternal Death, for else to what End was the Blessing promised?

Verse 22. *That the Promise by the Faith of Jesus Christ should be given to them that believe.*

He said before, that the Scripture hath shut ^{The Pro-} all under Sin; what, For ever? No, but until ^{mise given} the Promise should be given. Now, the Promise ^{to Abra-} is the Inheritance it self, or the Blessing promised ^{ham, what} to *Abram*; to wit, the Deliverance from the Law, Sin, Death, and the Devil, and a free giving of Grace, Righteousness, Salvation, and eternal Life. This Promise (saith he) is not ^{it is.} obtained by any Merit, by any Law, or by any ^{The Pro-} Work, but it is given; to whom? To those ^{mise given} that believe; in whom? In Jesus Christ, who is ^{to them} the blessed Seed, which hath redeemed all Believers from the Curse, that they might receive the Blessing. ^{that be-} ^{lieve.}

Verse 23. *But before Faith came.*

He proceedeth in declaring the Profit and Ne- ^{The Use of} cessity of the Law. He said before, that the ^{the Law.} Law was added for Transgressions; not that it was the principal Purpose of God to make a Law that should bring Death and Damnation, as he saith, *Rom. vii. Was that which was good* (saith he) ^{made}

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 principal Use and End thereof is to reveal Death, that so it might be seen and known how horrible Sin is. Notwithstanding, it doth not so reveal 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 fear God.

Why the Law revealeth Sin.

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 mean, to a good End, that is, to bring Life. For God seeing that this universal Plague of the whole World, to wit, Man's Opinion of his own Righteousness, his Hypocrisy, and Confidence in his own Holiness, could not be beaten down by any other means, he would that it should be slain by the Law; not for ever, but that when it is once slain, Man might be raised up again above and beyond the Law, and there might hear this Voice; fear not, I have not given the Law, and killed thee by the Law, that thou shouldst abide in this Death, but that thou shouldst fear me and live. For the presuming of good Works and Righteousness standeth not with the Fear of God; and where the Fear of God is not, there can be no thirsting for Grace or Life. God must therefore have a strong Hammer, or a mighty Maul to break the Rocks, and a hot burning Fire in the midst of Heaven, to overthrow the Mountains; 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 despair of his own Strength, Righteousness and Holiness, and being thus thoroughly

Epistle to the Galatians.

roughly terrified, should thirst after Mercy and Remission of Sins:

Verse 23. But before Faith came we were under the Law, shut up unto the Faith which should afterwards be revealed.

This is to say, before the Time of the Gospel 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 Thief, no Murderer, no Adulterer, or other Malefactor, loveth the Chains and Fetters, the dark and loathsome Prison wherein he lieth fast bound; but rather, if he could, he would break and beat into Powder the Prison, with his Irons and Fetters. Indeed, while he is in Prison, he refraineth from doing of Evil, but not of a good Will, or for Righteousness sake, but because the Prison restraineth him that he cannot do 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 steal, cut and slay) but he hateth the Prison, and, if he could escape, he would rob and kill as he did before.

Verse 23. And shut up unto the Faith that should after be revealed.

This Paul speaketh in respect of the Fulness of the Time wherein Christ came. But we must apply it, not only to that Time, but also to the inward Man; for that which is done as an History, and according to the Time wherein Christ

K

came,

Dr. Luther's Commentary upon the

came, abolishing the Law, and bringing Liberty and eternal Life to light, is always 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) Sin dwelleth and warreth. Now, I understand Sin to be, not only the Deed or the Work, but also the Root and the Tree, together with the Fruits, as the Scripture useth to speak of Sin; which is yet not only rooted in the baptized Flesh of every Christian, but also is at deadly war within it, and holdeth it captive, if not to give consent unto it, or to accomplish the Work, yet doth it force him mightily thereunto; for, albeit a Christian Man do not fall into outward and gross Sins, as Murther, Adultery, Theft, and such like, yet is he not free from Impatience, Murmuring, hating and blaspheming of God, which Sins, to Reason, and the carnal Man, are altogether unknown. These Sins constrain him; yea, fore against his Will, to detest the Law, they compel him to fly from the Presence of God, they compel him to hate and blaspheme God; for as carnal Lust is strong in a young Man, in a Man of full Age the desire and love of Glory, and in an old Man Covetousness; even so in a holy and a faithful Man Impatience, Murmuring, Hatred, and Blasphemy against God, do mightily prevail: Examples hereof there are many in the *Psalms*, in *Job*, in *Jeremiab*, and throughout the whole Scripture. *Paul* therefore describing, and setting forth this spiritual Warfare, useth very vehement Words, and fit for the Purpose, as of fighting, rebelling, holding, and leading captive, &c.

*How the
Scripture
describeth
Sin.*

*The Temptation of
the Godly.
The Temptation of
every Age.*

*Paul describeth the
spiritual
Warfare of
the Godly
with very
vehement
and apt
Words.*

Verse

Verse 24. *Wherefore the Law was our School-Master to bring us to Christ.*

Here again he joineth the Law and the Gospel together (which are separate so far asunder) as touching the Affections and inward Man, when he saith, The Law is a School-Master to Christ. This Similitude also of the School-Master is worthy to be noted. Although a School-Master be very profitable, and necessary to instruct and to bring up Children, yet shew me one Child or Scholar which loveth his Master. What Love and Obedience the Jews shewed unto their *Moses*, Exod. xvii. it appeareth, in that every Hour (as the History witnesseth) they would with all their Hearts have stoned him to Death. It is not possible, therefore, that the Scholar 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 Commandment, by and by he is rebuked and chastised, yea, and is constrained, moreover, to kiss the Rod when he is beaten. Is not this (I pray you) a goodly Righteousness, and Obedience of the Scholar, 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

The Similitude of the School-Master, worthy to be noted.

The Scholar cannot love his Master.

his Discipline, Instruction and good Education, should be utterly lost.

Why a School-Master is appointed for a Child.

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 straight and sharp Dealing of the School-Master should always continue? or, That the Child should remain in continual Bondage? Not so, but only for a Time, that this Obedience, this Prison and Correction might turn to the Profit of the Child, that when the Time cometh he might be his Father's Heir; for it is not the Father's Will, that his Son should be always subject to the School-Master, and always beaten with Rods, but that by his Instruction and Discipline he might be made able and meet to be his Father's Successor.

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 School-Master to bring us unto another Lawgiver which requireth good Works, but unto Christ our Justifier and Saviour, that by Faith in him we might be justified, and not by Works. But when a Man seeleth the Force and Strength of the Law he doth not understand nor believe this; therefore he saith, I have lived wickedly, for I have transgressed all the Commandments of God, and therefore I am guilty of eternal Death. If God would prolong my Life certain Years, or at least certain Months, I would amend my Life, and live holily hereafter.

Of the true Use of the Law to make an abuse.

Here, of the true Use of the Law he maketh an abuse. Reason being overtaken in these Terrors and Straights, is bold to promise unto God the ful-

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 School-Master to lead 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.

Verse 25. *But after that Faith is come we are no longer under the School-Master.*

That is to say, we are free from the Law, When Faith is come, we are not any longer under 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 eternal 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 took 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 lack 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. vii.* For this is the Exercise of the Law in the Saints, namely, the continual Mortification of the Flesh, of Reason, and of our own Strength, and the daily Renewing of our inward Man, as it is said in *2 Cor. iv.*

A Similitude of the Leaven,

The Faithful are holy and yet Sinners.

The spiritual Communion of Christ.

We receive the first Fruits of the Spirit. The Leaven is hid in the Mass 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 Mass 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 own Flesh, I feel in my self Covetousness, Lust, Anger, Pride, and Arrogancy; also, the Fear of Death, Heaviness, 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 Ass the Flesh, that by this Exercise Sins may be diminished, and a Way 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 quençheth and killeth these Sins in us.

Verse

Verse 26. *For ye are all the Sons of God by Faith in Christ Jesus.*

Paul, as a true and an excellent Teacher of ^{Paul an} Faith, hath always these Words in his Mouth, ^{excellent} *By Faith, In Faith, Of Faith*, which is in Christ ^{Teacher of} *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 less 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 born to the Kingdom of the Devil, 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 Sons 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 Work 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 first Chapter, *He gave Power to as many as believed in* ^{John i. 12:} *him, to be the Children of God.* What Tongue, ^{Rom. viii.} either of Men or Angels, can sufficiently extol ^{16, 17.} and magnify 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 Heirs of God, Fellow-Heirs with the Son of God, and Lords over Heaven and Earth, and that by

the only Means of our Faith which is in Christ Jesus.

Verse 27. *For all ye that are baptized into Christ have put on Christ.*

To put on Christ is taken two manner of Ways, according to the Law, and according to the Gospel; according to the Law, as it is said in the 13th Chapter to the *Romans*, *Put ye on the Lord Jesus Christ*; that is, follow the Examples and Virtues of Christ. Do that which he did, and suffer that which he suffered. And in the first of *Pet. ii.* *Christ hath suffered for us, leaving us an Example, that we should follow his Steps.* Now, we see in Christ a wonderful Patience, an inestimable Mildness and Love, and a wonderful Modesty in all Things. This goodly Apparel we must put on, that is to say, follow these Virtues.

To put on
Christ ac-
cording to
the Gospel.

The leather
Coat of
Adam.

But the putting on of Christ according to the Gospel consisteth not in Imitation, but in a new Birth and a new Creation; that is to say, in putting on Christ's Innocency, his Righteousness, his Wisdom, his Power, his saving Health, his Life, and his Spirit. We are clothed with the leather Coat of *Adam*, which is a mortal Garment, and a Garment of Sin; 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, Uncleanness, Covetousness, &c. This Garment, that is to say, this corrupt and sinful Nature we received from *Adam*, which *Paul* is wont to call the old Man. This old Man must be put off with all his Works, *Eph. iv. Col. i.* that of the Children of *Adam* we may be made the Children of God. This is not done by changing

ging of a Garment, or by any Laws or Works, How the old Man must be put off.
 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. iii. For, besides that they which are baptized, are regenerate and renewed by the Holy Ghost to a heavenly Righteousness and to eternal Life, there riseth in them also a new Light and a new Flame; there rise in them new and holy Affections, as the Fear 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 Gospel.

Verse 28. *There is neither Jew nor Grecian, there is neither Bond nor Free, there is neither Male nor Female; for ye are all one in Christ Jesus.*

Where Christ is put on (saith he) there is neither Jew, nor Circumcision, nor Ceremony of the Law any more; for Christ hath abolished all the Laws of Moses that ever were. Christ hath taken away the Law. Wherefore the Conscience believing in Christ must be so surely perswaded, that the Law is abolished, The believing Conscience knoweth no Law. with all his Terrors 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 Righteousness, &c. For the Law was given by John i. 17. *Moses, but Grace and Truth came by Jesus Christ.*

More.

The Wisdom and Righteousness of the Gentiles rejected.

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 Virtues, governed Commonwealths 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 Virtues, Laws, Religions and Ceremonies; for we must not think that the *Gentiles* did contemn all Honesty and Religion.

Verse 28. *For ye are all one in Christ Jesus.*

There is a Difference and an Inequality of Persons in the World.

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 Son 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 Gospel, one Faith, one Baptism, one God and Father of all, one Christ and Lord of all. We have the same Christ, I, thou, and all the Faithful, which *Peter*, *Paul*, and all the Saints had. Here therefore the Conscience knoweth nothing of the Law, but hath Christ only before her Eyes; therefore *Paul* is always wont to add this Clause, *In Christ Jesus*, who if he be taken

Eph. iv. 4.

In Christ Jesus.

taken out of our sight, then cometh Anguish and Terror.

The popish School Divines do dream, that Faith is a Quality cleaving in the Heart, without Christ. This is a devilish Error. But Christ should be so set forth, that thou shouldst see nothing besides him, and shouldst think that nothing can be more near unto thee, or more present within thy Heart than he is; for he sitteth not idly in Heaven, but is present with us, working and living in us, as he saith before, in the second Chapter, *I live, yet not I, but Christ liveth in me.* And here likewise, *Ye have put on Christ.* Faith therefore is a certain, stedfast beholding, which looketh upon nothing else but Christ, the Conqueror of Sin and Death, and the Giver of Righteousness, Salvation, and eternal Life. This is the Cause that Paul nameth and setteth forth Jesus Christ so often in his Epistles, yea, almost in every Verse: But he setteth him forth by the Word, for otherwise he cannot be comprehended then by the Word.

The Opinion of the School Divines concerning Faith.

Faith

Why Paul maketh mention of Christ so often in his Epistles.

This was notably and lively represented by the brazen Serpent, which is a Figure of Christ. Moses commanded the Jews, which were stung of Serpents in the Desert, to do nothing else but stedfastly behold the brazen Serpent, and not to turn away their Eyes. They that did so were healed only by that stedfast and constant beholding of the Serpent. But contrariwise, they died which obeyed not the Commandment of Moses, but looked upon their Wounds and not upon the Serpent. So, if I would find Comfort when my Conscience is afflicted, or when I am at the Point of Death, I must do nothing but apprehend Christ by Faith, and say, I believe in Jesus Christ the Son of God, who suffered, was crucified, and died for me, &c. in whose

The brazen Serpent a Figure of Christ. Num. xxi. 6, 7, 8.

whose Wounds, and in whose Death, I see my Sin, and in his Resurrection victory over Sin, Death, and the Devil, also Righteousness and eternal Life: Besides him I see nothing, I hear

True Faith in Christ. nothing. This is true Faith concerning Christ, and in Christ, whereby we are made Members of *his Body, Flesh of his Flesh, and Bone of his Bones.* *In him therefore we live, we move, and we have our Being.* Christ and our Faith must be thoroughly joined together. We must be in Heaven, and Christ must live and work in us. Now he liveth and worketh in us, not by Speculation and naked Knowledge, but indeed, and by a true and substantial Presence.

our Faith must be thoroughly joined together.

Verse 29. *And if ye be Christ's, then are ye Abraham's Seed, and Heirs by the Promise.*

The Gentiles that believe are the Seed of Abraham.

That is to say, if ye believe, and be baptized into Christ; if ye believe (I say) that he is that promised Seed of *Abraham* which brought the Blessing to all the *Gentiles*, then are ye the Children of *Abraham*, not by Nature, but by Adoption; for the Scripture attributeth unto him, not only the Children of the Flesh, but also of Adoption, and of the Promise, and foresheweth, that they shall receive the Inheritance, and the other shall be cast out of the House. So *Paul*, in few Words, translateth the whole Glory of *Libanus*, that is to say, of the Nation of the *Jews*, unto the Desert, that is, unto the *Gentiles*.

The Promise made to the Jews and not to the Gentiles.

Indeed, the Promise was made only to the *Jews*, and not to us that are *Gentiles*, *Psal. cxlvii. He sheweth his Word unto Jacob, &c. He hath not dealt so with every Nation, &c.* Notwithstanding, that which was promised cometh unto us by Faith, by the which only we apprehend the Promise

mise of God. Albeit then, that the Promise be The Gen-
tiles are
named in
the Pro-
mise. not made unto us, yet is it made as touching us, and for us, for we are named in the Promise, *In thy Seed shall all Nations be blessed*; for the Promise sheweth plainly, that *Abraham* should be the Father, not only of the *Jewish* Nation, but of many Nations, and that he should be the Heir, not of one Kingdom, but of all the World, *Rom. iv.* so the Glory of the whole Kingdom of Christ is translated unto us. Wherefore all Laws are utterly abolished in the Heart and Conscience of a Christian, notwithstanding they remain without, still in the Flesh. And hereof we have spoken largely before.

C H A P. IV.

Verse 1. *This I say, That the Heir, 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 until the Time appointed of the Father.*

YE see with what vehement Affection *Paul* The Argu-
ment
wherewith
Paul forti-
fies his
Matter. goeth about to call back the *Galatians*, 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 again; for before he had in a manner finished the Disputation concerning Justification, concluding, that a Man is justified before God by Faith only, and alone; but because he calleth also to remembrance

membrance this political Example of the little Heir, he bringeth the same also for the Confirmation of his Matter; thus trying every way, he lieth in wait, with a certain holy Subtlety, to take the *Galatians* unawares; for the ignorant People are sooner perswaded with Similitudes and Examples than with deep and subtle Disputations; they will rather behold an Image well painted, than a Book well written. *Paul* therefore now, after that he hath brought the Similitude of a Man's Testament, of the Prison, of the School-Master, useth also this Similitude of an Heir (which is familiar, and well known to all Men)

Christ and the Apostles used Examples and Similitudes. 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 himself also did often use.

A young Heir differeth nothing from a Servant. Ye see (saith he) that it is ordained by the Civil Laws, that an Heir, albeit he be the Lord of all his Father's Goods, differeth not from a Servant: Indeed, he hath an assured Hope of the Inheritance, but before he come to his Years his Tutors hold him in subjection, like as the School-Master doth his Scholar. They commit not unto him the ordering of his own Goods, but constrain 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 waste all his Goods. This Captivity endureth not always, but hath a certain Time limited and appointed by the Father, wherein it must end.

Verse

Verse 3. *So also we, as long as we were Children, were in bondage, under the Rudi-ments of the World.*

In like manner, when we were little Children In the Time we were Heirs, 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 Fulness of Time was not yet come, *In the Time of the Law we were under Moses as under a Tutor.* *Moses*, our Tutor, Governor, and School-Master came, holding us in Captivity, with our Hands bound, so that we could bear no Rule, nor possess our Inheritance. In the mean Time, notwithstanding, like as an Heir 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.

Now the Time of the Law endeth two manner *The Time of the Law is finished.* of Ways; *First* (as I said) By the Coming of Christ in the Flesh at the Time appointed of his Father. Gal. iv. 4, 5. *But when the Fulness of Time was come, God sent forth his Son, made of a Woman, and made under the Law, that he might redeem them which were under the Law, &c. He enter'd into the holy* Heb. ix. 12. *Sanctuary once through his Blood, and obtained eternal Redemption for us. Moreover, the same Christ* *The Coming of Christ unto us in Spirit.* *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* Gal. v. 17. *pure (for the Remnants of Sin do yet cleave in our Flesh, which striveth against the Spirit) there*

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 believed in Christ which should be revealed, as we believe 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 Faithful which either have been, be, or shall be, are delivered from the Law, justified and saved.

Verse 3. *Under the Elements or Rudiments of the World.*

The Elements of the World.

He calleth the Law the Elements of the World, that is to say; the outward Laws and Traditions written in a certain Book. For although the Law do civilly bridle a Man from Evil, and constrain 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 obtain Righteousness and everlasting Life because I kill not, I commit not Adultery, I do not Steal, &c. These outward Virtues, and honest Conversation, be not the Kingdom 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 *Merchants*,

The Righteousness of the Flesh and of the World.

Epistle to the Galatians.

Mongers, as in the Time of Christ the Pharisees, and in our Time the Monks and Friars, &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 Hypocrisy than Righteousness.

Verse 4. But after the Fulness of Time was come, God sent his Son, made of a Woman, and made under the Law, that he might redeem 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.

Mark here diligently how *Paul* defineth Christ; *The Person* Christ (saith he) is the Son of God, and of a Woman, which for us Sinners was made under the Law, to redeem 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 human Nature; this he sheweth plainly, when he saith, *God sent his own Son, born 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 redeem them that were under the Law, &c.* *and Office of Christ.*

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 Monks and popish Schoolmen do no less err and blaspheme Christ, in that they imagine that he hath given a new Law *The Error and Blasphemy of the Papists Law and Turks,*

Law besides the Law of *Moses*, than do the *Turks*, which vaunt of their *Mahomet* as of a new Law-giver after Christ, and better than 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 redeem those which were kept in Thralldom under the Law. These Words paint out Christ lively and truly; they do not attribute unto him the Office to make any new Law, but to redeem them which were under the Law. And Christ himself saith,

The true
picture of
Christ.

John viii.
15.
Chap. xii.
47.

I judge no Man. And in another place, *I came not to judge the World, but that the World should be saved by me*: 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 again do judge, condemn and kill the Law, and so I deliver you from the Tyranny thereof.

The Office
of Christ.

A false Opin-
ion of
Christ is
not easily
cast off.

We that are old Men, which have been so nussed up in this pernicious Doctrine of the Papists, that it hath taken deep 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, and a Judge, more terrible than *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 learn in our Youth. But ye which are yet young, and are not infected with this pernicious Opinion, may learn Christ purely with less difficulty than 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 Devil; for although ye 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. The judgment of natural Reason concerning Christ Therefore ye must endeavour with all your Power, to learn so to know and to apprehend Christ, as *Paul* hath set him forth in this place. But if besides this natural 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 Evil be doubled; that is to say, evil Instruction will increase and confirm 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 Travail and Difficulty it can never be abolished.

Verse 5. That we might receive the Adoption of the Sons.

Paul setteth forth and amplifieth very largely this place of *Genesis* xxii. *In thy Seed shall all the Nations of the Earth be blessed.* In thy Seed. A little before he called this Blessing of the Seed of *Abraham*, Righteousness, 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 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.

L 2

Verse

Verse 6. *And because you are Sons, God hath sent forth the Spirit of his Son into your Hearts.*

The Holy Ghost is sent two manner of Ways.

Mat. iii. 16.
Acts ii. 3.

The Holy Ghost is sent two manner of Ways. In the primitive Church he was sent in a manifest and visible Appearance; so he came upon Christ at *Jordan* in the Likeness of a Dove, and in the Likeness of Fire upon the Apostles and other Believers. 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. xiv. Strange Tongues* (saith he) *be for a Sign 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 Believers, as here it is said, *God sent the Spirit of his Son, &c.* This Sending is without any visible Appearance, to wit, when by the Hearing of the eternal Word we receive an inward Fervency and Light, whereby we are changed and become new Creatures, whereby also we receive a new Judgment, a new Feeling, and a new Moving. This Change, and this new Judgment, is no Work of Reason, or of the Power of Man, but is the Gift and Operation of the Holy Ghost, which cometh with the Word preached, which purifieth our Hearts by Faith, and bringeth forth in us spiritual Motions, therefore there is a great Difference betwixt us and those which with Force and Subtlety persecute

cute the Doctrine of the Gospel; 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 certain Judgment of any Thing.

We 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 feel in himself 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 Work of Man's 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 Devil, the God of this World, reigneth, blinding Men's Hearts, and holding them captive, that the Light of the glorious Gospel 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 contemn it, as though it pertained nothing at all unto them. But whosoever do feel any Love or Desire to the Word, let them acknowledge with Thankfulness, that this Affection is poured into them by the Holy Ghost. For we bring not this Affection and Desire with us; neither can we be taught by any Laws how we may obtain it, but this Change is plainly and simply the Work of the right Hand of the most High. Therefore, when we willingly and gladly hear the Word preached, concerning Christ

the Son 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.

Augustine saith very well, and godly, that every Man seeth most certainly his own Faith, if he have Faith, This do they deny. God forbid (say they) that I should assure my self 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. Ye which are young, and are not infected with this pernicious Opinion (whereupon the whole Kingdom of the Pope is grounded) take heed and fly from it as from a most horrible Plague. We that are old Men have been trained up in this Error even from our Youth, and have been so nussed therein, that it hath taken deep root in our Hearts. Therefore it is to us no less Labour to unlearn and forget the same, than to learn 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 Christ's 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 un-
der Grace.*

*Rom. viii.
9.*
*How thou
mayst as-
sure thy
self that not
only thy Of-
fice but al-
so thy Per-
son please
God.*

Wherefore, whether thou be a Minister of God's Word, or a Magistrate in the Commonwealth, thou must assuredly think, that thy Office pleaseth God, but this canst thou never do unless thou have the Holy Ghost. But thou wilt say, I doubt not but that my Office pleaseth God, because it is God's Ordinance; but I doubt of mine own Person, whether it please God or no. Here thou must resort to the Word of God, which teacheth

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, believeth in Christ, is purged in his Blood from all his Sins, 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 rejoiceth when he seeth it advanced, and the Number of the Faithful increased. Contrariwise, he detesteth the Pope and all Sectaries, with their wicked Doctrine, according to that Saying of the Psalm, *I hate them that imagine evil Things, but thy Law do I love.* Psal. cxix. 113.

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 own sakes, but for Christ's 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 remain in our Flesh, and we also daily fall and offend, yet Grace is more abundant and stronger than Sin. The Mercy and Truth of the Lord reigneth over us for ever. Wherefore Sin cannot terrify us, and make us doubtful of the Grace of God which is in us; for Christ, that most mighty Giant, hath quite abolished the Law, condemned Sin, 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. *Grace is more strong and more mighty than Sin.*

Moreover, God hath also sent the Spirit of his Son into our Hearts, as Paul here saith; but Christ is most certain in his Spirit that he pleaseth God,

God, &c. therefore we also having the same Spirit of Christ, must be assured that we are under

*Outward
Tokens that
we are in
the Favour
of God.*

Grace for his sake which is most assured. This I have said concerning the inward Testimony, whereby a Christian Man's Heart ought to be fully perswaded that he is under Grace, and hath the Holy Ghost. Now, the outward Signs (as before I have said) are, gladly to hear of Christ, to preach and teach Christ, to render Thanks unto him, to praise him, to confess him, yea, with the Loss 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 Man's Vocation, but to attend upon our own, to help our needy Brother, to comfort the heavy-hearted, &c. By these Signs, as by certain Effects and Consequents, we are fully assured and confirmed, that we are in God's Favour. The Wicked also do imagine, that they have the same Signs, but they have nothing less. Hereby we may plainly see, that the Pope with his Doctrine doth nothing else but trouble and torment Men's Consciences, and at length driveth them to Desperation, for he not only teacheth, but also commandeth Men to doubt; therefore, as the Psalm Psal. v. 9. saith, *There is no Truth, nor Certainty in his Mouth.* Psal. x. 7. And in another place, *Under his Tongue is Iniquity and Mischief.*

*The Weak-
ness of
Faith in
the Godly.*

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, doubtless, we should be joyful, and thankful to God for this inestimable Gift. But because we feel contrary Motions, that is to say, Fear, Doubt-

Doubtfulness, Anguish, and Heaviness 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.

Wherefore, let every Man so practise with himself, that his Conscience may be fully assured that he is under Grace, and that his Person and his Works do please God. And if he feel in himself any Wavering or Doubting let him exercise his Faith, and wrestle against this Doubting, and let him labour to attain more Strength and Assurance of Faith, so that he may be able to say, I know *The Assurance of Faith.* that I am accepted, and that I have the Holy Ghost; not for mine own Worthiness, my Work, my Merit, but for Christ's sake, who, of his inestimable Love towards us, made himself Thrall, and subject to the Law, and took away the Sins of the whole World. In him do I believe. If I be a Sinner and err, he is Righteous and cannot err. Moreover, I gladly hear, read, sing, and write of him, and I desire nothing more, than that this Gospel may be known to the whole World, and that many may be converted unto him.

These Things do plainly witness, that the Holy Ghost is present with us and in us. For such Things are not wrought in the Heart by Man's Strength, nor gotten by Man's Industry or Travail, but are obtained by Christ alone, who first maketh us Righteous by the Knowledge of himself in his holy Gospel, 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.

fake. Also he giveth us a true Judgment whereby we prove and try those Things which before we knew not, or else altogether despised. It becometh us, therefore, to wrestle against this Doubting, that we may daily overcome it more and more, and attain to a full Perswasion and Certainty of God's Favour towards 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 Son 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 weak, and weakly believeth. In the 8th to the *Romans* he calleth this Crying an unspeakable 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 unspeakable 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 again, that he helpeth our Infirmities, making Intercession for us with unspeakable Groanings. He that could assuredly believe this should never be overcome with any Affliction, were it never so great.

The Hindrances of Faith.
1 Pet. v. 8.

But there are many Things that hinder this Faith in us: *First*, Our Heart is born in Sin. Moreover, this Evil 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.

The Roaring of the Devil.

Besides all this, the Devil our Adversary rangeth about with terrible Roarings, and saith, Thou art

art

art a Sinner, therefore God is angry with thee, and will destroy thee for ever. Against these horrible and intolerable Roarings we have nothing whereupon to hold and stay our selves but only the Word, which setteth Christ before us as a Conqueror over Sin and Death, and over all Evils. But to cleave fast to the Word in this Temptation, and these Terrors of Conscience, herein standeth all the Difficulty. For then Christ appeareth to no Sense; we see him not; the Heart feeleth not his Presence 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 Infirmary of the Flesh, he doubteth, he feeleth the fiery Darts of the Devil, the Terrors of Death, the Anger and Judgment 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 Terrors of the Law, Thunderings of Sin, Assaults of Death, and Roarings of the Devil, the Holy Ghost (saith Paul) crieth in our Hearts, *Abba*, The Cry of the Holy Ghost in the Hearts of the Godly. *Father*; and this Cry surmounteth those mighty and horrible Cries of the Law, Sin, Death, the Devil, &c. it pierceth the Clouds and the Heavens, and ascendeth up into the Ears of God.

Paul signifieth therefore by these Words, that there is yet Infirmary in the Godly; as he doth also in the 8th Chapter. to the Romans, 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 feel more the Displeasure of God, than 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

tilly crieth, *Abba, Father*, and prayeth for us according to the Will of God, with Tears and unspeakable Groanings. And how is this done? When we are in Terrors, and in the Conflict of Conscience, we take hold of Christ, and believe that he is our Saviour; but then do the Law and Sin terrify and torment us most of all. Moreover, the Devil assaileth us with all his Engines and fiery Darts, and goeth about with all his Power to take away Christ and all Consolations from us. Here we feel our selves almost gone, and at the Point of Desperation; for then are we that bruised Reed, and smoaking Flax, which *Isaiab* speaketh of; notwithstanding, in the mean Season, the Holy Ghost helpeth our Infirmities, and maketh Intercession for us with unspeakable Groanings, and certifieth our Spirits, that we are the Children of God. Thus is the Mind raised up in Terrors, it looketh unto his Saviour and high Bishop Jesus Christ, it overcometh the Infirmity of the Flesh, it conceiveth Comfort again, and saith, *Abba, Father*. This Groaning which then we scantly feel *Paul* calleth a Crying, and unspeakable 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 weak, and oppressed with Temptation and Terror.

The Papists dreamed, that holy Men had the Holy Ghost in such sort, that they never had nor felt any Temptation. 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 Weakness*. Also, *That the Spirit helpeth our Infirmities, and maketh Intercession for us with unspeakable Groanings*. Therefore we have then

Isa. xlii. 3.
Rom. viii. 28.
The Spirit maketh Request for us, and helpeth our Infirmities.

Paul calleth the Groaning of our Heart a Cry.

then most need of the Help and Comfort of the Holy Ghost, yea, and then is he most ready to help us, when we are most weak, and nearest to Desperation. If any Man suffer Affliction with a constant and a joyful Heart, then hath the Holy Ghost done his Office in him.

In whom the Holy Ghost doth his Office, and at what Time.

Thou must mark 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 Terror on every side, and seem to be forsaken and utterly cast away from thy Presence, yet am I thy Child, and thou art my Father for Christ's 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 express them.

I have used many Words to declare, that a Christian must assure himself 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 learn to reject, and utterly to abandon that devilish Opinion of the whole Kingdom of the Pope, which taught, that a Man ought to

The Pope taught that we ought to doubt of the Mercy of God towards us.

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be uncertain, 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 God's 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 born, suffered, died, and rose again for us, &c. But there can be no greater Blasphemy against God, than to deny his Promises, to deny God himself, to deny Christ, &c. Wherefore it was not only an extreme Madness, but an horrible Impiety, that the Monks did so earnestly intice 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.

*Doubtful-
ness of Sal-
vation in
the Papacy.*

It is expedient for us to know these Things; *First*, Because the Papists vaunt of their Holiness, as if they had never committed any Evil, therefore they must be convinced by their own Abominations, wherewith 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 Gospel, of which Certainty the Pope cannot glory; in whose Kingdom, though all Things else were sound and uncorrupt, yet this monstrous Doctrine, of doubting of God's Grace and Favour passeth all other Monsters. And although it be manifest, that the Enemies of Christ's Gospel teach uncertain Things, because they command, that Men's Consciences should remain in doubt, yet, notwithstanding, they condemn and kill us as Hereticks, because we

we dissent from them, and teach those Things which are certain; and this they do with such devilish Rage and Cruelty, as if they were most assured of their Doctrine.

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 unspeakable Groanings; and this is our Anchor-hold and our Foundation. This Gospel commandeth us to behold, not our own good Works, our own Perfection, but God the Promiser, and Christ the Mediator. Contrariwise, the Pope commandeth us to look, 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 God's Favour, and Joy of the Spirit; for we cleave unto God who cannot lye, for he saith, Behold, I deliver my Son to Death, that through his Blood he may redeem thee from thy Sins, and from eternal Death. In this case I cannot doubt, unless I will utterly deny God. And this is the Reason that our Doctrine is most sure and certain, because it carrieth us out of our selves, that we should not lean 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.

Verſe

Verse 7. *Wherefore thou art no more a Servant, but a Son.*

By what
Means the
Adoption
cometh un-
to us.

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 Gospel, whereby we cry, *Abba, Father*, then is this Decree pronounced in Heaven, that there is now no Bondage any more, but mere 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 again with this Groaning do cry, and with a childly Heart do assent unto this Name *Father*.

Verse 7. *Now, if thou be a Son, thou art also the Heir of God through Christ.*

For he that is a Son must be also an Heir, for by this Birth he is worthy to be an Heir. There is no Work nor Merit that bringeth to him the Inheritance, but his Birth only; and so in obtaining the Inheritance he is a mere Patient and not an Agent; that is to say, not to beget, not to labour, not to care, but to be born, is that which maketh him an Heir. So we obtain eternal Gifts, namely, the Forgiveness of Sins, Righteousness, 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 in the Politick and Household Government,

ment, is made an Heir by his only Birth ; so here The Word of God is the Womb of God. Faith maketh us only Sons of God, born of the Word, which is the Womb of God, wherein we are conceived, carried, born 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 Heirs of God, through Jesus Christ. Now, being Heirs we are delivered from Death, Sin and the Devil, and we have Righteousness and eternal Life.

Verse 7. Through Christ.

Paul hath Christ always in his Mouth ; he Paul hath always the Name of Christ in his Mouth. cannot forget him, for he did well foresee that nothing should be less known in the World (yea, among them which should profess themselves to be Christians) than Christ and his Gospel, therefore he talketh of him, and setteth him before our Eyes continually. And as often as he speaketh of Grace, Righteousness, the Promise, Adoption, and Inheritance, he is always wont to add, *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 Works thereof, much less by our own Strength, or by the Works of Men's 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, yea rather are known of God, how turn ye again unto impotent and beggarly Rudiments, wherunto, as from the beginning, ye will be in Bondage again?*

This is the Conclusion of Paul's 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 Galatians, being sore displeased 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 back again into the Bondage of the Law. This did not I; but by my Doctrine I called you out of Darkness, and out of the Ignorance of God, into a wonderful Light and Knowledge of him. I brought you out of Bondage, and set you in the Freedom of the Sons of God, not by preaching unto you the Works of the Law, or the Merits of Men, but the Grace and Righteousness of God, and the giving of heavenly, and eternal Blessings through Christ. Now, seeing this is true, why do ye so soon forsake the Light, and return to Darkness, why do ye suffer your selves so easily to be brought from Grace unto the Law, from Freedom to Bondage.

What the
Gospel
bringeth.

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

ledge of his Will (wherein I thought ye were so surely established, that I feared nothing less than that ye should be so easily overthrown) and do now again, by the Instigation of the false Apostles, return to the weak and beggarly Ceremonies, which ye would serve again afresh. Ye ^{*The Will of God.*} heard before by my preaching, that this is the Will of God, to bless all Nations; not by Circumcision, or by the Observation of the Law, but by Christ promised to *Abraham*. They that ^{Gal. iii. 9} believe in him shall be blessed with faithful ^{Gal. iv. 7} *Abraham*; they are the Sons and Heirs of God. Thus (I say) have ye known God.

Verse 9. Yea rather, are known of God, &c.

He correcteth the Sentence going before, *But now, seeing ye have known God*; or rather turneth it after this manner, *yea rather, ye are known of God*; for he 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 return again from Grace to the Law? Yet notwithstanding God knoweth you. And indeed, our ^{*Our Knowledge concerning God.*} Knowledge is rather passive than active; that is to say, it consisteth in this, that we are rather known of God, than 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 born, and made the Sons of God.

Verse 9. *Whereunto ye will be in Bondage again.*

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. i.* *We know that the Law is good if a Man use it rightly*; that is to say, civilly to bridle Evil-doers, and spiritually to increase Transgressions. But, whosoever observeth the Law to obtain Righteousness before God, maketh the Law, which is good, damnable and hurtful unto himself. He reproveth the *Galatians* 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 Weakness and Poverty it self. And here two sick and feeble Beggars meet together, of whom the one is not able to help and heal the other, but rather molesteth and troubleth the other.

Verse 10. *Ye observe Days and Months, Times and Years.*

The Doctrine of the false Apostles. The holy Days of the Jews.

By these Words he plainly declareth, what the false Apostles taught, namely, the Observation of Days, Months, Times and Years. The *Jews* were commanded to keep Holy the Sabbath Day, the new Moons, the first and the seventh Month, the three appointed Times or Feasts, namely, the Paschal or Passover, the Feast of Weeks, of the Tabernacles, and the Year of Jubilee. These Ceremonies the *Galatians* were also

also constrained by the false Apostles to keep as necessary to Righteousness. Therefore he saith, that they, losing the Grace and Liberty which they had in Christ, were turned back to the serving of weak and beggarly Elements.

Verse 11. *I am in fear of you, lest I have bestowed on you Labour in vain.*

Here Paul sheweth himself to be greatly troubled through the Fall of the Galatians, whom he would more bitterly reprove, but that he feareth, lest if he should deal 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 he changeth and mitigateth his Words, and as though all the Harm redounded unto himself, he saith, *I am in fear of you, lest I have bestowed my Labour on you in vain.* That is to say, it grieveth me that I have preached the Gospel with so great Diligence and Faithfulness amongst you, and see no Fruit to come thereof.

The fatherly Affection of Paul towards the Galatians.

Verse 12. *Be ye as I, for I am even as you.*

Hitherto Paul hath been occupied wholly in Teaching, and being moved with this great Enormity, and wicked Revolting of the Galatians, 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 do more hurt than good through his Severity, he sheweth, that this his sharp Chiding

The Apostle now speaketh them fair, whom before he did sharply chide.

ding proceeded of a fatherly Affection, and a true apostolical Heart, and so he qualifieth 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.

Verse 12. *Be ye 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, think of Doctrine as I do, but bear such an Affection towards me as I do towards you. As though he would say, Perhaps I have too sharply chidden you, but pardon this my Sharpness, and judge not my Heart by my Words, but my Words by the Affection of my Heart. My Words seem rough, and my Chastisement sharp, but my Heart is loving and fatherly; therefore (O my Galatians) take this my Chiding with such a Mind as I bear towards you, for the Matter required that I should shew my self so sharp and severe towards you,

He mitigates his former sharp Chiding.

Verse 12. *Ye have not hurt me at all.*

As if he said, Why should I be angry with you, or of a malicious Mind speak evil 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. These Things do witness that we have offended thee. He answereth, Ye have not offended me but your selves, and therefore I am thus troubled, not for mine own Cause, but for the Love I bear unto you. Think not, therefore,

An Objection.

fore, that my Chiding did proceed of Malice, or any evil Affection, for I take God to witness, ye have done me no wrong, but, contrariwise, ye have bestowed great Benefits upon me.

Verse 13. *And ye know, how through the Infirmity of the Flesh, I preached the Gospel unto you at the first. And the Trial of me which was in my Flesh, ye despised not, neither abhorred, but ye received me as an Angel of God, yea, as Christ Jesus.*

Now he declareth what Pleasure he had received of the Galatians. The first Benefit (saith he) which I esteem as the greatest of all, was this, when I began first to preach the Gospel amongst you, and that through Infirmity of the Flesh, and great Temptations, my Cross 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 Temptations and Afflictions wherewith I was almost overwhelmed; but also ye loved me dearly, and received me as an Angel of God, yea rather, as Christ Jesus himself.

Jerom, and certain other of the ancient Fathers, expound this Infirmity of the Flesh in *Paul*, to be some Disease of the Body, or some Temptation of Lust. These Men lived when the Church was outwardly in a peaceable and prosperous Estate, without any Cross or Persecution; 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 Ecclesiastical History

He praiseth the Galatians because they were not offended with his Infirmity.

What the Infirmity of the Flesh is after Jerom's Opinion.

Luther's Judgment touching the Fathers which lived in the temporal Succession of the Church.

witnesseth; few did their Duty, and they that would seem to do it, forsaking the Doctrine of the Gospel, set forth their own Decrees to the People. Now, when the Pastors 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 Temptations, with the Cross 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 sound and sincere Doctrine, which also we preach and teach freely, and therefore are compelled to suffer the bitter Hatred, Afflictions and Persecutions of the Devil and the World. And if we were not exercised outwardly by Tyrants and Sectaries with Force and Subtlety, and inwardly with Terrors, and the fiery Darts of the Devil, *Paul* should be as obscure, and unknown 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 Temptations, open unto us the Meaning of *Paul*, and the Sense of all the holy Scriptures.

The Cross is always joined with the Doctrine of Faith.

The Profit that cometh of Temptations.

Verse 15. *What was then our 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?* Contain in them a certain Vehemency. As if he would say, Ye were not only blessed,

Luke i. 48.

bleſſed, but in all Things moſt bleſſed and highly commended. Thus he goeth about to qualify 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 ſhould 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 clean contrary to the true Senſe and Meaning thereof.

Hereticks wreſt Things that are ſpoken well to an evil Meaning.

Verſe 15. *For I bear you record, that if it had been poſſible, ye would have plucked out your own Eyes and have given them to me.*

He praiſeth the *Galatians* above meaſure. Ye did not only intreat me (ſaith he) moſt courteouſly, and with all Reverence, receiving me as an Angel 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 *Galatians* beſtowed their Lives for him; for in that they received and maintained *Paul* (whom the World accounted moſt execrable and accuſed) they turned upon their own Heads, as Receivers and Maintainers of *Paul*, the cruel Hatred and Indignation of all the *Jews* and *Gentiles*.

The Galatians ſuccoured Paul with their great Peril.

So alſo at this Day the Name of *Luther* is moſt odious to the World; he that praiſeth me ſinneth worſe than an Idolater, Blaſphemer, Perjurer, Whoremonger, Adulterer, Murderer, or Thief. It muſt needs be therefore, that the *Galatians* were well eſtabliſhed in the Doctrines and Faith of *Chriſt*, ſeeing that they with ſo great danger of their

The Name of Luther odious.

their Lives received and maintained *Paul*, which was hated throughout all the World, for else they would never have sustained that cruel Hatred of the whole World.

Verse 16. *Am I therefore become your Enemy, because I tell you the Truth.*

Here he sheweth the Reason, why he speaketh the *Galatians* so fair; for he suspecteth that they take him for their Enemy, because he had re-
What Paul proved them so sharply. I pray you (saith he) *sought by* set apart these Rebukes and separate them from *his sharp* Doctrine, and ye shall find that my Purpose was *Obiding.* not to rebuke you, but to teach you the Truth.

Verse 17. *They are jealous over you amiss, &c.*

He reproveth here the Flattery of the false
The Nature Apostles; for Satan is wont by his Ministers, *and Subtle-* through wonderful Subtlety, and crafty Sights, *ty of the* to beguile the Simple; as *Paul* saith, *Rom. xvi.* *With fair Speech, and flattering, they deceive the* *Hearts of the Simple.* *false Apo-*
stles.

Verse 17. *They would exclude us, that you should altogether love them.*

As if he said, True it is, that they are very
The Zeal zealous towards you, but by this means they *of the false* seek that ye again should be zealous towards *Apostles.* them, and reject me. If their Zeal 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 own Preaching be established amongst you. Now,

to

to the end they might bring this to pass, they go about by this Jealousy to pluck 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 Zeal towards them, ye should love them only, and receive no other Doctrine but theirs. Thus he bringeth the false Apostles into suspicion among the Galatians, 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 that come to you in Sheeps clothing.* Mat. vii. 15.

He forsook not his Vocation, but went forward, knowing that the Gospel which he preached was the Power of God to Salvation to all that believe, howsoever it seemed to the Jews and Gentiles to be a foolish and offensive Doctrine. He knew that they are blessed which are not offended by this Word of the Cross, whether they be Teachers or Hearers, as Christ himself saith, *Blessed is he which is not offended in me.* Contrariwise, he knew that they were condemned which judged this Doctrine to be foolish and heretical; therefore he saith, as Christ said of the Jews and Gentiles which were offended with his Doctrine, *Let them alone, they are blind, and leaders of the Blind.* Mat. xv. 14.

Verse 18. *But it is a good Thing to love earnestly always 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 Gospel amongst you in the Infirmitie of the Flesh. Ye ought to bear the same Affection towards me now, when I am absent, even as if I had never departed

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 always present with you, as long as ye have the Doctrine.

Verse 19. *My little Children, of whom I travail in Birth again until Christ be formed in you.*

The Apostles are Parents.

The Form of a Christian Mind, and how it is gotten.

All his Words are weighty, and fitly framed to the Purpose, that they may move the Hearts of the *Galatians*, and win their Favour again; and these are sweet and loving Words, when he calleth them his Children. When he saith, *Of whom I travail 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 Form, so they beget the Form of the Mind. Now, the Form of a Christian Mind is Faith, or the Confidence of the Heart, which layeth 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 Christ's sake we are righteous, hath the true Form of Christ.

Verse 20. *And I would I were with you now, that I might change my Voice, &c.*

An Epistle or Letter is a dead Messenger.

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 than it hath; And no Epistle or Letter is written so exactly, wherein there is not somewhat lacking; for the

Cir-

Circumstances are divers; there is a Diversity of Times, Places, Persons, Manners and Affections; all which no Epistle can express; therefore it moveth the Reader diversely, making him now sad, now merry, as he himself 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.

Verse 20. *For I am troubled for you.*

That is to say, I am so troubled in my Spirit, that I know not how by Letters to behave myself 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 fair; he highly commendeth their Faith, labouring by all Means to bring them back again to the Truth of the Gospel, 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 Zeal, and therefore ought diligently to be considered.

The true Affection of an Apostle.

Verse 21. *Tell me, ye that will be under the Law, do ye not bear the Law?*

Here would *Paul* have closed up this Epistle, for he desired not to write any more, but rather to be present with the *Galatians*, and to speak unto them himself. But he being in great Perplexity, and very careful for this Matter, taketh by the way this Allegory, which then came into his Mind; for the People are greatly delighted with Allegories and Similitudes, and therefore Christ himself oftentimes useth them.

The Use of Allegories and Similitudes.

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 born after the Flesh; and he which was of the Free-Woman, was born after the Promise.*

Abraham's two Sons.
Ismael was a Son after the Flesh, and Isaac after the Promise.

As if he said, Ye forsake Grace, Faith and Christ, and turn back again to the Law; ye will be under the Law, and become wise through it; therefore I will talk with you of the Law; I pray you consider the Law diligently. Ye shall find that *Abraham* had two Sons, *Ismael* by *Hagar*, and *Isaac* by *Sarah*. 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 Allegory) but that *Ismael*, which was born of the Bond-Woman, was born after the Flesh; that is to say, without the Promise and Word of God. But *Isaac* was not only born of the Free-Woman, but also according to the Promise.

Verse 24. *The which Things are spoken by Allegories.*

An Allegory is that whereby one Thing is spoken, and another Thing meant.

Allegories do not strongly perswade in Divinity, but as certain Pictures; they beautify and set out the Matter; for if *Paul* had not proved the Righteousness of Faith against the Righteousness of Works by strong and pithy Arguments, he should have little prevail'd by this Allegory.

Verse

Verse 25. For these Mothers are the two Testaments; the one, which is Hagar of Mount Sina, which gendreth unto Bondage. (For Hagar or Sina is a Mountain in Arabia.)

Abraham is a Figure of God, which hath two Sons; that is to say, two Sorts of People are represented by *Ishmael* and *Isaac*. These two are born unto him by *Hagar* and *Sarah*, the which signify the two Testaments, the Old and the New.

Therefore *Hagar* the Bond-Maid bringeth forth The Law but a Bond-Servant. *Ishmael* then is not the Heir, bringeth forth Bond-Servants. although he be the natural Son of *Abraham*, but remaineth a Bond-Servant. 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 *Galatians*) if ye, forsaking the Promise and Faith, fall back to the Law and Works, ye shall always continue Servants; that is, ye shall never be delivered from Sin and Death, but ye shall always abide under the Curse of the Law; for *Hagar* gendreth not the Seed of the Promise The Law and Heirs, that is to say, the Law justifieth not, maketh not Heirs, neither doth it it bringeth not the Adoption and Inheritance, but rather it hindreth the Inheritance, and worketh Wrath.

Verse 25. And it answereth to Jerusalem which now is, and she is in Bondage with her Children.

This is a wonderful Allegory. As Paul a little before made *Hagar* of *Sina*, so now of *Jerusalem*

The earthly
Jerusalem
pertaineth
to Hagar.

he would gladly make *Sarab*; but he dareth not, neither can he so do, but is compelled to join *Jerusalem* with *Mount Sina*; for he saith, The same belongeth to *Hagar*, seeing *Mount Agar* reacheth even to *Jerusalem*. And it is true, that there be continual Mountains reaching from *Arabia Petrea* unto *Cades Bernea* of *Jury*. He saith then, that this *Jerusalem* which now is; that is to say, this earthly and temporal *Jerusalem* is not *Sarab*, but pertaineth to *Hagar*, for there *Hagar* reigneth; for in it is the Law begetting unto Bondage; in it is the Worship and Ceremonies, the Temple, the Kingdom, the Priesthood; and whatsoever was ordained in *Sina*, by the Mother, which is the Law, the same is done in *Jerusalem*; therefore I join her with *Sina*, and I comprehend both in one Word, to wit, *Sina* or *Hagar*.

Verse 26. *But Jerusalem, which is above, is free; which is the Mother of us all.*

Jerusalem
which is
above.

That earthly *Jerusalem* (saith he) which is beneath, having the Policy and Ordinances of the Law, is *Hagar*, and is in Bondage with her Children; that is to say, she is not delivered from the Law, Sin and Death. But *Jerusalem*, which is above, that is to say, the spiritual *Jerusalem*, is *Sarab* (albeit *Paul* addeth not the proper Name of *Sarab*, 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 *Hagar* doth. Now, this heavenly *Jerusalem*, which is above, is the Church, that is to say, the Faithful dispersed throughout the whole World, which have one and the same Gospel, one and the same Faith in Christ,

the

the same Holy Ghost, and the same Sacraments.

Verse 27. *For it is written, Rejoice thou barren that bearest no Children; break forth and cry thou that travailest not; for the Desolate hath many no Children than she which hath an Husband.*

Paul alledgeth this place out of *Isaiab* the Prophet, which is altogether allegorical. 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 *Isaiab* the Prophet took his Prophecy, 2 Sam. ii. *The Bow and the mighty Men are broken, and the Weak have girded themselves with Strength. They that were full are bired forth for Bread, and the Hungry are no more bired; so that the Barren hath born seven; and she that had many Children is feeble.* A marvellous Matter (saith he) She that was fruitful shall be made barren, and she that was barren fruitful. 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 Hannah.

Verse 28. *Therefore, Brethren, we are, after the Manner of Isaac, Children of the Promise.*

The Children of the Promise

That is to say, we are not Children of the Flesh, as *Ismael*, or as all the fleshy *Israel*, which gloried, that they were the Seed of *Abraham*, and the People of God. But Christ answered them, *John viii.* *If ye were the Sons of Abraham ye would not seek to kill me, which speak 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 born and brought up together in one House know one anothers Voice, But ye be of your Father the Devil, &c.* We are not such Children (saith he) as they are which remain 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 Faith, born only of the Promise. Concerning this I have spoken sufficiently before in the third Chapter, in treating 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 meer 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 do.

Hitherto, as touching the Allegory out of *Genesis*, to the which *Paul* annexeth the place of *Isaiab* as an Interpretation. Now he applieth the History of *Ismael* and *Isaac* for our Example and Consolation.

Verse

Verse 29. *But as then he that was born after the Flesh persecuted him that was born after the Spirit, even so is it now.*

This place containeth a singular Consolation. *Ishmael* Whosoever are born and live in Christ, and re-^{always}joice in this Birth and Inheritance of God, have ^{persecuteth}*Ishmael* for their Enemy and their Persecutor. This we learn at this Day by experience, for we see that all the World is full of Tumults, Persecutions, Sects and Offences. Wherefore, if we ^{A Consola-}did not arm our selves with this Consolation ^{tion against} *Paul*, and such like, and well understand this Article of Justification, we should never be able to withstand the Violence and subtle Sleights of Satan.

Christ himself, when he foresaw in Spirit the great Troubles which should follow his Preaching, comforted himself after this manner; *I came* ^{Luke xiii} ⁴⁹ *(saith he) to send Fire upon the Earth, and, what* ^{How Christ} ^{comforteth} *will I but that it be kindled?* In like manner, we see at this Day, that great Troubles follow the ^{himself} ^{against the} ^{Evils that} ^{should fol-} ^{low his} ^{Preaching} Preaching of the Gospel 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 Judgment of Reason, we think it had been better that the Doctrine of the Gospel had not been published, than, that after the Preaching thereof the publick 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 Emperor that is thus provoked, but the God of this World,

World, which is a most mighty Spirit, and the Lord of the whole World. This weak Word, preaching Christ crucified, setteth upon this mighty and terrible Adversary.

The Article of Justification comforteth us against all Offences.

We ought therefore diligently to learn the Article of Justification, for that only is able to support us against these infinite Slanders and Offences, and to comfort us in all our Temptations and Persecutions; for we see that it cannot otherwise be, but that the World will be offended with the pure Doctrine of the Gospel, and continually cry out, that no good cometh of it, *For the natural Man understandeth not those Things which are of the Spirit of God, for they are foolishness to him, 1 Cor: ii.* He only beholdeth the outward Evils, Troubles, Rebellions, Murthers, Sects, and such other like Things. With these Sightes he is offended and blinded, and finally falleth into the Contempt and Blaspheming of God and his Word.

Why our Adversaries do condemn us.

On the contrary part, we ought to stay and comfort our selves in this, that our Adversaries do not accuse and condemn us for any manifest Wickedness which we have committed, as Adultery, Murther, Theft, and such like, but for our Doctrine. And what do we teach? That Christ the Son of God, by the Death of the Cross, hath redeemed us from our Sins, and from everlasting Death: Therefore they do not impugn our Life, but our Doctrine; yea, the Doctrine of Christ, and not ours. Therefore, if there be any Offence it is Christ's Offence, and not ours; and so the Fault wherefore they persecute us Christ hath committed, and not we. Now, whether they will condemn Christ, and pluck him out of Heaven as an Heretick and seditious Person for this Fault, that he is our only Justifier and Saviour, let them look to that. As for us, we com-

commending this his own Cause unto himself, are quiet Beholders whether of them shall have the Victory, Christ or they. Indeed, after the Victory, Christ or they. Indeed, after the Flesh it grieveth us, that these *Ishmaelites* 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 Sins, but for Christ's Cause, whose Benefit, and whose Glory we set forth, and also because *Paul* giveth us Warning aforehand, that *Ishmael* must mock *Isaac* and persecute him. *Grief after the Flesh, and Glory after the Spirit.*

Verse 30. *But what saith the Scripture? Cast out the Servant and her Son: For the Son of the Servant shall not be Heir with the Son of the Free-Woman.* *Gen. xxi. 10.*

This Word of *Sarah* was very grievous to *Abraham*; and no doubt, when he heard this Sentence, his fatherly Bowels were moved with Compassion towards his Son *Ishmael*, for he was born of his Flesh. And this the Scripture plainly witnesseth, *Gen. xxi.* when it saith, *And this Thing was very grievous in Abraham's Sight, because of his Son.* *Gen. xxi. 11.* But God confirmed the Sentence which *Sarah* pronounced, saying to *Abraham*, *Let it not be grievous in thy Sight for the Child and for thy Bond-Woman: In all that Sarah shall say unto thee bear her Voice: For in Isaac shall thy Seed be called.* *God confirmeth the Sentence of Sarah.*

Verse 31. *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 fruitful People of the Law. We are not (saith he) the Children of the Bond-
 N 3 Woman;

The Children of the Bond-Woman shall at length be cast out.
Mat. xxv.
38.

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 terrify nor condemn us. Of this we have spoken enough before. Moreover, although the Sons of the Bond-Woman do 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 Sons of the Free-Woman, and shall at length be cast into utter Darkness.

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 confirm 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 overthrown it, and made the Church subject to Man's 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 confirm the Doctrine of Justification, as also to raise up and comfort weak Consciences, against so many Troubles and Offences, which our Adversaries do impute unto the Gospel. Now, Christian Liberty is a very spiritual Thing, which the carnal Man doth not understand ; yea, they which have the First-Fruits

Christian Liberty.

Fruits of the Spirit, and can talk well thereof, Rom. viii. do very hardly retain it in their Hearts: It seemeth to Reason that it is a Matter of small importance, therefore if the Holy Ghost do not magnify it, that it may be esteemed accordingly, it is contemned.

C H A P. V.

PAUL now drawing towards the End of his Epistle, disputeth 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 beat them down, and utterly to vanquish them; and therewithal he exhorteth the Galatians to fly their pernicious Doctrine as a dangerous Poison. In this Exhortation he intermingleth Threatnings and Promises, trying every way that he may keep them in that Liberty which Christ hath purchased for them, saying,

Verse 1. *Stand fast, therefore, in that Liberty wherein Christ hath made us free.*

That is to say, Be ye stedfast; so Peter saith, 1 Pet. v. *Be sober, and watch, for your Adversary the Devil, as a roaring Lion, walketh about, seeking whom he may devour, whom resist, being stedfast in the Faith.* Be ye not careless (saith he) but stedfast and constant. Lie not down and sleep but stand up. if he would say, It standeth you in hand to be watchful and constant, that ye may keep and hold fast that Liberty wherein Christ hath made

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you free. They that are secure and negligent cannot keep this Liberty, for Satan most deadly hateth the Light of the Gospel, that is to say, the Doctrine of Grace, Liberty, Consolation and Life. Therefore, when he seeth that it beginneth once to appear, forthwith he fighteth against it with all might and main, stirring up Storms and Tempests to hinder the Course thereof, and utterly to overthrow it. Wherefore *Paul* warneth the Faithful not to sleep, not to be negligent, but constantly and valiantly to resist Satan, that he spoil them not of that Liberty which Christ hath purchased for them.

Verse 1. *And be not entangled again 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 *Galatians* to continue in the same, for it is easily lost; therefore he biddeth them stand fast, lest that through Negligence or Security they fall back again from Grace and Faith to the Law and Works. Now, because Reason judgeth that there can be no danger in preferring the Righteousness of the Law before the Righteousness of Faith, therefore with a certain 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 xv. Why tempt ye God to lay a Yoke on the Disciples Necks, which neither our Fathers nor we were able to bear?* And thus he turneth all Things to the contrary.

The Law is
a Yoke of
Bondage.

Verse

Verse 2. *Behold, I Paul say unto you, That if ye be circumcised Christ shall profit you nothing.*

This place is, as it were, a Touchstone, where The Judgment of the by we may most certainly and freely judge of all Godly touch- Doctrines, Works, Religions and Ceremonies of ing all Do- all Men. Whosoever teach, that there is any ctrines, Re- Thing necessary to Salvation (whether they be ligions and *Papists, Turks, Jews, or Sectaries*) besides Faith Ceremonies in Christ, or shall devise any Work or Religion, or observe any Rule, Tradition or Ceremony whatsoever, with this Opinion, that by such Things they shall obtain Forgiveness of Sins, Righteousness and everlasting Life; they hear 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 himself, what durst he not do against the Chaff and the Dross of Mens Traditions?

Verse 3. *For I testify again unto every Man which is circumcised, that he is bound to keep the whole Law.*

The first Inconvenience is, indeed, very great, where *Paul* saith, that Christ profiteth them nothing which are circumcised; and this that followeth is nothing less, where he saith, that they which are circumcised are bound to keep the whole Law. He speaketh these Words with such earnestness, and vehemency of Spirit, that he confirmeth them with an Oath, *I testify*, that is to say, I swear by the living God.

There-

Therefore it is most true, that they which do the Law do it not, for the more they go about to fulfill the Law the more they transgress it. Even so we say and judge of Mens Traditions; the more a Man striveth to pacify his Conscience thereby, the more he troubleth and tormenteth it. When I was a Monk I endeavoured as much as was possible, to live after the strait Rule of mine Order, I was wont to strive my self with great Devotion, and to reckon up all my Sins (yet being always very contrite before) and I returned to Confession very often, and throughly performed the Penance that was enjoined unto me, yet for all this my Conscience could never be fully certified, but was always in doubt, and said, This or that thou hast not done rightly; thou wast not contrite and sorrowful enough; this Sin thou didst omit in thy Confession, &c. Therefore, the more I went about to help my weak, wavering, and afflicted Conscience by Mens Traditions, the more weak and doubtful, and the more afflicted I was. And thus, the more I observed Mens Traditions the more I transgressed them, and in seeking after Righteousness 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.

Verse 4. *Ye are abolished [or separated] from Christ: Whosoever are justified by the Law, ye are fallen from Grace.*

Here *Paul* expoundeth himself, and sheweth that he speaketh not simply of the Law, nor of the Work of Circumcision, but of the Confidence
and

and Opinion that Men have to be justified thereby. As if he would say, I do not utterly condemn the Law or Circumcision (for it is lawful for me to drink, to eat, and to keep Company with the *Jews*, according to the Law; it is lawful for me to circumcise *Timothy*) but to seek 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 condemn, for this is to be separated from Christ.

Paul condemneth not Circumcision, but to trust in Circumcision is that which he condemneth.

Verse 4. *Ye are fallen from Grace.*

These Words 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 Sins, the Righteousness, Liberty and Life, that Jesus Christ hath merited for us by his Death and Resurrection, and in stead thereof he purchaseth to himself the Wrath and Judgment of God, Sin, 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, and marvellously comforteth us against the cruel Rage of the Papists, that persecute and condemn us as Hereticks because we teach this Article. Indeed, this place ought to fear the Enemies of Faith and Grace, that is to say, all that seek 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 hear not; and when they read this doleful Sentence of the Apostle pronounced against them, they understand it not. Let us leave them therefore

What he loseth that falleth from Grace.

Mat. xv. fore unto themselves: For they are blind, and
 14. Leaders of the Blind.

Verse 5. *For we in Spirit wait 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 Works; but we seek not to be justified by this means, lest Christ should be made utterly unprofitable unto us, and we become Debtors to perform the whole Law, and so finally fall away from Grace; but we wait 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, *We wait for the Hope of Righteousness*, including Hope also, that he may comprehend the whole Matter of Faith.

This is a sweet and a sound Consolation, whereby afflicted and troubled Consciences feeling their Sin, and terrified with every fiery Dart of the Devil, may be marvellously comforted; for the feeling of Sin, the Wrath of God, Death, Hell, and all other Terrors, are wonderful strong in the Conflict of Conscience, as I my self, being taught by Experience, do know; then Counsel must be given to the poor afflicted in this wise: Brother, thou desirest to have a sensible Feeling of thy Justification; that is, thou wouldest have such a Feeling of God's Favour, as thou hast of thine own Sin, but that will not be; but thy Righteousness ought to surmount all feeling of Sin; that is to say, thy Righteousness or Justification, whereupon thou holdest, standeth not upon thine own feel-

feeling, but upon the hoping that it shall be revealed when it pleaseth the Lord. Wherefore thou must not judge according to the Feeling of Sin, 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 Terrors and feeling of Sin, 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 Sense may well stand, but the first, touching the inward Desire and Affection of hoping, bringeth more plentiful Consolation; for my Righteousness is not yet perfect, it cannot yet be felt, yet I do not despair, for Faith sheweth unto me Christ, in whom I trust, and when I have laid hold of him by Faith, I wrestle against the fiery Darts of the Devil, and I take a good Heart through Hope against the Feeling of Sin, assuring my self, 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 Sin, and wait for the full Consummation of perfect Righteousness in Heaven. These Things are not rightly understood but when they be put in practise.

What

What Difference there is between Faith and Hope?

Here ariseth a Question, What Difference there is between Faith and Hope? The Sophisters and Schoolmen have laboured very much in this Matter, but they could never shew any certainty; yea, to us which travail in the holy Scriptures with much Diligence, and also with more Fulness and Power of Spirit (be it spoken without any brag) it is hard to find any difference; for there is so great Affinity between Faith and Hope, that the one cannot be separate from the other; notwithstanding, there is a Difference between them, which is gathered of their several Offices, Diversity of Working, and of their Ends.

Faith and Hope differ in respect of their Subject. *Exod. xxv. 20.* *First,* They differ in respect of their Subject, that is, of the Ground wherein they rest; for Faith resteth in the Understanding, and Hope resteth in the Will; but in very deed they cannot be separated, the one having respect to the other, as the two Cherubims of the Mercy-seat, which could not be divided.

The Difference between Faith and Hope in their Office. *Secondly,* They differ in respect of their Office, that is, of their Working; 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 Mind that it may be strong, bold, and couragious, that it may suffer and endure Adversity, and in the midst thereof wait for better Things.

The Difference as touching the Object. *Thirdly,* They differ as touching their Object, that is, the special Matter whereunto they look; for Faith hath for her Object the Truth, teaching us to cleave surely thereto, and looketh upon the

the Word and Promise of the Thing that is promised. Hope hath for her Object the Goodness 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 *Differences* the Beginning of Life before all Tribulation, *in Order.* *Heb. xi.* But Hope cometh afterwards, proceeding of Tribulation, *Rom. v.*

Fifthly, They differ by the Diversity of Work-*Differences* ing; for Faith is a Teacher and a Judge, fight-*in Working.* ing against Errors and Heresies, judging Spirits and Doctrines; but Hope is, as it were, the General or Captain of the Field, fighting against Tribulation, the Cross, Impatency, Heaviness of Spirit, Weakness, 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, believing 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 Devil, the Father of Lyes, and laboureth to extinguish my Faith by Wiles and Subtleties; that is to say, by Lyes, Errors and Heresies; moreover, because he is a Murderer, he goeth about also to oppress it by Violence. Here Hope wrestling layeth hold on the Thing revealed by Faith, and overcometh the Devil that warreth against Faith; and after this Victory followeth 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 certain Difference between them.

Verse

Verse 6. *For in Jesus Christ neither Circumcision availeth any Thing, neither Uncircumcision, but Faith which worketh by Love.*

A true and lively Faith.

That is to say, Faith which is not fained nor hypocritical, but true and lively. This is that Faith which exerciseth and requireth good Works through Love. It is as much as to say, He that will be a true Christian indeed, or one of Christ's Kingdom, must be a true Believer. Now, he believeth not truly, if Works 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 Christ's Kingdom: On the left Hand he shutteth out the *Jews*, and all such as will work their own Salvation, saying, *In Christ neither Circumcision*, that is to say, no Works, no Service, no Worshipping, no kind of Life in the World, but Faith, without any Trust in Works or Merits, availeth before God. On the right Hand he shutteth out all slothful and idle Persons, which say, if Faith justify without Works then let us work nothing, but let us only believe and do what we list. Not so, ye Enemies of Grace, *Paul* saith otherwise. And although it be true, that only 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 of 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

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.

no

no need of our Works, and outwardly, before Men, whom our Faith profiteth nothing, but our Charity or our Works.

Verse 7. Ye did run well; who did let you that ye did not obey the Truth?

These Words contain in them a singular Comfort. This Temptation oftentimes exerciseth the Godly, that their Life seemeth unto them to be rather a certain slow creeping, than a running. But if they abide in sound Doctrine, and walk in the Spirit, let this nothing trouble them, though their Doings seem to go slowly forward, or rather creep. God judgeth far otherwise; for that which seemeth unto us to be very slow, and scarcely to creep, runneth swiftly in God's sight. Again, that which is to us nothing else but Sorrow, Mourning and Death, is before God Joy, Mirth, and true Happiness. Therefore Christ saith, *Blessed are ye that mourn and weep, for ye shall receive Comfort; ye shall laugh, &c.* All Things shall turn to the best to them which believe in the Son of God, be it Sorrow, or be it Death it self. Therefore they be true Runners indeed, and whatsoever they do, it runneth well, and goeth happily forward, by the Furtherance of God's Spirit, which cannot skill of slow Proceedings.

That which seemeth to us to creep, runneth swiftly in God's sight.

Mat. v. 4
Luke vi. 21.

Verse 7. Who did let you that you did not obey the Truth?

They are hinder'd in this Course which fall away from Faith and Grace to the Law and Works; as it happeneth to the *Galatians*, being misled and seduced by the false Apostles,

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whom

whom covertly he reprehendeth with these Words.

Verse 8. *It is not the Perswasion of him that calleth you.*

This is a great Consolation, and a singular Doctrine, whereby *Paul* sheweth how the false Perswasion 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 far passing *Paul* both in Learning and Godliness. The *Galatians* being deceived with this goodly Shew, supposed, that when they heard them they heard Christ himself, and therefore they judged their Perswasion to be of Christ.

The Authority of the false Apostles.

Christ is set out in the Scripture as an Example and as a Gift. Col. ii. 3. 1 Cor. i. 30.

The Scripture setteth out Christ unto us two manner of Ways, *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 Wisdom and Knowledge.* He, with all that is in him, is made unto me of God, Wisdom, Righteousness, Sanctification, and Redemption; therefore, although I have committed both many and grievous Sins, yet, notwithstanding, if I believe in him, they shall all be swallowed up by his Righteousness. *Secondly*, The Scripture setteth him forth as an Example to be followed. Notwithstanding, I will not suffer this Christ (I mean as he is an Example) to be set before me, but only in the Time of Joy and Gladness, when I am out of Temptation (where I can scarcely follow the thousandth Part of his Example) that I may have him as a Mirror to behold and view how much is yet wanting in me, that I become not secure and careless. But in the Time of Tribulation I will not hear nor admit Christ but as a Gift, who dying for my Sins hath

hath bestowed upon me his Righteousness, 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 Righteousness to every one that believeth.* Rom. x. 4

Verse 9. *A little Leaven doth leaven the whole Lump.*

This whole Epistle sufficiently witnesseth how *Paul* was grieved with the Fall of the *Galatians*, and how often he beat into their Heads (sometimes chiding, and sometimes intreating them) the exceeding great and horrible Enormities that should ensue upon their Fall, unless they repented. This fatherly and apostolical 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 far 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 *Galatians*, saying, that he was an obstinate and contentious Fellow, which for a light Matter would break the Unity of the Churches, and for no other Cause, but that he alone would be counted wise, and be magnified of them. Through this false Accusation they made *Paul* very odious unto many.

The false Apostles misreported Paul to the Churches.

Some others 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 heinous 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

swerred 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 wink 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 sowre] the whole Lump of Dough.* And this is a Caveat or Admonition which *Paul* standeth much upon. And we also ought greatly to esteem 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 Devil, whereby he goeth about utterly to overthrow our Doctrine. To this we answer therefore with *Paul*, *That a little Leaven maketh sowre the whole Lump.*

Verse 10. *I have trust in you through the Lord.*

As if he would say, I have taught, admonished, and reprov'd you enough, so that ye would hearken unto me; notwithstanding, 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 *Galatians*, seeing the holy Scripture forbiddeth any Trust to be put in Men? Both Faith and Charity have their Trust and Belief, but after divers Sorts, by reason of the Diversity of their Objects: Faith trusteth in God, and therefore it cannot be deceived; Charity believeth 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

Whether
we may
trust in
Men.

cannot continue in the World ; for if one Man should not believe and trust another, what Life should we live upon Earth ? The true Christians do sooner believe and give Credit through Charity, than the Children of this World do : For Faith towards Men is a Fruit of the Spirit, or of Christian Faith in the Godly. Hereupon *Paul* had a Trust in the *Galatians*, 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 far forth as the Lord is in you, and ye in him ; that is to say, so far 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 lawful for the Godly to trust and believe Men.

Verse 10. That ye 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 a good Hope of you, that ye will not receive any other Doctrine which shall be contrary to mine.

Verse 10. But he that troubleth you shall bear his Condemnation whosoever he be.

By this Sentence *Paul*, as it were a Judge sitting upon the Judgment-Seat, condemneth the false Apostles, calling them by a very odious Name, Troublers of the *Galatians*, whom they esteemed to be very godly Men, and far better Teachers than *Paul*. And withal, he goeth about to terrify the *Galatians* with this horrible Sentence, whereby he so boldly condemneth the

false Apostles, to the end, that they should fly their false Doctrine as a most dangerous Plague. As if he should say, What mean ye to give ear to those pestilent Fellows, which teach you not, but only trouble you? The Doctrine that they deliver unto you is nothing else but a Trouble unto your Consciences.

The Difference between Doctrine and Life.

Wherefore (as I give often Warning) we must diligently discern between Doctrine and Life. Doctrine is Heaven, Life is the Earth. In Life is Sin, Error, Uncleaness and Misery, mingled with Vinegar, as the Proverb saith. There let Charity wink, forbear, be beguiled, believe, hope, and suffer all Things; there let Forgiveness of Sins prevail as much as may be, so that Sin and Error be not defended and maintained.

No Error in the Doctrine of Faith.

But in Doctrine, like as there is no Error, so hath it no need of Pardon; wherefore there is no Comparison between Doctrine and Life. One little Point of Doctrine is of more value than Heaven and Earth; and therefore we cannot abide to have the least Jot thereof to be corrupted; but we can very well wink at the Offences and Errors of Life; for we also do daily err in Life and Conversation; yea, all the Saints err, and this do they earnestly confess in the Lord's Prayer, and 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 Devil would gladly corrupt and overthrow, therefore he assaileth us so craftily with this goodly Argument, that we ought not to break Charity and the Unity of the Churches.

Verse

Verse 11. *And Brethren, if I yet preach Circumcision, why do I yet suffer Persecution? Then is the Slander of the Cross abolished.*

Paul labouring by all means possible to call the Galatians back again, reasoneth now by his own Example. I have procured to my self (saith he) the Hatred and Persecution of the Priests and Elders, and of my whole Nation, because I take away Righteousness from Circumcision, which if I would attribute unto it, the Jews would not only cease to persecute me, but also would love and highly commend me. But now, because I preach ^{Acts xiii.} the Gospel of Christ, and the Righteousness of ^{50.} Faith, abolishing the Law and Circumcision, therefore I suffer Persecution. Contrariwise, the false Apostles, to avoid the Cross, and this deadly Hatred of the Jewish Nation, do preach Circumcision, and by this means they obtain and retain the Favour of the Jews, as he saith in the 6th Chapter following, *They compel you to be circumcised, &c.* Moreover, they would gladly bring to pass, that there should be no Dissention, but Peace and Concord between the Gentiles and the Jews, but that is impossible to be done without the Loss of the Doctrine of Faith, which is the Doctrine of the Cross, and full of Offences. ^{The false Apostles Enemies of the Cross of Christ.} Wherefore when he saith, *If I yet preach Circumcision, why do I yet suffer Persecution? Then is the Slander of the Cross abolished,* he meaneth, that it were a great Absurdity and Inconvenience, if the Offence of the Cross should cease. After the same manner he speaketh, *1 Cor. i. Christ sent me to preach the Gospel, not with Wisdom of Words, lest the Cross of Christ should be made of none effect.* ^{The Doctrine of Faith.} As

if he said, I would not that the Offence and Cross of Christ should be abolished.

Bernard considering this Thing, saith, that the Church is then in best State, when Satan assaileth it on every side, as well by subtle 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 *Hezekiab*, in his Song, *Behold, for Felicity I had bitter Grief*, applying it to the Church living in Ease and Quietness; wherefore *Paul* taketh it for a most certain Sign, that it is not the Gospel if it be preached in Peace. Contrariwise, the World taketh it for a most certain Sign, that the Gospel is heretical and seditious Doctrine, because it seeth great Uproars, Tumults, Offences and Sects, and such like, to follow the Preaching thereof. Thus God sometimes sheweth himself in the Similitude of the Devil, and the Devil likewise sheweth himself in the Likeness of God; and God will be known under the Similitude of the Devil, and will have the Devil known under the Likeness of God.

He meaneth that God sometimes in punishing becometh himself as tho' it were not he, but Satan; and contrariwise Satan when he flattereth becometh himself as though he were God and not Satan.

The Cross immediately followeth the Doctrine of the Word, according to that Saying, *Psal. cxvi. I believe, and therefore have I spoken: And I was sore troubled.* Now, the Cross of the Christian 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 *Isaiab* foreshew even of Christ himself, Chap. liii. *He was reputed amongst the Wicked.* Moreover, Murderers and Thieves have their Punishments qualified, and Men have Compassion on them. Here is no Offence or Slander joined with the Punishment. Contrariwise, like as the World judgeth the Chri-

stians

stians to be of all other Men the most pestilent and pernicious, so doth it think that no Torments are sufficient to punish them for their heinous Offences. Neither is it moved with any Compassion towards them, but putteth them to the most opprobrious and shameful 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 noisome Plagues. Therefore the Death and Cross of the Faithful is full of Offences. But let not this reproachful Dealing (saith *Paul*) and the Continuance of Christ's Cross and Offence thereof move you, but rather let it confirm you; for as long as the Cross endureth it shall go well with the Gospel.

John xvi.
2, 3.
What the
World look-
eth for by
the Death
of the
Godly.

Verse 12. *Would to God they were cut off that do disquiet you.*

Here riseth a Question, Whether it be lawful for Christians to curse? Why not? Howbeit not always, nor for every Cause; but when the Matter is come to this Point, that God's Word must be evil spoken of, and his Doctrine blasphemed, and so consequently God himself, then must we turn 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 Angel from Heaven. So he said before in the first Chapter, *Although we, or an Angel from Heaven, preach otherwise unto you, than that which we have preached, let him be accursed.*

Whether it
be lawful
for Christi-
ans to
curse.

Gal. i. 8, 9.

The

The Doctrine of good Works.

The Apostles after the Doctrine of Faith, add Precepts of good Life. Now follow Exhortations and Precepts of Life and good Works; for it is the Custom of the Apostles, after they have taught Faith, and instructed Mens Consciences, to add Precepts of good Works, whereby they exhort the Faithful to exercise the Duties of Charity one towards another. And Reason it self, 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 Works, or fight against civil Ordinances, the Apostle also exhorteth us to exercise our selves in good Works, and in an honest outward Conversation, and to keep Charity 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 Virtues, better than all the Philosophers and Magistrates of the World, because they adjoin Faith in their doings.

Verse 13. *For, Brethren, ye have been called unto Liberty, only use not your Liberty as an occasion unto the Flesh, but by Love serve ye one another.*

Col. iii. 4. *The Liberty of the Faithful.* As if he would say, Ye have now obtained Liberty through Christ; that is to say, ye be far above all Laws as touching Conscience, and before God; yea, be blessed and saved; Christ is your Life. Therefore, although the Law, Sin and Death, trouble and terrify you, yet can they not

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.

Moreover, even we which teach the Word do not now our Duty with so great Zeal and Diligence in the Light of the Gospel as we did afore in the Darkness of Ignorance ; for the more certain we be of the Freedom purchased unto us by Christ, so much the more cold and negligent we be in handling the Word, in Prayer, in Well-doing, and in suffering Adversities. And if Satan did not vex ^{The Profit} us inwardly with spiritual Temptations, and out- ^{of Tempta-} wardly with the Persecutions of our Adversaries ; and moreover, with the Contempt and Ingratitude of our own Fellows, we should become utterly careless, negligent, and untoward to all good Works, and so in Time we should lose the Knowledge and Faith of Christ, forsake the Ministry of the Word, and seek an easier kind of Life for the Flesh.

Verse 14. *For the whole Law is fulfilled in one Word, which is this, Thou shalt love thy Neighbour as thy self.*

Paul, after that he hath once laid the Foundation of Christian Doctrine, is wont to build Gold, Silver, and precious Stones upon it. Now, there is no other Foundation, as he himself saith to the *Corinthians*, than Jesus Christ, or the Righteous- ^{I Cor. iii.} ness of Christ. Upon this Foundation he build- ^{II.} eth now good Works ; yea, good Works indeed, all which he comprehendeth in one Precept, *Thou* ^{Lev. xix. 8.} *shalt love thy Neighbour as thy self.* As if he should say, when I say that ye must serve one another through

through Love, I mean the same Thing that the Law saith in another place, *Thou shalt love thy Neighbour as thy self.* And this is truly to interpret the Scripture and God's Commandments.

Verse 14. *For all the Law is fulfilled in one Word.*

A brief
Sum of all
Moses's
Laws.

Paul is a very good Expounder of God's Commandments; for he draweth all *Moses* into a brief Sum, shewing, that nothing else is contained in all his Laws (which are in a manner infinite) but this short Sentence, *Thou shalt love thy Neighbour as thy self.* Natural Reason is offended at this baseness and shortness of Words, for it is soon said, *Believe in Christ.* And again, *Love thy Neighbour as thy self;* therefore it despiseth both the Doctrine of Faith and true good Works, Notwithstanding, this base and vile Word of Faith (as Reason taketh it) *Believe in Christ,* is the Power of God to the Faithful, whereby they overcome Sin, Death, the Devil, &c. whereby also they attain Salvation and eternal Life.

A most short
Doctrine of
all true
Christianity.

Rom. i. 16.

Verse 15. *If ye bite and devour one another, take heed lest ye be not consumed one of another.*

By these Words *Paul* witnesseth, that if the Foundation; that is to say, if Faith in Christ be overthrown by wicked Teachers, no Peace or Concord can remain 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 cometh to pass that one biteth and devoureth another; that is to say, one judgeth and condemneth another, until, at length, they be consumed. Hereof not
only

only the Scripture, but also the Examples of all Times bear witness.

Verse 16. *But I say, walk in the Spirit, and ye shall not fulfil the Lusts of the Flesh.*

As if he should have said, I have not forgotten my former Discourse concerning Faith; neither do I now revoke the same, in that I exhort you to mutual 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 add this moreover, *Walk in the Spirit and ye shall not fulfil the Lusts of the Flesh.*

Verse 16. *And ye shall not fulfil the Lusts of the Flesh.*

As if he would say, The Desires or Lusts of ^{Desires and} the Flesh be not yet dead in us, but spring up ^{Lusts of the} again and fight against the Spirit. The Flesh of ^{Flesh even} no faithful Man is so good, which being offend- ^{in the God-} ed would not bite and devour, or at the least omit somewhat of that Commandment of Love.

Wherefore *Paul* would have us to walk in the ^{To walk in} Spirit, lest we fulfil the Lusts of the Flesh. ^{the Spirit.} As if he should say, Although ye be moved with Wrath and Displeasure against your Brother, offending you, or doing any Thing heinously against you, yet, notwithstanding, resist and repress these violent Motions through the Spirit; bear with his Weakness, and love him according to that Commandment, *Thou shalt love thy Neighbour as thy self.*

Verse

Verse 17. *For the Flesh lusteth against the Spirit, and the Spirit against the Flesh.*

The Godly
feel the
Concupi-
scence 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 feel the Concupiscence of the *Flesh*; that is to say, Not only carnal Lust, but also Pride, Wrath, Heaviness, Impatience, Incredulity, and such like; notwithstanding, he would have us so to feel them, that we consent not unto them, nor accomplish them; that is, that we neither think, speak, nor do 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 4th *Psal.* iv. 4th *Psal.*) that we sin 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 sin not. But if ye forsake the Guiding of the *Spirit*, and follow the *Flesh*, ye shall fulfil the Lusts of the *Flesh*, and ye shall die, as *Paul* saith in the 8th to the *Romans*. So this Saying of the Apostle is to be understood, not of fleshly Lust only, but of the whole Kingdom of Sin.

Verse 17. *And these are contrary one to the other, so that ye cannot do the same Things that ye would.*

The two Captains or Leaders (saith he) the *Flesh* and the *Spirit*, are one against another in your Body, so that ye cannot do what ye would. And this place witnesseth plainly, that *Paul* writeth these Things to the Faithful, that is, to the Church believing in Christ, baptized, justified, renew-

renewed, and having full Forgiveness of Sins; yet, notwithstanding, he saith, that the hath ^{The Faith-} Flesh rebelling against the Spirit: After the same ^{ful have} manner he speaketh of himself in the 7th to the ^{Flesh which} Romans, *I (saith he) am carnal and sold under Sin.* ^{resisteth the} And again, *I see another Law in my Members, re-* ^{Spirit.} *bellling against the Law of my Mind, and leading me Captive unto the Law of Sin, which is in my Members.* Also, *O wretched Man that I am, who shall deliver me from the Body of this Death, &c.*

Here not only the Schoolmen, but also some of the old Fathers, are much troubled, seeking how they may excuse Paul; for it seemeth unto them absurd and unseemly to say, that the elect Vessel of Christ should have Sin. But we credit Paul's ^{The Godly} own Words, wherein he plainly confesseth, that ^{feel the} he is sold under Sin, that he is led Captive of Sin, ^{Terrors and} that he hath a Law in his Members rebel- ^{Captivity} ling against him, and, that in the Flesh he serveth the Law of Sin. Here again they answer, that the Apostle speaketh in the Person of the Wicked; but the Wicked do not complain of the Rebellion of their Flesh, of any Battle or Conflict, or of the Captivity and Bondage of Sin, for Sin mightily reigneth in them. This is therefore the very Complaint of Paul, and of all the Faithful. Wherefore they have done very wickedly which have excused Paul, and all the Faithful, to have no Sin; 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 Sins, and made Christ of none effect.

Verse

Verse 18. *If ye be led by the Spirit, ye are not under the Law.*

*What it is
to be led by
the Spirit.*

So great is the Power and Dominion of the Spirit, that the Law cannot accuse the Godly, though they commit that which is Sin 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 always 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 to us thereby, because we be free from the Law, so that we walk in the Spirit.

Verse 19. *Moreover, the Works of the Flesh be manifest, which are, &c.*

Mat. vii.
16.

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 testify, 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 himself, that he understandeth me not now, when I treat of the
Battle

Epistle to the Galatians.

Battle between the Flesh and the Spirit, I will set before your Eyes first the Works of the Flesh, whereof many are known even to the Ungodly; and then also the Works of the Spirit.

Verse 19, 20, 21. *The Works of the Flesh are manifest, which are Adultery, Fornication, Uncleanness, Wantonness, Idolatry, Witchcraft, Sects, Drunkenness, Gluttony, and such like.*

Paul doth not recite all the Works of the Flesh, but useth a certain Number for a Number uncertain. First, He reckoneth up the Kinds of Lusts, as Adultery, Fornication, Uncleanness, Wantonness, &c. Now, not only carnal Lust is a Work of the Flesh, as the Papists dreamed, who called Marriage also a Work of the Flesh (so chaste and holy are these Men) whereof God himself is the Author, 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, &c. Wherefore this place alone doth sufficiently shew what Paul meaneth by the Flesh. These What Paul meaneth by Flesh, Words are so well known that they need no Interpretation.

Verse 21. *And such like.*

For it is impossible to reckon up all the Works of the Flesh.

P

Verse

Verse 21. *Whereof I tell you, as I have also told you before, that they which do such Things shall not inherit the Kingdom of God.*

This is a very hard and terrible Saying, but yet very necessary against false Christians and careless Hypocrites, which brag of the Gospel, of Faith and of the Spirit, and yet in all Security they perform the Works of the Flesh. But chiefly the Hereticks being puffed up with Opinions of spiritual Matters (as they dream) are possessed of the Devil, and altogether carnal; therefore they perform and fulfil the Desires of the Flesh, even with all the Powers of the Soul.

Verse 22. *But the Fruits of the Spirit are Love, Joy, Peace, Long suffering, Sweetness, Goodness, Faithfulness, Gentleness or Meekness, Temperance.*

The Apostle saith not, the Works of the Spirit, as he said the Works of the Flesh, but he adorneth these Christian Virtues 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 Fruits of the Spirit.

Verse 23. *Against such there is no Law.*

The Law is abolished as he saith also in another place, *The Law is not given to the righteous Man*; for the Righteous liveth

vet̄h 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 condemn thoſe that believe in Chriſt. Indeed the Law troubleth and terrifieth our Conſciences, but Chriſt, apprehended by Faith, vanquiſheth it, with all its Terrors 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 believe) outwardly by Works, and by Remiſſion of Sins. But thoſe which perform the Works or Deſires of the Fleſh the Law doth accuſe and condemn both civilly and ſpiritually.

Verſe 24. For they that are Chriſt's, have crucified the Fleſh with the Affections and Luſts thereof.

This whole place concerning Works, ſheweth, that the true Believers are no Hypocrites; therefore let no Man deceive himſelf, for whoſoever (ſaith he) pertain unto Chriſt, have crucified the Fleſh, with all the Vices and Luſts thereof. For the Saints, in as much as they have not yet utterly put off the corrupt and ſinful Fleſh, are inclined to Sin, and do neither fear nor love God ſo perfectly as they ought to do; alſo, they be provoked to Anger, to Envy, to Impatience, to unclean Luſts, and ſuch like Motions, which,

What it is
to crucify
the Flesh.

notwithstanding, they accomplish not, for (as Paul here saith) they crucify the Flesh with all the Affections and Lusts thereof: Which Thing they do, not only when they repress the Wantonness of the Flesh, with Fasting, and other Exercises, but also (as Paul said before) when they walk according to the Spirit; that is, when they, being admonished by the Threatnings of God, whereby 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.

Verse 25. *If we live in the Spirit, let us also walk in the Spirit.*

The Apostle reckoned before, amongst the Works of the Flesh, Heresies and Envy, and pronounced Sentence against those which are envious, and which are Authors of Sects, that they should not inherit the Kingdom of God. And now, as if he had forgotten that which he said a little before, he again reproveth those which provoke and envy one another. Why doth he so? Was it not sufficient to have done it once? Indeed he doth it of purpose, for he taketh occasion here to inveigh against that execrable Vice of Vain-glory, which was the Cause of the Troubles that were in all the Churches of Galatia; and hath been always most pernicious and hurtful to the whole Church of Christ. Therefore in his Epistle to Titus 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 Head-spring of all Sin and Confusion. Which Thing all Histories, as well holy as prophane, do witness.

Vain-glory
a detestable
Vice, and
most pernicious
to the
Church of
God.
Tit. i. 7.

Therefore he 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 Word's 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.

Verse 26. *Let us not be desirous of Vain-glory.*

He that praiseth a Man as he is a Man, is a Lyar, for there is nothing praise-worthy in him, but all Things are worthy of Condemnation. Therefore, as touching our Person, this is our ^{The Praise} Glory, that all Men have sinned, and are guilty ^{of the Fer-} of everlasting Death before God. But the Case ^{son and of} is otherwise when our Ministry is praised; where- ^{the Mini-}fore we must not only wish, but also, to the uttermost of our Power, endeavour, that Men may magnify it, and have it in due Reverence, for this shall turn to their Salvation. Paul warneth the Romans, that they offend no Man, to the end, saith he, *That our Commodity be not evil spoken of.* Rom. xiv. And in another place, *That our Ministry be not re-* ^{16.} *prebended.* Therefore when our Ministry is prai- ^{2 Cor. vi. 3.} sed, we be not praised for our own Person's sake, but (as the Psalm saith) we are praised in God, and in his holy Name.

Verse 26. *Provoking one another, and envying one another.*

Here he describeth the Effect and Fruit of ^{The Effect} Vain-glory. He that teacheth any Error, or is ^{and Fruit} an Author of any new Doctrine, cannot but pro- ^{of Vain-} voke others, and when they do not approve and ^{glory.}

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 certain 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 lose the Truth of the Gospel, 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 first without Cause, but also do still most spitefully hate us, and that upon no other occasion but only upon Vain-glory, for they would gladly deface us that they alone might rule and reign; for they imagine that it is a great Glory to profess the Gospel, whereas, indeed, there is no greater Ignominy in the Sight of the World.

C H A P. VI.

Verse 1. Brethren, if a Man be overtaken by any Fault, ye which are spiritual restore such a one with the Spirit of Meekness.

What Offences are to be forgiven.

HE that diligently weigheth the Words of the Apostle may plainly perceive, that he speaketh not of Errors and Offences against Doctrine, but of far lesser Sins, into the which a
Man

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 Sin, but a Fault. Again, to the Intent to diminish, and, as it were, to excuse the Sin, and to remove the whole Fault from Man, he addeth, *If any Man be overtaken*; that is to say, be beguiled of the Devil, or of the Flesh: Yea, and this Term, or Name of *Man*, helpeth something also to diminish and qualify the Matter. As if he should say, What is so proper unto Man as to fall, to be deceived, and to err? So saith *Moses* in *Leviticus*, *They are wont to sin like Men.* Lev. vi. 3. 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 do not only live in the Flesh, but now and then also, through the Enticement of the Devil, fulfil the Lusts of the Flesh; that is to say, fall into Impatiency, Envy, Wrath, Error, Doubting, Distrust, and such like; for *Satan lieth* Satan always assaileth both, that is, as well the Purity of Doctrine, which he laboureth to take away by Sects and Dissentions, as also the Soundness of Life, which he corrupteth with daily Offences: Therefore *Paul* teacheth, how such Men that are fallen should be dealt withal, namely, that they which are strong should raise up, and restore them again with the Spirit of Meekness.

These Things it becometh them specially to know which are in the Ministry of the Word, lest whilst they go about to touch all Things to the Quick, they forget the fatherly and motherly Affection which *Paul* here requireth of those that have the Charge of Souls. And of this Precept he hath set forth an Example, 2 *Cor.* ii. where

he faith, 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 overmuch 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 sorrowful for their Offences, then let them begin to raise them up again, to comfort them, and to diminish and qualify 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 Heaviness. As the Holy Ghost is precise in maintaining and defending the Doctrine of Faith, so is he mild and pitiful in forbearing and qualifying Mens Sins, if they which have committed them be sorrowful for the same.

Verse 1. Considering thy self lest thou also be tempted.

This is a very necessary Admonition, to beat down the sharp Dealing of such Pastors as shew no pity in raising up, and restoring 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 slippery Ground, therefore if we wax proud, and leave off our Duty, there is nothing so easy unto us as to fall. It was well said therefore 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.

Ex libro
de vita
Patrum.

Verse

Verse 2. *Bear ye one another's Burden, and so fulfil the Law of Christ.*

This is a gentle Commandment, to the which he joineth 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 us no other Law but the Law of mutual Love, *John xiii. A new Commandment give I unto you, that ye love together, &c.* And to love, is not (as the Popish Sophisters dream) to wish well one to another, but one to bear another's Burden; that is, to bear those Things which be grievous unto thee, and which thou wouldst not willingly bear. Therefore Christians must have strong Shoulders and mighty Bones, that they may bear Flesh, that is, the Weakness of their Brethren; for *Paul* saith, that they have Burdens and Troubles. Love therefore is mild, courteous, patient, not in receiving but in giving, ^{Love.} ^{1 Cor. xiii.} for it is constrained to wink at many Things, and to bear them.

Verse 3. *For if any Man think himself to be somewhat, when indeed he is nothing, he deceiveth himself.*

Here again he reprehendeth the Authors of ^{The Authors of} Sects, and painteth them out in their right ^{Sects painted out in} Colours; to wit, that they be hard-hearted, merciless, and without Compassion, such as despise the ^{their right} Weak, and will not vouchsafe to bear their Burdens, but require all Things straitly and precisely (like wayward Husbands, and severe School-Masters) whom nothing can please but what they themselves do; who also will be always thy bitter

ter Enemies, unless thou commend whatsoever they say or do, and in all Things frame thy self 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 think 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 err, &c.

Wherefore *Paul* addeth very well, that they are nothing, but that they deceive themselves with the foolish Perswasions of their own Wisdom and Holiness. 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.

Mat. xviii.
24, 28.

Verse 4. But let every Man try his own Work, and then he shall have rejoicing in himself only, and not in another.

vain glory.

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 Commonwealths and Consciences; and specially in spiritual Matters it is such an Evil as is incurable. And albeit that this place may be understood of the Works of this Life, or civil Conversation, yet principally the Apostle speaketh of the Work of the Ministry, and inveigheth against those vain-glorious Heads which with their fantastical Opinions do trouble well instructed Consciences.

Verse

Verse 5. *For every Man shall bear his own Burden.*

This is, as it were, the Reason or Confirmation of the former Sentence, lest any Man should lean to other Mens Judgment in praising and commending of him, As if he said, It is extreme Madness for thee to seek Glory in another, and not in thy self; for in the Agony of Death, and the last Judgment, it shall not profit thee that other Men have praised thee, for other Men shall not bear thy Burden, but thou shalt stand before the Judgment-Seat of Christ, and shalt bear thy Burden alone.

In Death and in the Day of Judgment other Mens Praises profit not.

And this moreover is to be noted, that we are not here in the Matter of Justification, where nothing availeth but mere Grace, and Forgiveness of Sins, which is received by Faith alone; where all our Works also; yea, even our best Works, and such as are done according to God's Calling, have need of Forgiveness of Sins. But this is another Case.

Hitherto he hath spoken against that most pe-
 stilent Vice of Vain-glory, for the suppressing whereof no Man is so strong but that he hath need of continual 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.

Verse 6. *Let him that is taught in the Word, make him that teacheth him partaker of all his Goods.*

A Commandment for the Nourishing of the Ministers of the Word of good God.

Here he preacheth to the Disciples or Hearers of the Word, commanding them to bestow all good

good Things upon those which have taught and instructed them in the Word. I have sometime 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 fruitful Grounds; therefore, thought I, that *Paul* had commanded this in vain, 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, than encouraged to give any more; for I saw, that by this excessive Liberality of Men the Covetousness of the Clergy did increase. But now I know the Cause why they had such abundance of all good Things heretofore, and now the Pastors and Ministers of the Word do want.

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 less than the Light of the Gospel. Therefore, when he seeth that it beginneth to shine, then doth he rage and goeth about with all main and might to quench it.

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 Quick the Perverseness of our Country-men, which proudly despise our Ministry.

Verse 7. *For whatsoever a Man soweth that shall be reap.*

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 Covetousness. Notwithstanding, Men must be admonished hereof, that they may know that they ought to yield unto their Pastors both Reverence and a necessary Living. Our Saviour Christ teacheth the same Thing in the 10th 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 Gospel should live of the Gospel.*

Verse

Verse 8. *For he that soweth in the Flesh shall of the Flesh reap Corruption; but he that soweth in the Spirit shall of the Spirit reap everlasting Life.*

He addeth a Similitude and an Allegory: And this general 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 God's Word doth a spiritual Work, and shall reap everlasting Life. Here riseth a Question, Whether we deserve eternal Life by good Works? For so *Paul* seemeth to avouch in this place. As touching such Sentences which speak of Works, and the Reward of them, we have treated very largely before in the 5th Chapter. And very necessary it is, after the Example of *Paul*, to exhort the Faithful to good Works; that is to say, to exercise their Faith by good Works, for if they follow not Faith it is a manifest Token that their Faith is no true Faith.

What it is to sow in the Spirit.

Verse 9. *And let us not be weary of doing Good, for in due Time we shall reap without Weariness.*

The Apostle intending to close up his Epistle passeth from the particular to the general, and exhorteth generally to all good Works. As if he should say, Let us be liberal and bountiful, not only towards the Ministers of the Word, but also towards all other Men, and that without Weariness; for it is an easy Matter for a Man to do good once or twice, but to continue, and not to be

We must do Good without weariness.

be discouraged through the Ingratitude and Perverseness of those to whom he hath done good, that is very hard.

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 liberal Maintaining and Nourishing of the Ministers of the Word, and giving of Alms 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 work many Things when the Light of the Truth is taken away, but all in vain, for they walk in Darknes John ix. 4 and wot not whither they go, and therefore all their Life, Works, Sufferings and Death, are in vain. And by these Words he toucheth the *Galatians*. As if he should say, Except ye continue in the sound Doctrine which ye 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 joined with us in the Fellowship of Faith, among whom the Ministers of the Word are the chiefest, and then all the rest of the Faithful. John xiii.
John xiii.
35.
The Household of Faith.

Verse 11. *Behold what a Letter I have written unto you with mine own Hand.*

He closeth up his Epistle with an Exhortation to the Faithful, and with a sharp Rebuke or Inveective against the false Apostles, *Behold* (saith he)

The motherly Affection of Paul.

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 others 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. Othersome take it otherwise.

Verse 12. As many as desire to please in the Flesh compel you to be circumcised, only because they would not suffer the Persecution of the Cross of Christ.

Enormities in the false Apostles.

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 *Galatians* 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 Glory. *Secondly*, They fly the Cross. *Thirdly*, They understand not those Things which they teach.

Verse

Verse 13. *For they themselves that are circumcised do not keep the Law; but they would have you circumcised, that they might glory in your Flesh.*

As if he should say, Behold, I set before your Eyes what Manner of Teachers ye have: *First,* They are vain-glorious Men, which seek nothing but their own Profit, and care for nothing but their own Belly. *Secondly,* They fly the Cross. Phil. ii. 21; And finally, They teach no Truth or Certainty, but all their Sayings and Doings are counterfeit, and full of Hypocrisy. Wherefore, although they keep the Law outwardly, yet in keeping it they keep 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 unclean Spirit; that is to say, despising God, and seeking his own Gain and Glory. Therefore all that he doth, as touching the Law, is mere Hypocrisy and Sin; for an unclean Heart doth not fulfil the Law, but only maketh an outward Shew thereof, and so is it more confirmed in his Wickedness and Hypocrisy. The Law is not accomplished with outward Works.

And this Sentence is diligently to be marked, that they which are circumcised keep not the Law; that is to say, that they which are circumcised are not circumcised. It may also be applied unto other Works. He that worketh, prayeth, or suffereth without Christ, worketh, prayeth, and suffereth in vain; 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 Work, if he be within a Despiser of Grace, of Forgiveness of Sins, of Faith, of Christ, &c. Rom. xiv. 23. Works done without Faith are Sins.

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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, Whoredom, Furiousness, Wrath, Hatred, and such other. Therefore he saith very well, that they which be circumcised keep not the Law, but only pretend that they keep it. But this Counterfeiting, or rather Hypocrisy, is double Wickedness before God.

That is, they do but keep your Flesh in a servile and slavish Exercise.

These Words, *That they may glory in your Flesh*, are very effectual. 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 do but only exercise your Flesh, making you fleshly Justiciaries, or Justifiers of your selves. Outwardly they observe Days, Times, Sacrifices, and such other Things according to the Law, which are altogether carnal, whereby ye reap nothing else but unprofitable Labour and Damnation. And on the other side, this they gain 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 Bosom 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. iii. 2.*

Verse

Verse 14. *But God forbid, that I should glory, but in the Cross of our Lord Jesus Christ.*

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 carnal Glory and Ambition of the false Apostles is so dangerous a Poison 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 rejoice in the Cross of Christ. After the same manner speaketh he also, *Rom. v. We glory in our Afflictions.* Also in *2 Cor. xii. I will glory in mine Afflictions.* Here Paul sheweth, what is the Glory and Rejoicing 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 Zeal hateth, persecuteth, condemneth, and killeth them, as most pernicious Plagues of the spiritual and worldly Kingdom; that is to say, like Hereticks and Rebels. But because they do not suffer these Things for Murder, Theft, and such other Wickedness, but for the Love of Christ, whose Benefit and Glory they set forth, therefore they glory in Tribulations, and in the Cross 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,

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most cruelly persecute us, condemn us, and kill us, because we suffer these Things, not for our evil Deeds, as Thieves, Murderers, &c. but for Christ's sake, our Lord and Saviour, whose Gospel we truly preach.

Now, our Glory is increased, and confirmed principally by these two Things; *First*, Because we are certain, that our Doctrine is sound and perfect. *Secondly*, Because our Cross and Suffering is the Suffering of Christ. Therefore, when the World persecuteth and killeth us, we have no Cause to complain or lament, but we ought rather to rejoice and be glad. Indeed the World judgeth us to be unhappy and accursed, but on the other side, Christ, who is greater than the World, and for whom we suffer, pronounceth us to be blessed, and willeth us to rejoice. *Blessed are ye* (saith he) *when Men revile you and persecute you, and falsely say all manner of Evil against you for my sake. Rejoice and be glad.* Our Glory, then, is another manner of Glory than the Glory of the World is, which rejoiceth 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.

It is profitable for us to know these Things lest we should be swallowed up with Sorrow, or fall to Despair, when we see that our Adversaries do cruelly persecute, excommunicate and kill us. But let us think with our selves, after the Example of *Paul*, that we must glory in the Cross which we bear, not for our own Sins, but for Christ's sake. If we consider only in our selves the Sufferings which we endure, they are not only grievous but intolerable; but when we may say,

The Faithful suffer for Christ.

Mat. v. 11, 12.

The Glory of the World.

The Cross of the Godly is sweet.

2 Cor. i. 5.

Thy Sufferings, O Christ, abound in us. Or, as is said

said in *Psalm* xliv. *For thy sake we are killed all the Day*; then these Sufferings are not only easy, but also sweet, according to that Saying, *My Burden is easy, and my Yoke is sweet.* Mat. xi. 30.

Verse 14. *By whom the World is crucified to me, and I unto the World.*

This is *Paul's* 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 again judgeth me to be damned. Thus we crucify and condemn one another. I abhor all the Doctrine, Righteousness, and Works of the World, as the Poison of the Devil. The World again detesteth my Doctrine and Deeds, and judgeth me to be seditious, a pernicious, a pestilent Fellow, and an Heretick.

The Judgment of the World touching Religion, and Righteousness before God, is contrary to the Judgment of the Godly, as God and the Devil are contrary the one to the other; for as God is crucified to the Devil, and the Devil to God, that is to say, as God condemneth the Doctrine and Works of the Devil (for the Son of God appeared, as *John* saith, to destroy the Works of the Devil;) and, contrariwise, the Devil condemneth and overthroweth the Word and the Works 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 publick Peace. And again, the Faithful call the World the Son of the Devil, which rightly followeth his Father's Steps; that is to say, which is as great a Murderer and Lier as his Father is.

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This is *Paul's* Meaning, when he saith, *Whereby the World is crucified unto me, and I unto the World.* Now, the World doth not only signify, in the Scriptures, ungodly and wicked Men, but the very best, the wisest, and holiest Men, that are of the World.

Psal.
xxxix. 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 Cross 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 Cross of Christ. *Paul* therefore witnesseth by these Words, that he hateth the World with a perfect Hatred of the Holy Ghost. And again, 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 do? Shall I give place and teach those Things which please the World? No, but with a stout Courage I will set my self against it, and will as well despise and crucify 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 prevail, he may overthrow our Faith, and bring us from the Truth and from Christ) namely, that like as we see *Paul* himself to have stoutly despised the World, so we should also despise the Devil, the Prince thereof, with all his Force, Deceits, and hellish Furies; and so trusting to the Aid and Help of Christ, should triumph

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 ſcorn ; the more thou terrifieſt me, and ſeekeſt to bring me to Deſperation, ſo much the more Confidence and Boldneſs I take, and glory in the miſt of thy Furies and Malice, not by mine own Power, but by the Power of my Lord and Saviour Chriſt, whoſe Strength is made perfect in my Weakneſs : Therefore when I am ² Cor. xii. weak then am I ſtrong. On the contrary, when ⁹ he ſeeth his Threatnings and Terrors to be feared, he rejoiceth, and then he terrifieth more and more ſuch as are terrified already.

Verſe 15. *For in Chriſt Jeſus, neither Circumciſion availeth any Thing, nor Uncircumciſion, but a new Creature.*

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 obtain Righteouſneſs before God. True it is, that they are contrary the one to the other, but ^{Chriſtian} this is nothing as touching Chriſtian Righteouſ- ^{Righteouſ-}neſs, which is not earthly but heavenly, and ^{neſs.} therefore it conſiſteth not in corporal Things ; therefore, whether thou be circumciſed or uncircumciſed it is all one Thing, for in Chriſt Jeſus neither the one nor the other availeth any Thing at all.

Reason, and the Wiſdom of the Fleſh, doth not underſtand this, *For it perceiveth not thoſe* ¹ Cor. ii. *Things which are of the Spirit of God,* therefore it ¹⁴ 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 Sun which

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availeth unto Righteousness before God, but Christ only, or (as Paul saith here) a new Creature. Politick Laws, Mens Traditions, Ceremonies of the Church, yea, and the Law of Moses, are such Things as are without Christ, therefore they avail not unto Righteousness before God; we may use them as Things both good and necessary, but in their Place and Time; but if we talk of the Matter of Justification they avail nothing, but hurt very much.

but
if there
is no Sal-
vation.

Eph. iv. 24.
A new
Creature.

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 Fear of God, Love, Chastity, and other Christian Virtues, 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 Judgment, that is to say, altogether spiritual, 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

Acts xv. 9.

most heavenly and holy, before we were regenerate into this new Creature.

Verse 16. *And to as many as walk according to this Rule, Peace be unto them, and Mercy.*

This he addeth as a Conclusion. This is the *A right Rule.* only and true Rule wherein we ought to walk, namely, the new Creature, which is neither Circumcision nor Uncircumcision, but the new Man *Eph. iv. 24.* created unto the Image of God in Righteousness and true Holiness, which inwardly is righteous in the Spirit, and outwardly is holy and clean in the Flesh. The Monks have a Righteousness *The Righteousness of Monks.* and Holiness, but it is hypocritical 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 an Holiness, and refrain their Eyes, Hands, Tongue, and other Members, from evil, 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 spiteful and cruel Enemies of the Truth. Wherefore the Rule and Religion of the Monks is most wicked, and accursed of God.

But this Rule, whereof *Paul* speaketh in this place, is blessed, by the which we 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 walk after this Rule belongeth Peace, that is, the Favour of God, *Peace.* Forgiveness of Sin, Quietness of Conscience; and Mercy, that is to say, Help in Afflictions, and *Mercy.*
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Pardon of the Remnants of Sin, which remain in our Flesh. Yea, although they which walk after 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 glory 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 faithful *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 Business.

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 will, 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 else let it perish for ever.

Verse

Verse 17. *For I bear in my Body the Marks of the Lord Jesus.*

This is the true Meaning of this place: The Marks that be in my Body do 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 rejoicing in your Flesh, as the false Apostles do, I needed not to bear these Marks in my Body; but because I am the Servant of Jesus Christ, and walk after a true Rule; that is, I openly teach and confess, that no Man can obtain the Favour of God, Righteousness and Salvation, but by Christ alone, therefore it behoveth me to bear the Badges of Christ my Lord; which be not Marks of mine own procuring, but are laid upon me against my Will by the World and the Devil, for none other Cause, but for that I preach Jesus to be Christ.

The Stripes and Sufferings therefore which he did bear in his Body he calleth Marks, as also, the Anguish and Terror of Spirit, he calleth the fiery Darts of the Devil. Of these Sufferings he maketh mention every where in his Epistles; as *Luke* also doth in the *Acts*, *I think (saith he) that God hath set forth us, the last Apostles, as Men appointed to Death; for we are made a Gazing-stock unto the World, and to the Angels, and to Men. Again, Unto this Hour 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 evil spoken of, we are made as the Filth of the World, the Off-scouring of all Things. Also in another place, In much Patience, in Afflictions, in Necessities,* I Cor. iv. 9. I Cor. iv. 11, 12, 13. I Cor. vi. 4, 5, 6.

ties, in Distresses, in Stripes, in Imprisonments, in Tumults, in Labours, by Watching, by Fastings, &c.

2 Cor. xi. 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 thrice beaten with Rods, I was once Stoned, I suffered thrice Shipwrack, Night and Day have I been in the deep Sea; in Journeyings I was often, in Perils of Waters, in Perils of Robbers, in Perils of mine own 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 bear at this Day.

These be the true Marks, and imprinted Signs, of which the Apostle speaketh in this place, the which we also at this Day, by the Grace of God, bear in our Bodies for Christ's 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 Marks we choose not of any Devotion, neither do we gladly suffer them; but because the World and the Devil do lay them upon us for Christ's Cause, we are compelled to suffer them, and we rejoice in Spirit with *Paul* (which is always willing, glorieth and rejoiceth) that we bear them in our Body; for they are a Seal, and most sure Testimony of true Doctrine and Faith. These Things *Paul* spake (as I shewed afore) with a certain Displeasure and Indignation.

Verse

Verse 18. *Brethren, the Grace of our Lord Jesus Christ be with your Spirit. Amen.*

This is his last Farewel. He endeth the Epistle with the same Words wherewith he began. As if he said, I have taught you Christ purely. I have intreated you, I have chidden you, and I have let pass nothing which I thought profitable for you. I can say no more, but that I heartily pray, That our Lord Jesus Christ would bleſs and increase my Labour, and govern you with his Holy Spirit for ever.

Thus have ye the Exposition of *Paul's Epistle to the Galatians.*

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 hear 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 unfeigned, 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.

Unto the King everlasting, immortal, invisible, un- 1 Tim. i.
to God only wise, be Honour and Glory, for ever and ever. Amen.

*Fifty Discommodities that rise of Man's own
Righteousness, proceeding of Works, gather-
ed out of this Epistle to the Galatians, by
M. Luther.*

CHAP. I.

- 1 **T**O bring Men from the Calling of Grace.
- 2 To receive another Gospel.
- 3 To trouble the Minds of the Faithful.
- 4 To pervert the Gospel of Christ.
- 5 To be accursed.
- 6 To obey human 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 again when it is destroyed.
- 16 To be made a Transgressor.
- 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 hear the Truth.
- 22 To crucify 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 Te-
stament of God.

- 27 To make Sin to abound.
- 28 To be shut under Sin.
- 29 To serve beggarly Ceremonies.

C H A P. IV.

- 30 That the Gospel is preached in vain.
- 31 That all is vain whatsoever the Faithful 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 we are Debtors to fulfil the whole Law.

C H A P. V.

- 36 To be separate from Christ.
- 37 To fall from Grace.
- 38 To be hindered 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 Judgment 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.

C H A P. VI.

- 44 To think thy self to be something when thou art nothing.
- 45 To glory in others than in God.
- 46 Carnally to please the carnally minded.
- 47 To hate the Persecution of the Cross.
- 48 Not to keep the Law it self.
- 49 To glory in the Master and Teacher of carnal Things.
- 50 That nothing profiteth, and whatsoever a Man doth is in vain.

After

After that *M. Luther* had once publickly expounded this Epistle, he took in hand to interpret the same again, in such sort as in the foregoing Treatise, the Cause whereof he doth declare in few Words following.

I Have taken in hand, in the Name of the Lord, yet once again to expound this Epistle of St. Paul to the Galatians; not because I do desire to teach new Things, or such as ye have not heard before, especially since, that by the Grace of Christ, Paul is now thoroughly known unto you; but for that (as I have often forewarned you) this we have to fear as the greatest and nearest Danger, lest Satan take from us this Doctrine of Faith, and bring into the Church again the Doctrine of Works and Mens Traditions. Wherefore it is very necessary that this Doctrine be kept in continual Practise, and publick Exercise both of reading and hearing. And although it be never so well known, never so exactly learned, yet the Devil, which continually rangeth about seeking to devour us, is not dead. Likewise, our Flesh and old Man is yet alive. Besides this, all kinds of Temptations vex and oppress 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 Sirach, When a Man hath done what he can he must begin again.

F I N I S.

